

BITACHON WEEKLY

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פרשת צו-פרה תשפ"ד

Learning *Mussar* and Realizing That Your Exact Situation Is Perfect, Makes A Person Feel Happy And “Full”

The end of the *Parsha* speaks about the *Milu'im* [the *Korbanos* that *Ahron* had to bring for seven days before becoming *Cohen Gadol*]. “*Milu'im*” means “filling” someone’s hands with a new position. We can suggest that the word *Milu'im* hints at being a “full” person.

We remember that *Ahron* was happy with his brother’s greatness. Because of this *Simcha*, he was *Zoche* to become the *Cohen Gadol*. In order to be happy with someone else’s greatness, a person needs to be very “full” himself, and feel that whatever Hashem gives him is **perfect** for him. Learning *Mussar* and *Shaar HaBitachon* constantly, inspires a person to be happy, by realizing that his situation is **perfect**, and a little more or a bit less would **not** be good for him!

You Should Feel “Full” And Great in Your *Avodas Hashem*, Since You Try Your Best

Reb Moshe Feinstein says that although *Ahron* was not as great as *Moshe*, since *Ahron* tried his best, they were considered equals. A person who does his best is already a great person.

We can say this *Korban* is called *Milu'im*, because in order to become the leader and the greatest of *Cohanim*, *Ahron* needed a pure heart **full of *Simcha***; a “full” person, not an empty person.

When You Are at Peace with Yourself and Have That “Full” Feeling, Others Can Enjoy and Be Happy with You

Korban Shelamim is called its name since it brings *Shalom* peace to the world. Also, everyone gets a portion and becomes satisfied; the *Mizbeach*, the *Cohanim*, and the owner.

The difference between *Shelamim* and other *Korbanos*, is that other *Korbanos* are brought because of *Chet*, whereas *Shelamim* is not brought for any sins. The word *Chet* literally means missing, as we find in the end of *Sefer Shoftim* the story about 700 archers from *Shevet Binyamin* who were such expert sharp-shooters that: אָטָּן לֹא! they never “missed” their mark.

The *Yid* who is bringing a *Shelamim* [not for אָטָּן missing] is a גֵּמֵל whole. He is full. He comes with a good feeling, like he has everything a person could have. He is at peace with himself, and with the rest of the world. It is just such a *Korban* that everyone can enjoy and be happy with.

By Not Being Involved with *Teva* You Can Be *Zocheh* to The Biggest *Nissim*

A friend of mine was disliked in a certain *Mosad*, and he needed a new job. But his chances didn’t seem hopeful, since the *Mosad* was besmirching him plenty. I told him not to be *Nis'pael*, and Hashem will surely give him a new and better job. He decided not to be involved in *Tevah* [cause and effect]. One day, a *Menahel* from another *Mosad* spent a long time in the office, chatting with the *Menahel* of the old *Mosad*, who was his arch enemy...

Low and behold! The new *Menahel* offered him a job on the spot, as soon as he walked out of the office. Till today, he still doesn’t understand what happened. I know another *Yungerman* who was offered a job the same day that the boss’s assistant criticized him right in front of his boss about his inabilities to perform. Imagine! The boss gives him a job right after hearing how terrible he is!

I know a *Ma'aseh* of a certain *Melamed* in Bnei Brak, where a powerful parent disliked him like poison [he was indeed failing in his job] and called up the whole world to tell them how bad he was. Instead of worrying, he actually told his *Menahel* about this! It was total recklessness and suicide, but *Baalei Bitachon* are in their own world....

Not only didn’t the *Menahel* go against him, but it “happened to be” that this *Menahel* disliked that parent, and he became a good friend of this *Melamed* as a result of having a common enemy!

Despite Any Shortcomings, A Person Needs to Be Happy with The Way He Was Raised and With His Own "Shita"

Hashem made the world that people have different *Shitos* viewpoints, and there are also different *Shevotim*. People who are not *Shalem* full with themselves [unsatisfied with their own *Shita*] either envy the other *Shita*, or knock it. These are symptoms of not being a *Shalem*, not feeling good about your own *Shita*.

A person needs to be happy with the way he was raised and with his *Shita*, despite the shortcomings his *Shita* may have, because Hashem put you specifically in the *Shita* you need to have, since it's the best package for you, exactly the way Hashem made it. To work on this, a person needs a lot of constant learning *Shaar HaBitachon* of *Chovos Halvavos*.

Novardok

Novardok's specialty was in balancing *Middos*. R' Gershon was an unusually happy and jovial person. You would think that he doesn't have a serious bone in his body. Yet, it is known how he constantly gave his life away for Hashem, especially during the Holocaust when he gave his bread away for others and constantly risking getting tortured in order not to work on *Shabbos* or some other *Mitzva*.

This is the power of *Chovos Halvavos* and *Madregas HaAdam* with thousands of *Chazaros*. It's the unending *Chazara* that makes you a new person. This is in conjunction with the *Novardoker Chinuch* of laughing at the world; and of course, a *Chabura*. *Novardok* was very much into: אין התורה נקנית אלא בחבורה the Torah can be understood only collectively in a group. When you are alone, you fool yourself and your *Negi'a* takes over. When your friends are constantly guiding you and correcting you, **then** you are *Zoche* to the *Emes*. No wonder that *Novardok* was full of *Bachurim* who were *Zoche* to *Ruach HaKodesh*! Their *Hisbodedus* was getting together in a far-off forest in some nice hotel, and working out each other's *Avodas Hashem*. They made sure to make it *Geshmak*!

R' Gershon: I'm Looking for Opportunities to Break My Middos!

Surely R' Gershon wanted to have his "*Prat*", and he relished being in an embarrassing situation. The *Gr"a* says that the *Ikar Chi'yus* of a person is *Shviras HaMiddos*, and *Shviras HaMiddos* was the *Simcha* and *Chi'yus* of R' Gershon's life. And here comes a golden opportunity for losing *Kavod* and having *Bizayon*! Being a normal person was an important agenda in *Novardok*. People are so petrified about their *Kavod*, it can cause them not to do what needs to be done.

When R' Gershon was in Lakewood and hundreds of people came to see him, someone mentioned that maybe he would like to eat. "Of course, I would like to eat!" was his response. People in the public eye are embarrassed that others should see them eating. They think they need to be *Malachim*, or else their "holy" *Kavod* is in danger.

Novardokers know how to "chill" and relax and enjoy life. I was told that *Madregas HaAdam* was written in order to show people how to enjoy *Olam HaZeh*! If you don't need *Kavod* and you have *Bitachon* and *Li'shmah*, you really enjoy life.

In his later years, the *Alter* of *Novardok* was given more and more *Kavod*, since they saw his tremendous accomplishments in building over thirty *Yeshivos*. [They say he was more a *Baal Ma'aseh* a "doer" than a *Baal Mussar*]. He was once at a big *Asifa*, and they called his name that he should speak. While calling him up, they used many *Chashuva* adjectives in describing his greatness in *Torah*, *Yiras Shamayim*, and being a *Torah* builder. This was way too much *Kavod* for the *Alter's* taste.

He stood up, and said aloud: "Does anyone have the key to the bathroom? I apologize". And to the person sitting next to him, he said: "You know, I'm still only human" [*Ich Bin Fohrt Nohr Ah Mensch*]. R' Gershon once told me: You'll work on fighting *Kavod* [in every move you make] depending on how much you don't want to spend your life being "confined" and in a self-imposed jail.