

BITACHON WEEKLY

BY: RABBI YEHUDAH MANDEL SHLITA

פרשת ויצא תשפ"ו

In His Lowest Moments the *Baal Bitachon* Knows That Hashem Will Help Him Improve till *Shamayim*

Hashem showed *Yaakov* a ladder whose bottom was resting on the ground, and its "head" reached until *Shamayim*. This is a message to *Yaakov* that his ladder in trying to achieve greatness starts with the lowly ground (מצב ארצה) but he should always realize that even in his lowest "ארצה" (ground) moments, his head is still in *Shamayim*, since he has *Bitachon* that Hashem will help him improve and hit the *Shamayim*.

We have three messages of a "nothing" really being super high:

1. סלם מַצֵּב אֶרֶצָה וְרָאָשׁוֹ מִגִּיעַ הַשָּׁמַיִמָה A ladder that is on the ground but whose "head" reaches the sky
2. וּפְרָצָתָּ דִּירְתָּ dirt becoming: וְפָרַץ (succeeding) all over the world
3. A low zero stone, standing and having oil.

This is a major *Aderaba* message for us, to value, and not be *M'vazeh* ourselves and our *Avoda*. This is the opposite of *Eisav*, about whom it says: וַיִּבְזֶה עֵשָׂו אֶת הַבְּכֹרָה כֹּה לֵד he despised the *Bechora*. He looks down and doesn't appreciate.

And this is exactly *Yaakov*, which means: עֵקֶב a heel, i.e., the lowest, who will become "Yisroel" which means the highest, like a: שֵׁר (prince) or: כִּי שָׁרִיתָ לִבְּטֹ to triumph. All this was the perfect *Chizuk* for *Yaakov*, as he was running away from *Eisav* and heading for *Lavan*; from the "frying pan into the fire", like it says in the *Haggadah*: וְלָבָן *Lavan* tried to uproot us entirely.

The *Ohr HaChaim* says that *Yaakov* means a mode of failing or sadness. Just like every tiny goodness he does goes super high, so he will be *Zoche* to see goodness in all his difficulties in life. *RSRH Zatzal* says that the *Avos* have *Geshmak* in passing their many tests; not in being the best or being the winner, or in having this and having that.

Despite All the Pain in His Life, Deep Down, The *Baal Bitachon* Is Total *Simcha*

The *Maharal* says that through *Nachum Ish Gam Zu's* saying "*Gam Zu L'tovah*", the extreme bad becomes the extreme good. So despite all the pain in *Yaakov Avinu's* life, he didn't really care that much, because he knew that saying *Gam Zu L'tovah* creates the opposite. So when *Yaakov* said to *Paroh* that he had a hard life, it didn't really bother him. For good reason he said: וְיֵשׁ לִי כָּל וְיִשְׁלַח לִי יָא I have EVERYTHING.

A *Zman* of *Yerida* Is At Least As Precious as During a *Zman* of *Aliya*

Some ask why aren't the *Malachim* going first down and then up? (*Rashi*). We can suggest that the *Malachim* going "up" symbolizes *Shteiging* in *Avodas Hashem*, where they help you and guard you. A person must realize that despite the great *Aliyos* that he has in his life, he must also be aware that after being all the way "up there", he is likely to fall afterwards. This can be very painful and disappointing.

Many people have complained to me about how they had *Gevaldige Aliyos* and suddenly they could fall hard. If you know beforehand that these *Yeridos* are to be expected, then it won't hurt that much, and **you also realize that serving Hashem during a *Zman* of *Yerida* is at least as precious as during a *Zman* of *Aliya***. Smart people can *Davka Shteig* tremendously *Davka* at a time of *Yerida* and they aren't *Nis'pael*. This is a normal mode: שִׁבְעָה יָפֹל צַדִּיק וְקָם מִשְׁלֵי כֵד טו A *Tzaddik* falls seven times, and gets up!

And: וְיִרְדָּה לְצֹרֶךְ עֲלִיָּהּ היא every *Yerida* is in order to give you an *Aliya*; i.e., it's only a stepping stone for even more greatness! Have patience! The main thing is to always be an *Oved*, without getting too carried away with how well you are doing! **The *Yeridos* are only *Min HaShamayim* to test you if you'll get depressed and *Mya'esh*, or not.** Have *Bitachon* in *Ruchaniyus*. And: וְהַעֲקֹשֵׁן יִצְלִיחַ the stubborn will be *Matzliach*!

When *Rivka* said: "אני מְפַנֵּי בְנוֹת חַת כִּזְמוֹ" "I am disgusted with my life because of the women of *Cheis*", the letter: "קוּף" was small. And when it says: "וְלִבְיָהּ" *Avraham* cried for *Sara*", the "כֶּף" was small. True, these people had evil and misfortune in their lives. But deep down, they were total *Simcha*, since: "כָּל מַאי דְעָבִיד רַחֲמָנָא לְטִב עָבִיד" Whatever Hashem does, is surely best. R' Chatzkel Levenstein *Zatzal* points out how *Yaakov Avinu* didn't really get excited when he discovered: "וְהָיָה לָאָה" that he married the wrong woman. The cruelest practical joke of the universe didn't faze him despite his unending love for *Rochel L'shem Shamayim*.

If Your *Bitachon* Is Getting You Depressed, Angry, Or Impatient, Something Is Not Right

As much as I encourage having *Bitachon* in getting what you want, it's not healthy to be a person who **MUST** get all he likes, or else he's depressed and/or angry or impatient. He's like an *Oved Avoda Zara*, *Chas V'shalom*, who even becomes violent against his own god! A family asked me about their child, who was lonely without siblings and he was in pain. Of course there is what to be said to console such a child. Yet, I told them that having some pain is not the "end of the world!" (And having such an attitude can be beneficial for the child).

STORY

The *Chofetz Chaim* has a *Mashal* about a Jew who was flogged by the antisemitic assistant of the *Poritz* who was an: *אוֹהֵב יִשְׂרָאֵל* (one who loves Jews). When the *Poritz* found out what his assistant did, he hanged the assistant, and for every lash the Jew received, he was compensated with a priceless gold coin. The Jew was sad that he hadn't received more lashes, because then he would have ended up with more money.

The *Avos* knew the unreal *Maalos* of *Yissurim*, and as a result they: *בְּכָלֵל* totally didn't suffer the way you would think. They were all extremely *Sameach B'chelko* people, and the opposite of complaining. *Aderaba*: *קִטְנֵי מְלֵךְ* he is humbled from all of Hashem's *Chesed*.

Novardok

A couple told me how their cute tiny kids are giving them a "run for their money", and are running the house. The parents are both sweet and gentle people, who desperately need to work on their *Middos* and become strong, happy, tough, assertive, and fearless; not sensitive, or worrisome, or apprehensive, and all kinds of weaknesses. *הַחֲלָשׁ יֹאמַר גְּבוּרָא אֲנִי וְאֵל דִּי* The weakling shall say: I am a *Gibbor*!

Especially *Novardok* (and *Slabodka*) is perfect for them. But not working on *Middos* is a big *Yetzer Hara*, since working on *Middos* saves you from all kinds of *Ruchaniyus* and *Gashmiyus* problems. People can change if they cared enough, and realized how working on *Middos* can give them a much happier and pure life.

A *Yid* has to feel strong like a soldier (including women, who are indeed called *Eishes "Chayil"*). Being sensitive and petty about careless remarks that people give you can ruin a person's life, *Chas V'shalom*. Instead, be strong and **unsensitive *B'shita*** (officially), and look down at getting involved in low-life stupidities. When you follow the *Velt* of *Daas Baalei Battim* who say: "You take that from him", you don't know how to laugh off other people who "hurt" you. "How can you live with a critical spouse? *Nebach!*" If you have no backbone, and you don't value breaking *Middos*, then everything is hard. *אֵין הַתּוֹעֵלֶת וְהַנֶּזֶק מִן הַנִּבְרָא אֵלָא מִן* People cannot help you or harm you; only Hashem can; who sends people (including spouses) to test you, so you can become great and strong.

We also see how strong *Moshe* was. After breaking the *Luchos*, he smashes the *Eigel*. The *Anav Mi'kol Adam* was super tough, and no "pushover"! A *Yungerman* asked me advice about going to a *Simcha* where many people will besiege him to raise *Tzedaka* for them, and he can't say "No"! And the magnitude of his involvement in *Tzedaka* causes are hurting his *Ruchaniyus*...

So I told him to *Davka* go to the *Simcha*, and to work on being a "mean" person. It is known that R' Elyashiv *Zatzal* was very strong in closing his doors to people who were disturbing him. He said that he liked *Novardokers* for this reason; i.e., that people couldn't push them around.