

BITACHON WEEKLY

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פרשת יתרו תשפ"ה

Love Your Present Matzav with All Its Details, Good and Bad

The *Yidden* were commanded not to ascend *Har Sinai*, and not even as much as: וְנָגַע בְּקֶצְהוּ to touch the edge of the mountain. Whoever touches the mountain will be put to death by *S'kila* (stoning). This is an unusual kind of sin, where a person is *Chayav Missa* for wanting to go higher in *Avodas Hashem* and touching *Har Sinai*. And he gets the worst punishment, *S'kila* (stoning)! And even for a drop of ascending inappropriately. So many frum people suffer all their lives from their many sins and inability to perform properly in *Avodas Hashem*. They have deep seated frustration about their weakness in *Torah, Tefila, Chesed, Kedusha, and Ka'as*, etc. Despite all this frustration, not only do they have to be *Sameach B'chelko in Ruchaniyus*, but they have to realize that being higher would be ***Mamash* a sin!** This makes life much easier. **You have to love your present *Matzav* with all its details, good and bad.**

People tell me that they have no *Koach* to look in a *Sefer* and work on *Bitachon*. Actually, just trying to sit back and think positively is like a *Mussar Seder* of *Bitachon*, like it says: יִלְחֶם לָכֶם וְאַתֶּם תִּהְיוּ שְׂמֵחִים וְיִשְׂרָאֵל יִשְׂמְחוּ וְיִשְׂרָאֵל יִשְׂמְחוּ וְיִשְׂרָאֵל יִשְׂמְחוּ You keep quiet, and allow Hashem to take over. That: תִּהְיוּ שְׂמֵחִים keeping quiet was so powerful that it brought the end of the entire *Malchus Mitzrayim*, as it says: יִשְׂרָאֵל יִשְׂמְחוּ וְיִשְׂרָאֵל יִשְׂמְחוּ וְיִשְׂרָאֵל יִשְׂמְחוּ You will never see the *Mitzri'im* ever again. Similarly, when *Chizkiyahu* said that he has no *Koach* for *Bitachon*, the entire *Malchus Ashur* was destroyed forever. (*Medrash*).

Indeed, an inferior *Mussar Seder* is more difficult, since looking at an inspiring *Sefer* on *Bitachon* encourages and boosts you up much

If it's Not Helping You Grow It Is the Yetzer Hara!

The following thoughts that go through our mind are usually just the plain old *Yetzer Hara!* You are, as usual, selfish, and you only care about yourself. You don't really have *Ahavas Yisroel* (you only like people of your type). You don't really have a *Geshmak* in *Torah* and *Ruchaniyus*.

You are lazy, and you only do what you like. You care only for your own *Kavod*, and not *Kavod Shamayim*. You're too soft and/or hard, and your *Middos* aren't balanced. You are not doing your potential. All you care about is people's opinions of you.

You don't really care for others. You have no control with *Ka'as* and/or *Ta'ava*. If people would only know what you do in private. You are full of cynicism and sarcasm. You are way too impatient. וְיִשְׂרָאֵל יִשְׂמְחוּ וְיִשְׂרָאֵל יִשְׂמְחוּ וְיִשְׂרָאֵל יִשְׂמְחוּ (Hashem rewards the *Reshaim* for their few *Mitzvos* in this world, so that they should lose their *Olam HaBah*) is for you.

The reason why you lost so much money and/or *Nachas*, and why you got sick, *Rachmana Litzlan*, is because of your many sins. You don't learn *Mussar*. You are disliked. All those "praises" people tell you, is just *Chanufa* (empty flattery). You don't have that many friends. You're a *Baal Ga'ava* who thinks he's better than everyone. Who should love a depressed person like you? You are a *Shafel*, who thinks he's worthless and will never get anywhere. You talk too much/too little. People cannot depend on you. You can't keep a *Kabala* (resolution). No hope. The list can go on forever!

In *Novardok* they said that all these type of thoughts (unless there is a *To'eles*) can be worse than: הַרְהוּרִים רָעִים improper thoughts. They are complete *Yetzer Hara*, despite so many true *Chazal's*. **You need to spend loads of time finding the *Chazal's* and thoughts that make you look like a *Tzaddik*.**

The *Yetzer Hara* is very good at "proving" how wrong and evil and incompetent you are! If you "go-to-war" against a *Treife* mentality like the above, you can *Shteig* without end. We don't *Chap* how people actually have a *Geshmak* in feeling sorry and angry at themselves, or feeling guilty and incompetent, which are all forms of the *Frummer Yetzer Hara*.

more. But when you realize that having a better *Seder* is *Chayav S'kila*, then you appreciate the little you do as a *Le'chatchila*, and it works better.

Sameach B'chelko Is Needed for Ruchaniyus, So That You Can Serve Hashem B'simcha

The same with a weakness in *Kedusha* or *Ka'as* or *Kin'ah*, *Sin'as Chinam*, learning *Torah*, davening without *Kavana*, or coming on time for *Minyan*, etc. **You appreciate your low *Madrega***, and your pain is much less. It says in *Mishlei*: וְאַם תִּרְוֹץ לֹא תִקְשֶׁל דַּיב Watch out for running too fast in *Avodas Hashem*. It can cause serious problems.

“But I’m doing terrible *Aveiros!*” It doesn’t matter; as long as you try and desire to improve. The *Gr”a* says that the main reason for the giving of the *Torah* was that we should acquire *Middas HaBitachon*. Being *Sameach B'chelko* is #1, and therefore the lack of *Simcha* causes *Churbanos*, *Rachmana Litzlan*, as it says in the *Tochacha*: תַּחַת אֲשֶׁר לֹא עִבְדְּתָ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב תֵּבֵא כַח מַזּ all the punishments come for lack of *Simcha*. Whoever gets *S'kila* (stoning) first gets thrown down from a building. And if he isn't dead, then they stone him. The only place where being thrown is mentioned in the *Torah*: יִרֶה יִיָּרֶה יִטּוּ אֵי (”he will be hurled down”) is here by the sin of touching *Har Sinai*. Perhaps it's a *Remez*, that if you're too high, you will be thrown down, *Chas V'shalom*.

We see how important is *Sameach B'chelko* in *Ruchaniyus*, and we should expect a lifetime of desires that will never happen. אִין אָדָם מֵת וְחָצִי תַאֲוֹנוֹ בְּיָדוֹ קִהְלֵת רַבָּה אֵלַי A person does not get even half of his desires during his lifetime, and: לֹא עֲלִיךָ הַמְּלֶאכֶה לְגַמּוֹר אַבּוֹת בַּטּוּ You are not responsible to get it all done! **We are happy with our incomplete situation.** This is *Le'chatchila!*

You think that your ideal is when you finish the *Masechta*, or when you finally get your long awaited *Nachas* and good relationship, etc. However, **it may very well be that your present state of frustration, inability, and difficulty is the ideal of your life!** And *Har Sinai* is the greatest proof!

So be a *Sameach B'chelko* no matter what the situation! **Believe it or not, your limbo state could be the most ideal part of your life.** Hashem wants our desire. And you may be getting much more *Schar* than if you had achieved all your wishes (albeit in *Ruchaniyus!*) Always work on being happy with the moment, without thinking of glorious tomorrow.

Novordak

They say that the *Chazon Ish* said that if the frum *Yidden* had used the same tactics of the wicked *Haskalah*, and made fun of them, we would have destroyed their *Koach*.

How important it is to learn how to laugh at *Kin'ah*, *Ta'ava*, *Kavod*, *Ka'as*, etc. This was the *Derech* of *Novardok*, and their success was *Gevaldig*. “Oh! So-and-so doesn't seem to respect me?? I'm traumatized, and I must see my therapist for a few months!” (They said this with sarcasm, to make fun of silly *Kavod*.)

And the same with *Ta'ava* and all kinds of weaknesses. When you make fun, you really destroy the *Yetzer Hara*. And *Eliyahu HaNavi* was known for his mockery of *Avoda Zara*. Learn to make jokes out of your “serious issues”, and you will live longer and happier. See the fallacy of *Redifas HaKavod* which is deep-down the cause of so much pain in your life, including *Ruchaniyus* pain. הַכָּבוֹד הַבָּל הַבְּלִים *Kavod* is so worthless! (*Mesilas Yesharim*).

Novardokers believed in aiming at targets when dropping a bomb of *Limud HaMussar*. Everyone notices how Mendel W. is a new positive person ever since he made a *Kviyus* (set time to learn) הַשְׂמֵשׁ בְּגִבְרָתוֹ which teaches **the *Maalos of Bizayon***.

All his years of *Gemara*, *Mussar*, *Chassidus*, etc., didn't help him, until he started hitting the target of his true issues. His *Shalom Bayis*, *Parnasa*, **everything** has totally improved! He became **healthier**, calmer, he gives in, he is easily *Mochel*, etc. אֲשֶׁרִי חֵלְקוֹ Fortunate is his lot!