Bitachon Weekly

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פרשת חיי שרה תשפ"ו

A Giver Isn't Worried About Himself, And Isn't Involved in His Personal Desires

Why did *Eliezer Eved Avraham* ask for a woman who is extreme in the *Midda* of *Chesed*. What about *Tz'niyus*? And indeed, the first thing the *Torah* says about her is her *Tz'niyus* (בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ כד טז); we see the paramount importance of *Tz'niyus*. There are two types of people that R' Desler *Zatzal* speaks about: A נוֹתֵן and a נוֹטֵל. A giver and a taker. We can suggest that a "'taker" is a type of person who is also a *Baal Ta'ava*, since he is always taking and desiring what gives him pleasure.

A giver, on the other hand, is a person who cares about others, and his thrill in life is to make other people happy. He isn't worried about himself, and: מְמֵילָא therefore he isn't involved in *Ta'avos*. Perhaps this is the reason why Hashem is: שׂוֹנֵא זִמָּה (abhors immorality), since Hashem doesn't need anything and He is total *Chesed*, like it says: עוֹלָם חֶסֶד יִבָּנֶה תהלים פט ג Hashem created the world in order to give *Chesed*. A human being has to emulate Hashem, and try to be a giver.

Gezel & *Arayos* Are Forms of Being A "Taker" Who Is Removed from Hashem

Bilam's name comes from the word: בְּלִיעָה swallowing; i.e., he looks for taking from others. This is why he was a major *Rodef Kavod*, and he caused the *Yidden* to have tremendous *Ta'ava* in order to estrange them from Hashem, since he knew that: אֱלֹקֵיהֶם שֶׁל אֵלּוּ, שׂוֹנֵא זִמָּה הוּא סנהדרין קו א Hashem abhors immorality. By getting *Klal Yisroel* to be involved in *Z'nus*, they were removed from Hashem; and they had a: מַגֵּיפָה plague. *Eliezer* added that the girl has to want to give more than asked for: וְגַם לִגְמַלֶּיךָ אֶשְׁאָב כד מד I will schlep water for your camels as well. Indeed, we do see *Baalei Chesed* who have *Ta'avos*. But perhaps a person has to love *Chesed* so much, that he wants to do more than he's asked for.

This is exactly the way of Hashem, who created a world on His own, and without being asked. And He created people who never asked to be created. But in His love for *Chesed*, Hashem

The More a Person Makes Hashem an *Ikar* in His Life, The More Success He Is Heading For

Notice how *Eliezer* goes straight to Hashem for a *Shidduch*. No *Shadchan*, no *Hishtadlus*; straight to the *Shoresh* of all *Hatzlachos*. And look what *Mazal!* Immediately *Rivka* appears! *Halevai* we would realize that the best address for all our needs is the *Shoresh* (root) for all our *Hatzlachos*; i.e., the: בּוֹרֵא עוֹלָם Creator of the world Himself. **The more a person makes Hashem an *Ikar* in his life, the more success he is in for!**

The *Chovos Halvavos* says that a *Tzaddik* told his *Talmidim* that he's happy that they do *Aveiros*, since it humiliates them. If they wouldn't have *Aveiros*, then they'd be *Baalei Ga'ava*, which is worse than all sins. Why is *Ga'ava* worse than all sins? Because despite all of a person's *Mitzvos* and *Tzidkus*, if he is a *Baal Ga'ava*, then he holds from himself, which is a form of *Avoda Zara*.

Only Hashem Gets Credit for Your Very Existence and For All Your *Hatzlachos*

Believing in *Avoda Zara* means that you don't chap that only Hashem gets credit for your very existence and for all your *Hatzlachos*. *Avoda Zara* causes a person to lose everything, since basic *Emuna* is missing! How important it is to work on *Emuna* and *Bitachon*, since you are *Zoche* to *Ikar Ikarim!* Imagine, despite your many sins (*Chas V'shalom*), believing in Hashem makes you great!

Here we have a big *Masmid* and *Tzaddik* and *M'dakdek B'mitzvos*, a sweet, popular *Baal Chesed* and *Marbitz Torah!* Yet, a zero lowlife *Am HaAretz* can be much greater than him if he has a drop more *Emuna* and *Bitachon*. (Of course, avoiding *Aveiros* is paramount, and don't look for trouble!)

gave them mouths and teeth and stomachs and taste buds; just to do *Chesed*. A person like this is indeed distracted from himself, and he's "starving" to help others. This is exactly *Avraham Avinu*, who desired to help people, even though it was a hot day with no people around.

A person doesn't realize that: כָּל הַנּוֹתֵן נוֹטֵל when you give others, you are actually receiving (*Alter* of *Novardok*) since it gives you tremendous *Simcha*. **People who are heavily involved in *Klal* work thrive.** They have no self-esteem problems, and their *Simcha* level is super. They are the real *Tzelem Elokim*, i.e., who emulate Hashem.

This was the *Tzara* of *Dor HaMabul* who were *Nichshal* in *Gezel* & *Arayos*. *Gezel* means taking unjustly, and so is *Arayos* taking unjustly. *Eliezer* knew that *Rivka* was a *Tz'nua* by her extreme involvement in *Chesed*.

Novardok

R' Yaakov Galinsky *Zatzal* fled from Lita to Poland during WWII to escape from the cursed Nazis, *Y'mach Sh'mam*. When the Germans reached Poland and conquered it, he was able to escape, and somehow found himself on a train going to Bukhara. The train finally arrived its destination in the evening. When he stepped off the train, he did not recognize a soul, nor did he understand the language (all he spoke was Yiddish, and a spatter of Polish). It was wartime, and he was afraid that if his foreign identity became known, he could be reported to the police.

R' Yaakov noticed a man sitting in a little booth near the train station, where he had a shoe-polishing stand. His face looked Jewish, but R' Yaakov couldn't say for sure. He thought to himself: "On the one hand, I can't ask him directly if he is a Jew, because if the answer is no, he will surely report me to the police. On the other hand, if he is indeed Jewish, he can provide me with a place to stay and a safe haven". He came up with a plan. I will walk over to him, and whisper: "*Sh'ma Yisroel*, *Hashem Elokeinu*, *Hashem Echad"*. If he is Jewish, he will realize that I am a Jew. And if he is a *Goy*, he won't understand a thing I'm saying, and he will leave me alone.

R' Yaakov walked over, and said the *Passuk* "*Sh'ma Yisroel"*. The person emotionally replied: "*Baruch Shem K'vod Malchuso Le'Olam Va'ed"!* The man kissed and hugged him, brought him to his home, and gave him to eat and drink. R' Yaakov stayed there until the end of the war, and in the end was saved. He came to *Eretz Yisroel*, and established a *Novardok Yeshiva* in *Chadera;* all in the *Zechus* of the *Sh'ma Yisroel* he said in the train station in Bukhara.

The *Sh'ma Yisroel* that Saved the Jewish Children from The Monastery

In the years after the Holocaust, R' Yosef Shlomo Kahanman *Zatzal*, the Ponivezer Rov, would travel around, looking for Jewish children who had been hidden in monasteries during the war, and bring them back to *Yiddishkeit*. The Rov heard about a certain monastery where many Jewish children were hidden. He approached the priest in charge, and requested a list with the names of all the children, so he can take the Jewish ones. But the priest objected, claiming that there are many Jewish sounding names common among gentiles (Miller, Frank, etc.). "Let me at least meet with the children face to face!" "No, this is against policy".

The Rov was not *Nis'pael* & remained persistent. Finally, the priest agreed to let the Rov greet the children while gathered all together, for exactly one minute. "In one minute, he surely won't be able to identify any Jewish children". The Rov stood before the children, and with tears in his eyes, cried out: "*Sh'ma Yisroel*, *Hashem Elokeinu*, *Hashem Echad!!!!!!!!!!!!"* Instantly, cries of little voices were heard from all directions *"Tatte!" "Mameh!"* In spite of being detached from *Yiddishkeit* for some time, and from such a tender age, the *Kriyas Sh'ma* before going to bed that they said with their parents was rooted in the depths of their *Neshamos*. Throngs of small children swarmed towards the Rov, who took them under his wing, and back to *Eretz Yisroel*. They came back to *Yiddishkeit* and were saved from spiritual extinction, all in the *Zechus* of *Kriyas Sh'ma*

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