

BITACHON WEEKLY

BY: RABBI YEHUDAH MANDEL SHLITA

פרשת בהעלותך תשפ"ה

An Oved Hashem Is Always Happy Over His Accomplishments in Avodas Hashem

The *Ibn Ezra* says that the reason why a *Nazir* has to bring a *Korban Sh'lamim* is to show his contentment and joy since he was *Zoche* to fulfill his vow. Look how an *Oved Hashem* has to always be happy over his accomplishments in *Avodas Hashem*. You don't just make a *Kabala* (resolution) and keep it. You make a special party thanking Hashem for our success! Human nature is to kvetch over *Aveiros*, but being happy over *Mitzvos* isn't always so common. **Kvetching over sins is the *Yetzer Hara*; not the *Yetzer Tov*!** Believe it or not!

Your happiness level for your *mitzvos* should be higher than your regret for your *aveiros*.

I was told that in *Novardok* they made a big party when they kept their *Kabalos* (resolutions). Notice how a *Nazir* has such a fancy name, as if he has a crown on his head. (נזיר מל' נזר). When you call yourself a *Melech*, you feel good about yourself! And growing long hair symbolizes your superiority to other people who don't control themselves! *RSRH Zatzal* says that hair symbolizes the body's insulation against the outside world, since it protects the skin against the elements.

By letting the hair grow, the *Nazir* creates a barrier against the outside world. Besides the: *איל ram* (i.e., a large sheep) he brought for a *Shelamim*, he also brought a *כבש* sheep for an *Olah*, and a *נבשה* sheep for a *Chatas*. The *Ramban* says that the *Chatas* is for not doing more *Nezirus* (self-control). Notice how the *Chatas* is just a sheep and the *Sh'lamim* is a more expensive: *איל ram*. **Make sure your happiness level for your *Mitzvos* is much higher than your regret level for your *Aveiros*.**

Look how much *Simcha* and dignity and good feelings surround the *Oved Hashem*; being called a *Melech* and

To Succeed in Your Life's Challenges, See Yourself as A *Melech* and You Will Win

Rashi says that they should blow before *Moshe* like he's a *Melech*. We see that the idea of: *חוצצרות* trumpets is to act in a *Malchus'dik* way. Later, it says that if you blow with: *חוצצרות* trumpets, then Hashem will remember you, and save you from your enemies. We can say (at least: *בדרך* as a *Remez*) that if a person acts in a *Romemus* fashion like a king, then he wins wars and has *Yeshuos*.

You want to succeed in your private wars i.e., life's challenges, then see yourself as a *Melech* and then you'll win.

Indeed, a human is a *Tzelem Elokim*, and when he builds himself up and feels *Malchus'dik*, then he is actually connecting with Hashem Himself. When you look at yourself like a zero *nebach*, this is the opposite of: *קירבה לה'* closeness to Hashem, who is the *Melech Malchei HaMelochim HaKadosh Baruch Hu*.

Those who act like kings and respect themselves, are *Davka* closer to Hashem who is the *Melech* of the world. The *Ohr HaChaim* says that both the *Ananei HaKavod* (clouds) and the: *חוצצרות* trumpets caused us to move. A cloud is also something high, and is in the air (*Romemus*). Yet, it's dark, which symbolizes *Tzaros*. The *Shechina* was inside the *Ananei HaKavod*.

The only way to really become great is by meeting life's challenges. Your *Nisayon* is a banner. And realizing that Hashem is inside your cloud (and your pain) makes it easier. *Rashi* says that the *Ananei HaKavod* flattened out the surface of the *Midbar*, and got rid of the snakes and scorpions, etc. They were also a *Shemira*.

Your (dark) *Nisyonos* get rid of all the mediocrity and the stagnant parts of your existence. They get you activated and moving, to grow and become great. The *חוצצרות* trumpet blasts and the high clouds get you to think big, instead of being small and worried, and being busy with vicissitudes.

feeling superior to others, with his long hair and with bringing an: אֵיל ram (i.e., a large sheep) for a *Sh'lamim* to show his *Simcha* for completing his *Kabala* (resolution).

This is how a *Yid* should work on himself; surrounding himself with *Simcha* and feelings of superiority (in the right way). No wonder the *Tochacha* says: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב תֵּבֵא כֹחַ מִזֶּה that *Tzaros* come from lack of *Simcha*, like when you don't appreciate your own greatness, and you aren't always partying and praising Hashem for being a *Ben-Torah*, or a *Baal Chesed*, or a *Baal Yissurim* which is sometimes the biggest *Ma'ala*. Like it says by the *Brachos*: אַתְּכֶם קוֹמְמִיזִית בְּחוֹקֵי כּוֹיִךְ you'll stand upright with confidence.

Like *Dovid HaMelech* sang half a night after half a night of learning *Torah* and, R' Zundel of Salant *Zatzal* explains that the singing was in thankfulness for the *Torah* he had just learned. **Every *Yid* should always be in an: "How fortunate is our lot!" mode, and if he isn't, then it's a sign that he isn't learning the right *Mussar*.**

Notice how when a person gives away a *Gashmiyus Simcha* (ויין ישמח לבב אנוש) by becoming a *Nazir*, he is trading it for a *Ruchaniyus Simcha*, by being called a *Melech (Nazir)*, and eventually bringing a beautiful *Korban Sh'lamim* and feeling good about his long hair which lifts his status among people. So every time you look away and watch your eyes, or refrain from *Lashon Hara*, or control your anger, etc. you should know that you are trading this *Gashmiyus* pleasure for a much better *Ruchaniyus* pleasure.

Novardok

Do Confident People And/or Big Crowds Scare You?

People as a rule can easily become intimidated by confident people. A strong, deep voice can be scary. Or a personality who "shifts his weight around." He looks like he knows everything." Or people who wear impressive clothing, albeit for religious reasons. Beards and *Payos* can be scary, despite the fact that that person may be a weak shleppy person, with 10 times more issues than you have.

A tough person, a leader, or any kind of successful person can be a form of *Avoda Zara Mamash*; you start "worshipping" him. You forget about his never-ending bathroom needs, and his "alive and well" *Yetzer Hara* that you don't know about. Especially if he is a *Rosh Yeshiva* or a *Tzaddik*; he can be even a worse form of *Avoda Zara* if you keep forgetting Hashem when you keep chapping *Hispa'alus* "Ooh! Ahh! What a giant!" "What a power!"

The idea of *Limud HaMussar* is to brainwash yourself to believe and have *Bitachon* in Hashem, and to remember the truth of your existence, etc. No wonder R' Gershon was so fearless against the Nazis, and he actually built a *Yeshiva* in their presence. (He came out publicly against hiding from them; imagine how real Hashem was by him??) He had brainwashed himself with *Mussar* overtime, by saying: וְאֵיךְ קָרַבְתָּ אֱלֹהִים לִי טוֹב closeness to Hashem is my good, etc. many, many times.

The more *Mussar* we learn, especially about *Bitachon* and not being afraid of people, the more we bring *Bracha* into this world, and especially into our own lives. Don't be afraid of confident people! They aren't g-ds! They are there *Min HaShamayim* to test you.

Hashem wants to see: "Are you more afraid of them than Me?" Remember how *Avraham Avinu* smashed idols. So too, in our mind we need to smash all those *Hispa'alus* areas, like confident people, big crowds, or massive buildings, etc. You admire confident people, because in *Olam HaZeh* they are the big shots. The truth is just the opposite. *Halevai* they aren't going to burn in *Gehinom*, which is a place tailor made for *Baalei Ga'ava (Gemara)*. The meek, insecure, and maybe somewhat anxious and depressive person is a *Ben Olam HaBah*. However, please don't start deciding that any person with self-confidence is *Gehinom* material. There is plenty of hope for them, especially if they channel their *Ga'ava* properly. Also, don't be so sure that their self-confidence is real; it may be a put-on or a habit, etc.