

BITACHON WEEKLY

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Hashem Gives Each Person the Exact Message He Needs to Hear

Rashi says that being bald in the front part of the head is called: גִּבְחַת "*Gabachas*", and baldness of the back is called: קֶרַחַת "*Karachas*". *RSRH Zatzal* says that the front part is the cerebrum (גִּבְחַת "*Gabachas*") which carries the higher dignity and the intellectual, moral, spiritual factor; and the back part (קֶרַחַת "*Karachas*") contains the animal factor, and the love of *Gashmiyus* which a person has to subordinate and try to be *Mach'nia* (make humble) to the front (גִּבְחַת "*Gabachas*").

We can suggest, that for some people the best *Tochacha* is when they remind themselves of their *Maalos* and their potential greatness, and the importance of their *Sechel* and spiritualism. (R' Gershon Liebman *Zatzal* has a beautiful *Shmuess* on the greatness of your *Sechel*). Perhaps they are those whose *Tzora'as* appeared on their: גִּבְחַת "*Gabachas*".

And others need to keep reminding themselves about the futility of being a *Gashmiyus'dik* type of a person, and the lowliness of *Kin'ah*, *Ta'ava*, and *Kavod*, which: מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם take a person out of the world. Perhaps their *Tzora'as* would appear on their: קֶרַחַת "*Karachas*", to remind them about the lowliness of *Ahavas* (obsession with) *Olam HaZeh*. I once heard that the difference between *Novardok* and *Breslov*, was that *Breslov* worked positively on *Simcha*, and *Novardok* would be more involved in realizing the stupidity of bad *Middos*.

The more you realize the stupidity of *Ka'as* and *Atzvus* (sadness) and all those: הָבֵל הָבֵל empty bad *Middos* (especially *Redifas HaKavod*), the happier you become. Every person needs a unique *Derech* which fits in to him. So many people are inspired by stories of *Tzaddikim*, watching so many *Tzaddikim*, and envying them. Yet, for certain types, it may be the worst thing to copy others.

Blaming Your Yissurim on Your Sins Is Often a Trick of The Yetzer Hara

In the *Haftorah* of *Parshas Tazria* we read about *Naaman*, the Syrian general had *Tzora'as*, and *Elisha* told him to immerse himself in the *Yarden* river, and he'll be cured. We don't find that *Elisha* told him that this was a punishment for a sin, although *Naaman* was an enemy of the *Yidden* and had just won a war against *Klal Yisroel*. Not always is it *K'dai* to blame your *Yissurim* on your sins. Often, it's the worst thing to do so, and it is a trick of the *Yetzer Hara* which only gets you depressed.

Psoriasis is a skin disease which sounds exactly like *Tzora'as*. I knew three famous *Tzaddikei HaDor* who were the purest and noblest people in *Klal Yisroel*, and they all had chronic *psoriasis*. They were the **opposite** of *Baalei Lashon Hara* and *Baalei Ga'ava*. A person once developed an itchy skin problem *Davka* during *Parshas Tazria-Metzora*, and he was worried that he did something wrong.

I told him: "Look what good company you have!" (These three biggest *Tzaddikim*). In *Novardok*, I was told that the main *Teshuva* for an ailment, is to have *Bitachon* that you'll be cured. *Naaman* listened to the *Navi*, and perhaps being: טוֹבֵל immersing is a sign of a **desire** for purity, and is enough to cure. Never become a smarty and decide that you or your friend is being punished. This is why *Hagar* was sent away, since: וַתִּקַּל גְּבִרְתָּהּ בְּעֵינֶיהָ לֶךְ טוֹב she jumped to the conclusion that *Sara* was not really a *Tzadekes*, since she had no children. And *Shim'i ben Gera* said that *Avshalom's* revolt was thanks to the sins of *Dovid*.

The *Pele Yoetz* says that foolish people make these *Cheshbonos*, and R' Dovid Feinstein *Zatzal* said: עֵסֶק בְּנוֹסְתֵירוֹת nobody really knows. And if you like being critical with *Cheshbonos* of Hashem's punishments, make sure that you also see how all the good things in your life are rewards for your goodness.

Look how the *Torah* gives each person the unique *Mussar* and message *Min HaShamayim* how he needs to perfect himself. There are many, many details and shades of *Nega'im* (*Mishna*) and this is a *Mussar Haskel* for us to realize how important it is to recognize each person's individual *Avoda*. The *Torah* didn't give just one message and stop. We are all very different from each other.

The Seforim HaKedoshim say that each Tzaddik has his own Derech, and many of our greatest were radically different from each other. Look how two people on *Yom Kippur* can be total opposites. One gets a *Mitzva* for his fasting, while a serious *Choleh* who eats gets a *Mitzva* of: וְנִשְׁמַרְתֶּם מֵאֵד לְנַפְשֵׁיכֶם וְאֵתְחַן דַּ טּוֹ protecting his life.

Be Like Hashem and Only See Good

Chazal say that *Lashon Hara* is equal to *Avoda Zara*, *Gilui Arayos*, and *Sh'ficus Damim*. Speech makes you like Hashem, and the essence of Hashem is goodness. When you speak evil, you do the opposite of the whole *Tachlis* of speech! (i.e., to be like Hashem and say only good). No wonder the *Chovos Halvavos* says that by speaking *Lashon Hara* you get all the sins of the person you spoke about, and he gets all your *Mitzvos*, *Rachmana Litzlan*.

It says: וַיֵּרָא אֱלֹקִים כִּי טוֹב “Hashem saw it was good” six times in *Parshas Breishis*. Make sure you copy Hashem, and insist upon seeing good every day of your life. Try to find only good and positivism, and you become like Hashem who creates and doesn't destroy. Only the evil of mankind destroys itself. I have seen *Gevaldige Yeshuos* when practicing *Bitachon* and *Ayin Tova* with people, and I saw circumstances improving drastically. Always report good news, and praise Hashem's beautiful world and His wonderful people. Appreciate yourself, and value the goodness of your situation, despite all those down-sides that the *Yetzer Hara* tries to make us think about all day.

Novardok

A friend of mine who knew R' Chaim Halpern *Zatzal* helped him raise money for *Novardok* in the USA. He told R' Chaim that he was a *Baal Teshuva*. R' Chaim told him not to look at himself as a *Baal Teshuva*; instead, he should see himself as a *Ben Torah*, who happens to be a *Baal Teshuva*, but mainly he identifies himself as a *Ben Torah*. *Novardok* was quite sensitive to a person's dignity, despite all their *Pratim*.

In fact, R' Wainkrantz *Zatzal* once told someone to take a job in a place that they will respect him, and not a place where he'd be looked down upon. He was always building people up, including his *Talmidim*, and the staff in his *Yeshiva*.

He told me that the build-up you get can make the difference between success and failure. R' Chaim was also very street-wise, and he knew the mentality of different kinds of people very well. This can have a lot to do with the *Vaadin* in *Novardok*, where people opened up, and the *Vaad* members could become like professional psychologists.

R' Chaim gave several speeches when he was collecting, and his main theme was always how lucky we are to be from the holy Jewish nation. He was super warm & humble, despite his strong personality, and people loved him. He took a strong interest in people, and remembered their pecklach even after a long time. He really cared.

This was *Novardok* training; to love and to care, to respect, and to take an interest. He was the same with all his grandchildren and his in-laws, etc.

The *Alter* of *Novardok Zatzal* was once alone in an empty room with his daughter, with no food, no heat, no light, etc. The *Alter* told her that the whole world and all the money in the world isn't as good as this empty room. It is known that *Novardokers* could light up with true *Simcha* after hearing the most tragic and depressive news. This takes years of *Shaar HaBitachon*.