

BITACHON WEEKLY

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פרשת ויקהל-פקודי תשפ"ו

Someone with *Bitachon* In Hashem Is A Relaxed Person Who Enjoys Hashem's World, Instead of Being Full of Stress

Rashi says that as important as *Melech HaMishkan* building the Mishkan can be, it still does not: דוקה שבת take precedence over the Shabbos. In *Parshas Ki Sisa* it says: שבת שבתון לא טו and *Rashi* explains: מנוחת מרגוע לנשות את השבת לא which the *Meforshim* explain an extreme in *Menucha*. And the *Targum Yonasan* learns that: טו "make" the Shabbos sounds like "doing something" [although *Shabbos* is a day of "not" doing] which he explains that you have to have: תפנוקי שבתא special enjoyment with zero *Atzvus*. [*Pirush Yonasan*].

Wouldn't you say that building a house for Hashem is more important than *Shabbos*, which appears like a day of not doing anything and just having a good time! And *Shabbos* is so *Chamur* important, that: תפנוקי שבתא those who violate it shall be put to death! **We see that the concept of enjoying life [in the proper way] is *Kodesh Kodashim* and of paramount importance!** *Shabbos* and *Bitachon* are synonymous, and the *Gr"a* says the *Torah* was given to us mainly so that we should acquire *Middas HaBitachon*.

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Chazal say that *Gan Eden* asks for *Tzadikim* who are *Baalei Bitachon*! Someone with *Bitachon* in Hashem is a relaxed person who enjoys Hashem's world, instead of being full of stress. On *Shabbos* we have *Lechem Mishneh*, which is a *Zecher* to the *Mon*. When we received the *Mon*, it says: למען אנסנו הילך לא בשלח טו ד this will be in order to test them if they will listen to My Torah or not. Getting *Mon* [which means having an easy life without working] is actually a test! It's not easy to be in a *Midbar* without food, and yet be calm and not save for tomorrow. Only *Reshaim* [like *Doson* and *Aviram*] saved! Imagine! The practical "down to earth" person is actually a *Rasha*! How important is *Bitachon* and *Simcha* in *Yiddishkeit*!

It Is All Up to You!

A *Yungerman* came crying to me about 13 years ago from New Zealand. His wife is a tough, overworked, super talented, a beyond industrious powerhouse, who makes others suffer because she is in love with hard work. Just because she's a workaholic, everyone else has to dance to her tune? And if he wastes one minute, he's a zero in her books??!!

The poor *Yungerman* was in a terrible state, living a life of an unhappy marriage. I told him that he has to change two things in his life (מחיצת ומחוץ תצפנו interior and exterior). First, (מחוץ his exterior) to stop stressing himself. From now on, he'll go along with all her *Meshugasim*, and never fight with her. No debates EVER! Always give in, and go along as best as you can. Of course, he takes as many breaks as possible... when she isn't aware of them.

And: מבית (his interior) change your inward feelings, about your having falling into such a crazy marriage. Instead of feeling sorry for himself, he would be happy with Hashem's *Hashgacha*, and see the *Maalos*. The *Ikar*, he relaxed! And he gave in to the situation. "I'm so happy to be a bit stressed. It's good for you."

No wonder why in *Novardok* they believed that it's all up to you! Just straighten yourself out, and watch the miracles!

I remember when R' Gershon was involved in serious politics; somebody was defaming and besmirching him. Even though this person was considered dead-wrong by everyone, R' Gershon just smiled, and said to me: "All I have to do is improve myself!"

Look what far-reaching affects a person can have when he focuses only on himself. Don't ever try to change the other person! (However, there are no: קללים rules. R' Yisroel Salanter *Zatzal*). When you change yourself, you can create

The *Rambam Paskens* like *Dovid*, that a person should have extreme *Simcha* in serving Hashem, to the point of being somewhat “funny” with *Zil'zul* for our *Kavod*! Now we know the gravity of *Simcha* in *Yiddishkeit*! It's *Mamash Kodesh Kodashim*! And don't you dare meddle with its **extreme** importance!

No wonder: לא עבדת אִשָּׁר לא עבדת אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה תבא כח מד not serving Hashem B'*simcha* causes all the *Tzaros* in the world. And notice how extreme we are on *Purim* to get *Shikor* drunk, even though the *Rambam* says that being drunk is the opposite of *Avodas Hashem*! An extreme of extremes! [just like the *Shita* of *Dovid*!].

The *Torah* wants just the opposite! A *Yid* should be so deeply involved in *Shaar HaBitachon* and thanking Hashem to the extreme, until he “gets out of hand” with his unending *Simcha*.

Novardok

This Wednesday [29 Adar] will be the *Yahrzeit* of Reb Gershon Liebman *Zatzal*. Reb Yaakov Galinsky told me that during World War II, although Reb Gershon had the opportunity to flee to the Russian side, nevertheless he chose to remain in Nazi territory, since the Russians were out to *Shmad Klal Yisroel* and destroy their *Neshamos*, whereas the Nazis only destroyed their bodies. Reb Gershon's level of *Bitachon* in this situation was beyond comprehension. He spoke publicly about not being afraid of Nazis, and while they were searching for people “house to house”, and terrorizing everyone by blowing up buildings and other forms of horror, he himself was found learning in an empty *Bais Medrash*. Reb Yitzchok G. *Shlita* asked him about his reckless *Hanhaga*: What about *Pikuach Nefesh*? He said that indeed he does [minimum] *Hishtadlus*; when the Nazis pass by his *Bais Medrash*, he gets up from his *Sefer* and stands behind the door.

He once announced that he would not eat the food of the Nazis since it was *Treife*. People thought he was crazy, since he would starve to death. Hashem helped him, and a Jewish girl who worked in the kitchen [to cook the Nazis' meals] found out about R' Gershon, and she prepared salads for him, which he shared with others.

Once, as he and another group of *Yidden* were being led out to the field to dig ditches, the Nazi in charge who was following them suddenly called out: Hey you! Come here, I have something for you! R' Gershon turned around, expecting a bullet, or a vicious Nazi dog to attack him. Surprisingly, the Nazi produced an apple, took a bite, and threw the rest to R' Gershon. He shared this apple with his friends for many days.

It was like a treasure to them to eat a tiny drop of a real apple! R' Gershon would always give away his food to others. These half-starved *Yidden* would stand on line, to receive R' Gershon's portion of bread which he did not eat.

At one point, R' Gershon announced that he wasn't going to work for these German *Reshaim*. He only works for Hashem. A wicked Kapo found out about this statement, and threatened to tell the Germans. This was horrific news for R' Gershon, since everyone knew how cruel these beasts could be for the tiniest infraction; how would they react to such chutzpa of defying them??!! Don't ask what R' Gershon would be in for, *Chas V'shalom*!

An eye witness saw how this Kapo went to the German commander to give a report about R' Gershon. As usual, Hashem saves His loved ones. As soon as the Kapo opened his mouth to talk, the German had a whim, and decided to shoot a bullet into his mouth! *Midda K'neged Midda*! Since he wanted to kill with his mouth, he himself was killed via that same evil mouth.

The stories about R' Gershon during the war go on and on. His *Madrega* of *Bitachon* is totally beyond us. We see the *Koach* of *Novardok*, and what years of *Mussar* can do to a person. We see how much Hashem loves us, especially when we have *Bitachon* in the face of impossible odds that Hashem can do the greatest *Nissim*. I can't vouch for every story, but these are the stories circulating about him.