

# BITACHON WEEKLY

BY: RABBI YEHUDAH MANDEL SHLITA

פרשת תולדות תשפ"ו

## Love The One Who Needs Your Love, Not the One Whom You Happen to Like

It is impossible to understand that *Yitzchok* and *Rivka* should have favoritism with their children. For sure they loved with a *Cheshbon* to give love to whom it's needed. I remember a famous *Adam Gadol* who had a large family, and I always saw him walking and holding hands with a family member who needed the most *Chizuk*. **You don't love whom you happen to like, you love the one who needs your love!**

I don't even dream to truly understand these people. But we can say (at least: בְּדֶרֶךְ רֶמֶז as a *Remez*) a reason why *Yitzchok* loved *Eisav*. First of all, right after it says how *Yitzchok* and *Rivka* had aggravation from *Eisav's* wicked wives, we have *Yitzchok* calling *Eisav* in order to give him the *Brachos*. We see that *Yitzchok* knew quite well what "his" *Eisav* was all about, and when he loved him and wanted him to get the *Brachos*, it was in order to be *M'karev* him.

Notice how the entire relationship between *Yitzchok* and *Eisav* was centered around food. The ongoing: וַיִּאָהֵב יִצְחָק אֶת עֵשָׂו כִּי צִיד בָּפִיו כֹּה נָח love of *Yitzchok* for *Eisav* because he enjoyed his food (*Rashi* quoting *Onkelos*), and now by the *Brachos*, *Yitzchok* is asking *Eisav* to make him good food. The *Gemara* says that in order to have *Nevua*, a person must be *B'simcha*. Like by *Elisha*, who was depressed after *Eliyahu* left him, and so he said: קָחֵנוּ לִי מִנְגֵן מִ"ב ג טו "Bring me a musician!" to give him *Simcha*. And the *Meforshim* compare the *Simcha* of a: מְנַגֵּן musician to the *Simcha* of *Yitzchok* getting good food from *Eisav*.

### Fake Fun Brings No *Simcha*

Of course, we know nothing about *Yaakov* and *Eisav*, but *Chazal* say: פְּקוּדֵי ה' יִשְׂרָאֵל מְשַׂמְחֵי לֵב learning Torah makes you happy; certainly, *Yaakov Avinu*, the: בֵּיג יִשְׂבֵּי אֱהָלִים big *Masmid* was full of *Simcha*. And *Eisav* who is described as an *Adam Battel* who wasted his time

### Being Sameich Bechalko Is the Key to All Brachah

A friend of mine just became a *Melamed (Rebbe)*, and things are okay, *Baruch Hashem*. One day he was so tired at the end of the day, that he had to give his boys a long break (it was probably *Min HaShamayim*, since this *Rebbe* is intense, and the kids probably needed an extra break). That very day, his parallel *Rebbe* asked him how he is able to be so smooth without getting tired!

Envy is ignorance! People can live a lifetime of unnecessary pain! *Yaakov* was a: יִשְׂבֵּי אֱהָלִים person who dwelled in the tent. We can suggest that he worked on *Sameach B'chelko*; i.e., he stayed put and appreciated what he had and who he was. *Eisav* was an: אִישׁ שָׂדֶה outdoorsman, which symbolizes looking for "greener pasture" and better life situations. *Yaakov* always said: יֵשׁ לִי כָל וְיִשְׁלַח לִי יָא I have EVERYTHING.

וְרוּחַל הָיְתָה יֹפִת תֹּאמַר וַיִּפֹּת מְרָאָה כֵּט יֵז Rochel was very beautiful. Look how the *Avos* had beautiful wives that even kings didn't have! We can suggest that the beauty of their wives symbolized the beauty that they saw in their personal lives, and they were always working on *Sameach B'chelko*. The beauty of the wife is the picture of their *Avoda* of *Sameach B'chelko*.

The *Avos* were careful with *Gezel*; i.e., they always "looked" "in their own plate", with no interest in other people's good fortune. When Hashem sees those who are *Sameach B'chelko*, He gives them even more. *Chazal* say that since the *Nachash* (snake) wasn't happy with his own lot and he looked for more, therefore he lost even his own lot, and his hands and feet were cut off.

I have told older singles to keep thanking Hashem for what they have, instead of constantly asking for a *Shidduch*, and with time they got great *Shiduchim*. I even told a person to keep thanking for all the rejections that his son kept getting, and suddenly he's engaged with a top *Shidduch*.

on capturing animals (i.e. doing nothing constructive) couldn't really be a truly happy person. Fake fun brings no *Simcha*.

When dealing with the public, many, many times I see a lack of *Simcha*. People worry about their sins, and the average person has loads of guilt. There are no rules, and people are different. But it has happened that I've told people: "You have only one *Mitzva*; be *B'simcha!*"

### Sometimes *Simcha* Is Virtually Your Only *Mitzva*

Of course, **they have to keep *Taryag Mitzvos*. But they need a main focus of *Simcha* to dominate their lives, or else they could be in big trouble.** And despite their "*Shas*", and loads of *Tzedaka* and *Chesed* and *Dikduk B'mitzvos*, they are nervous and/or angry and/or depressive. Some of them need desperately to practice *Simcha*, even: בֵּין הַפְּרָקִים during the breaks while reading *Eicha* on *Tisha B'av*, on the holy day of *Yom Kippur*, and even to squeeze in some *Simcha* energy while they have a blatt *Gemara* open before them.

(Ideally, the blatt *Gemara* should give plenty *Simcha*; but this doesn't always happen). Many people suffer from chronic negative thinking, and are always *Chazzering* (reviewing) their sins and mistakes, their issues and embarrassments and being guilty for some things they did, their shortcomings, their ongoing worries and inferiority complexes. They need to cancel and challenge these thoughts, and trade them with positive thoughts (even to the extreme) and thoughts of how good *Bizyonos* is, or how great is a: לֵב נִשְׁבֵּר broken heart, or to be in "denial" of their problems, or to put a stop (halt) on all those unending worries and have *Bitachon*, etc.

When depressed people would call R' Avigdor Miller *Zatzal*, he would say: "Eat cake!" After 100 *Pesukim* of the worst *Tzaros* in the world (in the *Tochacha*; i.e., the horrible punishments mentioned at length in *Parshas Ki Savo*), the *Torah* says the reason is: לֹא עָבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב תִּבְּא כַּח מַזְז for not serving Hashem with *Simcha*; this is the reason for *Churban*. Not any other *Aveira*. Not *Avoda Zara*, *Gilui Arayos*, or *Sh'ficus Damim*. **We see how special *Simcha* is, and sometimes it's virtually your only *Mitzva*!**

## Novardok

An eye eyewitness describes what he saw in the Siberian Prison during World War II. On the first day the prisoners arrived, they were all sitting in their hut, deeply depressed about the sudden *Gehinom* they found themselves in. Shalom Kaiber from *Yeshivas Pinsk* was totally different. He was singing *Simchas Torah Niggunim*, with the words: אַל תִּירָא מִפְּתָאוֹם don't be afraid of sudden fears from Reshaim כִּי עִמָּנוּ ה' because Hashem is with us.

Suddenly, the head of the prison broke into the hut, ordering everyone to go outside in order to be counted. They all ran to do his bidding for fear of dire consequences. Shalom didn't run like everyone else. He walked slowly to the entrance of the hut, saying *Pesukim* of *Tehilim* to himself. He didn't come out until everyone had been counted several times. When the chief warden noticed him, he cursed him with horrific threats: He would skin him alive, etc. Everyone was terrified, except for Shalom, who continued singing *Tehilim* in a **loud** voice, and saying: שׁוּמֵר ה' אֶת כָּל אוֹהֲבָיו וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד: Hashem protects all His loved ones, and will destroy all the Resha'im.

The warden told him to get in line, but Shalom ignored him, and continued to daven with his eyes to *Shamayim*. The warden pushed him and ordered him to go to the tent. Shalom didn't budge, and the warden shrugged his shoulders and left him alone! Shalom was never broken throughout the war. He wouldn't eat the *Treife* food, and instead ran to bring his food to the sick and starving inmates. Believe it or not, R' Shalom survived the war! This is a real *Tamim*, who believes in *Pesukim* of *Tehilim* more than he believes in nature.

R' Ahron Kotler [whose *Yahrzeit* is 2 *Kislev*] was the same way. He came to the U.S.A without a chance *B'derech HaTevah* of succeeding to build *Torah* in the old style he wanted. He fought the world with the power of his *Temimus*, and won. He did the impossible: He brought *Torah* to America. R' Ahron would quote the words of *Avraham Avinu* וְאֵנִי בְּתַמִּי אֵלֶּךָ תְּהִלָּים כִּוִּיָּא I will do Hashem's bidding with *Temimus*.