

# BITACHON WEEKLY

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פרשת צו-הגדול וחג הפסח תשפ"ה

## Learning *Mussar* and Realizing That Your Exact Situation Is Perfect, Makes A Person Feel Happy And "Full"

The end of the *Parsha* speaks about the *Milu'im* [the *Korbanos* that *Ahron* had to bring for seven days before becoming *Cohen Gadol*]. "*Milu'im*" means "filling" someone's hands with a new position. [*Rashi*]. We can suggest that the word *Milu'im* hints at being a "full" person.

We remember that *Ahron* was happy with his brother's greatness. Because of this *Simcha*, he was *Zoche* to become the *Cohen Gadol*. In order to be happy with someone else's greatness, a person needs to be very "full" himself, and feel that whatever Hashem gives him is **perfect** for him. Learning *Mussar* and *Shaar HaBitachon* constantly, inspires a person to be happy, by realizing that his situation is **perfect**, and a little more or a bit less would **not** be good for him!

### You Should Feel "Full" And Great in Your *Avodas Hashem*, Since You Try Your Best

Reb Moshe Feinstein says that although *Ahron* was not as great as *Moshe*, since *Ahron* tried his best, they were considered equals. A person who does his best is already a great person.

We can say this *Korban* is called *Milu'im*, because in order to become the leader and the greatest of *Cohanim*, *Ahron* needed a pure heart **full of Simcha**; a "full" person, not an empty person.

### Being at Peace with Yourself

*Korban Shelamim* is called its name since it brings *Shalom* peace to the world. Also, everyone gets a portion and becomes satisfied; the *Mizbeach*, the *Cohanim*, and the owner. [*Rashi*].

The difference between *Shelamim* and other *Korbanos*, is that other *Korbanos* are brought because of *Chet*, whereas *Shelamim* is not brought for any sins. The word *Chet* literally means missing, as we find in the end of *Sefer Shoftim* the story about 700 archers from *Shevet Binyamin* who were such expert sharp-shooters that: וְלֹא חָטְאוּ they never "missed" their mark.

The *Yid* who is bringing a *Shelamim* [not for חטא missing] is a שלם whole. He is full. He comes with a good feeling, like he has everything a person could have. He is at peace with himself, and with the rest of the world. It is just such a *Korban* that everyone can enjoy and be happy with.

Hashem made the world that people have different *Shitos* viewpoints, and there are also different *Shevotim*. People who are not *Shalem* full with themselves [unsatisfied with their own *Shita*] either envy the other *Shita*, or knock it. These are symptoms of not being a *Shalem*, not feeling good about your own *Shita*.

A person needs to be happy with the way he was raised and with his *Shita*, despite the shortcomings his *Shita* may have, because Hashem put you specifically in the *Shita* you need to have, since it's the best package for

### An Integral Part of *Avodas Hashem* Is Valuing and Appreciating It

Every morning, the first thing the *Cohanim* did was to raise the ashes of yesterday's burned *Korbanos*. Before a new day of *Avoda* can start, a person has to appreciate the *Avoda* he did yesterday. Even the "garbage" and "ashes" of yesterday's *Avoda* must be precious to him. And he "raises" it, and puts it on the side of the *Mizbeach*.

The more a person values his past *Avoda*, the more Hashem will help him in his future *Avoda*. Never look down at what you did for Hashem, you are *Chas V'shalom* losing the *Schar* of *Simcha Shel Mitzva* which is without end. [If criticizing your past *Avoda* makes you work harder, this is fine, as long as you still value what you did and "raise" its value in your eyes]. Someone who is grateful for the *Torah* and *Mitzvos* he did, will be *Zoche* to do much more, since Hashem sees that he is thankful. [Of course, as long as you **try** to appreciate and be thankful for your past *Avodah* even a little bit, you are already "there".]

you, exactly the way Hashem made it. To work on this, a person needs a lot of constant learning *Shaar HaBitachon* of *Chovos Halvavos*.

## פסח

### Every Drop of Good You Do Is Precious

THE MORE YOU VALUE IT, THE MORE KOACH IT HAS

*Chametz* is more stringent than other *Issurim* in the *Torah*. For example, if a drop of *Treife* gets mixed into kosher food, if the amount is small enough, you may eat it. But *Chametz* that gets mixed into Passover food, even a: מְשֻׁהּ the slightest amount, the whole thing must be discarded [always ask your Rabbi]. We can learn a great lesson from this *Halacha*. Just like *Chametz* is: אֶסוּר בְּמִשְׁהוּ a tiny drop ruins everything; מִדָּה טוֹבָה מְרֻבָּה How much more is this true in a positive way! How much more is the *Zechus* of every good: מְשֻׁהּ tiny drop! Every drop of a good deed or good *Ratzon* etc. is precious, and the more you value it, the more *Koach* it has. R' Chatzkel Levenstein *Zatzal* would constantly point out how people underestimate the tiny successes in *Ruchaniyus*. In *Shamayim* they are magnified a million times! The *Chovos Halvavos* stresses the greatness of every tiny: הַיָּצֵר overcoming the temptations of your Yetzer Hara.

You counted to 10 before you did that uncontrollable evil. Each count is like a gigantic *Malach* who will help you. You learned *Mussar*, even though it doesn't seem to be doing anything for you. You had a drop of *Bitachon*. **You tried to smile more, or to act nicer. To learn more, to daven more according to *Halacha*. These and much more are all mountains of greatness, despite the Yetzer Hara who plays down everything you do, or even desire to do.**

### The Lesson of Yetzias Mitzrayim: Nothing Is Impossible!

*Eretz Mitzrayim* was an "iron curtain" [tight border], and nobody was able to leave. So Hashem smashed that myth, and taught them: הָכֵל יָכוֹל Hashem can do anything! The same with *K'riyas Yam Suf*, nobody messes around with the ocean, unless you want to drown, *Chas V'shalom*. So Hashem destroyed that "myth" as well, with *K'riyas Yam Suf*. Not only can't "people" control you, even the vast "oceans" are baloney, compared to Hashem.

### The Difference Between Being Avdei Hashem Vs. Avdei Paroh

Tonight we have left "*Mitzrayim*", and are changing from *Avdei Paroh* to *Avdei Hashem*. By *Paroh* whatever we did wasn't enough; whereas by Hashem as long as you **show** your good *Ratzon*, you're on His good list. רָחֵמָנָּה Hashem wants our intentions. By saying: הָאֵל לְחֵמָּה עֲנִיָּא all are invited, which appears like a futile desire, we are showing the *Simcha* of being *Avdei Hashem*, since all Hashem wants from us is just to try our best.

Not only doesn't anyone come in to be our guests at that point, but even if he would come, he would only get: אֶחָד הַמֶּרְבֶּה וְאֶחָד הַמִּמְעִיט, וּבִלְבָד שְׂיִכּוֹן אָדָם אֶת לְבֹ לְשִׁמִּים מִנְחוֹת קִי א poor man's bread. Since by Hashem: הָאֵל לְחֵמָּה עֲנִיָּא the size [of your service to Hashem] is not important, rather your intentions, that they are for the sake of Heaven, this "poor" bread is already *Chashuv*.

Look how we start the *Haggada* by showing the stark difference of being *Avdei Hashem* vs. *Avdei Paroh*. By Hashem, even a "theoretical" *Mitzva*, and a small inferior *Ratzon Tov* is valuable. This is a lesson for us when we serve Hashem. So many people stress themselves with intensive *Avoda* in *Torah* and *Mitzvos*, when it's not always called for.

So much *Avoda* is done in order to please public opinion. And although: מְתוֹרָ שְׂלָא לְשִׁמָּה serving Hashem for ulterior motives is extremely valuable; often people hurt themselves since they are serving people's opinions and not Hashem. Remember! You are not from the *Avdei Paroh*!