

1. Talmud Brachos 35b: *The Rabbis taught: And you shall gather your grain. What is the purpose of saying this? For it says: The books of the Torah shall never cease from you" perhaps that is to be interpreted literally? Therefore it says and you shall gather your grain - couple with Torah the ways of the land. These are the words of Rabbi Yishmael. Rabbi Shimon the son of Yochai says: If a person plows during the time for plowing and plants during the season of planting and harvests during the harvest season, and grinds in grinding season, and winnow during the times of wind, what will become of the Torah? Rather, when Israel is doing the will of the Almighty then their work is done by others, and when Israel is not doing the will of the Almighty then their work is done by themselves and additionally the work of others is done by them. Said Abaye: Many did like Rabbi Yishmael and succeeded; like Rabbi Shimon and did not succeed.*

2. Brachos 60a: *It is not the way of man to seek medical help (rather to beseech the Almighty for mercy), just that they so behaved. Says Abaye: A man ought not say that for they taught in the academy of Rabbi Yishmael: And he shall surely heal", from here we know that a doctor has permission to administer medicine.*

4. Mishna and Talmud Sotah 48a-48b: *"When the Temple was destroyed...men of faith ceased. What is men of faith? Said Rabbi Yitzchak: This is referring to people who believe in the Almighty as it is written in a Braisa: Rabbi Elazar the great says: He who has bread in his basket and says what will I eat tomorrow, behold he is from the men of limited faith".*

5. Toras Kohanim: *"He who relies on a miracle; a miracle is not done for him."*

6. Mishnah Avos 3:5: *"Rabbi Nechunya Ben Hakannah said: 'Whomever accepts upon himself the yoke of Torah, they remove from upon him the yoke of the kingdom and the yoke of the way of the world (derech eretz)'."*

8. Sefer HaChinuch Mitzvah 546: *The roots of the mitzva, because even though the Almighty supervises us personally, and all that happens to us good or bad is a result of His decree and command, and as our Sages taught: a person cannot bend his finger from below unless it is thus decreed from above - still a person must guard himself from the common happenings of the world. For the Almighty created His world and built it on the foundations of the pillars of nature. and He decreed that fire combusts and water extinguishes a flame, and likewise, nature demands that if a large boulder falls on the head of a man that his head must be smashed, or if a person fall off the roof of a building that he will die. The Almighty also endowed the bodies of men and blew into their nostrils the souls of life capable of intelligence to guard the body from all danger, and placed both the body and the soul into the universe and they will direct them and will cause upon them actions. Because the Almighty subjugated the body of man to nature, for so His Intelligence decided because man is physical, therefore He commanded man to protect from accidents. Otherwise, nature to whom he is subjected will do as per rules if he does not protect himself from it.*

However, there will be a select few that due to their piety and cleaving to the Almighty's ways the King desires them. These are the great righteous from yesteryear, men of renown like our great and holy forefathers, and many of his heirs descendants who came afterwards like Daniel Chananyah Mishael and Azariah and the like, to whom He subjected nature to them. In their beginning they too were subjected to nature, but at their ends, due to the greatness of the ascension of their soul, it was reversed and they became masters over nature. As we know, with Abraham our forefather who was cast into a fiery furnace and was not injured, and the four pious ones that we mentioned who were thrown into a fire and their hair was not singed. However, as a result of their sin, the majority of people do not merit this great level, and therefore the. Torah commands us to guard our dwellings and places to prevent negligent death, and we ought not endanger our lives by relying on miracles. Additionally the Sages taught "whoever relies on a miracle; miracles do not happen to him." You will find this perspective in many verses, for also when the Jews engage in a righteous war as per the directive of Hashem, they would prepare for battle and arm themselves, and do all that was needed as if they were completely in the hands of nature, and so it is fit to

do as per the concepts that we mentioned. He who does not reject the truth out of the evil of his heart will admit to this.