

# BITACHON WEEKLY

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פרשת בא תשפ"ה

## The #1 Issue of The Universe – Shalom!

MAKE PEACE WITH YOUR ENEMIES AND YOU'LL BRING MOSHIACH!

The *Passuk* says: וַיֵּצְאוּ מֹשֶׁה וְאַהֲרֹן מִפָּרוּחַ הַקֹּדֶשׁ מִן הַשָּׁמַיִם וַיֵּצְאוּ מֹשֶׁה וְאַהֲרֹן מִפָּרוּחַ הַקֹּדֶשׁ מִן הַשָּׁמַיִם (plural)?! We can suggest that they went like one person because of the tremendous *Achdus* between them, and each one was a: וַיֵּצְאוּ מֹשֶׁה וְאַהֲרֹן מִפָּרוּחַ הַקֹּדֶשׁ מִן הַשָּׁמַיִם heart that rejoiced with his brother's greatness. Just like before *Har Sinai* it says: וַיֵּצְאוּ מֹשֶׁה וְאַהֲרֹן מִפָּרוּחַ הַקֹּדֶשׁ מִן הַשָּׁמַיִם *Klal Yisroel* encamped before the mountain (singular, i.e., *Achdus*) and therefore they were worthy for *Matan Torah*, so can we say that the reason why *Davka* two people took us out of *Mitzrayim* was because they honored each other and showed *Achdus*, which is the biggest *Koach*.

R' Meir Stern *Shlita* has told a *Yungerman* in the name of the *Maharal* that *Machlokes* is the most difficult *Midda* to work on. People **enjoy** it??! It's a sick addiction, and many people aren't aware of the fact that they may be quite guilty of this, unless they put special work into it. The *Maharal* also says that it's the most dangerous *Midda*, and we don't have the *Geula* because of it.

R' Yitzchok Sorotzkin *Shlita* was *Maspid* R' Matisyahu Salomon *Zatzal*, and he praised his being understanding of different *Shitos* (approaches). We can expound on this area. R' Sorotzkin quoted the *Netziv* that *Sin'as Chinam* means disliking a *Derech* in *Avodas Hashem* that's not yours. In fact, I would venture to say that one of the main reasons why there are different *Shitos* is to see how people who are from other *Shitos* can tolerate and understand each other.

If you were raised *Chasidish/or Litvish*, you will automatically lean towards the way you were taught, and be somewhat repulsed by the other *Derech*. You are totally: וְאַתָּה לֹא יָדָעְתָּ (disqualified to judge) since you have a 1000% *Negi'a* (bias) to stick to your own background, and any: וְאַתָּה לֹא יָדָעְתָּ hostility is total *Sheker* and misunderstanding. How can you trust a Sephardi/or Ashkenazi person who dislikes something about

### Involve Hashem in Every Detail of Your Life, Even the Smallest of Things

R' Chatzkel Levenstein *Zatzal* points out that Hashem could change the situation in a second, and even the worst enemies can become your best friend. *Rashi* brings that when the *Yidden* asked for one gold item, the *Mitzri'im* replied: "I'll give you two!"; they were super nice. Anti-Semitism had been rampant in *Mitzrayim*, and all of a sudden, they turned around.

A person has to live his life every second and inch with Hashem; get Hashem involved in everything. *Rabeinu Yonah* explains the *Passuk* in *Mishlei*: וְיָדָעְתָּ מִשְׁלֵי גֹ' "Know Him in ALL your paths" means that a person should involve Hashem with even the smallest of things. He says that it's a mistake that people put Hashem in the picture only by big things and not by the smaller things. R' Avigdor Miller *Zatzal* says that it's the biggest *Bracha* in the world when you live according to this *Passuk*, that with every move you make you involve Hashem.

Someone I know was having trouble dealing with a difficult boss. So he started each day by saying to Hashem before work: "Please help me deal with my boss with the right *Sechel*. Help me do it right." From that day on, everything turned around entirely. I know people who turned around their *Shalom Bayis* in the same way. They were constantly davening to Hashem in every move they made, before they walk in the door of their home. Don't wait for the "big court case" to turn to Hashem.

I know people who have a lot of success with this, they are constantly talking to Hashem. Either it's before a seder of learning, asking Hashem to help them learn well, or before marrying off a child; they are always involving Hashem. They ask Hashem to help them not get stressed out as well. How should a person do it? Each person has to know themselves, because it's not the same every time.

the other kind?

Even if he is the most *Chashuva* person, he's still: נוגע בְּעֵדוּת (one-sided) and totally: פּוֹסוּל (disqualified). And even if he has a true and logical *Tayna* (claim) it would be well-worth it if he was also self-critical and realize **that he's also not 100%! So be Dan L'kaf Zechus, no matter how crazy the other side is** (so are you)! In *Novardok* they said that **if you are critical and you noticed a Chisaron, then you already have your own Chisaron, since you didn't see only good**. You are lacking the *Ayin Tova* of *Avraham Avinu*, and instead you are using *Ayin Hara* of *Bilam HaRasha*, *Chas V'shalom*.

Even if it's the biggest *Ruchaniyus*. In *Novardok* and *Slabodka*, they both spoke about why the *Rasha*, *Achav*, won wars; since they had *Achdus*, and not *Shaul HaMelech's Tzadikim* who lost wars because they had *Lashon Hara*.

I was encouraged by many *Gedolei Torah* to write about this area, although I sense that our *Dor* has come a long way, and there is tons more understanding and accepting of other *Shitos* than there ever was. Yet, many *Gedolei Torah* insist that we have to work more in this area.

## Novardok

The best way to work on *Bitachon* is to make a joke of the situation. I know a *Yungerman* who rarely visits a doctor. Whenever he has aches and pains, he plays them down and he laughs at them.

Even when they are **quite scary and persistent, he continues yelling at himself: "Stop looking for trouble and self-pity"**. He has tremendous *Hatzlacha*, with Hashem's help. He is a true and fearless: בּוֹטָח בָּה' *Baal Bitachon*. They say that the *Chazon Ish* said that if we had made fun of the *Haskalah*, we would have destroyed it. In *Novardok*, laughing at the *Yetzer Hara* was #1.

That's why they were so pure, practically without any *Yetzer Hara*, since they saw through the silliness of *Kin'ah*, *Ta'ava*, and *Kavod*. And, of course, the source of the worst evil is exactly this very same *Midda* of *Leitzanus* and disrespecting, as the *Torah* tells again and again: *Eisav scorned* the *Bechora*. וַיִּבֶד עֵשָׂו אֶת הַבְּכֹרָה תּוֹלְדוֹת נָה לֹד *Eisav scorned* the *Bechora*. וַיִּתְּרָא יִשְׁמָעֵל אֶת בְּנֵי הָעִיר מִצִּיחֶק וַיִּרְא כֹּחַ *Yishmael was ridiculing*. וַיִּרְא חֹה. *Paroh*, stop **making a joke!** The main *Tayna* that *Moshe* had on *Paroh* was his mockery, by not sticking to his word.

People don't respect *Avodas Hashem* properly. I was told that in *Bais Yosef* on 49th St. in Boro Park, the *Oilam* was dead serious on *Yamim Nora'im* (but yet very happy). When R' B. Z. Bruk *Zatzal* spoke in BMG, the *Oilam* sensed that he was in his own world, and every word he said was very serious. He wasn't involved in how well the *Oilam* was listening, or what a great speaker he was.

The words of *Mussar* that he said were alive and real. He was a true *Oved Hashem*, not a speaker, etc. He wasn't distracted by wanting to impress in a strange place and in a giant world-famous *Yeshiva*. Being commercial and impressing others wasn't part of *Novardok* culture. They were truly worried only about what's Hashem's opinion, not humans.

When I was in Australia, I had a conversation with an intelligent Arab. He told me that respect is everything, and without respect there is "nothing cooking". There can't be any relationship or any seriousness; it's all worthless. The #1 in a person's life: RESPECT! Make sure that *Zil'zul* and: הַתְּעַלְלָתִי mockery is utilized in a positive way, i.e., to belittle those who have no respect for the truth of human existence.

The whole problem of *Arayos* is being cheap without respect (like a *Zonah*), and: כָּל כְּבוֹדָה בֵּת מִלְּךָ פְּנִימָה תְּהִלִּים *the Kavod* of a princess is her *Tz'niyus* (concealment). *Tz'niyus* means respect for the rules; and *Yishmael*, *Eisav*, and *Mitzrayim* were all notorious in this weakness. A person needs to channel his *Geshmak* for *Leitzanus* in the right direction, like the *Novardok Shabbos Shuva Drasha* where the *Alter Zatzal* gave a 4-hour *Shmuess* making fun of the *Yetzer Hara* (and the *Oilam* was rolling!).