

# BITACHON WEEKLY

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פרשת דברים תשפ"ה

## Hashem Carries Each Yid as If He Is His Son and He Is the Only One

*Moshe* describes how the *Meraglim* came back with a good report and said that the land is very good. But only *Yehoshua* and *Kalev* said this, but the rest of the *Meraglim* said *Lashon Hara*! Why does *Moshe* suddenly make believe that *Yehoshua* and *Kalev* were the only *Meraglim*, and they only said good. A few *Pesukim* later, *Moshe* says: *אֲשֶׁר נִשָּׂאָךְ ה'* אֱלֹהֶיךָ כְּאִשׁ יִשָּׂא אִישׁ אֶת בְּנוֹ אֵל לֵאמֹר: Hashem carried you like a person carries his son. We can suggest that when *Moshe* describes Hashem as if each *Yid* is the only one, and Hashem carries him like a father with a son, he expects *Klal Yisroel* to have this same mentality.

And a person with such a mentality who always feels extreme personal love doesn't even hear the 10 wicked *Meraglim*. He only hears positive! As if *Yehoshua* and *Kalev* were the only ones. A true positive thinker who feels like a: *בֶּן יָחִיד* "only son" to Hashem has no *Makom* in his head for *Lashon Hara* and negatives. It all goes over his head as if he didn't hear anything!

*Dovid HaMelech* was notoriously like this. He was very trusting and soft and giving in. Just like he had *Bitachon* in Hashem, so was he a big *Ayin Tova* to people, and he loved to see only good (and indeed, people tricked him). Perhaps this is why in these *Pesukim* we have *Yehoshua* and *Kalev* mentioned separately. *Moshe* looked at each person as if he's the only one in the world.

Perhaps this is why *Moshe* became: *שָׂוִי שְׂקוּל כְּגֵדֵי כָל יִשְׂרָאֵל* equal to the entire *Klal Yisroel*, because he truly believed in *Chazal* who say: *שְׂחִיב כָּל אָדָם וְאָדָם* שְׂחִיב כָּל אָדָם וְאָדָם *לומר בשבילי נברא העולם* *סנהדרין* לז א

every person is obligated to say: "the entire universe was created just for ME". Indeed, this could be the trick of how *Moshe* became so unusually great; i.e., those who think that they are special, actually become special! And indeed, he wrote: *וְהָאִישׁ מִשָּׁה עָנָו מְאֹד מִכָּל הָאָדָם יְבִג* *Moshe* was the most-humble person on the face of the earth. Look how he called himself a special person, and: *בְּכָל בֵּיתִי נֶאֱמָן הוּא* *בהעלותך* יב ז in all Hashem's house he is faithful. For sure he felt like he was a: *בֶּן יָחִיד* only son to Hashem. He felt Hashem's individual love more than others.

### The "Frum" Trap Of "I Deserve This Punishment and I Know Why I'm Getting It"!

The *Yidden* felt like Hashem took them out of *Mitzrayim* only to kill them, and the *Seforno* explains that they were afraid since they had worshipped idols in *Mitzrayim*. But is that not a good reason for a person to suspect that Hashem is super-angry at him, and is planning to kill him? After all, an *Oved Avoda Zara* is *Chayav Missa*. So why were they wrong when they were scared and cried in a way that *Chazal* describe as: *בְּכִיָּה שֶׁל חֵנָם* baseless without merit?

One thing is for sure: Don't run after *Frum* negatives! They could be a total *Yetzer Hara*. "But I sinned and Hashem is punishing me for good reason!" Beware! (On the other hand, maybe your *Cha'rata* (regret) and pain about your sin does wonders for you! Every case is different.) Be very, very careful not to fall into the "frum" trap of "I deserve this punishment and I know why I'm getting it!"

I had a bad case of *Roiz* (cellulitis), *Rachmana Litzlan*, which keeps me in bed normally at least 2-3 weeks! I immediately discredited all my sins as the reason for the *Roiz*. I started defending myself and being *Dan* myself *L'kaf Zechus*, and the *Roiz* disappeared in two days, with Hashem's help. Remember, there is a major *Yetzer Hara* to feel guilty and wrong and being punished.

But being *Osek* in *Teshuva* in a light, happy way is the most *Geshmake* experience, and it should always be done. The more serious, the better; as long as it's *Geshmak* and *B'simcha*. But blaming your issues on your sins is predominately a total *Yetzer Hara*, no matter how much it looks like that's the reason (unless you have a positive doable *Tachlis* with your blaming).

Perhaps this is the secret of his success. And the *Rambam* says that anyone can become a *Moshe*! It depends how you look at yourself!

## תשעה באב

### Being Broken About the Bais Hamikdash Will Eventually Bring You to the Greatest Simcha

If *Chazal* say: "Whoever mourns over *Yerushalayim*, will be *Zoche* to see its *Simcha*", then being all broken these days about the *Bais Hamikdash* is worth millions. In the end, those people will have much more *Simcha* than all their friends.

Remember the delicious *Lechem HaPanim* and the beautiful *Menorah* and the wine that was poured on the *Mizbeach* after the *Korban*, and: the water that was poured on the *Mizbeach* during the seven days of *Succos*, the dazzling *Simchas Bais HaSho'eva*, the giant: *Ulam*, the *Heichal* and *Kodesh HaKodoshim*! And imagine those *Z'rizus'dik Cohanim* running to do *Avoda* with such a *Geshmak* and *Simcha*, and the city of *Simcha* (*Yerushalayim*) where you weren't allowed to do a math problem, since for a few minutes you're sad until you figure out the answer.

Imagine yourself and your friends marching upwards to *Yerushalayim* with beautiful *Bikkurim* fruits, singing: I rejoiced that they said to me: "Let us go to the house of Hashem", and once they entered *Yerushalayim*, they said: "Our feet stood within your gates, O *Yerushalayim* (i.e., our feet stood still within the gates of *Yerushalayim*, as if transfixed by the view of the city which spread out before our eyes. RSRH). Watch all the *Chashuva Cohanim* coming out to greet you, and all *Yerushalmi* shop-keepers standing up for you and giving *Kavod* to you and all your friends. Imagine how *Geshmak* was the *Torah* and *Tefila* those days!

### Feel the Pain of All Our Unrealized *Ruchaniyus* Potential

We can say that: mourning over *Yerushalayim*, includes a general love and yearning for all kinds of *Ruchaniyus'dik* experiences that aren't happening, *Rachmana Litzlan*. For example, I can't figure out a *Rambam*, or finish the *Masechta*, or smile more, or have more *Chi'yus* in *Avodas Hashem*. I'm somewhat dead and dysfunctional, with all my *Bittul Torah*, *Kin'ah*, *Ta'ava*, *Kavod*, and *Ka'as* issues.

You usually have bottomless potential to become a true *Adam Gadol* and *Tzadik*, but our bitter *Galus* stops everything. Keep crying! The more you show a desire for the truth and for *Kavod Shamayim*, and for the pain of *Klal Yisroel*, especially for those millions of holy Jews who sound just like *Goyim*, *Rachmana Litzlan*, the more *Simcha* you'll end up getting. But this is just for *Tisha B'av*. Normally, we all need much more practice in thanking, than always feeling bad we aren't better.

PS. There are plenty of us who *Davka* shouldn't cry even *Tisha B'av*. They are way too depressive, and the crying business can be detrimental, *Chas V'shalom*. They need to spend these days doing *Teshuva* on: serving Hashem without enough *Simcha*. They may need to go extreme, and almost totally forget about any sadness during this *Matzav*. Of course with a *Rebbe*, who is monitoring your actions.

Even during *Eicha* and *Kinos*, these people keep writing down the happy things going on in their lives, as many as possible, especially their own greatness and that Hashem hurts them because they have super lofty souls, and they need to be tested in order to save *Klal Yisroel* with their pain and difficulties.