

The *Pasuk* says, “Cast your burden upon Hashem and He will sustain you.” The implication of this verse is that when one is confronted with a problem, not only can he feel secure that Hashem will help him deal with and overcome it, but he can take that problem and, so to speak, “throw it upon Hashem.” He can relieve himself from the worry and anxiety caused by it by “casting it upon Hashem,” so that he can feel that it has now become Hashem’s burden and not his problem any longer.

We further find the *Pasuk*, “Behold, I will trust in G-d, my Savior, and will not fear, etc., and I will draw up water from the wells of salvation.” The *Radak* explains that the well of water is a parable to illustrate *Klal Yisroel’s Bitachon*. When one draws water from a well which is connected to all the springs in the world, he does so knowing there is a limitless source. He takes one bucketful and then another and then another.

When a person has *Bitachon*, not only can he feel that his problem is already solved before the solution comes, not only can he take his worries and “cast them upon Hashem,” but he can feel at the moment of need that there is a well in front of him, a spring of salvation with the solution of his problems and every problem that ever was and will be, and all that he must do is draw it up, “and I will draw up water from the wells of salvation.”

The attainment of these lofty levels is not restricted to great Rabbis or Talmudical scholars, and in certain situations, we find that their total acquisition can be reached more readily by the simplest person.

There is a famous story told in the name of the *Alshich Hakadosh*, one of the great *Mekubalim* (mystics), who was discussing the powers of *Bitachon*.

He said that if the Jew puts his total trust in Hashem, he can be sure that He will send him his needs and he need not even work for his sustenance. A poor Jewish farmer heard this and proceeded to sell the donkey, with which he worked, went home, and began reciting *Tehillim*. His family asked him how he was going to support them and he confidently told them what the *Alshich* had said. A Gentile who had bought the donkey was traveling on a road and struck upon a treasure of gold. He loaded the gold onto the donkey and as he completed the task, he tripped and fell off the cliff and died. The donkey was frightened and ran back to the home of the Jewish farmer. The family realized that the *Alshich* was right.

When the students of the *Alshich* heard of the happening, they asked the *Alshich* why was it that the simple unlearned Jew’s *Bitachon* worked so well for him while they, who studied Torah and Mussar for so many years, never had such success? The *Alshich* replied that the Jew, who wasn’t aware of all the intricate questions involved in the concepts of *Bitachon*, was able to have a simple and total trust that Hashem will help him, while a learned person who is involved with the intellectual complexities of *Bitachon*, its specific laws and differences of opinion, sometimes finds it harder to divorce those thoughts from his mind and just simply place his total trust in Hashem.

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