

Bitachon Weekly

----- שליט"א By Rabbi Yehudah Mandel -----

פרשת נצבים וילך תשפ"ו

Being Dan Yourself L'kaf Zechus Can Actually Be Po'el Yeshuos

“Nitzavim” means standing firm and with strength. The Gemara in Bava Metzia tells us about when Rabban Gamliel was on a boat and suddenly a tidal wave threatened to capsize the entire boat, it says that he was: עמד על רגליו (stood up on his feet) and he said: לא לכבודי “My actions were not for my own honor, rather purely for Kavod Shamayim”.

He realized that he was being punished for his maltreatment of Rabbi Eliezer, and he explained himself that he had done this L'shem Shamayim; and the tidal wave disappeared.

Look how a person can be Mamash Chayav Missa, and just by standing firm and sticking up for himself he saved his life. It has been recommended that to be Zoche B'din on Rosh Hashanah, it is very K'dai (worthwhile) to speak out to Hashem your self-defense arguments, and being Dan yourself L'kaf Zechus can actually be Po'el Yeshuos and save you from the worst disasters. Indeed, R' Shlomo Wolbe Zatzal says that a person should be Dan himself L'kaf Zechus.

Just like: וְהָיוּ דָן אֶת כָּל הָאָדָם לְכַף זְכוּת we need to judge others favorably; include yourself and be positive! Most of us are much better than we think we are. It's the new Yetzer Hara special for our Dor to insist: “But I'm really no good!” And often we need to go extreme and exaggerate our goodness, or else we run into: תַּחַת the sin of not serving Hashem with Simcha which is the worst Chet (sin) and causes so much Tochacha and pain, Chas V'shalom!

It is actually a Din in Shulchan Aruch that a person should act like he has Bitachon that he'll be Zoche B'din. I know a person who was about to be fired from his job. He spent lots of time being Osek in Bitachon, and he kept telling Hashem reasons why he deserves to keep his job. In the end it was miracle of miracles; they changed their mind and he kept his job. R' Yosef Leib Bloch Zatzal says in the name of the Chasidim that: כְּתִבְנוּ בְּסֵפֶר הַחַיִּים means we write ourselves into Sefer HaChaim and then we are actually Zoche to: חַיִּים life, and not the opposite, Ch"v.

Always Learn Mussar on Being Sameach B'chelko

In this week's Parsha it says: לא בשמים היא ולא מעבר לים כי קרוב אליך הדבר מאד בפיך ובלבך לעשותו Torah is not in the heavens, or on the other side of the sea; it is very close to you, in your own mouth and your heart, so that you can keep it. This is strange. Who is looking in Shamayim and: עבר לים the other side of the sea? And how can you have it all in just: בפיך your mouth and your heart?

We can suggest that the “Torah” referred to in this Passuk actually means Bitachon, since: עיקר נתינת התורה the main giving of the Torah is for Bitachon; which the Gr”a defines as being Sameach B'chelko.

So now we can explain the Passuk as saying: Just be satisfied with your very self (בפיך) and that's everything. עיני כסיל בקצה ארץ משלי כו יד A fool is always looking everywhere else, except being satisfied with himself.

The burning issue of every human being is to work hard on seeing only good in his own situation. Like the Chovos Halvavos says that all types of unfortunates, like unmarried people, and: עניים the poor, should see only the good side of their Matzav, and try to see only the bad side of marriage and being wealthy!

Just stay at home base, and learn to always see good in yourself and your situation; and play down and even ridicule other people's Matzav! לֹא־הָיָה אֵת ה' אֱלֹהֶיךָ לוֹ “Loving Hashem” means being happy with your exact situation, with all its minute details! If you are heavy be happy. “I love being big and heavy!” And if you are tall, you must say all day long: “I love being a tall type”. The same for a “short” and “skinny” and “red” and “blonde”, or a quick type, a quiet type, a bold type, and a fearsome type, etc.

Being Sameach B'chelko means the true life. It says: וְחִשְׁתָּהּ בְּחַיִּים נְצִיבִים לֵיט Chose life! Be happy with the basic being alive!



Keep sticking up for yourself, and keep giving reasons why you should be Zoche B'din, instead of walking around with sadness and worry about all your sins and your low self-worth.

Admiration For Something Outside of Yourself Is a Real Trick of the Yetzer Hara

Standing up for yourself means you're a: נָצַח person who stands firm with strength. I had two Novardok experiences where I saw what's important by my Rabbeim. Many, many times, R' Ozer Schwartz Zatzal yelled at me: "Shiflus!" (lowliness) which can mean not recognizing your value and being afraid of people and worrying about their opinion of you. Or feeling inferior, when you should be proud of being a Baal Mussar and a Novardoker. Or not realizing your value and your Kochos, and instead being involved in remembering all your weaknesses.

There is a famous story where R' Gershon Zatzal was once in the shteibel of a very Chashuva movement, and their davening and Avodas Hashem was very impressive. He came back from that place full of Hispa'alus, and his Rebbe said, "Yekke Bembe" which means "Hispa'alus Chapper" בִּלְעָז (in Polish)!

When you become overly impressed, albeit by someone else's unusual Avodas Hashem (even from an Adam Gadol) you yourself "melt" and you feel like a zero, and you Chas V'shalom become: בָּטָל וּמְבוּטָל utterly Battel (belittled) and you are heading toward inactivity and becoming a zero. Your mind is full of admiration for something outside of yourself; a real trick of the Yetzer Hara, and it causes jealousy and plenty of inferiority feelings and depression and frustration (unless when you learn from others you do something tangible and you grow).

You don't appreciate yourself when you overly focus on others and you "lose yourself in the crowd" of all those hundreds of people that you know and admire, instead of trying to discover your own greatness which others don't have. Novardok was known for not being Nis'pael from anything except the greatness of Hashem, since: אֵין עוֹד מִלְבְּדוֹ there is nothing besides Him.



Novardok

Yahrtzeit of the Chofetz Chaim כ"ד אָלול תרצ"ג

There is a story with the Chofetz Chaim Zatzal. There was a major Sakana (danger) in his home and he looked calm. They asked him about it, and he said I already told Hashem the problem! The Chofetz Chaim Zatzal would even speak to Tzadikim of the past and ask them to daven for Klal Yisroel. R' Chaim Ozer Zatzal said that the Chofetz Chaim Zatzal knew things that nobody else knew that were happening in Shamayim.

R' Ben Zion Bruk Zatzal in his Sefer: זְכַרְיָהּ וְזִכְרוֹנָם brings a story about a bachur who learned in the Novardok branch in Bialystok. He was a very special boy, always wanting to learn and do Mitzvos. One day, he started having terrible pains, and the doctors said that he needs an operation. Around that time, the Chofetz Chaim came to that city, to help start the Vaad HaYeshivos.

The father pushed his way in to see the Chofetz Chaim, and said "My son is very ill, and needs a difficult operation. Please, give him a Bracha". The Chofetz Chaim did not respond. So the father tried again, with no response. The third time, the father said "My son is a Ben Torah!" When the Chofetz Chaim heard that, he was moved with emotion and said "A Ben Torah? Give me your hand. What is his name? What is his mother's name? Hashem should send him a Refua Shleima! After the Tzadik's Bracha, the boy's pains went away. The operation was canceled, and he walked out completely healthy.

They say that the Chofetz Chaim's mother was busy saying Tehilim while the other women were busy gossiping and showing off how knowledgeable they were about the latest news. This is why she was Zoche to the Chofetz Chaim while Halevai the other women's children were even frum.



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