

"And there shall come upon them many evils and troubles; so that they will say in that day; is it not because our G-d is not among us, that these evils have come upon us?" (31:17)

We may note the contrast in the text between the beginning and the end of this *pasuk*. While the *posuk* begins with the phrase *many evils and troubles*, at the end it only uses the word *bad*. What stimulated the transition, which has diminished this individual's troubles? In order to resolve this problem, we must first understand the true meaning of *trouble* - troubles. The origin of this word is *trm* which implies tightness or restriction. This alludes to moments when one is so tormented by troubles that he feels enveloped and unable to maneuver himself out from under the darkness that plagues his life.

Such a situation results from one's lack of trust in Hashem. This lack of allegiance to Hashem brings about a crushing feeling of helplessness and defeat. This attitude contrasts to the one held by an individual who believed in Hashem and in his heart accepts His Divine Providence in every facet of his existence. He is resolute in his faith, never allowing any deviation from this in the Almighty. As Dovid *Hamelech* says in *Tehilim*, *even as I walk in the valley of the shadow of death, I fear not, for You are with me*. For every trouble, he will seek solace through his faith in Hashem.

This is the meaning of the *pasuk*. The first part of the *posuk* refers to one who has not yet recognized Hashem's constant vigilance over him. He is, therefore, greatly pained. In the second half of the *posuk*, however, this individual has "found" Hashem; he now is conscious of His Omnipresence. He still has troubles, but they no longer debilitate him as they did previously. He has now found the source of all comfort.