

# BITACHON WEEKLY

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פרשת נצבים תשפ"ה

## Always Learn Mussar on Being Sameach B'chelko

This week's *Parsha* says: *Torah* is not in the heavens, or on the other side of the sea; it is very close to you, in your own mouth and your heart, so that you can keep it. This is strange. Who is looking in *Shamayim* and: the other side of the sea? And how can you have it all in just: your mouth and your heart?

We can suggest that the "*Torah*" referred to in this *Passuk* actually means *Bitachon*, since: the giving of the *Torah* is for *Bitachon*; which the *Gr"a* defines as being *Sameach B'chelko*. So now we can explain the *Passuk* as saying: Just be satisfied with your very self (בפיך ובלבבך) and that's everything. עיני כסיל

A fool is always looking everywhere else, except being satisfied with himself. Notice how all these *Pesukim* in *Parshas Nitzavim* have the same theme: "Be happy with what you have". פן יש בכם וגו'. אשר לבבו פנה היום מעם ה' אלקינו ללכת לעבד את אלהי הגוים Lest there be among you... **whose heart is turning away** from Hashem to go and worship the gods of these nations.

**The burning issue of every human being is to work hard on seeing only good in his own situation.** Like the *Chovos Halvavos* says that all types of unfortunates, like unmarried people, and: the poor, should see only the good side of their *Matzav*, and try to see only the bad side of marriage and being wealthy!

Just stay at home base, and learn to always see good in yourself and your situation; and play down and even ridicule other people's *Matzav*! לאהבה את ה' אלהיך ל... "Loving Hashem" means being happy with your exact situation, with all its minute details! If you are heavy be happy. "I love being big and heavy!"

And if you are tall, you must say all day long: "I love being a tall type". The same for a "short" and "skinny" and "red" and "blonde", or a quick type, a quiet type, a bold type, and a fearsome type, etc

Being *Sameach B'chelko* means the true life. It says: *Chose life!* Be happy with the basic being alive!

*Chazal* say that the word: *Shofar* means: beautify your actions. i.e., you are already doing fine, but try to make yourself even better; especially to do things with more *Geshmak*, and beautify what you do.

*Chazal* say: A person who possesses 100, desires 200. I heard in the name of R' Pam *Zatzal* that a person should always feel: like he has 100; meaning that although we always need to strive for growth, at first we should feel that we already have something (100), and now let's move on for more (200). If you feel like you have nothing and you're a zero, then you'll never feel good about yourself, and you won't grow.

### At Least Speak Noble Words and Daven for Goodness

A *Yungerman* was having terrible *Tzaros* from his son, who was terrorizing his 10 siblings! I gave him a *Bracha* that just like today he is the terror of the house, someday he'll be the pride of the house. 4 years later, he called to tell me that it all came true. He said that even while his son was a troublemaker, he kept speaking like a *Tzaddik*.

He kept saying that learning *Torah* is everything, even though he never learned. *Yesod Gadol*: At least speak noble words and daven for goodness. Your mouth can be precious (and even more than action)! And when you have no *Koach* to daven, remember that *Chizkiyahu HaMelech* had no *Koach* to daven (*Medrash*), and that night, the entire *Malchus Ashur* (who tried to conquer *Chizkiyahu's Yerushalayim*) was killed by a *Malach*!

In all your challenges in life you need to feel like you're already getting there (you are strong) but you need to work a bit more. I'm already a *Baal Bitachon*, a *Ben Torah*, I have a good *Mazal*, I'm smart, I'm happy, I'm an *Oved*, a *Tzaddik*, I'm *Oisgehalten*, I'm already capable. I'm already well liked, already neat and *M'sudardik*, already a good-hearted person, a *Baal Chesed*, a *Baal Tzedaka*, a *Masmid*, a *Baal Mussar*, etc. I just need to improve on all these areas and become **even** greater (if possible!) This is the right attitude. Not to look at yourself as a zero who's always starting from scratch.

Even if a person has very little of the *Maalos* he's looking for, for example, **he has a faint, half-baked smile (which looks more like a frown than a smile), he should still call himself a "smiley person" and wish for an "even" better smile!** If people insist on feeling happy with what they already have (albeit very little of that *Ma'ala*) then they have a much better chance of being *Zoche* to more.

This is the concept of blowing *Shofar* on *Rosh Hashanah*; a time when it's actually *Assur* (forbidden) to mention *Chet*, and you can't even eat a walnut, since: רגל is the same gematria as: חטף *Chet*.

On *Rosh Hashanah*, we just try to enhance and appreciate our greatness; we don't get involved in the "mud" of *Chet*. On *Rosh Hashanah* we walk around feeling "full", like the *Cohen Gadol*, and this is our *Tikun*, since we are *Sameach B'chelko*. R' Shlomo Kluger *Zatzal* says that the *Halacha* to say the "*Yehi Ratzon*" by all the *Simanim* is an *Inyan* of *Gam Zu L'tovah*, and by saying everything is good, it actually becomes good.

You say that you're a great person on *Rosh Hashanah*, and you appreciate all your *Maalos*. You don't get involved in *Chesronos*; this makes you be *Zoche B'din*. This is the secret of the Jewish *Derech* that the *Tur* mentions, that we go to court wearing *Simcha'dike* white clothes, with guaranteed *Bitachon* that for sure we'll be *Zoche B'din*.

This is the way to succeed in *Avodas Hashem*; always start with positivism. By saying: "I'm perfect, since I have so many *Zechusim*. And being happy with my *Zechusim*, together with my *Bitachon* that I'll be *Zoche B'din*, AND being happy with making Hashem *Melech*"; is what makes you be *Zoche*.

## Novardok

The *Mashgiach* of Mir Yeshiva, R' Ezriel Erlanger *Shlita*, told a story about R' Gershon Liebman *Zatzal*. Somebody asked him if he could tell over his: זכרונות memories of the Holocaust. R' Gershon was *Mamash a Malach*, and he built *Torah* even in the ghetto and the DP camps. He answered: "What I do today is also: זכרונות memories". *Novardok* was very involved in appreciating the present and using it to its utmost, instead of always praising your past accomplishments (which is also good).

It's up to you. We all believe in: הכל לטובה it is all for the very best, especially if you insist that it's good. You can turn a *Ma'ala* or a *Chasuna* to be the biggest failure, or the worst *Chisaron* or a *Levaya* into the biggest success and: עת רצון favorable time. It takes working on *Bitachon* and positivism, and glorifying the present moment.

In the *Velt*, only the *Rosh Yeshiva* who has hundreds of *Talmidim* is precious. Not the *Rosh Yeshiva* who struggles with a small *Yeshiva*; he's on everyone's black list. This is why R' Yisroel Movshovitz *Zatzal* was such a quiet person, although he could have been that charismatic *Mashgiach*. (He was indeed much loved by everyone). Many *Novardokers* preferred a low-key existence, keeping their greatness in *Torah* to themselves.

Better not to be such a knocker but to have a pure soul, without popularity and *Kavod* destroying you. Yet, ideally (I was told by *Novardokers*) a person should aim for the top, and get all the advertisement needed to build his *Mosad* (institution) (including his smiling picture in all the newspapers). But lots of *Mussar* against *Kavod* **must** be learned so you aren't enjoying all the *Kavod*. They told me in *Novardok* that often a person is drunk with *Kavod*, but he's not aware of it.