

# BITACHON WEEKLY

BY: RABBI YEHUDAH MANDEL SHLITA

פרשת שמות תשפ"ה

## Your Darkness Is the Source of Your Upcoming Light

After *Moshe* spoke to *Paroh*, *Paroh* decreed that the *Yidden* would have to gather straw themselves in order to make bricks. It is interesting that: תָּבֵן straw and: שֵׁקַל stalks which symbolize a flammable and weak substance, turns into: לְבָנִים i.e., tough, hard bricks. Similarly, the filthy dirty earth is the basis of the most beautiful and sweet fruits & flowers and all kinds of growing things. Mr. Nobody zero turns into the most important and glorious person. Hashem made His world with this concept, and perhaps when the *Yidden* were manufacturing bricks from שֵׁקַל stalks, they were being given a *Remez* for their future *Yeshua*.

Such slaves of lowly Egyptians (who are called: אֲדָמַת בְּנֵי חָם אמת ואמונה בתפלת ערבית: of the land of *Cham*, which emphasizes their lowliness) suddenly become: 'ה tough army men. The world of *Torah* is full of opportunities to convert the lowest to the highest, like: בְּמִקוֹם שְׁבַעְלֵי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים יְכוּלִין לְעֲמוֹד בְּרִכּוֹת לֵד ב *Baalei Teshuva* are even GREATER than pure *Tzaddikim*.

*Chazal* say that when the body of *Shaul HaMelech* was dug up, they found it to be whole. It is known that the reason why a dead body decomposes is because of the *Midda* of jealousy. Like *Shlomo HaMelech* said: יִרְקַב עֲצָמוֹת אִישׁ אֶת בְּנוֹתָיו מִשְׁלֵי יָד ל because of *Kin'ah*, and big *Tzaddikim* who were known for *Ayin Tova* were whole even many years after their death, like R' Shraga Feivel Mendelovitz *Zatzal* and R' Moshe Yom Tov Wachtfogel *Zatzal* (father of R' Nosson *Zatzal*).

The stories of *Shaul* and *Dovid* are loaded with *Shaul's* unending *Kin'ah* of *Dovid*. So why was his body *Davka* whole after he was *Niftar*? [Of course, we have no understanding of these great giants, but the *Torah* tell us these things so we can take a lesson.]

### You May Be the Example of Success in The Very area You Feel You Are Lacking

So many of us suffer because we cannot achieve what we strive for. The *Medrash* says that *Moshe* was shown many: אוֹצְרוֹת treasures of *Olam HaBah*, and then he was shown an: אוֹצֵר גָּדוֹל **great treasure** of *Schar* for those who wanted to do certain *Mitzvos* and weren't able to. If you suffer from lack of *Hasmada*, *Torah*, *Kedusha*, *Middos Tovos*, *Nachas*, *Bitachon*, *Bain Adam La'chaveiro*, no *Savlanus*, *Kin'ah*, *Ta'ava*, and *Kavod*; you should cheer up. **It is possible that in *Shamayim* you are *Davka* the example of success in the very area that you feel you are lacking!** תַּרְכִּיחַ דְּרַכֵּי נְעָם מִשְׁלֵי גִיז The ways of the *Torah* are pleasant, and: רְחֵמְנָא לִיבָא בְּעֵי Hashem wants our intentions.

How precious are those frustrated from Jews who wish they could improve themselves. Without a question, the entire world stands on them; but they have a hard job to respect themselves properly. And if you don't repeat these concepts regularly, it can go into one ear and come out the very same ear... and you remain as depressed as ever.

This is the greatness of having a regular *Mussar Seder*, i.e., to *Chazzer* (repeat) those *Yesodos* that give you *Chizuk*. I heard in the name of R' *Ahron* of *Karlin Zatzal* that if a *Bachur* manages to go home from the *Bais Medrash* without looking once at what's *Assur* to look at, and he isn't dancing loads for this accomplishment, that is the reason why people do not become great.

And "not" succeeding can be even more *Chashuv* in *Shamayim* (as long as you keep trying and struggling) since *Chazal* say: טוֹב פְּעָם אַחַת בְּצַעַר מִמְּאָה שְׁלָא בְּצַעַר "The harder it is, the more *Schar*" at least 10-20 times, and you'll become a happy person. Also: אוֹנֵס רְחֵמְנָא בְּ"ק כַּח ב "If it's beyond your control, it's not your responsibility" 10-20 times, and be *Dan* yourself *L'kaf Zechus* 10-20 times as needed. Of course, make sure you have a *Rebbe's* guidance.

## Those Who Didn't Want to Do Evil Can Be Considered Special in The Area They Failed

There are two types of people who do evil. Those who want to do evil, and those who cannot help it. The *Chovos Halvavos* is loaded with proofs of how the main thing is what you **want** to do, & *Aveiros*: אַשְׁמוּנָה done unintentionally are a different world than: מְזִידִין intentional ones.

We see that not only is: אֵינְךָ נִשְׁפָּט עַל מַעֲשֵׂי יָדְיָךְ (you are not punished for something is beyond your control), but **those who didn't want to do evil can be considered special in the same area they were *Nichshal!*** We can suggest that although *Shaul* was loaded with *Kin'ah* against *Dovid*, he is probably totally innocent because he had a *Ruach Ra'ah*. And he surely wished to be a total *Ayin Tova* person, since *Dovid* who symbolizes *Malchus* was unusual in *Ayin Tova*. *Dovid* saw goodness in his worst enemies, like *Shaul*, *Avner*, *Shim'i ben Gera*, and his wicked son, *Avshalom*. We can suggest that in truth, *Shaul* was a true *Melech* who excels in *Ayin Tova* (we find him being super nice and forgiving to people who defamed him in the beginning of his reign) but the *Ruach Ra'ah* caused his *Kin'ah*. Hashem, who is total truth and *Rachamim*, understood the true greatness of *Shaul*, so in his death, his body remained whole, like an *Ayin Tova* person.

## Novardok

I heard a story of R' Gershon Liebman *Zatzal* who was once at a big gathering, and he walked over to a fellow *Novardoker* [a famous and much respected *Talmid Chochom*] and he told him how upset he was that he wasn't a *Kano'i* when it was appropriate for him to be.

As nice and as sweet as they were, they still were fearless and unaffected when it came to sticking up for *Kavod Shamayim*. And they weren't: חֲסִידֵי הַשָּׁמַיִם partial even to their own when necessary. A certain *Chashuva* person acted with *Chutzpa* to R' Wainkrantz *Zatzal*, who was the *Gabbai* in *Bais Yosef* of Boro Park. The *Rosh Yeshiva*, R' Nekritz *Zatzal* (son-in-law of R' Avrohom Yoffen, who was the son-in-law of the *Alter*) was the sweetest and warmest person you ever met, but he let this person "have it but good", and the *Chutzpa* never repeated itself.

I was told that in Antwerp by the shul of R' Itzikel Pshevorsker *Zatzal* there was a *Novardoker Yid* by the name of R' Ephraim Fulgar *Zatzal*. He would come early every day to daven at the first *Minyan*. He davened very, very, slowly, and he stayed there for 4 hours, finishing *Shachris* by the time the last *Minyan* was over.

I was told that although he wasn't the most capable businessman, he made a nice *Parnasa* during the hours he worked. Spending extra time with Hashem puts you in a new world, and gives you *Si'ata D'shmaya* to get *Hatzlachos* even with less work and less capabilities.

People who live with the *Nissim* of *Mitzrayim* in their mind, have a different "reality". They are **truly** intelligent, because they live with the truth of *Emuna* and the greatness of Hashem. They are always reminding themselves of their private *Nissim*, and this causes *Bitachon* and more *Nissim* in their lives.

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R' Moshe Yemini *Zatzal* was an old *Novardoker* who was much respected by his peers. He was best friends with R' Nossan Wachtfogel *Zatzal*, and they had a common interest, always discussing *Moshiach* together. I believe that he was also in touch with R' Nekritz *Zatzal* about *Moshiach*. He was famous for his great *Bitachon*.

The *Novardokers* used to go to a strange town, and learn in an empty *Bais Medrash*.

They *Davka* took no food along, and had *Bitachon*. Every time he did this, he succeeded and suddenly people came into the shul offering food and lodgings. R' Galinsky and R' Ben-Zion Bruk *Zatzal* used to do this with great success. As a typical *Novardoker*, R' Yemini was active in *Zikkui HaRabbim*, and he made sure to be: חֲסִידֵי הַשָּׁמַיִם under the radar with plenty projects that he started and others took credit. He had no fear of people, and he put out *Seforim* on the *Derech* of *Emuna* and *Bitachon*, etc.