

During the last few weeks, we have delved into the astounding words of the *Ramchal* that one who has Bitachon in this world even if it is decreed upon his death that he must enter *Gehinom* he will strengthen himself in his Bitachon and Hashem will take him out.

How can we understand how one who was not righteous in the fulfillment of the rest of the Torah will merit *Gan Eden* just because he had Bitachon?

Based on the following words of the *Vilna Gaon*, we can begin to understand this concept: “Every word of G-d is refined; He is a shield for all who take refuge in Him. The *Mitzvos* number six hundred and thirteen and they are all included in one, as *Chazal* state (*Makos 24a*): ‘*Chavakuk* came and established them [all six hundred and thirteen *Mitzvos*] on one, as the *Pasuk* states, ‘And the righteous, will live by his beliefs.’” (*Pirush HaGra, Mishlei 30:5*)

Therefore, if Bitachon is indeed the central point of the entire Torah it is no wonder that as long as one succeeds in truly developing it, he will merit to enter *Gan Eden*.

*Established By:*



Priority-1