

בטחון and אמונה

by

זצוק"ל Rav Shimon Schwab

Presented on the third יארצייט of Rav Schwab "

פורים תשנ"ח

for the benefit of
Yeshiva Rabbi Samson Raphael Hirsch

לזכר נשמת
רבינו הרב הג"ר שמעון בן החבר יהודה שוואב
הורינו החבר משה בן בן-ציון עטטלינגער
רות בת הרב יוסף זיידמאן
זכרונם לברכה

עושה ויעשה כל. He is so close, that when you talk to Him, all you have to do is whisper. You don't even have to say the words, you just have to whisper. So close and so far!

We can ask a question here. It says אברהם אבינו called "הקב"ה, "אדון", "נ" - "ד" - "א". What is the difference between מלך and אדון? What is the difference when I recognize someone as a מלך and when I recognize someone as an אדון? אדון is my private master. I shine his shoes. I wash his laundry. On the other hand, I have nothing to do with a מלך. I recognize Him that he is my מלך, but he has no שייכות to me.

אברהם אבינו says "הקב"ה has a personal שייכות to every person. A personal שייכות. That is why he called Him an אדון. אדון is much closer than של עולם. That is why when we pronounce the הוייה שם, יקוק, we say the word אדון.

By the way, some people, when they say the שם ד' with great כונה, they say the word אדיני. This is שם. It is nothing. I can say it fifty times over and over and I would not be saying the לבטלה ד' שם, because this word does not exist. The שם does not have a "י".

If one pronounces it properly, however, he expresses that "הקב"ה is my personal אדון.

Rav Shimon Sofer, who was the Rav in Krakow, once met Rav Shlomo Zalman Breuer, Rav of Frankfurt. (Rav Breuer was a תלמיד of Rav Shimon Sofer's father, the סופר (כתב סופר) Rav Shimon Sofer asked Rav Breuer to say something which he had heard from his father in law, Rav Shimson Rephoel Hirsch.

Rav Breuer answered him and said, "I'll say something very simple".

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|---|---|
| אדון עולם אשר מלך בטרם כל יציר נברא | - He was there before anybody else. |
| לעת נעשה בחפצו כל | - after everything has been made בחפצו |
| אזי מלך שמו נקרא | - then He will be called מלך. Before no one ever called him מלך. |
| ואחרי ככלות הכל will | - He is ראשון and He is אחרון, and one day all disappear |
| לבדו ימלוך נרא | - This is a terrifying thought. All of a sudden there is nothing. |
| והוא היה והוא הוה והוא יהיה בתפארה | - He was, He is, He will be |
| והוא אחד ואין שני.....בלי ראשית בלי תכלית | - There is no beginning, there is no end. This is some thing that our mind can't grasp. |
| ולו העוז והמשרה | - To Him belongs all the power. |
| והוא קלי | - That is my Personal G-d! ¹ Yes the personal G-d. |

¹ The Rav was in a very weakened state when he delivered this address, and his voice had been seriously affected by the medication he was taking. He was only able to speak slowly and in a muted tone. However

My personal G-d. This very G-d whom we just referred to, He has a שייכות to me personally. That's the word. That's the word "י" - "נ" - "ד" - "א".

The "noy" means my personal אדון.

It means I have a *morehdicke* שייכות to him My personal אדון.

והוא קלי וחי גואלי

- He is my personal G-d, the G-d of רחמים,
And if he exercises דין, He is like a גואל to me.
* The גואל is the next of kin Who will hail me out. *

וצור חבלי בעת צרה

- In צרות I will call Him. In the end He will come.

והוא נסי ומנוס לי מנת כוסי ביום אקרא
בידו אפקיד רוחי בעת אישן ואעירה
ועם רוחי גוייתי ד' לי ולא אירא

- In other words.. בטחון.

בטחון is based on אמונה. The רמב"ן wrote a whole ספר on בטחון.

אמונה is that the הקב"ה has השגחה פרטית to me. He is bound to me, but we don't realize it because we are so emotionally constipated. We don't feel it.

What does אני מאמין באמונה שלימה mean? It does not mean I believe. אמונה is much more than belief. The common expression is to say "I believe so." The English word "believe" does not mean anything in that respect. אמונה means, I am totally convinced....totally convinced. Suppose all the professors in the Universities come and say to me, "Rabbi Schwab this is not a table, it is an elephant!"

I then say to them, I don't care if you say this is an elephant. You are nothing and I am nothing. If life comes to an end, it's a table! In other words, total conviction.

How can I get to total conviction? If I have total conviction, then I understand that whatever happens, happens because of the עולם של עולם. He wants it so. That is בטחון. It says in עשרה שמונה,

הקב"ה בשקר באמת. What is באמת doing here? Is it possible to believe in בשקר? It means that I am not scared! ולא אירא. I am not scared. If one has בטחון, he is not scared. The test of בטחון is if one is scared. If you are scared you have no בטחון, and if you have no בטחון, it shows a lack of אמונה. In other words, we don't feel any ממשות.

We say in שמע ד' אלוקים אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלוקים, קריאת שמע and then it says ד' אלוקים פטוק. We also have the פטוק, אתה הראת לדעת כי ד' הוא האלוקים. We *lein* it a few times each year. We read it on שמחת תורה we say it on שמחת תורה.

מצרים, ד' הוא האלוקים, ידיעה, to know, this means, you have been shown. הראת, The פטוק doesn't say Who created Heaven and Earth, it says אשר הוצאתי אתכם מארץ מצרים מצרים. He took you out of מצרים, מצרים, יציאת תורה, in order to give the תורה לכם.

when he said this phrase, in the excitement of the moment, he raised his voice and was able to say these words in his normal tone of voice. And he then added, The G-d of Shimon Schwab!

But there comes a time when there is no מתן תורה and when there is no נסים and נפלאות. There is a regular life. We still have אני ד' אלקיכם. This is the same אני ד' אלקיכם as before. That is what אמונה is!

אמונה is based on דעת. Knowledge that ד' exists. הקב"ה shows it to us. You don't have to believe in a thing. He shows it to us.

אמונה means faithful. ויהי ידיו אמונה² says the תורה when Moshe stretched out his hand. This אמונה must remain forever. That is one's whole life. In other words, the אמונה which I get when I see נסים and נפלאות, must last for my whole life.

אמונה comes sporadically, from time to time, as we had in the מדבר.

When בני ישראל came to רפידים, it says היש ד' בקרבנו אם אין? Was there a ספק? הקב"ה took them out of מצרים, and through the ים סוף. There they did say יש. (When they said ואתה ואתה? What did they mean when they said אין רפידים there is no יש! They meant, sometimes he is there and sometimes not. בני ישראל thought that he must be there all the time. What do you mean all of a sudden we have nothing to drink?

What is אמונה? אמונה is when there are no נסים, no יציאת מצרים, no nothing. Yet I come to a place in the desert with 600,000 people, and no water, nothing to drink and now I have the אמונה that הקב"ה is there. I know אני ד' אלקיכם and that הקב"ה will take care. Why is it the situation this way? Why does this occur? Because that's the way הקב"ה wants it! Don't ask any questions! This is the way the רבש"ע wants it!

It says in חז"ל, חטאו ביש ונענשו ביש, (מדרש איכא). The חטא of ב"י was when they said רבש"ע, אם יש מכאוב כמכאובי? היש ד' בקרבנו אם אין? And then it says יש. When you have a pain, that is a יש. When it hurts, that is a יש. If all of a sudden one gets a toothache, in the middle of the night and wakes up with a pain, that's יש! You can't deny it. It's not your imagination. You don't have to believe in it! It's יש!

חטאו ביש in the רבש"ע must be a יש. So when they said היש ד' בקרבנו אם אין, they were חטאו ביש. They believed that there is a רבש"ע, but he is not there all the time, meaning that there was no אמונה. If he does נסים, that's fine. If he doesn't do any נסים, one cannot see the רבש"ע.

משל חז"ל bring a משל. A son is sitting on the shoulders of his father and he asks the father for a favor. The son says give me this or that. Give me a drink of water! Pick up this apple! Whatever the son asks for the father does. Then someone comes over and asks the boy, did you see your father? The child answers no! When the father hears this, he throws the child off his shoulders. The boy told the truth. When one sits on his father shoulders, you cannot see your father. You don't see him! He does everything for you but you cannot see him.

The רבש"ע expects from us, ובמשח עבדו, ויאמינו בה' all the time. Even if we had no נסים or no נפלאות, when there is הסתר אסתיר פני. There are צרות and sometimes even innocent people suffer because of it. They believed that there is a רבש"ע, but He is not there all the time, meaning that there was no אמונה.

² ב" & ב" explain in ב that the word indicates

אמונה means it is the same כח of the עולם של רבונו, is shown, is displayed, all the time. אמונה is that you don't experience it, nevertheless you are שלימה באמונה שלימה. שמיים everything comes from שמיים. רבש"ע that there is a מאמין.

In the idea of "א" - "ד" - "נ" - "י", is the idea of my personal השם יתברך. That is why if a person has this אמונה, ... the רבש"ע is on one side so far away לדעת אתה הראת, and on the other side He is so close. I fear as a יש but I go to sleep and I am not afraid. There exists *shreck* all around, but yet is based בטחון. אל תירא מפחד פתאום ומשואת רשעים כי תבוא כי עמנו קל, אמונה. אמונה is that you recognize לדעת אתה הראת so that you are a מאמין even if something doesn't happen.

Everybody in his personal life, has seen נסאים and נפלאות. I certainly can say that. I came out from under Hitler יש"י. The fact that I am here, sitting in front of you, instead of burning to ashes in Auschwitz is נסאים and נפלאות. There was a young man who wanted to become a רב, and sought to become my successor to my shtelle in Germany, after I left. He asked that I give him a recommendation. I said, "I would very gladly give you a recommendation." He was a very חשוב yid. However I told him, "I will give you an עצה that you should not do it. There is no hope." "No", he told me, this and that.... בטחון. That's not בטחון! In other words, that's being too lazy to think בראשו עיניו. I left and came to America.

After the war I received a letter from his wife who lives in Denver. She said that on יום כפור they took him out to the concentration camp. He was one of those burned in Auschwitz. So I am here! I am here to tell the story. The רבש"ע has helped me so much. נסאים and נפלאות!

Suppose, all of a sudden, one can't walk, or can't talk. One has אמונה שלימה that this is השמים מן and if it is השמים, it is good. בטחון means, not that I have בטחון that it will go away. The איש says, people think בטחון means that when a person goes to the hospital he has בטחון that he will come out again. That is not בטחון! That is hopeful thinking. בטחון means that I hope that רבש"ע will hear my תפילות and take me out again. But whatever he does, it comes from him and I accept it. I am מקבל it and that gives me הנפש. I feel that I am in the best hands.

Nowadays people don't do it any more, but in my times, people traveled by Greyhound bus. There used to be a sign on the busses. "Relax and leave the driving to us". The רבש"ע says to us, relax and leave the driving to Me. Relax. It is not your world! leave the driving to Me. This is what אירא לי means. That's what it means when we say הבוטחים אמת. That is what באמת is. The test of בטחון is that you are not afraid.

But unfortunately we are afraid. הנה קל ישועתי אבטח ולא אפחד כי עזי וזמרת קה. אירא and אירא. This is so *morehdick*....when a person knows that he is not afraid.... ד' לי ולא אירא. בשעת קריעת ים סוף, and It's not בשעת מתן תורה, and it's not אירא. At those times there was no fear. However, if there is something going on, like אירא what is going on in ישראל, and yet a person has בטחון (which means that whatever the רבש"ע does is good), then there is no fear.

He has shown us so many נסאים. I am a product of נסאים, all my grandchildren are all here because I am here and that's because השם יתברך did נסאים to me. So suppose something goes wrong. That's נסאים. It must be that's השם's ("א" - "ד" - "נ" - "י") will. ממילא leave the driving to Him. Whatever the רבש"ע does, that's good for me.

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