

# BITACHON WEEKLY

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## Learning *Mussar* Means to Repeat Again & Again, So That It Should Sink In

First, *Yosef* says: וַיִּשְׁלַחנִי אֱלֹקִים לְפָנֶיכֶם לְשׂוּם לָכֶם שְׂאֵרֵיט בְּאֶרֶץ וְלִהְיוֹת לָכֶם לְשׂוּם לָכֶם It was Hashem who sent me down to *Mitzrayim* (i.e., not you) in order to provide food for you. And then he repeats: וַיִּשְׁלַחנִי אֱלֹקִים לְפָנֶיכֶם לְשׂוּם לָכֶם לְשׂוּם לָכֶם Hashem sent me here in order to save your lives. Twice he insists it's all Hashem who caused all this. And then he says: לֹא אֲתֶם שְׁלַחְתֶּם אֵתִי הִנֵּה כִּי הֵאֱלָקִים מֵה' ה' It is NOT you who sent me down here, **only Hashem**. The third time he rubs it in that it **wasn't** you, only Hashem! This is called *Limud HaMussar*, when you repeat again and again, so that it should sink in. Especially *Emuna* and *Bitachon*, where people feel that **they** are doing things, they need lots of *Chazzara* (review): It wasn't you doing, only Hashem.

And then he starts (what looks like) boasting, and he says: וַיִּשְׁיַמְנֵי לְאָב לְפָרְעָה וּלְאֲדוֹן לְכָל בַּיִתוֹ וּמַשֵּׁל בְּכָל אֶרֶץ מִצְרַיִם Hashem made me 1. Father (i.e., advisor) to *Paroh*, 2. Master of his whole palace, and 3. Ruler over the entire land of *Mitzrayim*. He mentions three different high positions, and he gives credit to Hashem for all of them: 1. Being a father to the king! 2. A master to his whole palace, and 3. A ruler over the entire country.

### The Secret of Success: Appreciate Your *Maalos* and Give Credit to Hashem

Look how *Yosef* appreciates every detail, and how he gives credit only to Hashem. This seems like the secret of his success. Calling yourself a nobody isn't necessarily conducive to moving up in the world. But being aware of all your various great attributes keeps you on top, as long as you give credit to Hashem.

People think that playing down their *Maalos* and being an *Anav* makes them closer to Hashem. Perhaps if they would get involved in all the details of their successes and then thank Hashem, they would be much closer and happier and more appreciative.

I'm afraid that many so called "*Anavim*" (humble ones) are actually ungrateful people, when they disregard all

those many good things about themselves. There are so, so many heaven-sent gifts that we aren't even aware of, since we are in the habit of focusing on what we lack, albeit in *Ruchaniyus*.

From day one, *Yosef* acted as if he "owned the world", and he had zero *Hispa'alus* from the fact that he wasn't appreciated by his brothers. A person can learn a *Mussar Haskel* (applicable lesson) to continuously build himself up, despite those many feelings and people who challenge his grandiose opinion. **You keep insisting that you are a great person despite all your failures, and in the end you come ahead.**

*L'havdil*, the millionaires have an uncanny ability to keep moving, and disregard their many failures and

### The True Consolation Is When You Realize That It's All *L'tovah*

The passuk says וַיִּנְחַם אֹתָם נָכַח RSRH *Zatzal* explains that *Yosef* gave true *Nechama* (consolation). *Chazal* say that the Babylonian idea of *Nechama* is that you must "accept what cannot be avoided". But the true *Nechama* is that you are HAPPY with the "evil", and you wouldn't change it a bit, since the evil was really good: לְהַחֲיִית עִם רַב יוֹהֵי נָכַח to keep so many alive. "Your act of selling me saved the world!"

The *K'sav Sofer* says that the reason why *Yosef* was such a *Mutzlach* was because on every evil thing in his life he said *Gam Zu L'tovah*, which actually causes a true *Tovah*. We see how *Yosef* was *M'kabel* his horrific *Matzav*, and caused great *Yeshuos* with the power of his *Gam Zu L'tovah*. **How important it is to learn from *Yosef*, and have a *Mussar Seder* where you say and/or write every difficulty of your life with true *Bitachon* that it's all *L'tovah*.** You can actually save the whole world with your *Bitachon!*

embarrassing mistakes.

If a person keeps pushing forward in *Avodas Hashem* despite his many mistakes and stupidities and sins, he comes out ahead. In *Novardok* they said: העקשן יצליח The stubborn will be *Matzliach!* “Today I’m a new person!” שבע יפול צדיק וקם Hashem creates the world anew every day, and: משלי כד טז A *Tzaddik* falls seven times, and gets up!

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Not only isn’t the true *Baal Bitachon* not intimidated by the many voices (internal and/or external) that keep telling him he failed (“I’m worthless”, “I sinned too much”), but he **laughs** at them as if **they** are worthless, and he’s a born winner who is “hopelessly” successful. Like the Zviller Rebbe *Zatzal* told me: “All the great ones have the most difficulties, since the *Yetzer Hara* knows they are destined for greatness”.

The true *Baal Bitachon* has a “*Bittul*” (belittling) towards all those negatives in his life. He isn’t even: גורס (notice) them, and they don’t even count. “I **know** that I’m *Gevaldig*, no matter what!” “*Aderaba*” dominates my mind at all times. “I’m a fighter” (צבאות ה’) “I don’t even understand the concept of losing! “It’s all just a test, to see if I’ll fall for it (heard from R’ Ozer Schwartz *Zatzal*). I’m **always** calm and cool (keep lying!).

**“But you’re still sinning?!” “That’s not the real me. The true me is a *Tzaddik Gamur*”. And if I sinned, then I have *Bitachon* that I’ll do *Teshuva*”, and: במקום שבעלי תשובה עומדים אין צדיקים גמורים יכולין לעמוד ברוכות Baalei *Teshuva* are even **GREATER** than pure *Tzaddikim!* “So either way, I’m a born winner.” And the more voices telling me I’m no good, the more I am sure that I am *Davka Gevaldig!***

## Novardok

When the *Alter* was *Niftar*, the *Novardokers* got together and promised to give their lives for fighting for the truth. The *Novardoker Bachurim* used to go to the small cities to recruit new *Bachurim*. R’ Yitzchok Shenker *Zatzal* told how *Novardokers* came to his city and promised the parents that *Novardok* was loaded with eggs and butter, with food on end. Just what these starving people wanted!

Seventeen parents sent their boys. They arrived to the *Ezras Nashim* of a dark and old *Bais Medrash*. This was the “great *Yeshiva*”! And zero food, not even bread! They had to pick up the leftovers of the people living there. When one parent found out that *Novardok* had less food than at home, he brought back his sons, along with thirteen others. Only two stayed, and they were the only ones who remained from Jews!

Thanks to these “lying” *Novardokers* and their “nasty” tactics, the famous *Steipler Gaon* came to *Novardok*. Look how the history of the *Gadol HaDor* is based on their lies! There is a similar story told about the *Hanahala* of *Slabodka*, who saved R’ Ahron Kotler *Zatzal* from going off the *Derech*, by intercepting the letters that his sister sent him. Once on *Erev Pesach*, the *Alter* came home to find his wife full of worry. They were very poor, and she didn’t know how they would obtain their needs for *Yom Tov*.

The *Alter* said that he doesn’t understand her concern, since in eight days it will be over anyway! If he ever missed a train, he would say: Look how early we are for the next train! Nothing stopped *Novardokers*. When they crossed the border from Russia to Poland (when the communists took over Russia, they banned learning *Torah*) they had to swim across lakes, and travel in cold, darkness, and super danger.

The *Steipler* had a job in the *Novardok* branch in *Pinsk*. There was an energetic *Novardoker* in *Eretz Yisroel* whose name was R’ Matisyahu Shtigal *Zatzal*. He was the one who got the *Chazon Ish* to settle in *Bnei Brak*. He sent letters to *Pinsk*, to invite the *Steipler* to his new *Novardok Yeshiva* in *Bnei Brak*. But the *Pinsker Novardokers* didn’t want to lose their beloved *Rosh Yeshiva*, so they intercepted many letters... until R’ Matisyahu figured out what was happening, and he sent a special *Shali’ach* to get the *Steipler*. **Novardokers weren’t pushovers!**