Bitachon Weekly

———— By Rabbi Yehudah Mandel שליט"א ————

פרשת נח תשפ"ז

The Real Tzadik Is a True Sameach B'chelko

Although Rashi says that Tamim and Tzadik are two different qualities, we can perhaps also say that Tzadik and Tamim are the same. Like the Meforshim say that the Baal Bitachon is the real Tzadik, especially if: עִיקָּר נְתִינַת הַתּוֹרָה בִּטָּחוֹן the Torah was given to us mainly so that we should achieve the Midda of Bitachon and in the Tefila of: עַל הַצַּדִּיקִים the Tzadikim it says: וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת "give a good reward to those who have Bitachon", which seems to consider Bitachon THE Tzidkus of a Tzadik. And the Medrash says that one day Gan Eden will scream give me only Tzaddikim. Which Tzaddikim? The Bitachon kind of Tzadik.

This is the Baal Bitachon who isn't a sneaky Ganav. He's a Tamim who appreciates whatever Hashem gives him, including his nature, and his particular Madrega of Avodas Hashem. He is a true Sameach B'chelko, and for good reason we can say that this is why it says: בְּדֹרֹתָיו in his generation; i.e., Noach was a contrast to his conniving and tricky Dor (וַתִּמָּלֵא הָאָרֶץ חָמָס). Also, אֶת הָאֱלֹקִים הִתְהַלֶּךְ נֹחַ (Noach walked with Hashem) also means Bitachon; being connected to Hashem.

Now we understand why the Torah elaborates on this Midda of Temimus, since it is Ikar Ikarim. Look how Eisav was: צַיִד בְּפִיו cunning and he fooled his father, while Yaakov was an: אִישׁ תָּם Ish Tam, and: יֹשֵׁב אֹהָלִים means staying home, unlike Eisav the Ish Sa'deh who looks for new ideas and tricks. וְהַנָּחָשׁ הָיָה עָרוּם בראשית ג א the snake was sneaky and cunning. The beginning of all evil is being smart and tricky and not having Bitachon in Hashem.

The true Tzadik spends a lifetime working on Sameach B'chelko, happy with everything he has, including all his shortcomings (even in Ruchaniyus). The more you work on Sameach B'chelko, the bigger Tzadik you are. All the Tzaros come from those who are always kvetching, albeit in Ruchaniyus. In the end of every Korban Tamid, they would pour wine on the Mizbeach. The Levi'im would play music on the 3 steps called the "Duchan". →

Feel How Special You Are in The Eyes of Hashem

Look how Hashem tells Noach to his face: "You are a Tzaddik", and: "You are better than your generation". How much energy it gives a person when he is told that he is a superior human vs. others who are not. People who know nothing but: מְאֹד מְאֹד הֱוֵי שְׁפַל רוּחַ אבות ד ד "Be a big Anav" can't understand something like this, and consider it Ga'ava. They don't understand that "basic of basics" is feeling how special you are in the eyes of Hashem! You can't even begin to be a true Anav until you recognize your true Maalos. As the Chovos Halvavos writes in the beginning of Shaar HaK'niya.

Avraham Avinu was told by Hashem that he is the superior of all three Avos! בְּךָ חוֹתְמִין We conclude (the first Bracha of Shmoneh Esrei) with you, and not with your son Yitzchok or your grandson Yaakov. And Ahron HaCohen was told: שֶׁלְּךָ גְּדוֹלָה מִשֶּׁלָּהֶן "Your portion is better than theirs", i.e., you are greater than all the Nesi'im! He especially needed to hear this, since he had חֲלִישׁוּת הַדַּעַת distress, and he felt left out! How much more would we accomplish if we gave ourselves a periodic boost, claiming ourselves to be superior to all our competitors!

Notice how Avraham and Ahron who were the most famous for being givers.. The two who symbolize "giving" others have to first recognize themselves and appreciate their superiority! Yosef who saved the world from starvation was always acclaiming his superiority, like when he said: אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וישב לט ט "There is nobody greater than me".

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However, by the Simchas Bais HaSho'eva on Sukkos, the Levi'im were on 15 steps, which are called "Maalos" (going up). Also, only Chasidim and Anshei Ma'aseh danced in the middl. It was an unusual Simcha, וְכָל מִי שֶׁלֹּא רָאָה שִׂמְחַת בֵּית הַשּׁוֹאֵבָה, לֹא רָאָה שִׂמְחָה מִיָּמָיו unlike any other. We can suggest that being happy with pouring "simple" water is a much higher Madrega, which is appropriate for Chasidim and Anshei Ma'aseh. It says: וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ תהלים קד טו wine is there to make people happy, and being happy with wine isn't such an unusual Madrega, since that's exactly what wine is supposed to do.

But being happy and making a shpiel out of plain water takes a big Adam Gadol. Now we know why they are called Maalos, an expression of going "upwards", and why only Chasidim and Anshei Ma'aseh would dance in the middle. And normally there were not as many steps, and why there was super Simcha like only Tzadikim have, since they have a much bigger Gan Eden.

We can also ask, why when we need water and rain (since: בְּחָג נִדּוֹנִין עַל הַמָּיִם משנה ר"ה א ב on Sukkos we are judged regarding the water of the coming year) do we pour water on the Mizbeach, and use Arba Minim which are: גְּדֵלִים עַל כָּל מַיִם especially dependent on water. What does that have to do with attaining water for the coming year? We can suggest, that when a person wants something from Hashem, the way to get it is to show appreciation for the last time you got it.

When you make a big shpiel out of water with Simchas Bais HaSho'eva, you show that you are: רָאוּי worthy for more water.

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Novardok

R' Hillel Vitkind Zatzal had been a guest by a Rav in Florida (probably to raise money for his Yeshiva). After the visit, the Rav took him for a ride to the airport. Unfortunately, there was bumper to bumper traffic. The Rav tried to dissuade R' Hillel from continuing, since it was impossible to catch the plane.

The Rav told him that he would get him a new ticket for the next day's flight. R' Hillel Zatzal quietly told him not to worry, and to keep driving, despite the Matzav. Sure enough, they arrived 20 minutes late. However, the plane hadn't left, since the door of the plane was jammed, and they couldn't open it. As soon as R' Hillel came, they "suddenly" had the door fixed, and R' Hillel got on the plane!

When R' Hillel Vitkind started his Yeshiva in Tel Aviv (and he chose Davka Tel Aviv, where there were not yet any Yeshivos), he needed to get good Bachurim (which could not be expected to come from the boys on the streets of Tel Aviv; they wouldn't consider learning in Yeshiva, which had no "Tachlis"; i.e., income), so he decided to import them from Novardok in Poland. But at the time, Palestine was under the British mandate, and in order to immigrate you needed a certificate, and certificates were given out in limited supply since there was a yearly quota, and all the certificates had already been given out (to the non-religious kibbutzniks). How would they get any more?

So R' Hillel decided to go to the source; England. He traveled himself, and met personally with the minister in charge, James McDonald, a famous antisemite, who himself authored the infamous "white book", which contained the original idea for curtailing the immigration to Palestine through quotas. As would be expected, R' Hillel was given a cold welcome, but he was not Nis'pael. He sat with the minister for an hour explaining the need for the certificates, speaking in Yiddish! He demanded: "Only Bolsheviks need to come to Eretz Yisroel??" They say that the minister understood the gist of what R' Hillel was saying, despite the language barrier... Miracle of miracles, R' Hillel walked out of that meeting with 50 certificates!!!!!! These 50 Talmidim were the basis of Yeshivas Bais Yosef in Tel Aviv. From then on, R' Hillel would go every year to London to get certificates for the Bachurim from Poland and Lita.

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