

BITACHON WEEKLY

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פרשת לך-לך תשפ"ה

The Best Boost You Can Give Yourself Is Caring for Others

We wonder what kind of love did *Avraham Avinu* experience in his life, with a father like *Terach*, who gave him over to king *Nimrod* to be burned alive for smashing his father's idols. (*Rashi*). Of course, we have no understanding of these people. But for us, it can be a great *Mussar Haskel* (lesson).

Avraham becomes the epitome of giving love to others, despite his difficult background. I'm a 4th grade *Rebbe*, who periodically tries to build up my *Talmidim*. For example, Chaim may need a special boost, so (step one) I ask Shlomy if he likes Chaim. Shlomy says "yes", and Chaim feels good. But then (step two) I ask Chaim if he likes Shlomy. When he says "yes", I feel that step two was far more effective for Chaim than step one.

The best boost you can give yourself is caring for others. You are a giver (vs. a taker), and you are automatically on top and not on bottom. You don't need any therapists, or writing your *Maalos* all day. **Again and again, I'm told that *Yungerleit* in out-of-town *Kollelim* are by far the happiest. They are "givers", and feel needed and respected.**

When *Yungerleit* ask me which shul or *Bais Medrash* or *Chabura* they should join, I always tell them to go to **the place where you get more *Kavod*!** Then you will thrive, and be able to do more for *Klal Yisroel*.

Guess where I got this *Hashkafa* from? *Novardok!* (R' Chaim Mordechai Wainkrantz *Zatzal*). A smart *Novardoker* realizes that you don't just start working on *Bizyonos*. You need the proper: הַדְרָכָה guidance for that! Don't look for trouble, unless you know what you're doing, and only if you have a *Rebbe* and: מוֹרֵה דָרֶךְ guide.

A True *Baal Chesed* Is Someone Who Is So Full, That He Wants to Share His Overflowing Goodness with Others

Avraham had two names; אַבְרָהָם *Avraham* and: הַעֲבְרִי *Halvri*. The reason why he was an *Ivri* (capable of going against the entire world. *Chazal*), was because he was: רָם elevated and higher than the pettiness of *Olam HaZeh*. He was not just higher by being superior; he was there to "give" and to be an: אָב father to the whole world, and help everyone with his greatness.

A simple *Baal Chesed* can be in *Sakana* (danger) and stoop to the level of his recipients. The true *Baal Chesed* is high way above, and remains always on a much higher level; and he operates from there. The *Netziv* brings many proofs that *Avraham Avinu* was עֲמֹד הַתּוֹרָה the pillar of *Torah*. How do we reconcile his being considered *Chesed* everywhere?

Because the true *Ben-Torah* is a person who is so full with overflowing *Middos Tovos* and his love for *Torah*, that he wants to share it with everyone else, so his love for Hashem is shared with everyone. A *Baal Chesed*

אל תירא אברם שכרך הרבה מאד טו א

A Main *Yetzer Hara* of Our Generation Is Depression About Our Spiritual Level

Some say that *Avraham Avinu* was afraid because he killed so many people, or because he had to do with *Melech Sedom*, etc. Just as Hashem had to reassure *Avraham Avinu* not to worry since his *Schar* is very great, so many of us need to be *M'chazek* ourselves, and say: אל תירא ינקל, שכרך הרבה מאד Don't worry "Yankel", your *Schar* is very great! One of the main *Yetzer Hara*'s of our generation is *Atzvus* (sadness) about our spiritual status.

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We all have tons and tons of *Mitzvos* and *Zechusim*, but the *Yetzer Hara* makes us worry all day about our *Aveiros*. And sometimes this is actually a *Ma'ala*, since we want to improve. We can suggest that: אל תירא אברם שכרך הרבה מאד means that **since you have so much pain and worry about your sins, this in itself will give you much *Schar*, since you are a big *Baal Yissurim* with all this worry.**

who is empty and just gives others is fine, but not ideal like *Avraham Avinu*.

The True *Ben-Torah* Wants to Share His *Torah* with Others

The *Netziv* says that *Avraham Avinu's* specialty was mainly in learning *Torah* (and he has loads of *Chazal's* proving it. He says that *Yitzchok* was *Tefila*, and *Yaakov* was *Chesed!*) So why do we find *Avraham Avinu* being the *Baal Chesed* wherever you turn? First of all, they say that his main *Chesed* was in *Ruchaniyus*, as it says: הַיְהוּדִים בְּחַרְוֹן יִבְהוּ אֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחַרְוֹן יִבְהוּ the people he “created” in *Charan* by teaching them to have *Emuna* in Hashem; i.e., the true *Ben-Torah* wants others to share in his *Torah* (see *Gr”a*).

Practically no *Shevet* is known for *Torah* as much as *Shevet Yehuda* (*Gemara*), and we find: אֶת יְהוּדָה שָׁלַח יַעֲקֹב אֲבִינוּ לְהוֹרֵת לְפָנָיו גְּשֵׁנָה וַיֵּגֶשׁ מִן כַּח

A true *Ben-Torah* is in general involved in caring for *Klal Yisroel*. During WWII, R' Ahron Kotler and R' Avrohom Kalmanovich were seen on *Shabbos* being *Moser Nefesh* to save the *Yidden* in Europe. They gave away their time and *Kochos* and their *Oneg Shabbos* for the *Klal*. Perhaps this is why by far the two most astronomical *Yeshivos* in the world are Lakewood and Mir.

Novardok

When You Get Rich, All the Trouble Starts...

When did the issues arise between *Lot* and *Avraham*? After they got rich. When you get rich, then all the trouble starts, and you start fighting! This can be the reason why *Sedom* had to be destroyed, was because it was once super rich. Look how bad it is to be rich. Wealth can kill your *Middos*, *Chas V'shalom*, and can cause major *Machlokes*.

There is a *Shmuess* by R' Nissan Rozanker *Zatzal* (who himself lost his fortune) where he puts you in a “mode” that you're **happy** you aren't rich. It's all in your mind. And being wealthy can mean also in *Ruchaniyus*. Those who struggle may not like it, but if they keep working on *Bitachon*, in the end they come out ahead. Learn how to make jokes and to belittle all that extra *Parnasa* or talents, etc. and be happy with what you have. **It's a lifetime job to be happy with exactly what you have, in *Ruchaniyus* and *Gashmiyus*.** Better be a *Lev Nishbar* and accept what you have *B'simcha*.

The Prime Objective in Life Is *Shviras Hamidos*

A certain person was always taking R' Zundel of Salant's shtender, and never putting it back. R' Zundel asked him politely to please return it, since it was hard for him to carry it. This person started screaming at R' Zundel for daring to make such a request! Despite the fact he was dead wrong, Reb Zundel asked him for *M'chila*. The person refused to be *Mocheil* him, until Reb Zundel got up in front of the whole *Bais Medrash* and begged him with tears in his eyes.

R' Zundel did not get involved in who's right and who's wrong. His prime objective in life was to be one hundred percent pure in *Bain Adam La'chaveiro* and *Anava*. This is why indeed he became *R' Zundel HaTzaddik*. Of course, this is a high *Madrega*. But we can learn from here that working on your *Ka'as* or *Sin'ah* problem, is much more important than who's right and who's wrong.

People waste their lives and energy with debates and arguments that almost never have any *Tachlis* whatsoever. The only *Tachlis* is their love for being right, which really is their desire for illusionary *Kavod* and silly *Ga'ava*. When you keep quiet or give in, you are exercising *Savlanus* and *Anava*, and you grow tremendously. The next time you have a confrontation, instead of fighting, go to the **real** enemy, your *Yetzer Hara*, and treat yourself to a *Mussar Sefer* on *Ka'as*, *Ga'ava*, or *Bitachon*.

In the *Mussar Yeshivos*, when someone went against his *Tevah*, he would report his actions to his *Rosh HaVaad*. He would be highly commended for this, and made to feel good about himself. This would boost him in his further battles against his *Tevah*. In **our** circles, we give each other *Brachos* for *Gezunt & Nachas*. But **they** would wish each other success in acquiring *Bitachon* and *Shviras HaMiddos*.