Bitachon Weekly

By: Rabbi Yehudah Mandel Shlita

פרשת כי-תבא תשפ"ד

Convert All That Negative "Worry" Energy into Positivism

A couple came over to me two months ago, and told me that they are having total stress since their 24-year-old son cannot get a *Shidduch*; nothing seems to work. I told them to convert all that negative "worry" energy into positivism. They would have a daily 5-minute *Seder* with each other.

In these 5 minutes, they would tell a *Lebedik* imaginary story about how their son suddenly found a "*Glick*" (fantastic) *Shidduch*. They laughed and joked about which hall the *Chasuna* would be, what type of invitations, and which guests to invite. They discussed all the *Geshmake* details; the beautiful *Mitzva Tantz*, etc.

After four weeks, things suddenly started moving. And two months after they started their *Seder*, their son had a *Mazal Tov*. I've done this many, many, times, and it's magic. A broken-hearted parent called me about a son who spends all day doing "unmentionable" things. This parent called me many times, and couldn't stop crying.

I advised keeping away from the child, and to laugh and joke (between yourself and Hashem) about what a real *Tzaddik* this boy is, with all the details. In two weeks, the boy became much more "smiley" and happy. He started going back to *Yeshiva*, and he made a major turnaround, full of *Torah* and *Yiras Shamayim*.

Focus On the *Chazal* That Gives You *Chizuk* and *Simcha*

Today, I was given loads of *Kavod*, and I wondered how to react. Maybe since I'm getting so much *Kavod* in this world, this is: וּמְשַׁלֵּם לְשׂנְאָיו אֶל פָּנָיו לְהַאֲבִידוֹ ואתחנן ז י cheap payment for my

When You Feel Like *Kvetching*, *Davka* Go Extreme with Overtime Thankfulness

The Passuk by Bikkurim says וְעָנִיתָ וְאָמַרְתָּ כו ה *Rashi* says וְעָנִיתָ means: הַרָמַת קוֹל to raise your voice. The *Sifsei Chachomim* notes that normally: עָנָה means to "reply" or "respond" to a call or a question, but no one called him or asked anything, therefore *Rashi* translates it as: הַרָמַת קוֹל raising your voice. We can suggest an alternative reason why *Rashi* explains that the *Passuk* means *Davka* a *Lashon* of: קוֹל רָם "raising your voice": כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעֻרָיו נח ח כא since a person is born with pessimism, and our *Yetzer Hara* loves to kvetch, so we need to overpower it by going extreme with: קוֹל רָם dynamic and passionate thankfulness! There is no question that we all need to go overtime with thankfulness, **and even for tiny *Chasadim***, since the *Yetzer Hara* is so strong in the opposite direction.

So keep SCREAMING all day **how happy you are, or take a full hour once in a while, and write 100 "Thank You's" for recent *Chasdei Hashem*. If you aren't extreme in thankfulness, it may not help you much.**

TRUE STORY

A *Yungerman* who is quite successful, yet he tells me that he has loads of issues because of his turbulent youth, OCD, bipolar, empty feelings, and all kinds of panic attacks, etc. Without even listening to all the details of his miserable life, I told him that I suspect that…. all his problems are grossly exaggerated.

I have had several cases of serious mental issues, where I told the person that it was a misdiagnosis, and the person had *Yeshuos* simply by looking at himself differently. I told this *Yungerman* that I suspect that he has already seen many people besides me, and **every time he repeats his issues, they become more real in his mind, and they can therefore worsen.**

R' Avigdor Miller *Zatzal* didn't verbalize negative feelings about himself. **You keep praising yourself, and insisting you are okay (even when you don't feel so great) and with time, you actually improve. Your body listens to your words, and it reacts accordingly. With patience, you can have major *Yeshuos!***

Mitzvos in this world, instead of the true reward in *Olam HaBah*, *Chas V'shalom*. Or maybe *Aderaba*, it's a sign how much Hashem loves me, since *Chazal* say that if a person is well liked by people, it's a sign that he's also well liked in *Shamayim*.

A person needs to focus on the *Chazal* that makes him come out ahead. If it makes you depressed and discouraged, then that way of thinking is a *Yetzer Hara* in a frum disguise, and it's not for you. And if it gives you *Chizuk* and *Simcha*, this is for you, and you'll indeed end up doing more, since you're full of *Chi'yus* and good feeling.

However, when you see **others** getting extra *Kavod*, and you have a *Kin'ah* problem, then it's *K'dai* (worthwhile) not to be *Nis'pael*, and realize that this person may be losing tons of *Olam HaBah*. The *Chovos Halvavos* says that a person should play down other people's *Mazal*. For example, an *Ani* (poor person) should look down at an *Ashir* (rich person) and a *Bachur* should look down at the married people. (Of course, an *Ashir* and a married person have to see only the good side of **their** situation.)

Novardok

R' Chaim Langleben *Zatzal* told me that the #1 *Avoda* is not to have *Ka'as*. Having *Ka'as* actually means having a cruel *Lev*, which is typical: יֵצֶר לֵב הָאָדָם רַע מִנְּעוּרָיו inborn negativity. The more you work on it, the more you become a *Rachamim* person like Hashem. (In *Breslov* they say that *Rachamim* is **the opposite of *Ka'as*. When you pity a person, it stops you from your anger towards him.)**

Don't look Down at Yourself Because Of Your *Yetzer Hara – Aderaba!*

People look down at themselves when they feel a strong *Yetzer Hara*. But really, every *Yid* should value himself and say: אֵינֶנּוּ גָדוֹל מִמֶּנִּי there is no one greater than me; precisely because I have such difficult *Nisyonos*. And: כָּל הַגָּדוֹל מֵחֲבֵרוֹ יִצְרוֹ גָּדוֹל הֵימֶנּוּ סוכה נב א the greater the person, the greater his *Yetzer Hara*. View yourself as a person who is much higher than your present weakness, and say: How could such a *Chashuva* person like me fall like this? You should always **feel as if the real "you" is much greater than what's happening now.**

R' Chatzkel Levenstein says: מִי בָכֶם יְרֵא ה' שֹׁמֵעַ בְּקוֹל עַבְדּוֹ אֲשֶׁר הָלַךְ חֲשֵׁכִים וְאֵין נֹגַהּ לוֹ יִבְטַח בְּשֵׁם ה' וְיִשָּׁעֵן בֵּאלֹקָיו ישעיה נ י the true *Y'rei Shamayim* is the: הָלַךְ חֲשֵׁכִים וְאֵין נֹגַהּ לוֹ one who walks in "darkness", i.e., has no *Hatzlacha* in *Torah* and *Tefila*, yet he has *Bitachon* to overcome everything. *Yosef HaTzaddik* told *Eishes Potiphar*: אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וישב לט ט I am the greatest person in this house! *Chazal* and the *Meforshim* say that he was almost *Nichshal* in *Aveira*. We can suggest that this is a *Remez*: אֵינֶנּוּ גָדוֹל מִמֶּנִּי "Since I have such a serious *Nisayon*, it is a proof of my greatness" (and a person isn't given a *Nisayon* that he can't overcome).

It's Okay to Fall and Have Difficult Moments

The *Alter* had tremendous plans of building many *Yeshivos* and doing *Zikkui HaRabbim.* He was very unsuccessful, and when he visited *Kelm* he was on a low. People asked him: "What happened to your *Bitachon* you had in accomplishing so much??"

The *Alter* from *Kelm* noticed his plight, and when he gave a *Shmuess*, he said nothing besides repeating many times: דַּי לְחַי בַּאֲשֶׁר הוּא חַי How can a person complain if he is alive?? Isn't that enough *Chesed*, just being alive? The *Alter* said that this *Shmuess* changed his life completely! He had *His'orerus* in the great fortune of being alive. Later on, he became super successful building thirty or more *Yeshivos*. The *Velt* says: **Thankful hearts are close to the riches of the universe**.

This story teaches us that it's okay to fall and feel low once in a while. He was a *Tzaddik Yesod Olam*, and known to be an extremely happy person with his phenomenal *Madrega* in *Bitachon*. (He had no fear to build *Yeshivos* in middle of WWI with bombs flying all over!). Yes, like all human beings, even HE had his difficult moments. We are not *Malachim*!

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