

BITACHON WEEKLY

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חג הסוכות תשפ"ה

Go All Out for Simcha on Sukkos with Whatever Works for You

Sukkos is called: זמן שמחתנו the time of our *Simcha*. If the very name of the *Yom Tov* is: זמן שמחתנו the time of our *Simcha*, then its very essence is *Simcha*, and you need to go all out for the *Mitzva*; not just to be "Yotzei". The truth is that every *Shabbos* and *Yom Tov* is a day of *Simcha*, but those times have other names. Like *Pesach* is called: זמן חרותנו the time of our redemption. A big person told someone that he should avoid eating with people who cause him stress, because on *Pesach* you need to be extra relaxed and feel free (חירות).

The *Gr"a* speaks about the difficulty of not having any worries on *Sukkos*, which isn't so much of a problem on other *Yamim Tovim*. Although it's always a big *Inyan* on *Shabbos* and *Yom Tov* but on *Sukkos* it's a whole new dimension. Every seven years, there is a *Mitzva* of *Hakhel*. Everyone would gather in the *Bais Hamikdash*, men women and children, and the *Melech* would read from various selections of *Mishneh Torah*, i.e., *Sefer Devarim*.

When was the time for this *Mitzva*? The *Passuk* says it is to be done during *Sukkos*, during the year following *Shemita*. Why specifically then? We can suggest that since the *Melech* reads *Sefer Devarim* which is full of sharp *Tochacha*, it must come with a super happy background.

So only *Sukkos* which is **total Simcha** (זמן שמחתנו), and following *Shemita*, right after a year of total relaxing *Bitachon*, is the time for *Tochacha*. Similarly, we read *Koheles* on *Sukkos*, since *Koheles* (which is heavy *Mussar*) can only be during: זמן שמחתנו the time of extreme *Simcha*. So be careful that before you start "*Mussar-izing*", to make sure you're **loaded** with *Simcha*.

Before Getting Involved in Mussar Make Sure You're Loaded with Simcha

Some people may have to spend a lifetime with working on lots of *Simcha* and loads of learning *Sifrei Bitachon*, besides writing down their *Hashgacha Pratis* stories and the *Maalos* of themselves and their situations. It's brought down that *Shlomo HaMelech* first wrote *Shir HaShirim*, and later *Mishlei*, and last *Koheles*. Notice how first comes an unusual amount of *Simcha* (*Shir HaShirim* - the song of songs) before we can have *Koheles*.

In *Novardok* they were experts who knew how to learn tough *Mussar* and become *Davka* happy since they were trained to love *Mussar*. Yet, I heard that R' Nekritz *Zatzal* once needed to learn lots of *Chasidische Seforim* for a period of time, since at that point he needed a boost in *Simcha*.

Keep Dreaming About Good Things, And Watch Your Dreams Come True

AMAZING STORY

A 20-year-old girl from Argentina was extremely depressed and angry and without hope since all her friends were married and she was going nowhere and from bad to worse. I told the parents to stop discussing *Shiduchim* with her, and instead of arguing and getting upset at each other, they should shower her with only love and warmth.

And they should also picture a beautiful big *Chasuna*. Right away, they got to work. They got a video camera, and they got ideas about a beautiful and big *Chasuna*. Both parents were heavily involved in their positive imaginations. The road wasn't easy; indeed, there were plenty of "bumps" and disappointments. But they were: העקשן יצליח (the stubborn will be *Matzliach*) and continued with their imaginations. After a full year the girl became a *Kalla*, and she had an unusually big *Chasuna*, just like the parents were always imagining. The girl is a new person!

The More You Laugh at Your Problem and Make a Joke Out of It, The Sooner Things Will Improve

Akiva had zero money for his son's *Bar Mitzva*, and he called me crying that all his hard work on *Bitachon* wasn't helping. I told him to say all day: "I don't even care about the *Matzav* and about money", etc. He did this for a week, and the money and credit cards started rolling in! I **told him that the more he laughs at his problem and makes a joke out of it, the sooner things will improve.**

שמחת תורה

The Real Kavod Is to Be M'vazeh Yourself for Kavod Shamayim

The *Rambam* says that a person should not be a big shot and refrain from dancing for a *Mitzva*. This seems to imply that by dancing, a person is (using the words of the *Rambam*): מְשַׁפֵּיל עַצְמוֹ וּמְקַל גּוּפוֹ lowering himself and lessening his own *Kavod*. Yet, in the previous *Halacha*, the *Rambam* states that the only ones who were allowed to dance during the *Simchas Bais HaSho'eva* in the *Bais Hamikdash* were the *Gedolei Yisroel* and *Rosh Yeshivos*, the *Sanhedrin*, *Chasidim*, *Z'keinim*, and *Anshei Ma'aseh*; not the *Am'ei HaAretz* or whoever wanted to join in. This sounds like dancing is a status! Is "dancing" a *Bizayon* or a *Kavod*?

The *Rambam* describes the person who "honors" himself (and doesn't want to dance) as: חֹטֵא וְשׂוֹטֵא a fool and a sinner! We see from here that being *M'vazeh* yourself is indeed a *Kavod*, and whoever doesn't do it is: חֹטֵא וְשׂוֹטֵא a fool and a sinner! **So if you're looking for real Kavod, then be M'vazeh yourself for Kavod Shamayim!** The *Rambam* brings *Dovid HaMelech* as an example of a person who was *M'vazeh* himself for *Kavod Shamayim*.

This is referring to the famous story when *Dovid* danced, and his wife *Michal* reprimanded him for acting inappropriately for a king. The *Malbim* explains that *Dovid* responded that *Shaul HaMelech* (*Michal's* father) lost the *Malchus* because he was chosen by the **people** to be king, so forever the *Kavod* he gets is because of people; he needs their *Haskama* (endorsement) for everything he does.

But *Dovid* was picked by Hashem, and his *Kavod* is real and: פְּנִימִיּוֹתָיִךְ genuine. He gets *Kavod* by realizing that he is a zero compared to Hashem, so he is: מִיֵּקֵל (lets up) on his *Kavod* when he dances: לְפָנַי ה' before Hashem, i.e. "I'm a zero compared to Hashem, and by expressing this to Hashem, I get more *Kavod*."

The Ultimate Superiority Is Not "Needing" People

Michal bas Shaul was a super *Tzadekes* who wore *Tefilin* (*Gemara*) and *Dovid* loved her especially. She was much greater than all of us. Yet, we see how important are *Middos*, which overrides all kinds of greatness; especially not "needing" people. The *Midda* of *HaHish'tavus* (that whether people praise you or criticize you, is "equal" to you; you couldn't care less) is *Tachlis HaChamudos*, the most desirable *Midda* in the universe. (*Chovos Halvavos*). It's time to dance when you have *Tachlis HaChamudos*. By being "free", you have the most fun and happy life. You can be yourself, and not one whole piece of other peoples' opinions. You have a lifetime of dancing with *Simcha*.

When you're writing your *Maalos* and are trying to build up your self-esteem, there are many, many *Maalos* that people don't appreciate. Like your struggles, or your scary *Yetzer Hara* that you barely conquer, or your *Yissurim* in *Ruchaniyus* and *Gashmiyus*; these are your best *Maalos* according to Hashem. But by people, it's all about how many accomplishments and *Kavod* you get; that's all that counts by them.

It's all about your finishing *Shas*, your many *Chasadim* and *Tzeddakos*, and your talents (that aren't really yours, but were given to you by Hashem); this is what people appreciate. Not your pain in *Ruchaniyus*, which gives you a million times more *Schar*. It pays to be a: פְּנִימִי genuine type of person; you serve only Hashem, and THAT'S all that counts.

Realize Your Own Greatness, Even When Others Disagree

Also, realizing your own *Maalos* without always needing the *Haskamos* (approval) of others is a healthy longevity for every human. "I love and thank Hashem for all my *Maalos*, and **I don't always check on the people around me to see how much they appreciate me, since I appreciate me**".

When you're always at the mercy of people's opinions of you, you'll end up getting good and dizzy. Being a "people pleaser" is a hard life. **You need to realize your own greatness, even when people disagree.** (But don't become a professional *Meshugener*... have *Sechel*).