

BITACHON WEEKLY

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פרשת ויצא תשפ"ה

Unpleasant Issues Are the Thunderstorm Which Foretell the Sunshine & Good Fortune Ahead

Look what happens right after *Yaakov* escapes from home, away from: *אֶת יַעֲקֹב בָּרַח מֵאֵת אִשָּׁו* his brother's wrath. He is *Zoche* to the most incredible: *הַתְּגִלוֹת אֶלְקִי* prophetic revelation, beholding: *שַׁעַר הַשָּׁמַיִם* the Heavenly gates, with plenty of *Malachim* going up and down! And he's heading for the greatest accomplishment in the universe; i.e., giving birth to twelve *Shevotim Tzaddikim G'murim*, and creating the entire nation of *Klal Yisroel!*
Next time you are sad about not being loved, or other unpleasant issues; remember what Gevaldige good fortune shined on Yaakov as soon as Eisav decided to kill him!

And look at the end of the *Parsha*, when *Lavan* is running after him to kill him, again he ends up encountering: *מַלְאֲכֵי אֱלֹקִים לְבַב מַלְאֲכֵי אֱלֹקִים* *Malachei Elokim*, and he is *Zoche* to see: *מַחֲנֵה אֱלֹקִים זֶה* the encampment of Hashem! What an amazing *Zechus* and privilege! **Look how a: נִרְדָּף despised one and a: נִרְדָּף victim always come out ahead!** And of course, we have *Leah*: *וַיֵּרָא ה' כִּי שְׂנוֹאָה לָאָה וַיִּפְתַּח אֶת רִחְמָהּ וַיֵּצֵא כֶּסֶד* who was unloved, so Hashem gave her a child, and the Alter from Kelm *Zatzal* says that it was only because she was a: *שְׂנוֹאָה* reject, and not her *Tefilos* or *Ma'asim Tovim*, that caused her: *וַיִּפְתַּח אֶת רִחְמָהּ* to have a baby, and she was *Zoche* to six out of twelve *Shevotim*. **Look how Davka being hated and persecuted puts you ahead.** And after *Hagar* was sent away, she was foretold that her descendants would be super-numerous! *Chazal* say that even if the victim is a *Rasha* and the persecutor is a *Tzaddik*, Hashem will still stick up for the victim! And notice how right after *Yitzchok* has tremendous aggravation (having to say that *Rivka* is his sister, since *Avimelech* and his *Pelishtim* are

Speak Positive!!

I got a telephone call from a *Yungerman* who met me around *Tisha B'av* time. He had told me then that he has a son who has a serious physical problem, and in all probability he'll never get married. He's already 27 with zero *Shiduchim* redd to him, *Rachmana Litzlan*.

It was barely three months later, and now his son had become a *Chosson!* He was calling me to thank me for the *Shidduch*, since as soon as he met me, things started changing. I asked him what I had said that made such a positive: *רושם* impression. He replied: First of all, you were very emphatic about **never, never** saying: "In all probability my son will never get married!"

"Also, you told me to speak positively all day, about how "My son actually WILL get happily married", and to keep making believe that things are okay, although inside you feel just the opposite". He told me that he took me very seriously, and he listened to everything I told him to do.

A rule: The more serious you take *Bitachon*, the further you go! And you get credit for the: *מוֹפֵת* wonder you will bring about. I have brought about unusual *Nissim* with Hashem's help, even when I was dealing with skeptics. But in those cases, only I get the credit, and the skeptic isn't *Zoche* to the *Gevaldige Zechus* of being an: *עֵמֶל בְּאֵמוּנָה* *Emuna* plugger. This wasn't *Stam* a *Shidduch*; it was a top, top: *מְצִינֵת* exceptional girl who had a very slight handicap, which was nowhere near the severe handicap of his son. Yet, she couldn't care less! *Nissim Glu'yim!* Notice how I was *M'chazek* a *Bachur*, and I told him that despite his family issue he can still get a normal *Shidduch*, and an hour later Hashem shows me (in a different case) how true my words are! Remember: *בְּרִית כְּרוּתָה לְשִׁפְתַיִם מוֹ"ק יח א. סנהדרין קב א* Your words will have an affect!

How important it is to speak only positive words! They affect the entire atmosphere, and produce only goodness for yourself and for the entire world! Your words have plenty of echoes! Bring light to Hashem's beautiful world, instead of being a negative kvetch

dangerous to his peaceful life) does the *Passuk* say about him: וַיִּגְדַּל הָאִישׁ וַיִּלְךָ הַלּוֹךְ וַיִּגְדַּל עַד כִּי גָדַל מְאֹד כִּי יָגַד He started becoming great and prosperous, until he became extremely wealthy!

And, of course, we have *Yosef*. Look how: וַיִּשְׁנְאוּ אֹתוֹ אֶתְּוֹ אֶתְּוֹ הַתְּנִינִי הַרְּוֹ the hatred of his brothers forced him to leave his home, and become the longest living king in *Tanach* (80 years), and he saves the entire world from starvation! And, of course, don't forget *Dovid HaMelech* whose brothers sent him into a dangerous forest since they thought he was a *Mamzer* (*Toras HaMincha*) and in the end he becomes *Dovid HaMelech*!

I am worried. Did I make my readers all concerned that they don't have enough *Bizyonos* and *Redifos* (persecution) and: שׁוֹנְאִים enemies and hardships in their lives? **This is actually the fact. The evil in your life has a strong tendency to cause all kinds of goodness!** No more kvetching over pecklach! Try to keep a diary, and remember how this has already occurred in your life plenty of times.

But by not keeping records, and by not constantly reviewing all those *Yeshuos* and answered *Tefilos* that you were *Zoche* to, you lose your potential *Emuna* and *Bitachon*, and your ability to become an "Admor" (Hassidic Rebbe) full of: מוֹפְתִים wonders! This is why remembering *Yetzias Mitzrayim* is so important, and is prevalent all over during *Shachris* and *Maariv* and *Kiddush* and all the *Parshiyos* in the *Torah*.

With no diaries - **it becomes almost like it never happened, no matter how big a: מוֹפֵת miracle you caused with your *Bitachon* and/or *Tefilos*. What a waste! The *Yetzer Hara* is on our case "overtime" to make us forget all those *Gevaldige* personal *Nissim*, and he pushes us to remember our unending issues until our minds are dominated by them, *Rachmana Litzlan*!**

Novardok

I have been approached by different groups who suffer terribly because they are looked down upon.

Sometimes people rely on *Gedolim's*: הַתְּנַגְּדוּת opposition. However, I myself heard from many other giants in *Klal Yisroel* who were either more liberal or even supportive of certain "inferior" groups. This area is super dangerous, because you have a well-known *Fruma Yetzer Hara* supporting your "*Shitos*".

What you think is a big *Mitzva* may be your worst *Aveira*. They say in the name of R' Yisroel Salanter *Zatzal*: Your "holy" *Machlokes* will remain, meaning that if you are "L'shem Shamayim", then you'll *Chas V'shalom* always be fighting (and help destroy *Klal Yisroel*, *Chas V'shalom!*). In *Novardok* I heard "*Negi'a Gaon*", i.e., you are a *Gaon* in your *Negi'a* and you can prove your "*Shita*" right with: 150 טעמים reasons.

Your *Negi'a* comes from your background, and you are only a puppet of what you've seen and heard. It may pay off for you, since you come out being the "good guy"! You have no idea how tricky the *Yetzer Hara* is in this area. Sometimes it would have been *K'dai* to be a lowly *Am HaAretz* without all your *Gadlus* in *Torah* and *Chesed*, since you wouldn't have enough *Ga'ava* to become a *Baal Shita* which is so detrimental to *Klal Yisroel* and the *Geula Shleima*.

Ayin Tova* Is a Big *Teshuva*, And Real *Shviras HaMiddos

Learn to "lie", like R' Ahron Belzer *Zatzal*, even if you're wrong in your seeing "only good" in questionable people. It can have a major *Koach* in *Shamayim* to bring *Yeshuos* and *Refuos*: בְּלִי נְשִׁיעוּר without limit. *Ayin Tova* is itself a big *Teshuva*, and a real *Shviras HaMiddos*. In *Novardok* I kept hearing how in the army of *Achav HaRasha* didn't lose despite their sins, since there was no *Lashon Hara* (*Yerushalmi*).

And by *Shaul HaMelech* they were *Yi'rei Shamayim*, and yet they fell in battle because they had *Lashon Hara*. Understanding people who are not your "type" and being *Dan L'kaf Zechus* can surely bring victories for *Klal Yisroel!* **Hamas is built on the nature of humans to have a lust for hating others. We make sure not to get even a drop of that *Midda*, or else the outside world could magnify our subtle distaste for other Jews, *Rachana Litzlan*, and we have *Milchamos*!**