

BITACHON WEEKLY

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פרשת נח תשפ"ו

Becoming Happy and Geshmak and Well-Liked Comes First in Your Life

Noach is criticized for starting a new world by planting grapes instead of wheat. First it says: וַיִּהְיֶה חֵן בְּעֵינֵי ה' וַיִּהְיֶה חֵן *Noach* found favor (*Chen*) in the eyes of Hashem, and only later it says: וַיִּהְיֶה חֵן *Noach* was a *Tzadik*. *Chen* means that you are *Geshmak* and well-liked, and it appears that this should come first in your life. Like a *Baal Bitachon* who is not necessarily such a *Tzaddik*; just that Hashem likes him because he is a: מְקוּרָב לְמַלְכוּת person who is connected with royalty. All the *Madregos* in *Avodas Hashem* and *Torah* and *Mitzvos* can come later!

Perhaps this is why *Noach* started with grapes and wine, which are *Chen* (*Geshmak*) and *Simcha*. So many of us would do much better if we would put more effort in becoming happy and *Geshmak* and having *Bitachon*; even at the cost of less *Torah*, *Tefila*, and *Chasadim*, etc. *Dovid* used to split his time: ½ a night learning *Torah*, and the next ½ singing. But once he was punished when he said: וְהָיָה לִי חִקְיָה תְהִלִּים קִיט נִד Your commandments are to me like a (mere) song. Sometimes you have to be less in a *Simcha* mode, and more in a serious *Torah* and *Mitzvos* mode.

While We Need to Balance *Simcha* with the Proper Seriousness, *Simcha* Comes FIRST

We end-off last year with reading: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ how all *Tzaros* in the world come from the lack of *Simcha*, which caused such a horrific *Tochacha*. So our *Sukkos* is total *Z'man Simchaseinu*, and our *Lulavim* and *Hadasim* can't have thorns, or else it's missing in: בְּהִיטָרְךָ נִוֵּעַם being pleasant and *Geshmak*. (*Gemara*). We start the year with extreme *Simcha*, *Chag HaSukkos Z'man Simchaseinu*, and with the *Simchas Bais HaSho'eva*, which: מִי שֶׁלֹּא רָאָה שְׂמֵחָה לא רָאָה שְׂמֵחָה מִיָּמָיו was a *Simcha* like no other.

Noach is now starting a new world with wine (*Simcha*). The old world was destroyed because of *Gezel* and *Arayos*, and the only way to conquer the *Yetzer Hara* of *Arayos* is with *Simchas HaTorah*. The *Rambam* brings this, and he brings a *Passuk*

Reb Zundel of Salant

ג' מרחשון תרכ"ו

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 *Mochel* 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*.

that describes the love a person should have for *Torah*: בְּאֵהֶבְתָּהּ תִּשְׁגָּהּ תְּמִיד מִשְׁלִי הִי יט “be constantly involved in the love of *Torah*”. תִּשְׁגָּה means: שְׂגִיּוֹן *Meshuga*, which means becoming *Shikor* (drunk) and crazy over learning *Torah*!

Chazal say that *Noach* learned *Torah*. This is how he was able to overcome the *Yetzer Hara* of *Arayos*. The last *K’riyas HaTorah* on *Yom Kippur* is about the danger of *Arayos*.

The True *Ben Torah* Is Full of *Menucha*

Noach means *Menucha*, and the true *Ben Torah* is full of *Menucha*, like it says by *Yissochor*: וַיֵּרָא מְנוּחָה כִּי טוֹב he chose a life of *Menucha*, and *Rashi* says clearly that *Noach* (*Menucha*) learned *Torah*. It is difficult to say that this *Tzadik Yesod Olam* (who was the foundation of the world, literally, i.e., *Noach*) upon whom it says: הָיָה אִישׁ צַדִּיק תָּמִים הָיָה he was a *Tzadik Tamim*, and: מָצָא חֵן בְּעֵינֵי ה' he found favor in the eyes of Hashem, and: זָהָה he made life easier for all mankind; should just plant grapes for fun without a much higher motive, i.e., to enhance his *Simchas HaTorah*.

Make Your *Yiddishkeit* Beautiful

The *Ramban* says: זָה קְלִי וְאִנְיוּ means that all his: מַעֲשֵׂים deeds were: נְאִים וְנְעִימִים proper and pleasant. זָה קְלִי וְאִנְיוּ means that we need to make our *Avodas Hashem* beautiful and *Geshmak*. This is a constant job. Especially after such a destructive depressive *Mabul*, *Noach* decided to plant grapes first to bring *Simcha* into the world. And this is the message of *Sukkos*, like: עֲשֵׂה עֵץ הָדָר a beautiful *Esrog*, i.e., make your *Yiddishkeit* beautiful!

Novardok

R' Ahron Leib Steinman *Zatzal* admired *Novardokers* because they had so much *Ruach* and fire. He told this to a prominent *Mashgiach* in *Eretz Yisroel*. R' Ahron Leib also encouraged working on *Hish'tavus* not caring if people love you or hate you. He said that indeed #1 is learning *Torah*, but besides learning you must have *Avoda*. He said that *Novardokers* were able to have pure *Middos* because of their *Bais HaBedidus* house of isolation [to work on themselves].

He explained that when you are together with people, you are constantly involved in *Ka'as* and *Ga'ava*, and you may not even be aware of it. When you are alone, especially far away from home like in a *Bais HaBedidus* in the forest, your thoughts are pure and you aren't controlled by: יִאֲמְרוּ הַבְּרִיּוֹת making good impressions which otherwise dominates you.

People are worried about *Parnasa* and *Nachas*, and are always concerned about their *Kavod* and their friends. But who is interested in just plain being close to Hashem? The *Rambam* says that when you pass by a *Mezuzah*, you should remember that nothing stays with you forever, except for your knowledge of [i.e., closeness to] Hashem.

Did you ever go to a big *Tzaddik* and ask for a *Bracha* for *Parnasa*, *Nachas*, *Shiduchim*, health, *Gadlus B'torah*? Everyone does. But rarely do you hear a person asking for a closer relationship to Hashem. This is the true *Simcha* of *Olam HaZeh*, and the **only** *Simcha* of *Olam Habah*.

Truth is, the reason for our “*pecklach*” is because Hashem wants us to be close to Him [since this is the main reason for our existence] and *pecklach* force us to daven harder and come closer.

People who are close to Hashem can get *Yeshuos* that others cannot get, in the same way that those who are close to the king get special treatment from the king.

My friend was raised in *Bais Medrash Bais Yosef* in Boro Park. He told me that these people were unusually happy and fearless. Although they were big *Bnei Torah*, their main conversations and interests were their levels of *Bitachon* and working on *Middos*. Even those who had *pecklach* weren't involved in their *pecklach*; their main focus in life was their personal *Avoda*. These people were *Zoche* to very high *Madregos*; among them were even *Baalei Ruach HaKodesh*.