

BITACHON WEEKLY

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פרשת תצוה-זכור תשפ"ה

Work Yourself Up into Becoming A "Full" Type of Person

Kehuna Gedola was acquired by *Ahron* who was a: ששמח בגדולת אחיו: heart that rejoiced with his brother's greatness. He wore: אבני מילואים: *Avnei "Milu'im"*, and became *Cohen Gadol* during: שבעת ימי המילואים: the seven days of "*Milu'im*"; this is a *Remez* to his being a "*Malei*" (full) person. Like *Dovid*, who said: כוסֵי רַגְלֵהּ תהלים כג ה: my cup is overflowing and: אין מחסור ליראיו. Hashem is my Shepard, so I will never be lacking. אין מחסור ליראיו. There is no lack for those who have *Bitachon* (lit. fear) in Hashem.

In *Parshas Mishpatim*, it says: מלאותך ודמעתך לא: and the word: מלאותך in the *Passuk* (literally translated as "your fullness") refers to *Bikkurim*. *Bikkurim* were brought with great fanfare (*Mishna*), and the holy *Alshich* explains that this is to show that thankfulness is super important. מלאותך "Your fullness" is a *Remez* to *Sameach B'chelko* and feeling "full". A "full" person, like *Yaakov*, says: יש לי כל וישלח לגיא: I have EVERYTHING, and is over-the-head with thankfulness. He brings *Bikkurim* to the *Cohen*, who is known for healthy *Simcha and Hoda'ah*.

No wonder *Bikkurim* are called: מלאותך your "fullness"! מלאותך לא תאחר (Don't delay, i.e.) hurry and put yourself into a: מלא "full" mode, by spending an overtime "session" writing down unending "Thank You's" until you feel: מלא "full"!

Then: ודמעתך i.e., you can have "tears" and ask for whatever you wish, since Hashem sees a happy customer, so He'll give you more and more!

When you work yourself up into being a "full" type of person until you are overwhelmed with gratitude to Hashem (for making you such a *Tzaddik* who at least tries and wishes to do the right thing) then you can start crying to Him for more *Yeshuos*; and your chances of success are very high, since Hashem sees that you'll be a "satisfied customer."

בשועתך If you are: שבע i.e. full and satisfied with the goodness in your life, then: שמחנו בשועתך you'll soon be happy with a new *Yeshua*.

In Everything He Does, A *Baal Bitachon* Sees Only Hashem

Mordechai was mainly called a *Yehudi* (i.e., from *Shevet Yehuda*) and not a *Yemini* (from *Shevet Binyamin*). His mother descended from *Shevet Yehuda*, and because *Dovid* (from *Shevet Yehuda*) saved his *Zeide's* life (*Shim'i ben Gera*), he owed his existence to *Yehuda*, and therefore he is called "*Ish Yehudi*".

At the end of the *Megila* it says that *Mordechai* was: ורצוי: liked by MOST of his fellow Jews, and the: קרא says that there were some *Yidden* who had *Taynos* on *Mordechai* for not bowing down to *Haman* and causing the whole *Tzara*. Why did *Mordechai* do this? The answer is that *Mordechai HaYehudi* was in a different world. He was on the level of "his entire name is the name of Hashem". All his actions are totally Hashem, and perhaps this is why he is constantly called "*HaYehudi*". A "*Yehudi*" means a *Baal Bitachon*, who only wants to impress Hashem, and isn't involved in public opinion.

R' Yonasan Blau *Shlita* told me that he remembers how R' Yehuda Leib Nekritz *Zatzal* and R' Shlomo Figer *Zatzal* would have *Vaadin* for years with only 2-3 people in attendance, and it didn't bother them in the least! They also didn't care if their *Divrei Torah* were appreciated or not. They were happy and were real.

They understood how *Redifas HaKavod* dominates people in every move they make. And despite the possible temporary pleasure of getting *Kavod*, in the end, it can hurt and even destroy the person, *Chas V'shalom*, since he is hopelessly dependent upon people's opinions (and you can never always make everyone happy!).

When everyone becomes broken from *Bizyonos*, *Novardokers* are *Davka B'simcha*, they deal with *Bizyonos* like a fish in water.

פורים

A Baal Bitachon Is Sure of Gam Zu L'tovah Even on The Most Horrific Situations

Chazal say that *Mordechai* hung around the palace of *Achashverosh*, because he realized that if a *Tzadekes* like *Esther* is taken away by a *Rasha*, *Achashveirosh* for marriage, it must be that some great *Yeshua* will take place for *Klal Yisroel* through her. It would have been appropriate for *Mordechai* to rip his clothes and make a *Tisha B'av* when such an ugly repulsive thing happens!

Yet, he saw only good in such a *Matzav*, and he said *Gam Zu L'tovah* even on such a horrific situation! He was living in the most depressive era of *Klal Yisroel*, during and after *Churban Bayis Rishon*. Yet, he saw only good, and he was sure of it! Perhaps he remembered that the day of *Churban Bais Hamikdash* the *K'ruvim* were hugging each other!

No wonder he was capable of defying *Haman* and risking his life on a daily basis without fear of the worst madmen [*Achashveirosh* and *Haman*]. He lived with such extraordinary *Bitachon*, and he saw unlimited goodness in Hashem even in the worst times! And the power of saying *Gam Zu L'tovah* actually produces good, so we owe the whole *Purim* story to *Mordechai's* positivism!

It would be appropriate for a true *Ehrliche Yid* and especially a *Ben-Torah* to want to emulate *Mordechai* and *Esther*, instead of being a spectator of someone else's greatness; by being *M'kayem Mitzvos HaYom* of *Purim* without aspiring to be similar to the *Tzadikim* who caused it. We don't have the opportunity to be a *Mordechai* and *Esther*, since there isn't a *Gezeiras Haman*, *Chas V'shalom* presently. But by studying all their actions, we can at least try to do *מגעת שידו מקום עד* the most we can. How important it is to constantly say *Gam Zu L'tovah* as much as possible throughout our lives!

Mordechai and Esther Were "Malchus" Which Means Being "Higher"

Mordechai didn't mind being hated by *Klal Yisroel* and even in the end, some members of the *Sanhedrin* distanced themselves from him. And screaming publicly *בְּתוֹךְ הָעִיר דָּא* in the middle of the city! And *Esther* never asked for any perfume, and preferred looking ugly. She also made a party with *Achashveirosh* and *Haman*, so the *Yidden* would hate her and have *Bitachon* in Hashem instead of saying "we have a sister in the palace".

When you aren't afraid of embarrassment, you are *Malchus*! How important it is to remember: *כָּל יִשְׂרָאֵל בְּנֵי* every *Yid* is a *PRINCE*. It's all up to the individual; you can aspire to emulate *Mordechai* and *Esther* and try to be "higher", or you can celebrate *Purim* without much of a *Kesher* with these giants that Hashem wants us to copy.

How important it is to give yourself a shtempel: I'm a *Ben-Melech* and therefore I have *Bitachon*, and I'm not scared, embarrassed, or worried; I'm "above". Don't think R' Avigdor Miller *Zatzal* wasn't a human with another side to him. His greatness was that he refused to put himself down, and he was full of positive [even lies].

Being "above" includes being above your sins, and *Chazal* say: Fortunate is a person who is "higher" than his sins, and his sins are not higher than him. If *Mordechai* would have been "all-day involved" in his "down-side", the world would have nothing from him, *Chas V'shalom*. The worst part of a sin is the stigma you give yourself as a result of your sin.

True, *Dovid* said: *וְחַטָּאתִי נֶגְדִי תָמִיד תְּהִלִּים נֹאֵה* my sin is always before me, but he also said: *כִּי הִסִּיד אֲנִי תְהִלִּים פּוֹב* I am a *Chasid* [one who goes beyond the letter of the law]. If you view yourself as a big *Tzaddik* like *Dovid* did, then being conscious of your sins won't hurt you. But most of us will only hurt ourselves when reminded of our sins. We don't see *Mordechai* and *Esther* worrying about their sins all day.