

BITACHON WEEKLY

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פרשת בחקתי תשפ"ד

“Ligging In Learning” Is Supposed to Bring You Close to Hashem

Our *Parsha* begins: If you will “walk” in My commandments, I will give you all types of goodness. What does it mean to “walk” in My commandments? *Rashi* explains this means being *Amel* toiling *B'torah*. Later in the *Parsha*, this word is repeated constantly throughout the *Tochacha*, like: וְאִם תֵּלְכוּ עִמִּי קָרִי כִּי אֶהְיֶה עִמָּכֶם עִמִּי קָרִי כִּי אֶהְיֶה עִמָּכֶם וְאִם תֵּלְכוּ עִמִּי קָרִי כִּי אֶהְיֶה עִמָּכֶם עִמִּי קָרִי כִּי אֶהְיֶה עִמָּכֶם you will “walk” with Me unresponsively, which means that the *Yidden* will deny Hashem's *Hashgacha Pratis* and regard their unfortunate circumstances as mere “coincidence”. We need to constantly be aware that Hashem is behind every tiny thing that happens to you.

So the *Torah* uses the same word [“walking”] in regards to being *Amel B'torah* and the concept of *Hashgacha Pratis*. This implies that there is a connection between them.

Being *Amel B'torah* means becoming close with Hashem. Like the *Rambam* [in *Hilchos De'os* and *Hilchos Shemita*] refers to learning *Torah* as “knowing Hashem”, and R' Boruch Ber called *Bnei Torah*: “*M'vakshei Hashem*”.

A true *Ben-Torah* is full of *Bitachon*, and he lives with *Hashgacha Pratis*. [Indeed, how can we manage to learn in *Kollel* without *Bitachon*?]. Not living with *Hashgacha Pratis* and *Bitachon* is a sign of deficiency of the true *Ameilus B'torah*. And sure enough, *Rashi* says that if you are not *Amel B'Torah*, you will end up being *Kofer B'ikar*.

Dovid HaMelech said: I ask for one thing: אַחַת שְׁאַלְתִּי מֵאֵת ה' אוֹתָהּ אֲבַקֵּשׁ שְׁבִיתִי בְּבַיִת ה' תְּהִלָּים כִּי ד To sit in the “Bais Hashem” my entire life [i.e. to learn Torah]. *Dovid* calls the *Bais HaMedrash* “*Bais Hashem*”. We see that when *Dovid* learned *Torah*, he wanted to come close to Hashem. That's what *Talmud Torah* is all about; to bring Hashem into your life.

What If Your Learning Is Not Bringing You Close to Hashem?

Limud HaTorah has to bring you closer to Hashem. But what if you are learning plenty of *Torah*, yet you are loaded with all kinds

Bitachon Gems

- A person who had *Bitachon* in this world will be helped in *Olam HaBah*. Even if he enters *Gehinom*, the power of his *Bitachon* will pull him out. [*Ramchal*].
- All the difficulties of the next world with its punishments become lighter for a *Baal Bitachon*, and he passes them more quickly. [*Shomer Emunim*].
- When a person davens, there can be many: מְקַטְרְגִים accusing angels who don't allow the *Tefilla* to be accepted. However, if a person is a *Baal Bitachon*, then Hashem Himself comes down from *Shamayim* to accept his *Tefilla*. [*Ramchal*].
- The word *Bitachon* [*Tikva*] is just like *Mikva*, because *Bitachon* purifies a person like a *Mikva*. [*Ramchal*].
- A *Baal Bitachon* is always *B'simcha*. Even when his *Yeshua* is delayed, he keeps on hoping, and this gives him life. A person without *Bitachon* can die because of his lack of *Bitachon*. [*Ramchal*].
- The *Tefilos* of a *Baal Bitachon* go up directly to Hashem, without the need of angels to intercede on behalf of the *Tefilla*. [*Ramchal*].
- A person should lift himself and not put himself down, in order to have *Bitachon*. [*Kad HaKemach*].
- Through *Bitachon* [such as when a person says *Gam Zu L'tovah* and really means it], Hashem can turn the worst situation into the best situation. [*Mahara*].
- The more a person learns about *Bitachon* or talks about it, the more it enters his *Neshama*, even if he doesn't feel it. And if he works hard on *Bitachon* yet still doesn't feel anything, then he gets 100 times more reward.
- Hashem constantly wants to give a person his wishes, but a person doesn't realize this. He thinks that he isn't on the *Madrega* for Hashem's extreme goodness, and this weakens his *Bitachon*. [*Sefer Ha'Ikarim*].

of worries [plus *Kin'ah*, *Ta'ava* and *Kavod*]? And despite your *Hasmada*, you are still nervous and angry or jealous! It is a sign that perhaps you need to change your *M'halech* in learning. You need more *Shaar HaBitachon* [or to read *Bitachon Weekly!*] since the main purpose of learning *Torah* is missing in your present form of *Talmud Torah*. R' Dovid Bleicher said that each person must learn the *Mussar* he needs, as it says: וְבַתּוֹרַתוֹ יִהְיֶה יוֹמָם וּלְיָלֵילָה תַהֲלִים אֲבָבָה He toils in "his" [personal] *Torah* day and night.

In last week's *Parsha* we read about the *Mitzva* of *Shemita*. *Shemita* means to stop working. Does this mean to stop working and do nothing?? *Chas V'shalom!* *Shemita* is called *Shabbos La'Hashem*"; i.e. the point is that we should learn *Torah!* We are given a year of *Shemita* to learn *Torah* and have *Bitachon*; thereby coming close to Hashem.

You Have the Ability and Power to Generate Blessing and Goodness in Your Life

It's not easy to have *Bitachon*, because the *Tevah* says the opposite. If we keep remembering the *Nissim* of the past, it becomes easier to have *Bitachon*. Our world enjoys talking about *Tzaros*. The more we talk about *Tzaros*, the more we invite *Tzaros*, *Chas V'shalom*. The more we talk about *Chasdei Hashem*, the more we invite more and more goodness into our lives.

Sometimes, we can really have everything we want if we only have *Bitachon*. Hashem can really do anything, and He is just waiting for our *Chizuk* in *Bitachon*.

Novardok

Reb Dovid Bleicher Zatzal

The 25th of *Iyar* [this Sunday] is the *Yahrzeit* of R' Dovid Bleicher *Zatzal*. He said that the nature of most people is to learn the wrong *Mussar*. For example, a person who should be building himself up, goes and learns about *Anava* thereby taking the wrong "medicine" and exasperating his problems. He also said that a person has no idea whatsoever how great his *Kochos* are, and in the end, he will have to pay dearly for not believing in himself.

He once said that he had lots of *Simcha* when he had *Bizyonos*, and the more *Bizyonos* the more *Simcha!* He learned in *Slabodka* and *Novardok*. Both *Yeshivos* were known to specialize in self-esteem, and in having no fear of people. A person who is secure, and works on self-esteem and being happy with what he has, has less problems with *Bizyonos*, since he is independent and doesn't live for getting *Kavod* and approval from others.

I once saw Reb Nosson Wachtfogel's reaction to someone who was *M'vazeh* him in public: his face shined with *Simcha*, and he looked like he was having loads of fun. Indeed, it says it says a person loses all his sins if he is *Mochel* on his *Bizayon*.

I witnessed a very similar reaction when someone was *M'vazeh* R' Yaakov Galinsky. He was rolling with laughter, and he looked as if he was having a great time. It is known he learned lots of *Mussar*. There are so many *Chazal's* and stories about greatness of *Bizayon*, that there is an entire *Sefer* called: קְצַת הַשְּׂמֵחַ בְּגִבּוֹרָתוֹ which deals only with this subject. I know many people whose lives were changed by this *Sefer*.

I was once on the telephone with a very *Chashuva Chasidische Rav*. During the conversation, he found out that he would be getting *Bizyonos*. He became overjoyed, and said: *Bizyonos?* This is *Gevaldig!*

The *Arizal* said that if people would know the greatness of *Bizayon*, they would run after it in the streets and the market places. *Bizyonos* take away your sins, and save you from worse *Yissurim*, such as health issues.

So, a person should accept *Bizayon* with *Simcha*.

When a person learns *Mussar* about the *Ma'ala* of *Bizayon*, he changes his way of thinking. It becomes easier to accept *Bizayon*, and can even become desirable.

However, if he can't learn *Mussar*, and he swallows his *Bizayon* with difficulty despite the unpleasant sting, he should know the words of the holy *Baal Shem Tov*: In *Avodas Hashem*, if a person does not feel the proper *Ahava* and *Yir'ah*, he should know it is in a way better, because of his difficulty!