

# Torah: The Ultimate Statement of Trusting in Hashem

## פרשת לך לך

In this week's Parsha אברהם אבינו battles 4 kings and their armies, in order to save his nephew לוט. After winning the battle, Hashem appears to אברהם אבינו and says to him (15:1) "Do not be afraid, I will protect you, your reward is great."

The Medrash Tanchuma comments on the words "I will protect you" as follows; "The Pasuk in Mishlei says (2:7), 'It is hidden for the straight people that which will support them.' What is this referring to? Hashem hid the Torah before He created the world for אברהם אבינו, as it says (26:5) 'Because he listened to my voice.' Hashem said to אברהם אבינו, 'Because you were עוסק בתורה, I promise to shield you. Just like a shield protects a person even from arrows and stones, I will protect you. I won't only do this for you but also for you children. If they will be עוסק בתורה, just like you, I will also be a shield for them.' As it says 'The words of Hashem are refined, it is a shield to those who trust in him.'" This is what it means, 'It is hidden for the straight people that which will support them, He is the shield to those who go בתמים.'

**" Through learning Torah properly, one can achieve trust in Hashem"**

At first glance this Medrash requires clarification. The Medrash begins by saying that Hashem promised to protect אברהם אבינו and his children because of their עסק בתורה. However, the Pasuk the Medrash brings at the end says, "It is a shield to those who trust in You." This implies the protection is based on the trust. Which one is it? It seems that really the עסק התורה and the trust are one in the same. When a person is so involved in the Torah, and his every movement is guided by the Torah, this is the ultimate statement of trusting in Hashem, and it is this trust which is an outgrowth of the עסק התורה that entitle a person to Hashem's protection. We can derive from this that through learning Torah properly one can achieve trust in Hashem.

We can also glean from this Medrash Tanchuma an insight into Hashem's purpose in giving us the Torah. Hashem's purpose was not only that we achieve שלימות through being עוסק בתורה. But it was also that we receive Hashem's protection through the trust, which is an outgrowth of the עסק התורה. As it says "It was hidden for the straight people that which will support them." The Pasuk implies that Hashem hid the Torah for Avrohom so that he will be able to support him. This idea is echoed by the Vilna Gaon in his commentary on Mishlei, in which he says, "The main reason for Hashem giving us the Torah is for us to put our trust in Hashem." We see from here that if we want to attain the desired effects of the Torah, we need to learn in a manner that will bring a person to the level of connection with Hashem, that will lead to trust. This will ultimately result in being entitled to Hashem's protection, which will bring us to שלימות.

We find a similar idea in the Tefillah of אהבה רבה. We say, "Put in our hearts to understand and become wise, enlighten our eyes in Your Torah, cling our heart to Your Mitzvos, unite our heart to love and fear Hashem, and we won't be embarrassed forever." The Avudrohom says this last statement is based on the Pasuk, "My G-d I trust in you, I won't be embarrassed." The Avudrohom's explanation requires clarification, as trust is not mentioned, and the simple reading is that it is the elevated levels in Torah that cause the lack of embarrassment. Based on the above ideas we can explain the Avudrohom, the highest levels of learning automatically carries with it this deep connection and trust in Hashem. It is this trust that leads to the protection from Hashem, which solidifies our relationship with Hashem.

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

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לעילוי נשמת הרב יוסף חיים בן מאיר  
לעילוי נשמת רפאל חיים דוב בן ריסא שושנה  
לרפואה שלמה יהושע דוד בן אלטא יענטא