

BITACHON WEEKLY

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פרשת ויקרא תשפ"ו

Those Who Struggle Are Special in The Eyes of Hashem

The person who brings a *Korban N'dava*, a voluntary *Korban* (discussed in the beginning of the *Parsha*) is called an "Adam". But the: חַטָּא sinner who is doing *Teshuva* by bringing a *Chatas*, is called a "Nefesh". Similar to the "Ani" (pauper) who brings a *Mincha*, about whom *Rashi* says: כְּאִילוֹ הִקְרִיב נִפְשׁוֹ he is considered as if he sacrificed his life; this person is also like a broken "Ani" (pauper) since he sinned, and perhaps we can say about him too: כְּאִילוֹ הִקְרִיב נִפְשׁוֹ he is considered as if he sacrificed his life. **Look how the Torah is always building up the underdog, including the person who is inferior in Ruchaniyus!**

Those who struggle with *Talmud Torah* or relationships or self-esteem or depressions and anxieties; they are all special in the eyes of Hashem! Also, we can suggest that since the person who sins feels that he is missing in *Ruchaniyus*; therefore we see the opposite. The plain *Tzadik* who brings a *Korban N'dava* (voluntary *Korban*) is an "Adam", which can have a *Gashmiyus'dik* connotation ("Adama" means earth, which symbolizes *Gashmiyus* and: אֶרֶץ עֵינִית earthliness) and the sinner is called a "Nefesh", i.e., a *Neshama* (vs. a *Guf* – a physical body), as if the plain *Tzadik* is a: חַטָּא "physical being" compared to the sinner, who is more *Ruchani!* **It's almost comical! All those sinners who struggle with their sins are considered "spiritual", and those perfect people who are Oisgehalten in Torah and Avoda, etc. (i.e., the ones we all envy) are considered nonspiritual.** (*Chovos Halvavos* in *Shaar HaK'niya* says something like this.)

Indeed, בְּמִקְוֵם שֶׁבְעֵלֵי הַתְּשׁוּבָה עוֹמְדִים אֵין, *Baalei Teshuva* are even GREATER than pure *Tzaddikim!* The pain and discomfort of all those who struggle is so precious in *Shamayim*. I counted the word "Nefesh" 8 times in this *Parsha*. All only by various sinners bringing *Korbanos* and **never** by normal *Korbanos* (i.e., the *Olah* and

Shviras Hamidos By Going Against Your Nature

An Israeli *Yungerman* (living in America) who is on the staff of a *Chashuva Yeshiva* told me that he wants to go back to *Eretz Yisroel* since nobody needs him here anyway. I know that this person has a common "sickness" of considering himself a zero. I wasn't against his going to *Eretz Yisroel*, but his saying that he's a nobody is real *Sheker*.

The main reason why it's *Sheker* is because this person has to go against his *Tevah*, since: עֵיקַר חַיּוּת הָאָדָם שֶׁבִּירַת הַמְדוּת the main existence of a person is for *Shviras HaMiddos*. (*Gr"a*). His true *Derech* would be to constantly say that he is much needed, and that he is priceless and irreplaceable. This would actually be the biggest *Mitzva* for him, and is the total **truth** of what Hashem truly wants from him. A person with an extreme low self-image needs to work on extreme *Ga'ava* (*Alter* of *Novardok*). Of course, you need a *Rebbe*.

He might say: "Well, I have to face reality". All this is *Ma'aseh Yetzer Hara*, who doesn't want people to work on their *Middos*, and wants depressive unhappy people. The same with *Bitachon*. I know a *Yungerman* who needed a government program, which was impossible to get.

His 6 older siblings were all in *Kollel* for many years, and they weren't able to get on this program despite their large families. He spent a month saying: "For sure I'm getting on this program". His wife thought that he was crazy; but in the end, he got on the program. He told me that it was considered *Mamash* impossible.

But we know the *Rambam* who says: מִי שֶׁמֵאֱמִין שֶׁהֵטֵבֵה בְיָדַי, if a person believes that Hashem can do *Nissim L'maala Mi'derech HaTevah*, he will get exactly what he believes. Sometimes it's the biggest *Mitzva* to lie; like when you're working on *Bitachon*, or you're being *Dan L'kaf Zechus* someone who you dislike, and you keep **lying** how much you love him; this is the **true** thing to do.

Shelamim; the *N'davos*, voluntary *Korbanos*) except for the poorest “*Ani*” (pauper) where *Rashi* says: כְּאִילוֹ הִקְרִיב וְנִפְטָר he is considered as if he sacrificed his life.

The Secret of Self-Control: Knowing and Remembering Your Greatness

Look how important is a person's self-image, and how the *Torah* makes sure to *Davka* give him a *Chashuva Shtempel*. A main reason why people sin in the first place is because they forgot that they are a *Tzelem Elokim*. Notice how *Yosef* says to the wife of *Potiphar*: אֲנִי הָאֶדְוָל בְּבֵית הַזֶּה מִמְּנֵי וְיִשָּׁב לִט ט I am the greatest person around here. That's the secret of self-control; i.e., knowing and remembering your greatness.

Make sure to always give yourself an ongoing royal *Shtempel*: A “*Masmid*” or a big *M'vakesh* (seeker), or a *Tzadik* and an *Adam Gadol*. And sometimes it's *K'dai* (worthwhile) to get carried away and call yourself a “*Rash'kebe'hag*”. There were *Gedolei Yisroel* who did this to themselves in their younger years to be *M'chazek* themselves.

Novardok

This past Wednesday (29 Adar), besides for being the *Yohrzeit* of R' Gershon *Zatzal*, was also the *Yohrzeit* of his devoted *Talmid*, R' Elyahu Rotnemer *Zatzal*, who is buried right next to his *Rebbe* on *Har HaMenuchos*. When R' Gershon found out that there were Jews in Morrocco who needed a *Yeshiva*, he traveled to Morrocco. To reach the small towns, he had to ride a donkey. R' Gershon didn't always do well with money, and during certain periods his *Yeshiva* was extremely poor. Nothing stopped him. תַּמְתַּת יִשְׂרָאֵל תִּנְהַג מִשְׁלֵי י א ג He went with *Temimus*.

Bitachon and *Mesirus Nefesh*; we just do our best, and Hashem will help. With time, he had several *Chashuva Talmidim*. R' Elya Rotnemer *Zatzal* became deeply attached to him, and because of his previous connections with French high-society, he caused the *Yeshiva* to become millionaires, with Hashem's help. I spoke to someone who used to work in their offices, and he told me that they had 100 million dollars, for sure.

There is a famous story where the *Yeshiva* bought a building in a city in France where they wanted to open up a branch. They didn't have the necessary money, which was a prohibitive amount (hundreds of thousands of Francs). R' Gershon told his *Talmid* not to be afraid, and just sign the check, which had zero backing. The *Talmid* was terrified of doing such a brash thing, but the true *Bitachon* of a *Tzadik* is worth plenty of money. Needless to say, big *Nissim* started happening... money came to them, and the check was covered!

R' Hirsch Green *Zatzal* was a *Chashuva Novardoker* who survived the war and lived in Boro Park. He told my friends that a person becomes exactly what he thinks he is. It's up to you to constantly boost up your self-image (and to stop thinking of your sins and weaknesses all day!) Slowly but surely, you can become a dream that you never thought was possible.

I heard a similar idea from R' Yisroel Mayer *Zatzal*: “You can become great!” I had eaten a meal at his house, and after the meal he walked me out. Just as we were parting, he told me this. Once, when I had spent a few weeks in France and was about to leave, R' Elya Rotnemer *Zatzal* came over to me and told me: “I wonder if anyone will try to imitate me.” He had built a business only for the *Yeshiva*, and when there was leftover money, he took it for his family.

He was a millionaire, who gave his life and *Kochos* away for the *Yeshiva*. Notice how in both these stories they got their message across by saying it just before you were leaving their house. *Novardokers* knew how to get inspiring messages across.

R' Rotnemer once told me that the *Velt* can be involved in all kinds of *Frumkeit* and *Chumros*, but being *Machmir* in *Inyanei Bitachon* is rare to find.

A *Tzaddik* falls seven times, yet picks himself up. I heard from R' Elya Rotnemer this is exactly the definition of a *Tzaddik*: a person who falls and bounces back. This is his lifestyle. No *Yi'ush* allowed!