

# The Secret to Achieving the Bitachon of דוד המלך

We all stand in awe and are inspired at the ability of דוד המלך to remain calm and stress-free while constantly facing the most distressing situations. We all long to achieve his level of trust in Hashem, so we too can live a life of tranquility. The Yalkut Shimoni in Chapter 31 in Sefer Tehilim shares with us the method that דוד המלך used to achieve these lofty levels. The Yalkut Shimoni reveals to us the secret to achieving 'בטחון בה'.

Dovid Hamelech says in Tehilim (31,1) "In you Hashem I have taken refuge, I will never be embarrassed." The Yalkut Shimoni comments on this Pasuk, "You find that anyone who trusts in Hashem is saved, like it says in the pasuk in Yeshaya (50,10), 'Trust in the name of Hashem and he can be leaned on.' You should know this is so because Chanania, Mishoel and Azaryah trusted in Hashem and were saved (from a fiery furnace), and so too you find that Daniel trusted in Hashem and was saved (from lions). Dovid said, 'Since this is so, that anyone who trusts in Hashem is saved, in You I have taken refuge.'" In other words, the Yalkut Shimoni is telling us, that what caused Dovid Hamelech to trust in Hashem was his knowledge through prophecy, that Hashem saves anyone who trusts in him, and his knowledge of actual stories of people being saved when they trusted in Hashem.

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At first glance this Yalkut Shimoni seems puzzling. He proves that anyone who trusts in Hashem will be saved from a Pasuk in Yeshaya, then goes on to bring a proof to the Pasuk from the stories of Chanania, Mishoel, Azaryah and Daniel. Pesukim are from Hashem and need no proof to their truth, they are the ultimate source of truth. It is therefore perplexing, why would the Yalkut Shimoni need to bring a proof to the Pasuk? In addition, the stories don't seem to support the original idea that anyone who trusts in Hashem is saved, because perhaps Chanania, Mishoel, Azaryah, and Daniel were saved because they were Tzadikim. How does the Yalkut Shimoni extrapolate from these stories that anyone, even non-Tzadikim, who trust in Hashem will be saved?

The Yalkut Shimoni can be understood by understanding human nature. The Balei Mussar taught us that what we know is not automatically what we feel, through their famous saying, "The greatest distance man has to travel in his lifetime is between his intellect and his emotions." Based on this concept, we can explain the Yalkut Shimoni's need for the story after bringing the ultimate proof from the Pasuk. The Pasuk works within the intellectual realm, but now that knowledge has to penetrate to the emotions, and for that we need a tangible use of the concept. Now we can understand why the stories are brought even though they are not a direct proof, because the stories are merely a tool to transfer what I already know intellectually to be true to my emotions. From here you see an amazing idea that even though Dovid Hamelech knew with crystal clarity that Hashem helps anyone who trusts in Him, he could not fully feel it emotionally and take refuge in Hashem without using the visualization of the stories to internalize it.

Achieving Bitachon in Hashem is a two-step process. The first step is attaining the knowledge that Hashem helps anyone who trusts in him, which is done through reviewing the Pesukei Bitachon. Rabbi Yisroel Salanter referred to this step as Chochmos Hamussar. The second step is penetrating that knowledge to the emotions, through stories or other means, to make the knowledge more tangible. Rabbi Yisroel Salanter referred to this as Mussar B'hispaalus. Through this process we too can say, "In You Hashem, I take refuge."

BASED ON THE WEEKLY SHMUSS GIVEN BY HARAV SHAYA COHEN, ROSH HAYESHIVA ZICHRON ARYEH

לעילוי נשמת גיטל בת הרב אליעזר מנוח  
לעילוי נשמת הרב יוסף חיים בן מאיר  
לרפואה שלמה רפאל חיים דוב בן ריסא שושנה