

BITACHON WEEKLY

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פרק תרומה תשפ"א

Bitachon Means to Be Like an Innocent Little Baby Who Doesn't Make Any Cheshbonos

When a person goes to work for his livelihood, and he has *Bitachon* that he'll be *Matzliach*, this is *Kodesh*. But when he relies completely on Hashem, it's *Kodesh Kodoshim*. Little babies are innocent without any *Cheshbonos*. And the *Gr"a Zatzal* says that the main *Passuk* of *Bitachon* is: **בְּנֵי נְפָשִׁי כְּתָמֵל עַלְיָ אָמֵן חַלְלִים קָלָא בָּ** I'm in Hashem's hands like a baby who has no *Cheshbonos* and relies completely on his mother. We can suggest that the wings of the *K'ruvim* symbolize being in *Shamayim*, i.e., with Hashem Himself, the way: **אֲלָקִים עֲשָׂה אֶת הָאָדָם בָּשָׂר קָהִלָּת זָהָב** He originally created Man; i.e., upright.

The original *Ratzon Hashem* was that a person should have enjoyment in *Gan Eden* and be totally relaxed. This is the ideal *Bitachon*, like *Adam HaRishon* in *Gan Eden*, without any *Cheshbonos* of: **בְּצָעַת אָפִיךְ תַּאכְלֵל לִחְם בְּרִאשְׁתְּגִיט** *Hishtadlus* for *Parnasa*.

The *Malbim* (and *Chasam Sofer*) say that: **בְּרוּךְ** someone who has *Bitachon* in Hashem gets a *Bracha*, and: **אֲשֶׁרִי** one who has *Bitachon* in Hashem is fortunate, refers only to someone who does zero *Hishtadlus*. Dealing directly and only with Hashem is the biggest *Bracha* and the true *Bitachon*.

Why do *Chazal* say: **אֲפִילוּ רָשָׁע הַבּוֹעֵט בָּהּ חָסֵד** even a *Rasha* who has *Bitachon* in Hashem will be surrounded by *Chesed*? It says in last week's *Parsha* that a *Malach* will go with *Klal Yisroel*, however: **לֹא יָשַׁא לְפָנָיכֶם כִּי** he won't tolerate your sins.

But if it would be Hashem alone, He WOULD tolerate our sins. R' Pinchos of Koretz *Zatzal* says that in His infinite goodness, Hashem Himself can tolerate all the most horrific sins ever since *Adam HaRishon*. The problem is that *Tzaddikim* are pained by the sins of the world, and this causes all the *Tzaros*, like the *Mabul* of the generation of *Noach*, etc. Only *Moshiach* himself is totally pure in tolerating sins like Hashem. The *Baal Bitachon* who has only Hashem, even if he is a *Rasha*, he'll still get unending *Chesed*, because being close to Hashem means total tolerance even for the worst

Aim for the Greatest *Tzidkus*, No Matter What

The *Aron* was made of wood. Wood can symbolize being a piece of nothing, like it says: **אֵל יֹאמֶר הַסְּפָרִים הַנְּאָמָר עַז**: I am like a piece of dry wood, with no ability to bear fruit. Yet, this dry wood is overlaid with pure gold: **בְּשָׂר שְׁוֹעָבָה** inside and out.

This teaches us that although you may feel quite insignificant, yet on the outside you act like gold, and you make believe you are a *Tzaddik*. You may have done the worst *Aveira*, but this doesn't stop you from trying to daven with lots of *Kavana* and acting like a *Tzaddik*. Aiming for great *Tzidkus* is justified, since your "inside" is indeed gold; as you are a *Tzelem Elokim* and a *Yid*, with a holy *Neshama*, and all kinds of dormant abilities.

See the Good in Yourself and Build Yourself Up

The *Aron* is also covered with gold from "within". We can explain this alludes to the "inside" of a person: His memory should be full of the great deeds [gold] he has done in the past. Never should a person think of his shortcomings and disabilities [except on *Yom Kippur*, and when so doing brings positive results].

Your self-image and seeing yourself as a *Tzaddik*, is extremely important for future growth, as it says: **אֵל תִּהְיֶה רָשָׁע בְּפָנֵי אַתָּמָךְ אֶבֶן בְּגִתְּ** Don't view yourself as a *Rasha*. The more you see good in yourself and build yourself up, the more you will continue being that way.

A smart person regularly takes out time to remember [and even write down] all his great deeds and wonderful abilities, and to thank Hashem for them. The *Yetzer Hara* works overtime to stop you from doing these things, since he knows how powerful and *Emes* it is for you to be busy in building yourself up.

sins. The *Meshech Chochma* says that: וְבָרְךָ בְּעֵבֶר בְּנֵקְעָה "you shall cling to Him" means to have *Bitachon*. So *Bitachon* means being stuck and pasted on to Hashem. (נִקְעָה means glue).

And the word: בִּתְאָחָן *Bitachon* means: נִקְעָה (tach) stuck on! The more you do *Hishtadlus* or you worry, the less you are: עַזְלָמָה connected to Hashem, and the less *Bracha*. R' Chatzkel Levenstein *Zatzal* said that you get close to Hashem mainly by thanking Him and giving Him: תְּפִלָּה praise (and not so much by asking Him with *Tefila*) (see *Rashi* in *Brachos*). But the *Sefer Ha'Ikarim* says that the biggest thanks you can give Hashem is by having *Bitachon* in Him.

With *Hoda'ah* you are close; but with *Bitachon* you are stuck, and you are one with Hashem. In human relationships it's nice to be thankful, but trusting makes you one with that person. You aren't suspicious or skeptical of him. How does anyone feel towards those who don't trust him? It causes a rift and a tension, despite this person's general appreciation of him. Someone who trusts you shows that he truly respects you and is comfortable with you.

Novardok

The *Chazon Ish* said about a person who is always getting angry and insulted that this is a sign of being a small person. People who think big and live with Hashem are not so *Makpid* on their *Kavod*. Worrying about your *Kavod* all day, and being too concerned about the impression you make on people, makes you a spiritually low person.

A person I know, was close to the *Kapitchnitzer Rebbe*. He observed that the *Rebbe* was not a sensitive person. He was busy doing *Chesed* for others day and night. Getting hurt by others and angry at people, was not his thing. Even when the Nazis forced him to do menial work in order to be *M'vazeh* him, he still didn't seem to care, since his *Kavod* meant nothing to him.

A higher person [more spiritual] who lives in order to come close to Hashem through *Bitachon* and perfecting his *Middos*, does not care if others seem to be more successful than him. He isn't busy competing and being jealous of others' accomplishments, as he knows that "accomplishment" is in the hands of Hashem. He enjoys his davening, learning, *Chasadim*, and *Bitachon* in Hashem, and has no time for pettiness.

The *Alter* of *Novardok* had absolutely no fear of wealthy people, and he let them know it! He made fun of their fancy houses and all their elegance. *Kavod, Kavod, Kavod!* You are giving yourself away! Your silly lust for *Kavod* is all over your house. This is *Novardok* mentality.

Yet, when the *Alter* needed to build a *Yeshiva* in a town which had *Chasidic* leanings, he would act like a typical *Chasidic Admor*, and he knew all the shtick to pass for a total "holy *Rebbe*". The *Chassidim* would be impressed with him, and they would send their children to *Novardok*. Many, many of his greatest *Talmidim* were originally *Chasidic*.

In general, *Chassidim* were comfortable with *Novardok* since they were known for their high level of *Yiras Shamayim*. R' Chaim Halperin *Zatzal* was an *Ostovtze Chassid* back in Poland. After the war, he joined R' Gershon *Zatzal*. The *Pshevorsker Rebbe* was a best friend and admirer of R' Gershon, and R' Shloimke Zviller *Zatzal* gave his house over to a *Novardok Yeshiva* in *Yerushalayim*, and he was responsible for their food supply.

When *Novardokers* crossed over from Russia to Poland, they stopped off at *Zvill* to tell the *Rebbe* about their dangerous journey. He would go to the *Mikva*, and would come out telling who will make it safely and who won't.

I was told that after a while the *Novardokers* stopped coming to him, and relied more heavily on their constant involvement in working on *Bitachon*, since if you are a true *Baal Bitachon* you can succeed even when it was originally decreed in *Shamayim* that you won't be *Matzliach*.