

Last week we quoted the Vilna Gaon (*Mishlei 22:19*) saying: “The central reason why Hashem gave the Torah to Klal Yisroel was so that they would have bitachon.”

In the past, we have used this statement to explain the astounding words of the Ramchal (Ma’amar HaKivuy): “Even in Gehinom, if one has bitachon, Hashem will take him out and put him in Gan Eden.”

It seems that since bitachon is the central reason for the entire Torah, it outweighs all other calculations of aveiros one may have done. This idea of the Ramchal seems to be brought out explicitly in the words of the following Medrash: “In the future, Gan Eden will cry out and say: “Give me tzaddikim, I have nothing to do with resha’im... and who do I want? Those who had bitachon in Your name... And in the future Gehinom will cry out and say: I have nothing to do with tzaddikim, and who do I ask for? The resha’im... and Hashem says: Give to this one tzaddikim and to that one resha’im. (Shemos Rabah 7:4)

In the end it all boils down to one thing as Chazal (*Makkos 24a*) say: The novi, Chavakuk, summed up all of the six hundred and thirteen mitzvos with one, “And the tzaddik will live with his emunah” (*Chavakuk 1:4*). The Vilna Gaon (*Aderes Eliyahu, Devarim 32:20*) explains this “living with emunah” to be referring to bitachon!

*Established By:*



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