﻿A person who tries to practice trust in God while leaving himself a backup plan is like a person who tries to learn how to swim but insists on keeping one foot on the ground.

Rabbi Yosef Yozel Hurwitz, Alter of Novarodok

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| 1 | ﻿הוא היה אומר לא עליך המלאכה לגמור.  He [Rabbi Tarfon] would say, “It is not yours to finish the task, but neither are you free to desist from it.”   * Pirkei Avot 2:16 |
| 2 | Rabbi Simeon ben Yochai said: By what parable may what happened to Chavah and Adam [at that time] be illustrated? By the parable of a man who had a wife at home. He went and brought a cask, and put a certain number of figs and a certain number of nuts into it. Then he caught a scorpion and put it at the mouth of the cask, sealed the cask with a tight-fitting lid, and put it in a corner. "My dear," he said to her, "everything I have in this house is in your hands, except this cask, which you may not touch at all because there is a scorpion in it." When her husband left for the marketplace, an old woman came calling on her, like those who drop in to borrow a little vinegar. The woman asked, "How does your husband treat you?" The wife replied, "My husband treats me wonderfully. He has given me authority over everything he owns, except for this cask." The old woman said, "Very likely all his precious jewels are inside it. And he didn't tell you that, because he intends to marry another woman and give them to her." What did the wife do then? She proceeded to open the cask and put her hand into it. Whereupon the scorpion stung her. She stepped back and collapsed upon her couch. When her husband returned from the marketplace, he asked, "What is this?" "I put my hand in the cask," she replied, "and a scorpion stung me, and now I am dying." "Did I not tell you in the beginning" he cried out, "everything I own in this house is in your hands except this cask, which you may not touch at all?" He grew angry at her and no longer thought of her as his wife.   * Avot D’Rabbi Natan 3b |
| 3 | ﻿יט וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִישׁ אַל-יוֹתֵר מִמֶּנּוּ עַד-בֹּקֶר: כ וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה וַיּוֹתִרוּ אֲנָשִׁים מִמֶּנּוּ עַד-בֹּקֶר וַיָּרֻם תּוֹלָעִים וַיִּבְאַשׁ וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה:  19. And Moses said to them, “Let no one leave any of it [the manna] over until morning.” 20. But they paid no attention to Moses; some of them left of it until morning, and it became infested with maggots and stank. And Moses was angry with them.   * Exodus 16:19-20 |
| 4 | The past is gone, the future lies ahead, the present is like the blink of an eye – so why worry.   * Pele Yoetz |
| 5 | ﻿דמאן דמשתעי ריש לקיש בהדיה בשוק יהבו ליה עיסקא בלא סהדי  Anyone with whom Resh Lakish talked in the marketplace could get a loan without witnesses.  Yoma 9b |
| 6 | Entering into the pure relationship does not involve ignoring everything but seeing everything in the You, not renouncing the world but placing it upon its proper ground. Looking away from the world is no help toward God; staring at the world is no help either; but whoever beholds the world in Him stands in His presence… That you need God more than anything, you know at all times in your heart. But don’t you know also that God needs you – in fullness of his eternity, you? How would man exist if God did not need him, and how would you exist? You need God in order to be, and God needs you – for that is the meaning of your life.… The world is not divine play, it is divine fate. That there are world, man, the human person, you and I, has divine meaning. Creation – happens to us, burns into us, changes us, we tremble and swoon, we submit. Creation – we participate in it, we encounter the creator, offer ourselves to him, helpers and companions.   * Martin Buber, I and Thou |
| 7 | The truly religious person, if he follows the essence of the monotheistic idea, does not pray for anything, does not expect anything from God; he does not love God as a child loves his father or his mother; he has acquired the humility of sensing his limitations, to the degree of knowing that he knows nothing about God. God becomes to him a symbol in which man, at an earlier stage of his evolution, has expressed the totality of that which man is striving for, the realm of the spiritual world, or love, truth, and justice. He has faith in the principles which “God” represents; he thinks truth, lives love and justice… To love God… would mean, then, to long for the attainment of full capacity to love, for the realization of that which “God” stands for in oneself.   * Erich Fromm, The Art of Loving |

1. We are servants of God – have a specific role and trust/faith/hope is a part of it
2. Lack of trust has consequences
3. Lack of trust has impact on relationships
4. Worry about what you can not what you can’t
5. What does it mean to be trustworthy
6. Trust is about relationship
7. Trust is to hope for the best in ourselves – we can be better