

So why is it so hard to have *bitachon*? Because we are required to constantly do that which is its greatest detractor: *Hishtadlus*. For example: You have a business meeting in twenty-four hours from now with someone who may be able to help your business immensely. If all you needed to do was stay in shul and daven to Hashem, you would have an easier time having *bitachon*. However, being that the obligation of *hishtadlus* requires you to follow the natural order of the world, you must prepare for your meeting, think of ways to convince this individual to help and then actually participate in the meeting. Since your actions and thoughts throughout the day are focused on: *How can I naturally get this individual to help me? How can I improve how my company looks, what can I say to sound more convincing, who can I ask for advice in this manner?* It is extremely hard to stay focused on the truth of the matter, which is: The only One who will decide whether your business will be helped is your Father in heaven. The only way you can positively influence His final decision is through acquiring additional merits, davening or awakening His Divine mercy. So why are you making all those preparations for the upcoming meeting? Because you have an obligation called *hishtadlus*, and by contravening that obligation, Chazal say, you are opening yourself up to the likely possibility of a change in the good that may already have been decreed upon you.

Being that *hishtadlus* is indeed a requirement what is the solution to this predicament?

One must change the constant goal in his mind. It shouldn't be: *What can I do in the next twenty-four hours to get the individual I will be meeting with to help me?* Rather, being that Chazal tell us, "One does not bruise his finger below without it being decreed that he will above," (*Chulin 7b*) and "All that happens to a person be it good or bad is caused by Hashem," (*Sefer HaChinuch Mitzvah 241*) your goal should be: *How do I increase the chances that by the time I meet this person it will be written in Heaven that He will help me, and what must I do to make sure I don't forfeit this decree by being grossly negligent.* This goal must constantly be at the forefront of your mind and in pursuant of it, during the twenty-four-hour period prior to your meeting you will do extra *Mitzvos* and beg Hashem during *Shmoneh Esrei* to help you, thinking: *Perhaps He will listen to my plea and decree that the meeting will succeed.* On the other hand, all the actions of *hishtadlus* that you will do will process in your mind as a mere means of ensuring that your obligations are fulfilled in order to prevent the possibility of forfeiting the good decree that you seek to acquire solely through Hashem's mercy. You'll prepare a convincing argument for your meeting, call someone for advice, thinking: *I must insure that I not forfeit the good Hashem has hopefully decreed for me through my negligence.* By thinking in this manner throughout your day, your *Mitzvos* and pursuance of Divine mercy will constantly reinforce your *bitachon* in Hashem and your constant recognition of the true goal of your every action of *hishtadlus* will counteract your *bitachon's* greatest detractor. Throughout the next twenty-four-hours instead of the thought on your mind being: *Will he agree to help? What more can I do to ensure that he will?* Your thoughts will be: *Is it written in Heaven yet, by my beloved Father, that the meeting will be successful? What more can I do to ensure that it will be by the time of the meeting? And what must I do to ensure that I not lose it by being negligent?* If your mind wanders to thinking: *I hope this guy will help me,* you'll say to yourself: *Do you really believe he has the power to write anything up in heaven?*

*Established By:*



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