

# BITACHON WEEKLY

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פרק ו/or ארא תשפ"ג

## The Torah Has Sensitivity to The Underdog and The One Who Has Pain

Only the first three *Shevotim* were mentioned. Some say it's because they didn't say anything when Yaakov said: וְאֶרְרָר אָפָם יְהִי מַטְבֵּחַ their wrath shall be cursed. Those who were once cursed, unlike the other 9 *Shevotim* who were blessed, must have felt terrible. So, the *Torah* only mentions them and not any other *Shevet*, as if they are the only important *Shevotim*.

We see the *Torah*'s sensitivity to the underdog and to the one who has pain. Similarly, *Shaul* lost his *Malchus* to: לְרַעַךְ הַטּוֹב מִמֶּךָּךְ "someone better than you", which was *Dovid*. *Chazal* say that because of this, in the time of *Achashveirosh* it says: וְמִלְכָתָה אַמְתָה הַטּוֹב לְרַעַתָּה וְתַנְתָּן הַמֶּלֶךְ Vashti lost her *Malchus* to "someone better than her", i.e., to *Esther*, who was an *Einikel* of *Shaul*.

If you have pain in any area, and you feel left out, or you failed and you are a loser, take heart. Hashem sees you pain, and someday you'll be on top. Like *Ahron* who had: חֲלֵשָׁת הַדָּעַת distress since the *Nesi'im* were better than him with their *Korbanos*, and Hashem told him not to worry, since he'll have the *Mitzva* of lighting the *Menorah*, and: וְשַׁלְגָה גְדוֹלָה מִשְׁלַגְהוּ "Your portion is better than theirs".

**Being A Baal Yissurim Is a Tremendous Asset Which Shouldn't Be Underestimated**  
Being a *Baal Yissurim* is a tremendous asset, and it shouldn't be underestimated. Very often, you see how the unfortunate and downtrodden come out ahead. I know a *Ben Torah* who was looked down upon during *Yeshiva* days, since everyone was a bigger *Masmid* than him. In the end, he became very rich, and he supported the *Yeshiva*, and everyone ran to him.

**The Torah Wants Us to Understand People, And Not Be M'vetel Them or Look Down at Them**

A friend of mine was a *Baal Teshuva*, and he was friendly with the *Bobover Chasidim* in Crown Heights, about 40 -50 years ago. He grew a beard, and he was proud to feel like one of the *Chasidim*. One day his parents "let him have it", and they forced him to take off his beard.

The next *Shabbos*, he came to the *Rebbe's* *Tisch* embarrassed. The *Rebbe*, R' Shlomo

### When Your Bitachon Doesn't [Seem To] Work It's Just a Test

Until now, Hashem had spoken to *Moshe* with the soft: וַיֹּאמֶר Va'Yomer, and "Hashem", the name that represents the *Midda of Rachamim*. Now suddenly Hashem speaks to *Moshe* with a tough: וַיֹּאמֶר Vay'daber, and the strict "Elokim" which represents *Din*. This is because *Moshe* was upset, since Hashem was testing his *Bitachon*. Not only were things not getting better, but *Paroh* tortured *Klal Yisroel* even more, since *Moshe* asked him to allow the *Yidden* to leave *Mitzrayim*.

How often do we get upset when Hashem doesn't give us our wishes despite all our working on *Bitachon*? *Bitachon* is a *Mitzva*, and when Hashem tests you by making things worse, you shouldn't get angry. You should be *M'chazek* yourself in *Bitachon* even more. Then you pass this test, and then you are *Zoche*; if your *Bitachon* is real. Getting upset can earn you a: וַיֹּאמֶר אֱלֹהִים [harsh] mode, *Chas V'shalom*.

At least we should **try** to work on accepting the pain that Hashem gives us. This is also *Bitachon*, and a big *Zechus* which can bring *Yeshuos*.

Sometimes, Hashem wants to give a person a great *Chesed*. However, first Hashem sends a painful darkness in his life, to see how the person will react. If he becomes strong in his *Bitachon*, and insists that Hashem will only give him good from this difficulty, he will be *Zoche* that his situation will become better than ever.

Halberstam *Zatzal*, was an unusual *Tzaddik*, and much beloved by everyone. He was full of *Simcha* and love and *Ahavas Yisroel*. He realized the problem, and in front of all the *Chasidim* he yelled out: "This *Bachur* still has a beard!"

I would even say he has two beards, or 10 or 100, according to *Chazal* who say: **לפום צערא אגרא אבותה ה כב** the reward increases according to your effort. This idea is true in all areas. A friend of mine went to see a famous *Admor* in *Yerushalayim*, and the *Admor* told him that he sees on him that he has no *Ka'as*. This *Admor* was considered a *Baal Ruach HaKodesh*, who could see through a person. This person told me that it simply wasn't true.

He had plenty anger inside him, and could blow his fuse here and there. I told him that the *Admor* was 100% right, since this person came from a very difficult home where: **על שלשה זבריםם הבית עזבך, על הפעס, על הצעם, ועל הצעם** the whole foundation of the house was built on *Ka'as*. Both of his parents and all his siblings were loaded with anger, but he worked hard on himself, and compared to his past, he was gold. **It is quite possible that this person is much greater than the most *Chashuva*: סובלנים** people who don't get upset, since they never had his background.

He is the real *Savlan* (person who doesn't get upset) who may be considered: **טקי וטהור** clean and pure, since everything is relative. The *Arizal* told R' Chaim Vital *Zatzal* tremendous *Maalos* about himself that didn't seem to make sense, and he explained to him that everything is relative to the *Dor* and the circumstances, etc. People need to be aware of this basic logical *Yesod*, or else they can spend a lifetime of "self-persecution", **wanting to become what isn't expected from them, and envying people whom they feel are superior to them, when the truth is the opposite!**

## Novardok

Betzalel Goldman gives a Daf Yomi in a big shul in Bnei Brak. One day, some people told him that he's boring, and they enjoyed hearing someone else who gives a better Daf Yomi. The very next day, some other people told him how they enjoyed his Daf compared to a substitute that sometimes gives it instead of him. The substitute was within earshot when they said this!

He spoke to a *Novardoker* about his experience. He was asked: "What did you appreciate more? The *Kavod* you got, which is: **המִתְּכַבֵּד בְּקָלָן קָבֵרָן** at the expense of someone else's shame, for which you lose your *Olam HaBah*, or the *Bizayon* you got, which is truly a *Matana* (gift) *Min HaShamayim* since it purifies you from your sins?"

Meir Kleinstein was speaking to one of the most *Chashuva* people in Lakewood, and this person gave him such a compliment that he thought he was almost a *Lamed Vav Tzadik*. He felt great, especially when hearing such a compliment from a "big name" in Lakewood. Exactly two weeks later, the **same person** belittled him to such a degree that he felt worse than an ant!

The *Novardokers* are always making *Leitzanus* out of "almighty" *Kavod*. People don't chap what a fallacy the whole deal is. Look how unreliable people are, and how the same person can say such extremely opposite remarks. You never know where you're standing, and: **אֵל תַּבְטֹחוּ בְּנִדְבִּים** don't rely on people!

R' Gershon *Zatzal* told me two *Yesodos* about *Kavod*. 1. Most things that bother people can be traced to nothing but *Redifas HaKavod*, but you are not aware of it, and you fool yourself in being justified in being upset. 2. The opinion of the people around you are truly meaningless, since people are totally *Nogea* in all their opinions. They follow their environments, and their opinion is 99% **תַּלְמִינָה** based on what they've been taught, and what makes them come out ahead. There is usually very little truth in what they think.

These days, people don't even remember what they said yesterday. People with *Sechel* aren't sensitive; there is so much energy wasted in wondering about other people's opinions. It's almost like wondering what the wall thinks.