

BITACHON WEEKLY

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פרשת תולדות תשפ"ה

Struggling Is the True Greatness of All Mankind

When *Eisav's* younger twin was born, he came out holding *Eisav's* heel (עֶקֶב) so they named him: יַעֲקֹב *Yaakov*. The heel is the lowest part of the human; always in contact with the ground and the dirt. People need to wash their feet, especially in the olden days, when they wore sandals or even went barefoot. The heel is the opposite of the head, which symbolizes "thought" and "greatness" and being "on top" and not on the bottom. Imagine having a name *Yaakov*, which symbolizes the lowest part of his big brother, *Eisav's* (smelly) foot! He doesn't even have his own essence; he is just a part of *Eisav HaRasha*, and the **lowest** part! Indeed, *Chazal* say that *Eisav* had a nice name. "*Eisav*" means: עָשׂוּי all made. He already had hair (and a beard! and teeth!) Although it seems like *Eisav* is at an advantage over *Yaakov*, yet... *Yaakov* was born in a struggling position. He was trying to get out first. **A person who is struggling, even if he's in the lowest situation, will come out ahead, since struggling is the true greatness of all mankind.** *Miriam's* name means bitter (מָר) since she was born in bitter times (וַיִּמְרְרוּ אֶת חַיֵּיהֶם). However, her name is perfect, since being bitter means having a need to grow and become sweet.

There is no true ugly beginning (or name) in a person, since it just means that you need to improve on your past. And *Miriam* ended up singing: אֶזְרָא וְיִשִּׁיר. We believe: כָּל מְאִי דְעָבִיד. Whatever Hashem does, is surely best. So evil is actually great, since it means that you can overcome and become good.

The Person WITHOUT a Struggle Has the Worst Problem and Is the TRUE "Nebach" Starting off bad is not a *Chisaron* at all, since: אִישׁ נִשְׁמָר מִנְעָרָיו נֹחַ כֹּס with negativity. *Aderaba*, if you don't have a struggle then you have the worst problem; you're a "*Malach*", who ends up without any *Schar*, since: לְפָנַי צַדִּיק אֶגְרָא אֶגְרָא אֲבוֹתָהּ כֹּס the reward increases according to your effort. No pain, no gain! On the contrary, the more pain, the more gain; and only "bitter" (*Miriam*) was *Zoche* sing in the *Torah*, which is the sweetest of the sweet!

And *Yaakov* ends up with twelve *Shevotim*. He takes over the world, and becomes "*Yisroel*" which means being "on top". The *Sefer Shomer Emunim* says that **difficulties were created in order to overcome them. This is the *Simcha* of your entire life (those unwanted *Pecklach*).** The true "nebach" is the person **without** a *Peckel*.

Overcoming The Filth of Your Nature Is the Thrill of Your Existence

Eisav settled comfortably in *Har Se'ir*, while *Yaakov* and his sons went down to *Galus* in *Mitzrayim*. What did *Eisav* get out of *Har Se'ir*? *Yaakov* and his sons went

Sometimes We Must Learn How to Be Bold and Assertive

The: שָׁפֵל בְּטִבְעוֹ born *Shafel* is NOT allowed to be "Mr. Good Guy" and Mr. *Ayin Tova*, who is always admiring all the other: מוֹצֵלְחִים (successful people) of his life. He has to overcome his weak and feeble side, and become super ambitious; first in thought, and gradually more and more in action.

The *Velt* says: "Nice guys finish last". Often, people are super nice and *Eidel* just like the old-time *Baalei Mussar*; but in truth, they need a totally different *M'halech*. They need to be assertive and tough, instead of being overly involved in: הָיוּ שְׂפֵל רוּחַ אֲבוֹת דָּד being a big *Anav*, which comes way too easily for them. Instead, they need to be overly involved in: הָיוּ עַז כְּנֶמֶר לְעֵשׂוֹת רְצוֹן אָבִיךָ שְׂבִשְׂמִים אֲבוֹתָהּ כֹּס (being BOLD as a leopard, in the service of Hashem) which is a big job for them, and needs many, many small steps, until they lose that ongoing inferiority complex.

Of course, we all need both *Chazal's* (to be bold as a leopard, and yet to be a big *Anav*), and you need a *Rebbe* to show you when to do *Shiflus*, and when it's time for: עֲזוּת boldness.

down to *Mitzrayim* and forever they created a world of great *Yeshuos* which are all *Zecher L'yetzias Mitzrayim*. "Adam" also means: אָדָמָה לְעָלְיוֹן I will be similar to Hashem. And only on top-soil can things grow. We don't even mind being called "heel" or "bitter" for the rest of our lives, since overcoming problems is the life-beat of a human. אֵיךְ מְשַׁלֵּד יָגִיד הַחֲזֵק בְּמוֹסָר אֶל תִּרְרָךְ כִּי הֵיא חַיִּיךְ מִשְׁלֵי דַיַּג Hold on tight to *Mussar* and don't let go; it is your life! And every human is forever called an "Adam" which means: אָדָמָה ground and dirt; and there is nothing wrong with being "Mr. Schmutz", since overcoming the Schmutz of your nature is the thrill of your existence.

In fact, your past baggage is the glory of your existence and your claim to fame. People don't respect a person with big pecklach, since those people aren't "*Mussar* types", **and *Kavod* and success dominates their *Hashkofos* (opinions); not growth and striving.**

Novardok

In the *Sefer*: אֶבְיָר וְיִגְדֵךְ R' Shalom Schwadron says that R' Chatzkel Levenstein *Zatzal* told him (in the name of the *Chofetz Chaim*) that WWI will be child's play compared to WWII, and WWII will be child's play compared to WWIII. R' Chatzkel *Zatzal* explained that the wars are just small manifestations of the "real war" against *Emuna* and *Bitachon*.

All the *Tzaros* going on in the world are actually caused by lack of *Emuna* and *Bitachon*. **The horrific tortures of the Nazis, *Y'mach Sh'mam*, were samples of how much evil lack of *Emuna* causes.** מְדָה טוֹבָה מְרוֹבָה How much more is this true in a positive way! **Imagine how much *Bracha* is being brought to the world when people work on *Bitachon*!**

No wonder there are so many *Pecklach* (hardships) in the world; this forces people to work on *Bitachon*, which causes tremendous *Bracha* and *Yeshua* to the entire world and saves from all kinds of *Tzaros*, *Rachmana Litzlan*. **Especially** if you have a hard time, and your efforts on acquiring *Bitachon* are nil.

Then your *Avoda* brings unlimited goodness all over the world, since *Chazal* say: טוב פֶּעַם אַחַת בְּצַעַר מִמָּאָה שְׁלֵא בְּצַעַר **It's worth way more when it's harder.** We all know the story of the *Mir Yeshiva* in Poland escaping Europe during the war with *Nisei Nissim*. This *Yeshiva* had *Gedolei Torah* and major *Tzaddikim* (being a *Yeshiva Bachur* those days meant that you may never get married, *Chas V'shalom*). Yet, they refused to escape without R' Chatzkel Levenstein coming with them.

What's wrong with the immense "learning" of the best *Yeshiva* in the world, who were *Moser Nefesh* for *Torah*? R' Chatzkel *Zatzal* was deeply involved in *Emuna* and *Bitachon* way more than anyone else; he came from "*Kodesh HaKodoshim*" *Yeshivas Kelm*, the #1 *Mussar Yeshiva*, and his "line" was *Emuna*, especially his belief in *Yetzias Mitzrayim*.

He was a walking: אֵין עוֹד מִלְבָּדוֹ "*Ein Od Milvado*" *Yid*, and they all gave him credit for the spectacular *Nisei Nissim*; for example, when the wicked Russians and their NKVD left them alone, and gave them royal treatment. He used to have dreams with his *Kelmer Rabbeim* guiding him throughout the war.

Next time you learn some extra *Shaar HaBitachon* and get involved more in *Hashgacha Pratis*, realize that you may be one of the "most valuable people" in *Klal Yisroel*. R' Matisyahu Solomon *Zatzal* said that when a *Yeshiva'man* opens his *Gemara*, he should have in mind the whole *Klal Yisroel*. And the entire world thrives off the *Koach* of a *Yid's* learning (especially if he has a hard time learning).

So if you notice lots of *Yissurim* going on in *Klal Yisroel*, maybe you should try learning some more *Shaar HaBitachon*, and you'll become an "honorary Hatzalah member"!

Just as the *Ran* says that the *Churban* happened because people didn't appreciate the value of learning *Torah*, conversely, **when you keep brainwashing yourself how lucky you are, and how much greatness you are achieving by learning *Inyanei Bitachon*, how much more *Yeshuos* are you causing to the world and to yourself.**