

## **“If you will say, what will we eat in the seventh year?... I will ordain My blessing for you in the sixth year.”(25:20-21)**

If one were to go to a great *tzaddik* and receive a blessing for success and Divine assistance in all of his endeavors, it would be incredible! Who would not do anything to receive such a guarantee? As *Horav Uri Keleman, z.l.*, was wont to say, the opportunity is there for all of us – all of the time. Indeed, we recite the *pasuk* daily: “*Baruch ha’gever asher yivtach b’Hashem, v’hayah Hashem mivtacho*”, “Blessed is the man who trusts in Hashem and Hashem is his source of trust.” The *pasuk* clearly states that one who has *bitachon* is blessed. What more do we need? What greater assurance of blessing do we seek?

Apparently, there are various levels of *bitachon*, trust in Hashem. This basis is found in a single word: sincerity. One is blessed in accordance with his sincerity. Sincere *bitachon* catalyzes blessing. The *Torah* cites the famous question which plagues so many *Shemittah* observers: “What will we eat in the seventh year?” To those with little faith, the *Torah* responds that Hashem will increase His blessing during the sixth year. The commentators are bothered by this pseudo-dialogue. It seems that as a result of their questioning, their doubting, they will receive a greater yield during the sixth year. On the contrary, the one who does not ask should receive the blessing! He is the believer, he trusts enough not to question. *Horav Eliyahu Lopian, z.l.*, explains, based upon an insight of *Sforno*, that indeed he who does not question will receive greater nourishment within him. He will not need more food. What he already has will more than suffice. The one who questions needs the blessing of a greater yield. It all depends upon one’s sincere level of *bitachon*.

*Horav Yaakov Beifus, Shlita*, relates a story that occurred concerning the *Alshich HaKadosh* that demonstrates this idea. The *Alshich* once gave a lecture to his students about the concept of *bitachon*. He reiterated time and again that one who sincerely trusts in Hashem will reap the greatest benefits. Among the assemblage was a simple Jew who earned his living by hauling sand and clay for the construction trade. When he heard what the *Alshich* had said, he decided to drop everything and recite *Tehillim* all day. When the money ran out, he promptly sold his trusted donkey and wagon, his original “partners” in his vocation, to a gentile farmer. He continued with his daily recitation of *Tehillim*, firm in his belief that all would be well, for he was in Hashem’s Hands.

One day shortly thereafter, the donkey appeared at the Jew’s home, pulling the wagon laden with sand and limestone. He quickly unloaded the wagon to find that beneath the sand was a sack of gold. After investigating, he discovered that the gentile to whom he had sold the donkey had been digging a pit. He unearthed a gold treasure in the ground, which he promptly loaded upon the wagon and covered with sand. The gentile went back into the pit to continue digging. Suddenly, the wall of the pit caved in, and the gentile was unfortunately buried. The gentile had no family. The donkey knew only one place to go – to its original owner, who now became a very wealthy man.

When the students of the *Alshich* heard this story, they were visibly shaken. “What was so unique about this man’s *bitachon*? Why was it greater than ours? Why have we never discovered such a treasure?” they asked. The *Alshich* responded to them, “He took everything that I said in the correct manner – literally. His trust was sincere, his faith unequivocal. Hashem rewarded this Jew commensurate with his sincerity.”