

BITACHON WEEKLY

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פרשת פקודי-החודש תשפ"ה

The True Purity of a Person Is His Desire to Learn, Not His Actual Accomplishments

Here and in *Parshas Ki Sisa*, the *Menorah* is called: המְנֵרָה הַטְהֵרָה “the pure *Menorah*”, and the gold is not mentioned. Perhaps there is a message, that purity is more important than quality (similar to the *Chovos Halvavos* who says that: המְעֵט הַזֶּה הוּא רַב the pure, despite small, is truly more). Especially the *Menorah*, which symbolizes *Torah She'bal Peh* and *Pilpul HaTorah (Netziv)* where the human does his best and cannot always succeed. The *Torah* has to emphasize the purity of your intentions, not your actual accomplishments in *Torah*, since: רַחֲמָנָא לִיבָא בְעֵי the main thing is your pure desire.

As long as you try and/or you desire to learn, that is the true purity of a person, who deserves credit for **choosing** to do good. All successes though, are just gifts from *Shamayim*.

Hashem Gives Credit to People Even If They Don't Actualize Their Wishes

When the *Mishkan* was completed, the *Passuk* says: וַיְהִי בַיּוֹם כָּלוּת מֹשֶׁה לְהַקִּים אֶת הַמִּשְׁכָּן נִשְׂאָר אַ תַּא אַ that *Moshe* finished erecting the *Mishkan*. *Rabeinu B'chayei* brings a *Medrash* that says that a person always eats the fruit of his hard labor, like *Moshe Rabeinu*, who was *Moser Nefesh* for the *Mishkan*, and therefore Hashem said: “Since *Moshe* sacrificed himself for the *Mishkan*: אֵינִי כוֹתֵבֻ אֶלָּא עַל I give him all the credit”. The same with *Dovid*. Even though it was *Shlomo* who actually built the *Bais Hamikdash*, yet, since *Dovid* sacrificed himself for it, he gets all the credit, like it says: מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד תְּהִלָּים לַא אַ *Mizmor Shir Chanukas HaBayis L'Dovid*. לְשִׁלְמֹה אֵין Not *Shlomo*, but *Dovid*. **Look how Hashem gives credit to people even if they don't actualize their wishes.**

All Those Who Have Zero Success May Be Far Greater Than All Those *Mutzlach'im*

Look at *Rabeinu B'chayei's Lashon* (words). He says that it should have said: מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְשִׁלְמֹה “*Mizmor Shir Chanukas HaBayis L'Shlomo*”, and yet it says *Davka* “*L'Dovid*”, as if *Dovid* is actually better than *Shlomo*?! My *Rebbe Zatzal* has taught me that: לְפִיּוֹם (reward is in proportion to your *Tza'ar*) is very powerful, and **perhaps the *Tza'ar* (stress) of NOT being able to accomplish, is worth even MORE than accomplishing!** I don't know exactly what *Rabeinu B'chayei* means, but he is clearly saying that at least in a sense, *Dovid* is actually better than *Shlomo*! How can NOT doing be BETTER than doing?

All those who strive, and have pain and frustration to achieve in *Torah* and *Chesed*, and have zero success, may

Reb Gershon Liebman

After the war, when R' Gershon was still in his prison clothes in the Bergen Belsen concentration camp, he asked the joint distribution committee for a building, so that he can open a *Yeshiva*. A Jewish American army officer was in the camp to help the refugees. He saw R' Gershon sitting alone in a building, and he asked him about himself. R' Gershon explained that he was building a *Yeshiva*. “Where is the *Rosh Yeshiva*?” “I am the *Rosh Yeshiva*”. “Where are your *Talmidim*?” “I'm the *Talmidim*”. The joint agreed to give him funding so he can feed the refugees daily.

They swarmed to him; *Bachurim* and young men, to get three meals in his building. After 3-4 weeks, he said that if you want to continue eating, then you have to learn *Torah* here.

So ¾ of his crowd left him. From the few that remained, he started his *Yeshiva*. When he reached 40 *Bachurim*, the “joint” warned him that they would discontinue their funding if he accepts more students. He disregarded their threat, and soon he had 80 *Bachurim*. He didn't care about the “joint” leaving him, since he had Hashem.

very well be by far greater than all the *Mutzlach'im*. **We have zero appreciation for trying and wanting and having pain over our goals. All we care about is success. Our failed *Bitachon* attempts are meaningless to us. But:** ח ישיעה נה ח לא מחשבותי מחשבותיכם ישעיה נה ח Hashem's thoughts are not anything like ours. Lucky is the person who thinks like Hashem. He truly believes in: רחמנא ליבא בעי the main thing Hashem cares about is our desires.

Novardok

The *Ruach* and Spirit of *Novardok*

In *Novardok* they used to look for as much *Ruach* as possible. It gives you *Simcha* and energy, and *Chi'yus* in whatever you do. Like it says about the people who built the *Mishkan*, that they had a: רוח חכמה נח א: "*Ruach*" *Chochma*, meaning not just "dry" *Chochma*; rather a "spirit" of *Chochma*. i.e., when you're on **fire** with the *Yesodos* that you talk about. *Mussar B'hispa'alus* and learning *Gemara* with a *Bren*, or dancing and singing, are all forms of *Ruach*.

People with *Ruach* need less sleep and food. The *Novardokers* used to use the big-time millionaires as examples for *Avodas Hashem*; they are so thrilled with the millions that they are making, that they don't become: מצומצם stuck and narrow-minded with the petty worries of the average person. They have no time to be small and bicker, with all kinds of limitations that hold them back from their mission in life.

Trusting Hashem with *Temimus*

A famous American writer and editor wrote about the various *Shitos*, and he described *Novardok* as *Simcha*. In *Novardok*, they had different: תקופות seasons. For example, in the season before *Shavuos*, they worked on: נעשה ונשמע (accepting Hashem's *Torah* with *Temimus*, by trusting before knowing what is involved) like it says: תמת ישרים ותנחם משלי יא ג A *Yid* can jump to do the *Ratzon Hashem* despite his lack of understanding. They would work on being a *Tamim*, like when they build their *Yeshivos* without money, and without knowing how things were going to work out.

The Amazing Power of *Temimus*

I was told a story about my mentor, Rabbi Weiss, who had been collecting in the USA for his *Yeshiva*. When he returned to Europe, he was accused of evading the draft. He was to go on trial, and was heading for serious trouble (jail sentence, etc.). He came to his *Rebbi* all concerned. His *Rebbi* was an unusual *Baal Bitachon*, and told him the famous *Passuk*: עד אנה ונאצני העם הזה ועד אנה לא יאמינו בי בכל האתות אשר עשיתי After all I (Hashem) have done for you, how dare you be afraid?! He told me that he put "blinders on his eyes" and became a real *Tamim* who is sure Hashem will save him (He learns lots of *Mussar* on *Bitachon*). Sure enough, at the trial **the prosecutor decided to become his defense lawyer**, and he was found not guilty!

There is a famous story where the *Yeshiva* bought a building in a city in France where they wanted to open up a branch. They didn't have the necessary money, which was a prohibitive amount (hundreds of thousands of Francs). R' Gershon told his *Talmid* not to be afraid, and just sign the check, which had zero backing. The *Talmid* was terrified of doing such a brash thing, but the true *Bitachon* of a *Tzadik* is worth plenty of money. Needless to say, big *Nissim* started happening... money came to them, and the check was covered! They say that R' Gershon never, ever, gave up, despite his tremendous issues. There is a similar story with R' Henech Leibowitz *Zatzal* of *Yeshivas Chofetz Chaim*, who needed a million dollars to buy a building for his *Yeshiva*. He had *Bitachon*, and was *Matzliach* very quickly.

R' Nissan Rozanker *Zatzal* was a *Menahel* in Bialystok, and was R' Gershon's *Rebbe*. When he saw *Bachurim* working hard in learning *Shaar HaBitachon*, he exclaimed that he suspects that someday this very *Mussar* will produce millionaires... which is exactly what happened to R' Gershon.