

BITACHON WEEKLY

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פרשת ויקרא-זכור תשפ"ד

“Success” Is Just Dimyon and Redifas HaKavod

The *Netziv* says that a: אָשׁר לֹא תַעֲשֶׂינָהּ בְּשִׁגְגָה king is prone to sin in the worst type of sins: that are not done by mistake, meaning, the type of sin on the level that people do not even stumble in them by mistake. He mentions that the *Seforno* also says that it's normal for a king to sin because of his wealth and affluence. Notice how so many of the worst *Reshaim* were *Nesi'im* and *Gedolei Torah*, like *Y'ravam ben N'vat*, the *Meraglim*, *Do'eg*, *Achitofel*, *Korach* and his followers.

People have *Kin'ah* for all those “better people”; e.g., the wealthy, the famous, the popular, the personalities, the *Menahalim*, the *Roshei Yeshivos*, the *Admorim*, those who are famous and respected, etc. In *Novardok* they laughed at all these “people who really made it.” The world is full of *Dimyon* and *Redifas HaKavod*.

Halevai we would have such fear and admiration for Hashem as we have for all those loudmouths and these “noisemakers” who made it into the newspapers. This is exactly *Haman's* sickness; when you become great like a: מִשָּׁנָה לְמַלְךָ vice president, then you are really a zero. With wealth and fame and “incredible” success, comes along a new “incredible” *Yetzer Hara* that can *Chas V'shalom* bury the person completely!

Rachmana Litzlan so many of the above mentioned actually lost their *Olam HaBah*. *Chazal* say lay low and be a *Pashuta Yid*, and that way you'll be happier in this world and in the next.

Sometimes The Worst Part of You Is Your Best Friend

When *Shim'i ben Gera* cursed *Dovid* he didn't kill him, but instead he used this *Chutzpa* positively; and *Shim'i* became *Shlomo's Rebbe*. *Shim'i* was the perfect *Rebbe* for a *Ben-Melech*, since such a person isn't afraid to give him *Mussar*. And indeed, right after *Shim'i's* death, *Shlomo* married *Bas Paroh*.

And by saving *Shim'i*, *Mordechai* was born, and *Mordechai* used this fearless *Chutzpa* against *Haman HaRasha*. For this reason, *Chazal* say that *Mordechai* is called: אִישׁ יְהוּדִי *Ish Yehudi* [i.e., from *Shevet Yehuda*,

even though he was really from *Binyamin*] since *Dovid* [who was from *Shevet Yehuda*] was the cause of *Mordechai's* existence. A true *Yehudi* is a *Baal Hoda'ah* appreciative person who is constantly thanking Hashem, and seeing good in all “bad” situations.

Chazal say that from *Ani'yim Davka* will come forth *Torah*. So don't put yourself down because of your need to struggle in *Torah*, *Kedusha*, or *Bain Adam La'chaveiro* etc. אֲגַרָא אַבּוּתָהּ כֵּב לְפּוּם צַעֲרָא אַגְרָא אַבּוּתָהּ כֵּב The reward increases

The Greatness of Difficulties, Even in Ruchniyus!

R' Hutner once told R' Ahron Kotler a story about a family who hesitated in marrying off their daughter to a certain *Bachur*. Although a *Masmid*, this *Bachur* had difficulties in his learning since he wasn't a *Baal Kish'ron* bright. They asked R' Yehoshua Leib Diskin what to do, and he advised that when *Chazal* say: כָּל הַמְקִיִּים אֶת הַתּוֹרָה מְעוֹנֵי אָבוֹתָם A poor person who learns Torah will eventually become rich, also refers to one who is “poor” in *Kish'ron* intelligence. The family followed his advice, and sure enough their son-in-law eventually developed new *Kishronos* [“wealth”] and became a big *Talmid Chacham*.

When R' Ahron Kotler heard this, he began to cry. He explained that he had always been brilliant, and never had these challenges. R' Ahron understood the greatness of people who have difficulties, enough for him to cry because he **didn't** have them!

Very often, the greatest *Neshamos* have unusual difficulties in *Torah* and other areas. They fight their *Yetzer Hara*, and don't feel they are winning. But if they keep fighting, they are actually much greater than others who succeed in *Torah* and *Yir'as Shamayim* without difficulties.

according to your effort, and those who struggle are our front-line soldiers. Despite their “heavy casualties” [and *Aveiros*], they protect the rest of *Klal Yisroel*.

פורים

A Baal Bitachon Is Sure of Gam Zu L'tovah Even on The Most Horrific Situations

Chazal say that *Mordechai* hung around the palace of *Achashverosh*, because he realized that if a *Tzadekes* like *Esther* is taken away by a *Rasha*, *Achashveirosh* for marriage, it must be that some great *Yeshua* will take place for *Klal Yisroel* through her. It would have been appropriate for *Mordechai* to rip his clothes and make a *Tisha B'av* when such an ugly repulsive thing happens!

Yet, he saw only good in such a *Matzav*, and he said *Gam Zu L'tovah* even on such a horrific situation! He was living in the most depressive era of *Klal Yisroel*, during and after *Churban Bayis Rishon*. Yet, he saw only good, and he was sure of it! Perhaps he remembered that the day of *Churban Bais Hamikdash* the *K'ruvim* were hugging each other!

No wonder he was capable of defying *Haman* and risking his life on a daily basis without fear of the worst madmen [*Achashveirosh* and *Haman*]. He lived with such extraordinary *Bitachon*, and he saw unlimited goodness in Hashem even in the worst times! And the power of saying *Gam Zu L'tovah* actually produces good, so we owe the whole *Purim* story to *Mordechai's* positivism!

It would be appropriate for a true *Ehrliche Yid* and especially a *Ben-Torah* to want to emulate *Mordechai* and *Esther*, instead of being a spectator of someone else's greatness; by being *M'kayem Mitzvos HaYom* of *Purim* without aspiring to be similar to the *Tzadikim* who caused it. We don't have the opportunity to be a *Mordechai* and *Esther*, since there isn't a *Gezeiras Haman*, *Chas V'shalom* presently. But by studying all their actions, we can at least try to do *עַד מְקוֹם שֶׁיָּדוּ מִגַּעַת* the most we can. How important it is to constantly say *Gam Zu L'tovah* as much as possible throughout our lives!

Mordechai and Esther Were “Malchus” Which Means Being “Higher”

Mordechai didn't mind being hated by *Klal Yisroel* and even in the end, some members of the *Sanhedrin* distanced themselves from him. And screaming publicly *בְּתוֹךְ הָעִיר* in the middle of the city! And *Esther* never asked for any perfume, and preferred looking ugly. She also made a party with *Achashveirosh* and *Haman*, so the *Yidden* would hate her and have *Bitachon* in Hashem instead of saying “we have a sister in the palace”.

When you aren't afraid of embarrassment, you are *Malchus*! How important it is to remember: *כָּל יִשְׂרָאֵל בְּנֵי* every *Yid* is a *PRINCE*. It's all up to the individual; you can aspire **to emulate *Mordechai* and *Esther* and try to be “higher”, or you can celebrate *Purim* without much of a *Kesher* with these giants that Hashem wants us to copy.**

How important it is to give yourself a shtempel: I'm a *Ben-Melech* and therefore I have *Bitachon*, and I'm not scared, embarrassed, or worried; I'm “above”. Don't think R' Avigdor Miller *Zatzal* wasn't a human with another side to him. His greatness was that he refused to put himself down, and he was full of positive [even lies].

Being “above” includes being above your sins, and *Chazal* say: Fortunate is a person who is “higher” than his sins, and his sins are not higher than him. If *Mordechai* would have been “all-day involved” in his “down-side”, the world would have nothing from him, *Chas V'shalom*. The worst part of a sin is the stigma you give yourself as a result of your sin.

True, *Dovid* said: *נִגְדִי תָמִיד תְּהִלִּים נֶאֱמָר* my sin is always before me, but he also said: *כִּי חֹסֵד אֲנִי תְהִלָּה פֹּה* I am a *Chasid* [one who goes beyond the letter of the law]. If you view yourself as a big *Tzaddik* like *Dovid* did, then being conscious of your sins won't hurt you. But most of us will only hurt ourselves when reminded of our sins. We don't see *Mordechai* and *Esther* worrying about their sins all day.