

BITACHON WEEKLY

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פרשת ויגש תשפ"ה

Speak Soft and Gently with Hachna'a, You Will End Up Winning

Yehuda is full of *Hachna'a* to the extreme. He praises *Yosef*: כְּמוֹךָ כְּפָרְעָה מִדִּי הִי you are like Paroh, meaning: in my eyes, you are a real king. He calls himself: עַבְדְּךָ your servant seven times, and he calls *Yosef*: אֲדֹנָי "my master" seven times. His words are full of *Eidelkeit*, *Hachna'a* and warmth.

It is known that people who can be *Mach'nia* themselves end up winning, just like *Yaakov* "melted" *Eisav* by being *Mach'nia* to him with all his gifts etc. Right after *Yehuda's* speech [which showed his *Hachna'a*] *Yosef* revealed himself to his brothers, and the torture the brothers were going through, was over.

I heard in the name of R' Gershon Liebman, that when two people are having a tug-of-war, when one person lets go and stops fighting, he wins! *Hachna'a* and *Bitachon* are closely related, and they complement each other. Many times, people have had phenomenal *Yeshuos* when they exercised *Hachna'a*.

When you learn *Rashi* on these *Pesukim*, you see a totally different *Yehuda*. He was tough like a lion, and he was ready to destroy the whole *Mitzrayim* if need be. The true *Anav* is loaded with self-esteem [as it says in *Chovos Halvavos*].

Standing firm and fighting with people who are causing you problems is self-defeating, and will predispose you to lose. When you are soft, gentle, and *Mach'nia* yourself, you are likely to win. This is why *Yehuda* is the *Melech*. The name "*Yehuda*" means to be: מוֹדֵה admit. A true *Melech* is a secure and confident person, who doesn't mind "admitting" and saying he's wrong. *Dovid HaMelech* was not only: מוֹדֵה עַל הָאֵמֶת admit the truth, he was even: עַל הַשִּׁקָּר admitted to what he "didn't" do by admitting to the sin of *Bas-Sheva*, about which *Chazal* say he did no sin whatsoever. The *Rambam* says that a *Melech* must have excessive *Anava* and speak with softness.

Smart people don't need to be right by every encounter. They understand that the finale is of utmost importance, and they are *Mach'nia* themselves in order to come out ahead in the end

A True *Melech* Is Close to Hashem and Constantly Praising and Singing to Him, Instead of Being Involved in His *Pecklach* and Worries

What made *Yehuda* so special that he became the *Melech* of the holy *Shevotim*? When *Reuven*, *Shimon*, and *Levi* were born, *Leah* was involved in her *Shalom Bayis* with *Yaakov*, and each child's name was a relief from her issues. Each one's name had a *Ma'ala*, while "*Yehuda*" means simply: "Thank you, Hashem!". His name is less complicated, symbolizing total satisfaction and *Simcha*. *Leah* stopped having children after him, since at that point she was totally content. *Yehuda* is the symbol of *Yaakov Avinu's* statement: וְיֵשׁ לִי כֹל וְיִשְׁלַח לִּי אֵל I have everything! Because: אֵין מְחִסּוֹר לִירְאִיו תְּהִלִּים לִּי A Baal Bitachon is never lacking.

A true *Baal Bitachon* is totally *Sameach B'chelko* without any complaints at all, He is "above" everyone and everything. He is not into *kvetching* and worrying, so he comes out ahead of everyone and deserves to be *Melech*. Indeed, *Dovid* was: וְנָעִים זְמֵרוֹת יִשְׂרָאֵל שְׂמוֹאל ב, כג א the sweet singer of Israel, and his *Tehilim* is loaded with: *Simcha*, *Simcha*, and more *Simcha*. A true *Melech* is constantly singing and praising Hashem. Songs have a way of lifting people out of their *pecklach* and worries, and bringing a person closer to Hashem. The more you learn *Shaar HaBitachon*, the more *Simcha* you have. If you learn *Shaar HaBechina* and *Shaar Avodas Elokim*, then you feel like thanking Hashem all the time.

[loose the battle; win the war]. Immature people don't have enough *Sechel* for this simple truth of being *Mach'nia* themselves. They need to be right in every encounter, so they keep on fighting throughout their lives; wasting their time, and souring their lives with aggravation which isn't healthy for a person's physical or spiritual health.

This comes from not realizing that the other person is just a test from Hashem, to see if you will grow in Emuna and Middos Tovos. Indeed, הַקֵּל קוֹל יַעֲקֹב תוֹלְדוֹת כֹּכָב The voice is the voice of Yaakov. *Yaakov* speaks with *Eidelkeit*, and not like the "tough guy" *Eisav*. Learning *Chovos Halvavos Shaar HaBitachon* and *Shaar HaK'niya* are helpful for this.

We see the unbelievable *Eidelkeit* of *Yehuda*. We see his warmth and his caring for his father [when he pleaded for *Binyamin*, saying: וְנַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ מִדָּל his father's soul is bound with his]. He speaks with loads of love, and indeed, the *Melech* is the: לֵב הָעַם heart of the nation. *Yehuda* concludes his plea to *Yosef* by saying: How can I bear the suffering of my father losing his beloved son, *Binyamin*?

The *Chovos Halvavos* says that an *Anav* doesn't take revenge, even if he is able to. A true *Anav* is not afraid of people. He may be soft, but he is not afraid!

Novardok

When I was in Bnei Brak, I met a *Chashuva Rosh Yeshiva*. His father had learned in *Novardok*, and I asked him for some stories about him. He told me that in Bialystok there were two groups, the *Mussarniks* and the learners. The *Menahel* [R' Nissin Rozanker *Zatzal*] once described two of his *Talmidim*, the *Steipler* and R' Gershon. The *Steipler* he called pure *Torah*, and R' Gershon he called pure *Mussar*.

His father had been one of the *Mussarniks*, but he shifted and became the head of the learners. When the father moved to Bnei Brak, he became an eighth grade *Rebbe*. His son asked him why he didn't look for a much higher level, since he was a big *Talmid Chacham* and he was capable. He replied that he felt that this is what he is good at, and he remained a *Rebbe* of thirteen-year old's throughout his life.

The *Talmidim* loved him, and they followed him in the streets. He was busy testing them on the *Shakla-V'tarya* of the *Gemara*. Even during recess, he was busy with this. In general, he was not a *Machmir* in many areas of *Halacha*, except for when it came to *Ikarim*. This is why he insisted on spending his time with his *Talmidim*. R' Rotnemer once told me that the *Velt* can be involved in all kinds of *Frumkeit* and *Chumros*, but being *Machmir* in *Inyanei Bitachon* is rare to find.

Bitachon means true belief in Hashem, and without it you can be lacking in the most basic *Yesod* of being a *Yid*, *Chas V'shalom*. This is one reason why *Novardok* put so much *Kochos* in *Davka* this area, besides for the fact that living with *Bitachon* makes you calm and happy, healthy and successful. You see how *Kavod* meant nothing to this *Yid*.

This *Yid* in Bnei Brak was once approached by a super, top, top *Bachur*. He was considered to be a "rising star" in the *Torah* world, and he came to this *Novardoker* for *Eitzos* in *Mussar* and how to work on himself. This *Bachur* was such a "name brand", that people considered it a tremendous *Kavod* to have any connection with him.

Yet, when this *Bachur* came to him, he said: "I'm not qualified" and refused to get involved in any way with this *Gevaldige Bachur*. In *Novardok*, status meant nothing. Of course, they were respectful of everyone. But they didn't fall for the *Velt's* weakness of worshiping "rising stars" and people of stature.

In the same way, he had no interest in a top shiur, and he was fine with teaching younger boys. *Ratzon Hashem* is number one in *Novardok*, not your personal *Retzonos*, which even in *Ruchaniyus* can be full of *Neg'os*. He was a major *Masmid* who also gave several *Daf Yomi Shiurim* daily. When he returned home at 11PM, he would disappear in a quiet room and learn *Mussar B'hispa'alus* for at least a half hour.

His *Mussar Seder* was fire, and many times his son heard him crying during this *Seder*. He was also very involved in constantly thanking Hashem for tiny *Mitzvos*, and every *Amen* he said was a big *Simcha* in his life.