

BITACHON WEEKLY

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פרשת שלח תשפ"ה

The Person with The Big Yetzer Hara Who Works on Himself Is Actually the Luckiest

The *Ohr HaChaim* says that the *Gadlus* of *Kalev*, even more than *Yehoshua*, was that he had a big *Yetzer Hara* that he had to overcome. *Kalev* was *Zoche* to all kinds of *Gevaldige Inyanim*, like very long life, and so many *Chashuva Doros* (a dynasty), etc. **The person with the big *Yetzer Hara* who works on himself is actually the luckiest.** Many years later, *Dovid* needed a favor from *Naval HaCarmeli*, and *Naval* refused. He was a wicked person, and he was called a: קלבי ש"א כה ג *"Kalbi"* i.e., a descendant of *Kalev ben Yefuneh*.

We can suggest that perhaps this is exactly *Kalev's* greatness; when we see how stingy and *עין צר* i.e., not *Fargining* and full of jealousy, and lack of *Hakaras HaTov* that *Naval* had, we see the potential evil of *Kalev*, since this is his descendant. Look how *Kalev* was full of *Ayin Tova*, saying טובה הארץ מאד מאד יד ד "The land is very, **very** good", seeing only good in *Eretz Yisroel* and defending *Moshe*. He said that even if *Moshe* would give us ladders to go to the sky, we should listen to him.

And look how *Naval* talks and berates *Dovid*.
 מִי וְמִי בֶן יִשָּׁי הַיּוֹם רַבּוֹ עֲבָדִים הַמִּתְפָּרְצִים אִישׁ מִפְּנֵי
 Who is this *Dovid*? And who is this
 son of *Yishai*? Now-a-days there are so many
 servants who spite their master to his face (and
 for all I know, *Dovid* may be one of them). He is
 jealous of *Dovid* for being anointed *Melech* by
Shmuel; he has no respect for anybody. He
 didn't acknowledge the favors that *Dovid* did for
 him, by protecting his flocks from lions and
 wolves.

The *Gemara* says about *Yosef HaTzaddik* that he was ready to sin with the wife of *Potiphar*. R' Elyashiv *Zatzal* brings down a *Kashya* in the name of the *Mahralbach*, We see how *Chazal* defend *Tzadikim*, like by *Dovid* they say כָּל הָאוֹמֵר דָּוִד חָטָא אֵינוֹ אֶלָּא טוֹעֵה שְׁבַת נָא *Dovid* never did any sin whatsoever, and they deviate from the simple meaning of the *Passuk* that implies

The Importance of Thanking Hashem

I got a call from a woman who had called me two days before about her husband who was at the verge of leaving *Kollel* and going into business, since *Kollel* life was too stressful for him. His wife had been davening for years that he learn: בְּהַתְמָדָה רִבָּה (with great *Hasmada*) and become a *Gadol*, etc.

I told her #1 – stop davening! Instead, say for 5 minutes a day how happy you are that he is so relaxed and learning *Geshmak*, etc. She should call me back in a week, and I guaranteed a total *Yeshua*. After **two days** she called that he was suddenly offered a new *Kollel* which learns in a totally different style that he loves. She said that he never looked so happy in his life.

Besides, they received another call that their problem with living in crammed overpriced quarters has been solved. They were looking high and low for more comfortable quarters, and everything was overpriced. Suddenly, a new development opened up; spacious and super inexpensive.

Look how the frame of mind of a person can change so many areas of his life!

Being tense and nervous despite all your *Avodas HaBitachon* can be detrimental. A 27-year-old *Bachur* called me about a *Shidduch*. I told him that instead of sitting around and worrying all day: **בָּא עָרִי, מָאַיְן** when shall come my *Yeshua*, start thanking Hashem 20 minutes a day, and you'll soon be a *Chosson*. After a month he called me and told me that it didn't work. I told him to continue. After a second month still no results. I persisted that he should continue. This is extremely important! **הַעֲקֹשׁן** **יִצְלִיחַ** The stubborn will be *Matzliach*! After three months he became a *Chosson*. He told me that by thanking 20 minutes a day he became happier and more relaxed, and things started moving.

Dovid sinned. By Yosef the *Passuk* sounds like Yosef was a *Tzaddik Gamur*; why do Chazal go ahead and make him look like a potential: חסד שׁוֹמֵר, *Chas V'shalom*, who had to stop himself the last minute?

He answers that the truth is the opposite. If you are a born *Tzaddik* who refrains from sin, that's fine. But if you are a lustful potential sinner who stops himself, then you are much greater! This is so different than the way we think! So many of us suffer needlessly when we degrade ourselves, for so much *Kin'ah*, *Ta'ava*, *Kavod*, and *Ka'as* that's within us.

Don't look for *Nisyonos*! But if you already have, appreciate! And even if you fail often, this is the process, like it says: שֶׁבַע יָפֹל וְצָדִיק וְקָם מִשְׁלֵי כֹד טז A *Tzaddik* falls seven times, and gets up!

We are all human, and we all fall. The strong ones are those who aren't *Nis'pael* from their many sins, and even from super bad ones. He just keeps moving and trying. And in the end, he'll be *Zoche* to convert his sins into *Mitzvos*. (*Chazal*). And: בְּמָקוֹם שֶׁבָּעָלִי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים יְכוּלִין לַעֲמֹד בְּרוּכֵי לֵב: *Baalei Teshuva* are even GREATER than pure *Tzaddikim*! Although in *Ruchaniyus* we try with the most *Hishtadlus* and loads of *Tefila*, yet we always exercise having *Bitachon* and more *Bitachon*, that someday I'll become the highest *Madrega* and the most purity.

Not being *Mya'esh* in *Ruchaniyus* is a very *Chashuva Avoda*, and you get plenty of *Schar* for it. And the *Sefer HaMaspik L'ovdei Hashem* says that the main *Bitachon* is in *Ruchaniyus*. There are many of us who spend a lifetime with their struggles and can get discouraged. Keep up the *Bitachon* without *Yi'ush*, your reward is priceless!

Novardok

Somebody saw R' Gershon crying at the *Levaya* of R' Chaim Ozer *Zatzal*. He was very impressed, because R' Gershon was extremely pained by the *Petira* of R' Chaim Ozer, and this person saw how "real" he was, and how he truly appreciated a *Gadol B'yisroel*. The *Madrega* of R' Gershon is impossible for us to understand. A person who was "drenched" in learning *Mussar*, and was 24/7 totally looking for: מַצּוֹת ideas how he can break *Middos* and do *Zikkui HaRabbim*, is *Mamash* in a different world.

When R' Ahron Kotler *Zatzal* had left London, R' Gershon *Zatzal* asked the: אֶחָד host not to change the linen, because he wanted to sleep on the linen that was used by R' Ahron. There is a picture with him and R' Ahron, and R' Gershon is *Mamash* standing in awe; he seemed to be full of excitement that he was *Zoche* to see R' Ahron. R' Gershon did the impossible, and he had a *Yeshiva* in the Vilna ghetto. He had about 25 *Bachurim* and I knew the **bottom** half.

Like R' Gurwitz *Zatzal* and R' Langleben *Zatzal*. They were *Mamash Tzaddikim* of Boro Park, and there was nobody even near their *Madregos*. The upper half, יְנַקֵּם דָּמָם may Hashem avenge their blood, were unusual: מְצֻיָּנִים prodigies in *Torah* and *Avoda*, whose *Madregos* were totally in a different world. When R' Gershon was in a concentration camp near Vilna, he refused to eat anything that wasn't 100% kosher. He was: מֵיִקֵּל lenient for everyone else with all kinds of *Kulos* (leniencies).

Especially any kind of food or soup that had to do with meat or chicken. His friends noticed that he was turning into a vegetable, and they begged him and even tried to force him to eat; it was *Pikuach Nefesh Mamash*. He hadn't eaten for three days, and they thought it was all over, when suddenly a truckload of women showed up. One of them was from the *Yeshiva*, and she was an A-1 cook, whom the Germans employed.

She recognized R' Gershon, and she bought a new, clean pot, and cooked mashed potatoes for him. R' Gershon noticed that the women in the truck had their hair shorn off, and he exclaimed that it was a punishment for not covering their hair. People noticed that R' Gershon had a special *Siyata Dishmaya*, and Hashem treated him differently than everyone else.