

BITACHON WEEKLY

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When You Have a Negi'a, You Need to Go Extreme in The Opposite Direction

The *Shevotim* were warned not to return to *Mitzrayim* without their brother, *Binyamin*. But their father, *Yaakov*, was not willing to part with his precious son. *Reuven* jumped up and said: "If I do not return *Binyamin*, you can kill my two sons!" *Yehuda* also, offered: *אֶעֱרְבֶנּוּ מִגִּט* to personally take responsibility, at the risk of losing his *Olam HaBah*. Notice how *Reuven* is ready to go to extremes, and so is *Yehuda*. Both seem to care the most about the dire situation. *Reuven* would have his two sons dead, and *Yehuda* would lose his *Olam HaBah*. They were the same two *Shevotim* who saved *Yosef*. Why did *Reuven* and *Yehuda* stick up for *Yosef*? Although we know zero about these giants, yet we realize that the problem with *Yosef* and his brothers was: *וַיִּקְנְאוּ בּוֹ אֶחָיו לֵאמֹר* that they were jealous of him and therefore they had *Sin'as Chinam*. Why didn't *Reuven* and *Yehuda* have *Kin'ah* (jealousy)?

We can suggest that the other *Shevotim* felt justified in killing *Yosef*, since they had no *Negi'a*, and they felt that they were pure in their decision. But *Reuven* was the *Bechor*, and *Yosef* was taking away his position (and this is exactly what happened, since *Yosef* split into two *Shevotim*; i.e., *Ephraim* and *Menashe*, thereby receiving: *פִּי שְׁנַיִם* the double portion of the *Bechor*). So *Reuven* needed to go extreme against his *Negi'a*, and *Davka* stick up for *Yosef*. *Yehuda* was *Melech*, and *Yosef* was taking away his crown (*הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ לְדָר*) so *Yehuda* saved him.

עֵיקָר חַיּוּת הָאָדָם שֶׁבִּירַת הַמְּדוּת וְאִי לֹא לָמָּה לוֹ חַיִּים
The main existence of a person is for *Shvras HaMiddos*, and without it, what is the point of living?! (*Gr"a*). *Shimon* and *Levi* were very: *אָחוּה* brotherhood oriented (remember they *Moser Nefesh* for their sister *Dina*). They were the ringleaders against *Yosef*, since they knew that they were pure in going against a "brother", whom they probably loved more than their brothers loved him. We can also add, that the simple way out of *Sin'as Chinam* is to define the person before you properly.

When you realize that this nasty upstart is just a "baby", and give him a chance to grow

The Person Who Intimidates You Is Just as Human as You Are

A *Yungerman* from *Bnei Brak* had terrible *Kin'ah* on his younger brother, who was a famous *Rosh Yeshiva* with a beautiful family. He had no job, and a problematic family. He was told to write down 5 of his *Maalos* over his brother. Especially that his brother didn't seem to have *Yissurim*, and *Chazal* say that if 40 days go by without *Yissurim*, then: *קִיבֵל* you lost your *Olam HaBah*!

Also, a higher *Neshama* gets more tests, like we find: *יַעֲקֹב וּבְנָיו* *Yaakov* went into *Galus Mitzrayim*, and *Eisav* had an easy life. A low and simple *Neshama* can't handle, tests so *Hashem* gives him an easy life (P.S. If things are easy for you, don't worry; you'll be okay!) And he did these types of things for a week, until he looked down on his brother as a *nebach*! When his brother told him a *Shtikel Torah*, he praised him and encouraged him, like you treat a person who needs *Chizuk* and you have *Rachmanus* on him. His brother blushed, and was so happy! By the way, "envy is ignorance", and who knows the truth about his brother. You can always suspect that the person you envy may have much more pain in his life than you, and he's just a big act, since the *Yetzer Hara* wants to test you. When you are intimidated by people, sometimes you have to say to yourself: **"Leave him alone, he's just a human! And just like you have your *Meshugasim*, so does he!"** You have to realize that *Hashem* purposely makes people look intimidating and weird, and maybe too *Chashuv*, and different than each other, just to test us

up, then you stop hating and you start understanding a person. You can even love him, because you aren't intimidated by his base actions. Notice how although the *Torah* calls Yosef a: נער את בני (והוא נער את בני) young man (יהוא נער את בני) yet *Reuven* calls him a: ילד (הילד איננו לז) child i.e., he's just a child!

חנוכה

You Cannot Thank Hashem Until You Realize the Goodness Going On

Thanking is a form of "admitting" to a specific goodness in our life. When it's dark, then you don't see the goodness since you're somewhat blinded in a bad situation. In darkness you can't see and walk and enjoy. It's like not being alive, because your world is a zero situation to you.

The world is beautiful. וַיֵּרָא אֱלֹקִים כִּי טוֹב "Hashem saw it was good" is said 8 times. But you need light to light up your darkness. שְׂמַחִים בְּצִאתָם וְשִׁשִּׁים בְּבֹאֵם First you see and enjoy, then you admit the truth and say thank you. So we see why the *Yom Tov* of thanks needs light; i.e., so you can realize the goodness going on.

You breathe and see and walk and enjoy food! People ignore all those wonderful parts of their existence. You need to work on *Hoda'ah* all *Chanukah*, and the more you thank, the happier you become. Stop living the lie of all humans (יִצְרָאֵל הָאָדָם רַע מִנְעֲרֵיו) a person has inborn negativity) that you have so many difficulties...

Turn on the light and see! Recognize your own greatness, instead of habitually dismissing all the goodness of your life. If a person has a million dollars and he's not aware of it, then it's as if he doesn't have it! The *Chazon Ish* said: שְׂרֹאָה אֹרֶה הָאֵמֶת there is no sadness for the person who lives with the light of truth. If you see the light of truth, you'll be happy.

Torah Gives You Sechel and Simcha and Purity

And realizing: כָּל מֵאֵי דְעֵבִיד רַחֲמָנָא לְטַב עֲבִיד whatever Hashem does, is surely best, is also a light. Those who don't work on *Emuna* and *Bitachon* are indeed in darkness, as it says: הַכְסִיל בְּחֹשֶׁךְ הוֹלֵךְ קֹהֶלֶת בֵּיד a fool walks in darkness. He doesn't see straight, because he doesn't turn on the electricity, i.e., the *Chanukah Menorah*! Learning *Torah* also means turning on the light, like it says: וְתוֹרָה אֹרֶה מִשְׁלִי כֵּן *Torah* is a light! *Torah* gives you *Sechel* and *Simcha* and purity!

Don't Be So Sure That You Are L'shem Shamayim When Killing Yourself Over Your Petty Shortcomings

The stupidity of *Kin'ah*, *Ta'ava*, and *Kavod*; it's all *Dimyon* and "denial" of the beautiful truth of *Torah* and *Mitzvos* (and the incredible enjoyment of a blatt *Gemara*!). In *Novardok*, they made a *Birur HaMiddos* to examine and see through all your fake pains. For example, your holy aggravation about your spiritual shortcoming, or about your wife and/or kids not being frum and/or nice enough; it's all silly *Redifas HaKavod*. Don't be so sure that you are *L'shem Shamayim* when killing yourself over your petty shortcomings.

You forget that: וְבִלְבָּד שְׂיִכְנֶנּוּ אֶת לְבָבוֹ לְשִׁמְיָם מִשְׁנֵה סוּף מִנְחוֹת accomplishment is irrelevant; the main thing is that you tried your best *L'shem Shamayim*, and you forget: לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר אֲבוֹת בִּטּוֹ You are not responsible to get it all done, and all you need to do is just: עַד מְקוֹם שְׂיָדוֹ מַגַּעַת as best you can. And if you're still kvetching despite all your *Tefilos* and your efforts, then you have a piece of "Yevoni" and: כְּחִי וְעֶצֶם יָדִי (thinking you are in control) inside you. During *Chanukah*, we need to fight all these fake aggravations.

Your silly, unending criticism, on yourself and on others. See through your problem! Leave him alone! He's just a human who always makes mistakes (and so do you!). Relax and enjoy life! As long as you try. We live in darkness or trying to become what we weren't created to become. Stop imitating others!

When you have a problem and a serious issue, *Chas V'shalom*, it's plenty dark. And when you learn *Shaar HaBitachon* and you say it's *Min HaShamayim* and it's really good, then you shed light on the situation. The worst darkness of our *Dor* is when everyone believes in: מְאֹד מְאֹד הָיָה שֶׁפֶל רוּחַ being a big *Anav*, and barely acknowledges: כָּל אֶחָד וְאֶחָד חַיִּב לומר בְּשִׁבְלִי נִבְרָא הָעוֹלָם סְנֹהֲרִין לֹא their obligation to say: "the entire universe was created just for me."