

BITACHON WEEKLY

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פרשת בהר-בחוקתי תשפ"ו

Whichever Type of Avoda You Chose, It's All Good

It is known that R' Ahron Kotler *Zatzal* was always quoting *Rashi* in this week's *Parsha*, who says that: אַם בְּחֻקֵי means: תִּלְכוּ means: שְׁתַּחֲוּוּ עִמָּלִים בְּתוֹרָה Hashem wants that we should toil in His *Torah*. Yet, in *Mishneh Torah*, in *Parshas Ki Savo*, it says: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב תֵּבֵא כַּח מַזְמֵר that our problems come from a lack of *Simcha*. Of course both are true, and if you excel in both areas, you can surely expect a good life (maybe even one area can also give you a good life). Before *Lag Ba'omer* I was asked: What should people do on the bus to *Meron*; learn, or sing?

I answered that some people should *Davka* learn, and others should *Davka* sing. For some, singing could be *Bittul Torah Mamash*, and for others, learning could be the cause of lots of their problems. And for some, "Not worrying so much what they do, and to be happy either way", is the perfect answer. "Whatever you end up doing will be the A-1 sort of *Avoda*. Don't complicate yourself".

I heard this many times from R' Gershon Liebman *Zatzal*. He was very relaxed, and I believe it was mainly in the type of *Bitachon* that he was super liberal. Either having *Bitachon* in "getting what you want", or being *M'kabel* (accepting) the situation אֵלֶּעָס אִיז "It's all good!" Even if you end up doing the "wrong" thing, Hashem will still understand you, and accept it. He is: מְלֹא רַחֲמִים full of compassion!

Hashem Likes Happy, Relaxed People

Some people think that *Yiddishkeit* is a straightjacket and a jail. Of course, having normal, healthy restrictions is the best *M'halech*, and: אִין לֶךְ בֵּן חוֹרִין אֶלֶּא מִי שְׁעוֹסֵק the "true" free man is the person who learns (and follows) the *Torah*. But **getting carried away with doing everything just perfect can be the opposite of *Ratzon Hashem* who likes happy relaxed people.** *Novardokers* were against *Frumkeit*, and I myself heard: בְּרַבִּים publicly how one of the old *Novardokers* remarked in public: זֶה יֵצֵר הַרַע "Very good", this refers to the *Yetzer Hara*.

In 1492 the Jews of Spain were expelled by

Make It a Point to Praise *Klal Yisroel*

A famous *Adam Gadol* who was a *Talmid* of R' Ahron Kotler *Zatzal* was asked by the: מְנַהֵל principal for a girl school, if the girls may go to an amusement park.

He was a known *Kano'i* and he said: "For sure not!". Three years later, he was asked the same question, and he said: "For sure, yes!" When he was asked what happened that made him change his mind, he replied that three years ago was a different world than now. People are always changing, and you have to always be in touch with a *Rebbe* who is a *Gadol B'Torah* to find out the latest.

Despite the general: יְרִידַת הַדּוֹרוֹת (decline of the generations) and the importance of not being involved in an *Avoda* that you are not: רָאוּי worthy for (which can be caused by viewing yourself like you're from a *Dor* that you have no *Shaychus* with), there are still instances where you can actually upgrade your level.

Ever since I was born, I've always heard how the previous generations were much better, and **it is important not to imitate *Madregos* that are not for us.** However, recently, there has been loads of *Aliya* (progress) in *Torah* and in *Mussar*. Working on *Bitachon* and *Middos* is more and more prevalent. My mother-in-law once remarked that the sincerity of the young girls is comparable to "*Der Heim*".

It is *Mamash* a: מַתְּנָה מִן הַשָּׁמַיִם gift from *Shamayim*, how Hashem in His greatness has such a pure and holy *Dor*, despite a *Goyishe* background full of *Hefkeirus* (free-for-all) and *Z'nus* and all kinds of fake stupidities. אֲשֶׁרֵנוּ מֵה טוֹב חֲלָקֵנוּ How fortunate is our lot! I make it a point to praise *Klal Yisroel*. It gives Hashem *Nachas*, and can be *M'vatel G'zeiros* (cancel harsh decrees).

King Ferdinand and Queen Isabella, unless they accepted to convert. However, Don Yitzchok Abarbanel was offered to stay even if he kept his religion, since he was an invaluable asset to the country, with his financial expertise. He refused, but he offered a colossal amount of money to the king and queen if they allow the Jews to stay.

The story goes that they agreed, but at the last minute, Torquemada, the wicked *Galach* (priest) vetoed the motion. Who was this guy? He was super "frum"; he never ate meat, and he slept only on hard wood. He was *Oisgehalten* (morally upstanding) and wouldn't be bribed. In the name of the "holy" Catholic Church and *Yoshka Pondrik*, he succeeded in causing indescribable pain to *Klal Yisroel* for over 1000 years, with his infamous inquisition.

Queen Isabella was also a super *Frumie*, who worried about *Gehinom* all the time. This is an extreme illustration of fake *Frumkeit*. *L'havdil*, if a *Yid* gets carried away in trying to do the right thing in *Avodas Hashem*, and he ends up being a "*Frumie*" who hurts himself and others, I'm sure Hashem understands his good intentions. But surely, being the "frum" type is not so simple, and *Gedolei Yisroel* criticized *Frumkeit*.

The *Baalei Bitachon* were happy, relaxed people, and didn't even come across so serious. Of course they were super-holy in their own way, but they used their *Sechel*. And in *Novardok*, making sure you are: דרְיָ נועֵם "pleasant" was #1.

Novordak

This Friday (25 Iyar) is the *Yahrtzeit* of R' Dovid Bleicher *Zatzal*, who was a *Talmid* of the *Alter of Novardok*, and *Rosh Yeshiva* of *Bais Yosef* in Poland before the Second World War.

R' Dovid Bleicher had a heart of gold. When he came to *Novardok*, he became the #1 of the *Alter*, and he picked up the *Novardok Shita* very quickly. Whenever his parents sent him money, he always gave it away to the needy *Bachurim* of his *Yeshiva*. I've heard many, many stories of *Novardokers* doing such things; i.e., to be *Mafkir* your personal world for the *Rabim*.

R' Dovid Bleicher *Zatzal* was the *Rosh Yeshiva* of one of the main *Novardok* branches, in *Mezritch*. He was a person who wouldn't *Chanfa* flatter anybody. The "*Rosh HaKahal*" in *Mezritch* was a wealthy person, and powerful person. He was part of the government, and was "in" with the most important people of the country. He was active in helping the community with *Chesed* organizations. He was very tough, and people were terrified of him. Everybody bowed his head in his presence.

He wasn't known for *Ahavas Torah*, and he was openly against the *Yeshiva*. R' Dovid Bleicher once needed a permit, which was available only through getting this person's signature. Without having another choice, he went to him with his brother-in-law, R' Shmuel Panitz *Zatzal*. The "*Rosh HaKahal*" ridiculed them, and made fun of all the *Yeshivos* in general, and especially *Yeshivas Mezritch*.

Needless to say, he refused their request. R' Dovid immediately gave him a tongue lashing for his chutzpa, and his hatred for *Torah* and *Yeshiva'leit*. Then he turned to his brother-in-law and said: "Come, let's get out of here. We have no *Eisek* (business) with this person". Those who were present were horrified. They never saw anyone talk like this to this person. The whole world melted in his presence.

This made a big impression on the "*Rosh HaKahal*". The next time there was a community meeting concerning the *Yeshiva*, he got up, and said: Although I am is against the *Yeshiva*, I still can't refuse the *Rosh Yeshiva* who is an *Adam Gadol*.

Most of his students had been part of the great exodus of all the *Novardokers* who escaped from Russia to Poland. When the communists took over Russia, they banned learning *Torah*. (The Steipler, R' Gershon, R' Nekritz, etc. were all formerly in Russia, and they all crossed the border with tremendous *Nissim*). Later, they had trouble from the Polish government, since they were missing citizenship papers.