

BITACHON WEEKLY

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פרשת כי-תבא תשפ"ה

Gratitude Needs to Be Expressed Verbally

Hashem wants to give us loads of goodness, and a having a thankful heart cause that Hashem will give us all that goodness. The *Mitzva* of *Bikkurim* (bringing the first fruits to the *Bais Hamikdash*, as an expression of gratitude) has to be accompanied with saying *Pesukim*: בָּפֶה verbally, since vocalizing causes the heart to feel the gratitude. Keep thanking Hashem *Davka*: בָּפֶה with your mouth throughout your life, and with time, you'll have a happy heart which produces loads of goodness. Just keep babbling all day how thankful you are, despite your kvetchy insides, and you'll get plenty of *Yeshuos* in your life, with Hashem's help.

A person should always be in a "thank you mode" even if he doesn't have anything special to thank about, since his very name "Yehudi" (from the word "*Hoda'ah*") means "Mr. Thank you". This can be a good reason why the gentiles (who lack this *Midda*) are so involved in wars and suicides.

Here Comes an Example of Extreme Thankfulness, Which Is a Master *Segula* to Be *Zoche B'din* And All Kinds of Successes and *Yeshuos* in Life

When you find yourself losing things or making silly mistakes, instead of begging Hashem "when will You make a mensch out of me?", say: "Thank You for these Yissurim. They should be M'chaper on all my sins, and save me from worse Yissurim". And keep saying "I love these small Yissurim! It's all Min HaShamayim and all L'tovah!"

Being *B'simcha* Is Actually *Kavod Shamayim*

The *Torah* forbids a person to eat *Kodoshim* when he is an *Onen* (the same day his close relative died) and the *Sefer HaChinuch* explains that *Kodoshim* are: שֻׁלְחַן גָּבוֹהַ the "table" of Hashem, and it's not right to come to a *Melech's* table with worries and big pains in your heart, like it says: כִּי אֵין לְבוֹא אֶל שַׁעַר הַמֶּלֶךְ בְּלְבוּשׁ שָׂק אִסְתֵּר דָּב It is not proper to come before the king's gate while

wearing sackcloth. Not being *B'simcha* when eating *Kodoshim* is a form of disrespect to Hashem. This is a new understanding of the greatness of being *B'simcha*! It's *Kavod Shamayim* when you show that you are happy in Hashem's beautiful world, and it's actually a chutzpa and a *Zil'zul* in His *Kavod* when you kvetch and become

Often Nothing Works, Especially During *Elul*

R' Chatzkel *Zatzal* warned about how *Davka* during *Elul* you get a flat tire or other: עֲסָקִים activities which tear you away from your: קְבִיעוֹת regimen and plans in *Avodas Hashem*. They say that Dwight D. Eisenhower, the 5-star general who won WWII, remarked that he prepares for a battle with all the minute details of his strategy, and it's all set and *M'sudar*, and in the end **nothing** comes out as planned, and you have an emergency quick thinking plan B to make up as soon as possible.

I heard that Gen. Patton said the same thing, and *L'havdil* my friend took a course from a top *M'sudardik* *M'chanech*, and he had everything all set, and nothing worked out as planned. **A person has to respect his plan B (and life is loaded with them!) as if it's *Le'chatchila*, especially since it takes כָּח וְעֶצֶם יָדִי (your feeling of accomplishment) out of the picture, and you're forced into *Bitachon* in Hashem, since you are so helpless.**

R' Yaakov Galinsky *Zatzal* told me that in *Novardok* they said that if you get ½ or a third or ¼ of the *Ruchaniyus* you want, then that's to be expected and appreciated since you realize how everything is: בְּיַד ה' in the hands of Hashem, and you're a zero with no say. **Just your trying and your pain and frustration in *Avoda* are your best: מְלִיצֵי יוֹשֵׁר Heavenly advocates**, despite the fact that you feel you became inferior in *Torah*, *Mussar*, *Bain Adam La'chaveiro*, *Kedusha*, and in all kinds of *Avoda*.

sad and you complain.

No wonder *Simcha* is such a burning issue; and even your body dislikes sadness and anger, etc. How important it is to make *Simcha* and *Bitachon* a high priority in your entire *Avodas Hashem*.

All Hashem wants is to see that we are **trying** to work on *Simcha* and *Bitachon*, as the *Sefer HaChinuch* says that a person has to be: **מְשַׁתָּדֵּל (to try)** to act like Hashem, and be full of *Rachamim* and be nice to others. The more you act with *Rachamim*, the more you bring goodness to yourself and to the whole world. A person can't be like Hashem *Mamash*, who tolerates so much *Avoda Zara* and: רָשָׁעוּת wickedness, and yet He gives and gives unending pleasures to all of His creations. But the *Sefer HaChinuch* says **לִמְשַׁתָּדֵּל**! Just try!

Novardok

A *Yungerman* had been learning in Kollel, and the person who was supporting him was hesitant about continuing. The *Yungerman* had a terribly nervous disposition, and he had to learn lots of *Shaar HaBitachon* to keep his sanity. After about six months of learning Inyanei *Bitachon*, he got a message that his source of financial aid was over. When he heard the news it broke the camel's back, and he was up all night, wracked with fear and worry.

He went to R' Yitzchok Orlansky *Zatzal*, who was the last living Talmid of the *Alter Zatzal*, and he asked him: "What happened to all my *Mussar* learning?" "Look how weak I became as soon as I was faced with a *Nisayon*! Turning into a bundle of nerves despite so much investment!" R' Orlansky told him that the *Mussar* that you learn stays with you forever.

R' Yisroel Salanter *Zatzal* warns that very often *Mussar* doesn't seem to work. But if you keep at it persistently, then slowly but surely you become a new person. Just like you are impressed with *Goyish Hashkafos* that the people around you are always talking about; the more they praise talents and accomplishments, albeit in *Ruchaniyus*, it still affects you, and you learn to value "status" vs. the futile efforts of an *Oved Hashem* who doesn't seem to be *Matzliach* and "make it".

So the way people think can get you good and depressed when they aren't raving over you; and it can make you a big *Baal Ga'ava* when you're "Mr. Good Guy" and "Mr. *Tzadik*" in their "holy" opinion. R' Yaakov Galinsky *Zatzal* once spoke in BMG and he stressed the importance of any minute piece of *Mussar* that you learned or heard. Nothing goes lost, whether you realize it or not.

This is why R' Gershon Liebman *Zatzal* believed that it's worth learning *Mussar* all your life about the *Chashivus* of *Mussar*, since the more you believe in it, the better it works. It's a hard job to believe that *Kavod* is *Treife* when the whole world (including from *Yidden*) is so infatuated with *Kavod*. When was the last time you heard people praising a broken person since he tries so hard but isn't *Matzliach*? This person is precious only by Hashem

R' Moshe Mordechai Heschel *Zatzal* was the son of the Alter Kapitchnitzer Rebbe, R' Avraham Yehoshua Heschel *Zatzal*. He was a diamond jeweler, and was doing terribly despite his father's daily *Brachos*. When he told his father about his *Matzav*, his father told him to keep *Chazzering* (repeating) that his *Hishtadlus* is zero, and his *Parnasa* is **totally** from Hashem.

He did this for a whole week, and by *Erev Shabbos* he was nowhere, despite all his *Bitachon*. The last minute, a *Goy* found him alone putting away a few diamonds in his safe. Since no one else was there, he made a deal which gave him *Parnasa* for a full year! **How often Hashem tests your *Bitachon* to see if you'll be *Mya'esh*, and the last minute comes a *Yeshua*!**

Whatever *Hishtadlus* you do, be it *Parnasa*, *Refua*, relationships, or in *Ruchaniyus*, keep saying: "It's all Hashem. I have no *Shaychus*". The more you say it, the better service you get!