

# BITACHON WEEKLY

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## Our Failures Are Our Greatness, When We Pick Ourselves Up and Forge Ahead

*Ahron* had to bring an *Eigel* baby cow for a *Korban* to be *M'chaper* on the *Chet HaEigel*. *Ahron* is the holiest person in *Klal Yisroel*, who is *M'chaper* on the entire nation on the holiest day in the holiest place. On the day of his inauguration, what is his first *Mitzva*? To bring an *Eigel*.

*Ahron* was embarrassed, and needed encouragement from *Moshe*. The *Ramban* says that *Moshe* told *Ahron* not to feel so lowly; he should feel "at home" and do the *Avoda* since Hashem loves him.

This is a powerful lesson for us. In other religions, their leaders NEVER sin. By *Klal Yisroel* we can fall, since we pick ourselves up and forge ahead in our service of Hashem. This is our greatness. Now here comes an unforgettable story:

Reb Shmuel Makarov *Zatzal* was a poor man and great *Baal Bitachon*, who would never make a request from another person. He trusted that Hashem would inspire others to be thoughtful of his needs. He did not give in to pressure, even when *Pesach* came and he was penniless.

Sure enough, his Rebbe, the famous *Chozeh* of Lublin instructed one of his wealthy followers to send him a cartload full with all his needs for *Yom Tov*. At the first *Seder*, Reb Shmuel was full of *Simcha*. His heart was soaring high to the sky with happiness, for the lofty levels of *Bitachon* he achieved. On the second night, he laid down before the *Seder* to rest, and did not wake up until he barely had time to eat the *Afikoman* before *Chatzos*, causing him great anguish. This was his worst imaginable *Seder* in the universe.

When he visited the *Chozeh* after *Yom Tov*, his Rebbe remarked: In *Shamayim* the second *Seder* was far more elevated than the first, *Davka* since he was so broken about it.

*Shlomo HaMelech* said: *שְׁקֵר הַחַן וְהַבֵּל הַיְפִי אֲשֶׁר יֵרָאֵת ה'* היא תתהלל משלי לא ל *Charm* is false and beauty is empty. Only a woman who fears Heaven deserves to be praised. *Chazal* say this is a *Mashal* to different generations in

### Two Stories Illustrating the *Maalah* of *Bizyonos*

The son in law of the *Shomer Emunim* [R' Ahron Roth *Zatzal*] was a big *Tzaddik*. His name was R' Avraham Yitzchok Kohn *Zatzal*. His grandson is a Rosh Kollel, and was a guest in my house; he told me a story. When his grandfather had to walk the streets of *Yerushalayim*, he had different routes to get to his destination. He *Davka* used to take the route that made him pass by a shul where his antagonists were located. Every time he passed by, they yelled at him and made fun of him. He had *simcha* from *Bizayon*, and was looking for it!

His grandson told me another story about R' Ahron Leib Steinman *Zatzal*. He was also passing by a shul, where standing outside were some *bachurim* who were screaming at him and making fun of him. His *Gabo'im* wanted to disperse this unruly crowd, who were devoid of *Derech Eretz* for a *Gadol B'yisroel*. R' Ahron Leib stopped them, and said: Let the boys enjoy themselves. They appear to have pleasure in making fun of me; let them continue.

This sounds just like *Shim'i ben Gera* and *Dovid HaMelech*. When *Shim'i* was cursing *Dovid* and throwing stones at him, not only did *Dovid* not kill him, but he said: *וַיִּקְלַל שְׂמוּאֵל ב, ט ז יא* let him continue cursing! R' Wozner *Zatzal* had tremendous respect for R' Ahron Leib, especially for his purity in *Middos*. *no Ka'as*, no love for money etc. We see how a person works on his *Middos* by not caring about *Bizayon*; and even having *Simcha* in *Bizayon*! Like the *Chovos Halvavos* says in *Shaar HaBitachon*: *וְכָל אֲשֶׁר* *יְבוֹאֲנוּ מֵאֵת הָאֱלֹקִים יִהְיֶה לוֹ לְשִׁשׁוֹן וְלִשְׂמִיחָה הַקְּדָמָה, וְהַשְּׂנִי*

Jewish history. The generations of *Moshe*, *Yehoshua*, and *Chizkiyahu* were all on a very high level of learning *Torah*. Nevertheless, they are considered vain and false compared to the subsequent generation of Rabbi Yehuda, the son of Rabbi Illa'i which suffered poverty. The Gemara tells that six students had to share one *Tallis* shawl, yet they exerted themselves to learn *Torah*. Now, such conditions are conducive for low levels of *Ruchaniyus*. Yet, this generation is considered more God-fearing than previous generations. The *Alter of Slabodka* says this proves the superiority of our generation, which tries to grow despite our low spiritual state and other difficulties.

### **We Can Have *Bitachon* That Hashem Can Do *Nissim* Even in *Ruchaniyus***

The passuk says *וְיִשְׁעֵן בְּאֵלֶיךָ יְשׁוּעָה נִי* *R' Chatzkel Levenstein* explains as follows. Who is the real *Baal Bitachon*? A person in midst of being tested through a situation of darkness. He is a *Nirdaf* one who is persecuted; and wherever he turns is bitter. He has no *Hatzlacha* in *Ruchaniyus*, not in his learning or davening. There is no light in his life.

Yet, he has *Bitachon* that everything is in Hashem's hands, who can change his life suddenly against all odds. He believes that Hashem can do *Nissim* even in *Inyanei Ruchaniyus*, and can turn any person into a great *Talmid Chacham* and *Tzaddik*. Such a person is called a *Y'rei Hashem*.

## **Novardok**

### **A Person Who Has *Emuna* Is a *Geshmake* Person**

I heard this from R' Wainkranz. A person who is constantly learning *Shaar HaBitachon* and keeps reviewing: *בְּרוּחוֹ סֵב עֲבִיד רְחֵמָא לְטֹב* whatever Hashem does is for the best, is a totally different creature. And the more times you review *Emuna* the better it is. I have seen R' Gershon's *Talmidim* in the worst situations, when life takes a turn for the worse, and their high level of *Simcha* and potential to always laugh; remained intact!

On the *yahrzeit* of the Satmar Rebbe, R' Yoel Teitelbaum, R' Gershon would fly to the states and come to Monroe, N.Y. He was an admirer of the Satmar Rebbe who wasn't afraid of the *Velt*, and didn't worry about public opinion when he expressed his *Shita* ideology against Zionism and a *Medina* State of leaders who are Godless. I was in Monroe to see R' Gershon, and we were going towards the main room where everyone was sitting and eating *L'chavod* the *yahrzeit*. It was a large crowd, and you had to make your way through them, especially R' Gershon who had a seat on the dais. He invited me to join him, and he stretched out his hand to take mine. He said with a smile: "It's not easy in this place. Let's hold hands and to together".

A person who is always fighting the silliness of *Kavod*, becomes **normal** and *Geshmak*! He isn't afraid to eat heartily in public. He isn't afraid of public speaking, even if he isn't a great speaker. He acts public without all kinds of inhibitions and phobias and worries about: *מָה יֵאָמְרוּ הַבְּרִיּוֹת* what will people say about me? He is an *Anav*; and is a warm, natural person.

Once, I saw R' Gershon at a *Seudas Mitzva*, and he was about to *Bentch*. He didn't have his regular *Ba'kovod'ike* Homberg hat to *Bentch* with, so he took a Bachur's hat, and put it on his head! It looked somewhat ludicrous, but in Novardok you did a "*Prat*" whenever you felt: *מְצוּמָצָם* restricted in the jail of *מָה יֵאָמְרוּ הַבְּרִיּוֹת* approval of others.

R' Gershon did all kinds of "*Pratim*" all his life, yet he never lost his dignity; and people respected him. That's why it's called a "*Prat*". **If people like us would do these things, it may *Chas V'shalom* become a "*Klal*", meaning a reflection of your general mental balance.**

Feeling uncomfortable has a lot to do with: *מָה יֵאָמְרוּ הַבְּרִיּוֹת* people will say: "Who is this guy?", and you may feel somewhat under pressure. Notice how at any affair, nobody seems to eat at the dais. You don't look *Chashuv* when you eat, and who wants to risk losing *Kavod*!