



To the amazing staff of
A Chassidisher Derher
We thank you for all your hard
work and devotion in putting
together this beautifully written
and inspiring magazine!
Dr. and Mrs. Levi A. Reiter

Complete Trust

One of the essential aspects of Yiddishkeit is *bitachon*—trust in Hashem.



A Result of Faith

In this letter, the Rebbe explains that trust in Hashem is achieved through faith, and that worrying is only appropriate when it's about spiritual improvement.

You write that you weren't feeling well, and your doctor instructed that you must control yourself and free yourself from worry and depression.

Bitachon is the often-proffered solution to alleviate anxiety. Many *sefarim*, including Chovos Halevavos Sha'ar Habitachon, explain at length how to instill *bitachon* into oneself. In truth, [*bitachon*] is a direct result of the most fundamental *emunah* [faith] of the Jewish people, who are believers, children of believers. This is the *emunah* that Hashem watches each and every individual with *hashgachah pratis*, and that Hashem is the quintessence of goodness. In the

words of Chazal, "Everything Hashem does, he does for the good." This being the case, where can there be room for worry? Only where the fundamentals of *emunah* have been forgotten.

It should be noted that the above [exhortation against worrying] applies [only] to matters that are in the hands of Heaven. In the words of Chazal, "Everything is in the hands of Heaven **besides fear of Heaven.**" Therefore, when it comes to Torah and mitzvos, one is obligated to concern himself with improving his conduct so that it will fit with the purpose for which he was created. As the *Mishnah* says, "I was created to serve my Creator."¹

Memorize Perek Mem Aleph

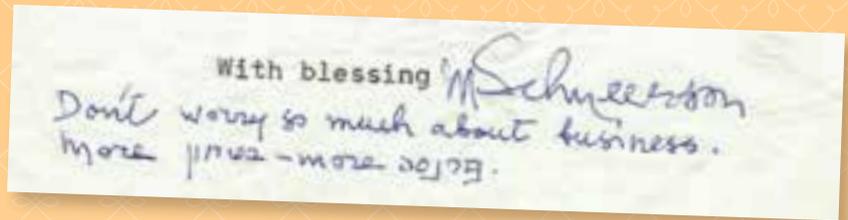
Bitachon can be strengthened through contemplating the fact that Hashem stands over each individual and examines his insides and heart, and so on, as explained in Tanya *perek*

41. Ideally, you should memorize the beginning of the *perek* until the word *המלך* on the second page, and review it from time to time.²

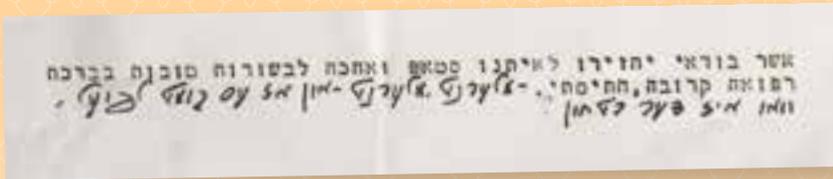
Contemplating Hashgachah Pratis

In this letter, the Rebbe replies to someone who was experiencing hardships:

It is certainly unnecessary to elaborate on the point that the stronger the *bitachon* is, the sooner it becomes abundantly apparent... It is [also] surely unnecessary to elaborate that not only is *bitachon* a necessity, but it is also a relatively easy *avodah*, as one who contemplates with an open mind sees Hashem's providence and kindness each and every day. Though life may also contain [Divine] concealment and difficulties—for we live in the physical, lowest world, as explained in Tanya—Hashem gives



DON'T WORRY SO MUCH ABOUT BUSINESS. MORE בטוחון - MORE פרנסה.
POSTSCRIPT IN THE REBBE'S HOLY HANDWRITING ON A LETTER TO REB ZALMON JAFFE,
DATED 26 NISSAN 5724.



מלערנט, מלערנט - און אז עם קומט לפועל, וואו איז דער בטוחון?
POSTSCRIPT IN THE REBBE'S HOLY HANDWRITING TO RABBI MENDEL SHEMTOV,
DATED 15 MENACHEM-AV 5711.

every Jew the strength not to be affected by this, and to joyously walk the path of Torah, day by day, step by step.

In fact, *bitachon* and joy in and of themselves lessen the [Divine] concealments, and it becomes readily apparent that it was only a *nisayon* (test) all along.³

Participating in Farbrengens

The Rebbe explains that self-doubt is merely an illusion, and advises how to overcome it.

You must be strong in your trust in *Hashem*; that he will place you on the true path and you will succeed in your holy work. If you have doubts, these are not [really] doubts in your own abilities, but rather a result of a weakening in your *bitachon*. The solution for this is to study Sha'ar Habitachon in Chovos Halevavos, and, in general, to remain connected to the

Tree of Life—the study of Chassidus—and to regularly attend *chassidische* farbrengens, with true, *chassidische* joy; to rejoice and make others joyful.

As you've already moved into your new home, a truly proper *chassidische* farbrengen should be held. Remind yourself of the old days, when farbrengens were held without considering what so-and-so might have to say about it, or what the left side or the right side might say. The only [consideration was] the knowledge that a *chassidische* farbrengen—listening to Chassidus, a *chassidische vort*, and a story of our Rebbeim—brings in light, and a little bit of light pushes away much darkness.⁴

Don't Think About It.

I write to you to inspire in you—although it's surely not something new to you—that each of us is under the

individual providence of Hashem. As a result, even if it seems to you that you could be somehow harmed, this is an illusion, for such a thing is impossible. Therefore, you must be strong in your *bitachon*, that just as Hashem governs the entire world, He governs you, as well as your body; as a person is called “a small world”... If, at times, you sense a weakening in your *bitachon*, you shouldn't delve into it. Rather, you should distance your thoughts from this weakness, for it is certainly nothing but an illusion. Shortly afterwards, you will notice that—just as all Jews are believers, children of believers—you too are firm in your *bitachon*.⁵ 1

1. Igros Kodesh vol. 17 p. 100.
2. Ibid. vol. 18 p. 121.
3. Ibid. vol. 17 p. 28.
4. Ibid. vol. 4 p. 318.
5. Ibid. vol. 5 p. 208.