

# Evtach V'lo Efchad; We Do Not Live In Fear

RIVKIE GIBBER WEDNESDAY THE 11<sup>TH</sup> OF TEVES 5776 AND DECEMBER 23, 2015

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הִנֵּה, קֵל יִשׁוּעָתִי אֲבִטַח, וְלֹא אֶפְחָד

These are words that we say each week by Havdolah, that are taken from Sefer Yishayhu. These words mean, 'Behold G-d is my salvation, I will trust and not fear.'

It is interesting to note how this posuk is written, 'if I trust in Hashem I will not fear' and the posuk is saying the opposite is also true, 'if I fear, then I don't trust in Hashem.' The posuk is telling us that these 2 emotions can never be equal-we can not be afraid and trust in Hashem at the same time. It is like a see-saw, when one emotion is up, the other is down and vice versa.

We read in the haftorah of Parshas Bi'Chukosai from Yermiayhu Perek yud zayin, posuk hey,'

**אָרוּר הַגִּבֵּר אֲשֶׁר יִבְטַח בְּאָדָם** Cursed is the man who trusts in man

And then the next posuk goes on a tree that depicts this:

וְהָיָה כְּעֵרְעָר בְּעֵרְבָה וְלֹא יִרְאֶה כִּי יָבוֹא  
טוֹב וְיִשְׁכֵן חֲרָרִים בְּמִדְבָּר אֶרֶץ מְלֻחָה  
וְלֹא תֵּשֵׁב:

He shall be like a lone tree in the plain, and will not see when good comes, and will dwell on parched land in the desert, on salt-sodden soil that is not habitable.

Picture a desert scene-no vegetation, parched land, salty, no inhabitant, rocks everywhere and there is one isolated tree growing by itself. It stands out because it has some greenery, but it does not grow high, it is isolated. This is the person who does not have a lot of bitochon.

The next posuk speaks about a person who does have bitochon:

**בְּרוּךְ הַגִּבֵּר אֲשֶׁר יִבְטַח בַּד' וְהָיָה ד' מְבִטְחוֹ**

Blessed is the man who trusts in Hashem; and Hashem he trusts.

And how does the novie describe this person, who is a baal bitochon:

וְהָיָה כְּעֵץ | שְׁתוּל עַל מַיִם וְעַל יוֹבֵל יִשְׁלַח שְׁרָשָׁיו וְלֹא יִרְאֶה (כְּתִיב יִרְאֶה) כִּי יָבֹא חֵם וְהָיָה עֲלֵהוּ רֵעֵנוּ  
וּבְשֵׁנָת בְּצִרְתָּ לֹא יִדָּאָג וְלֹא יִמְיֵשׁ מַעֲשׂוֹת פְּרִי:

For he shall be like a tree planted by the water, and by a rivulet spreads its roots, and will not see when heat comes, and its leaves shall be green, and in the year of drought will not be anxious, neither shall it cease from bearing fruit.

We compare this person to a growing, luscious evergreen tree that is near the water that never has to be afraid that it won't have enough water to grow. And the end of posuk makes this tree seem human like, "in the year of drought (the tree) will not be anxious' that it might stop bearing fruit.

Yirmiyahu goes on to say,

מִקְוֵה יִשְׂרָאֵל ד'

Hashem is the source of all hope

For those that have bitochon in Hashem, but for those that do not have bitochon

מִים מְקוֹר מֵיִם בְּאֶרֶץ יִפְתְּבוּ כִּי עָזְבוּ מְקוֹר מֵיִם Hashem they have abandoned the source of living waters, which is Hashem

What is the comparison between humans and trees? What is the movie trying to teach us?

A tree has no choice. Her seeds get blown by the wind, where they land the tree does not know. One seed lands in the parched desert, where the seed does not get enough water and wont amount to much. Another seed lands near the water-bed-she is always well nourished, will grow handsomely and produce beautiful fruit.

A person, on the other hand, has choices, where is he going to go, what is he going to do. He can plant himself in situations where he will flourish.

עָזְבוּ מְקוֹר מֵיִם leaving the source of living waters, the source of live means leaving Hashem. The person who goes to the parched land will not flourish, the person who goes to the water will always flourish.

קִרְבַּת ד' לִי טוֹב I will believe and I won't be afraid. I can only do this if I want to get close to Hashem. The closer I feel to Hashem, the more I will get rid of my fears. The two go hand in hand, in order not to be afraid, I have to feel close to Hashem.

גמל עלי אמי Dovid HaMelech explains it the best

"I feel like a nursing baby in a mother's arms." A woman who gave birth in Eretz Yisroel and in 2 weeks' time is going on a plane for a transatlantic flight to see her mother and is holding her baby in her arms-does the baby know he is flying thousands of miles, is he afraid? No, he is safe and secure, he is not worried where his next meal will come from.

The same with us, our bitochon is dependent on high secure we feel Do we feel wrapped in Hashem's arms?

- בְּרוּךְ הַגֵּבֶר אֲשֶׁר יִבְטַח ב' ד'

☉ Blessed is the man who trusts in the Lord And then the movie says an interesting thing: 'וְהָיָה ד'

מִבְטַחוּ and Hashem he trusts

This seems repetitious. But it isn't. It is teaching us a most important lesson. THERE IS A DIRECT PROPORTION-HOW MUCH A PERSON TRUSTS IN HASHEM THAT IS HOW MUCH HASHEM WILL HELP HIM.

A person has to work on his bitochon that Hashem is 'kol yuchol' that Hashem can do anything and everything for him, that no one can take away that which Hashem has given him, not even a toothpick, that no one can interfere with his life etc. The more he believes that Hashem is taking care of all his needs, the more help he will get from Hashem. A person should constantly work on his emuna, saying over and over again, **איו עוד מלבדו, ד' כל יכול**

There is no one other than Hashem, Hashem can do everything etc. This will reinforce the feeling of trust in him and help him feel secure.

To explain what this means in actuality, Rivkie told us about Rav Elya Meir Bloch, the Rosh HaYeshiva of Telz in Lita. He came over to American in the late 1930's. World War Two broke out and Rav Elya Meir was unable to return home to his family, to his talmidim, to his yeshiva. It soon became apparent that all was lost in Europe and he decided to restart the great Telze Yeshiva on these shores. He gathered together about 24 former talmidim of the Telzer Yeshiva in Lita-these were American boys who had learned there and had returned to their homes in the States and this is what he told them:

In the novie we read about Yonasan, the son of Shaul HaMelech (King Saul) and Dovid. (2 best friends) Dovid was the son-in-law of the King but it was well known that the King wanted to kill him. But did the King really want to kill him or when he expressed these thoughts, it was just the Ruach Ra-his bad spirit that caused him to speak like this?

On Rosh Chodesh, the King would have a seudah and all were invited. Was it safe for Dovid to come to this party, would the King kill him if he came? Yonasan suggested the following: let's test the waters, let's see if my father really means what he says. Do not come to the party. Go a distance of 3 days. Your absence will surely be noticed because your seat is directly opposite the King. Let me see what he says when he notices your absence. Yonasan decides to signal Dovid in the following way. On the third day of hiding Dovid is to return to a certain spot in the field and wait there. Yonasan will be in the field and will shoot 3 arrows in the direction of Dovid. If Shaul does not wish to harm Dovid, Yonasan is to tell his assistant to fetch the arrows that he has shot as they are "on this side of him". This would be the signal to Dovid that all is ok. If Shaul does wish to kill Dovid then Yonasan is to tell his assistant that the arrows are "beyond you". This is the signal that Dovid should not return but should run away to save his life.

Rav Elya Meir Bloch told his talmidim, 'look at the words Yonasan said to Dovid when he told him to flee for his life' **לך, ששלחת ד' GO** because Hashem has sent you,

The Rosh Yeshiva asked his students, if the message was to 'go' that the King really does want to kill you, why didn't Yonasan say 'run' 'flee' for your life. Leave everything behind, just run, your life is in danger. Why did he use the word 'go'-as if Dovid HaMelech was going to take a walk?

Because Yonasan was telling Dovid, 'do not be afraid, Hashem is sending you away, but Hashem is with you. This is all masterminded from above. We don't understand it, but we are confident that Hashem is the master-planner and this is all orchestrated from on high.' So Dovid didn't have to run, to flee, he could just 'go'. If he trusts in Hashem (which he surely did) then there is no reason to flee in fear.

Rav Elya Meir Bloch, who lost so much took this lesson to heart. He understood that even though he lost 'everything'-his family, his yeshiva, his precious talmidim-his bitochon did not waver, there is a master

plan, orchestrated by a master planner. He went on to build Telz Cleveland with confidence knowing that Hashem had planned it all this way. From that beginning, Telz Chicago and Riverdale Yeshiva came in being as well.

We see this attitude clearly all through Sefer Tehillim. Dovid HaMelech who had such a hard life wrote down his feelings though all his travails, but there are no complaints, rather he takes all his experiences to a higher level. He is teaching us that everything is all from Hashem. We don't understand it, but we need to know that we are meant to grow from all our challenges and to use these challenges to grow spiritually and to come closer to Hashem.

Rivkie went on to explain the sin of the meraglim (spies) how they were not acting through bitochon. They knew that in the desert they were living an idyllic life-cocooned in the ananei hakovod-in the clouds of Hashem, being fed with the Mann, getting a double portion on Fridays. Once they would enter Eretz Yisroel this would all change-they would have to work the land, grow the crops, be dependent on 'teva' on nature for the crops to produce etc. In addition, they had a subconscious fear of what position they would have in the new land. In the midbar, they were the 'nisim', the leaders of the nation. They knew Moshe Rabbeinu was not coming with them to Eretz Yisroel, there would be new leadership-would the new leader allow them their elevated status of 'nissim'-a position they took pride in. All of the above-their having to live a life governed by 'nature', a life where they may lose their status weighed heavily on their bringing back a depressing report on Eretz Yisroel. They said, it is a land that 'eats up its inhabitants'. They wanted to create fear in the nation.

When we have fear of anything we have to be aware of it and channel it to bring us to greater levels of bitochon, to face our fear and use it to bring us closer to Hashem.

We need to believe that the whole world was created for each of us individually. That we are on a master stage, Hashem is the playwright. He directs all the scenes. He is bringing on all the props, all the actors. He puts us in the middle of the scenes to see how we will do. Will we be strong in our bitochon? Will we handle our part, will we trust in Hashem? And every once in a while, Hashem puts us in a real 'scary' scene to see how we have internalized our bitochon.

And so we have to work on feeling secure in Hashem's arms and believing that all that happens to us is for the best. Internalizing that we are fully dependent on Hashem. Internalizing that Hashem is on our side and all that transpires is to help our neshama grow stronger. Hashem is bigger than anything and anybody. With these thoughts, we can face each day with bitochon and growing closer to Hashem through all our life experiences.

