
Bitachon Weekly

----- By Rabbi Yehudah Mandel Shlita -----

פרשת בהעלותך תשפ"ו

Appreciate Yourself: In The End the World Will have More from You

It is odd that a *Menorah* whose *Tachlis* is to give out light, has all the *Neiros* facing the middle *Ner*. We can suggest that when you give yourself your own light and you appreciate yourself, in the end the world will have more from you. The more a person is aware of his own qualities, the happier he is and the more he can therefore give others. *Chazal* say that the clothing of a person is *M'chabed* the person.

When *Ahron* wore the eight *Begadim* (of *Kehuna*), he gave himself *Kavod* with every *Beged* that he put on. For sure, each *Beged* symbolized the *Ma'ala* of each unique: אָבֵר limb and the *Mitzva* of that: אָבֵר limb. **A person who is continuously being *M'chabed* himself develops lots of *Simcha*, and he can easily *Fargin* others even when they outdo him, since he is so overloaded and stuffed with the good feelings he has about himself.**

You become self-sufficient and don't need *Sipuk* (satisfaction) from externals; you have it all inside you. Reading and hearing stories about *Gedolei Yisroel* and *Tzaddikim* is a *Gevaldige Mitzva*, but often you may have plenty of depression (if you are truly serious about *Avodas Hashem*) since you aren't on that *Madrega*. You might be accomplishing much more by rehashing over all YOUR own *Maalos* that Hashem gave YOU. This will spur you on to activity and greatness.

I've heard of *Tzaddikim* who became great because they focused on their own great potential, like R' Ruderman, R' Ovadia Yosef, and R' Vosner *Zatzal*. Some people need this more than others, and some may have to spend even years of stubborn insistence that: "I'm *Gevaldig*" before things start happening.

There are so many of your mistakes that you have to disregard (unless you are working on improving) before you are convinced of your greatness. This could make major

Insist On Seeing Only Good

A *Bachur* used to always have a *Shayla*: Should I go to a certain *Chasuna*, or stay in *Yeshiva* and learn? He decided to go to the *Chasuna*, and afterwards he had *Cha'rata* (regret). "I should have learned. The *Chosson* didn't even notice that I was there!" So the next time he had such a *Shayla*, he stayed in *Yeshiva* to learn. Again he had *Cha'rata* (regret). "I didn't learn well at all! What a waste! I should have gone to the *Chasuna* and have a ball!"

This is typical human nature, and it needs to be worked on. There are so many of us who have a lifetime of: תְּרִטוֹת regrets in their heads. **A *Yid* has to learn to decide that everything in your life is *Le'chatchila!* It's all *Min HaShamayim*; even your mistakes are *Le'chatchila*.** Of course you try to avoid them. But once they happen, you have to insist on seeing only good in the present moment.

The *Yeshiva* you went to, the wife you married, the shul you are davening, the kind of *Parnasa* that you are *Osek* in. The lessons of *Sefer Bamidbar* are loaded with this concept: Imagine! They actually wanted to go back to *Mitzrayim*, and suddenly the only thing important to them are cucumbers and garlic, etc. **The *Yetzer Hara* is always making us have regrets and complaints and guilt feelings.**

differences, like for example, becoming a *Torah* builder (instead of remaining a nice quiet *Masmid*) who could have turned over the world if he had been more-busy being *M'chabed* and *M'chazek* himself.



There is also a tremendous *Zechus* of having pain for not being part of a: שְׁבִיבֵי קְדוּשָׁה הַבְּרָכָה holy event. The *Seforim*, say that *Tzipora* missed *Kriyas Yam Suf* and the *Shiras HaYam*, and she cried so much that eventually she was *Zoche* that her *Neshama* returned to this world in the form of *Devorah HaNevi'ah*, and she sang her OWN *Shiras Devora*.



Novardok

R' Yerucham Levovitz *Zatzal* said that a simple *Yeshiva Bachur* of his time, learning *Rabbi Akiva Eiger*, can possibly be greater than *Rabbi Akiva Eiger*, since he never had the support and encouragement that *Rabbi Akiva Eiger* had. He brings the famous story of the *Gr"a*, about the man who was able to fast from week to week, only because the children admired him. As soon as he lost his support, he lost his ability to fast. Now, imagine so many of us who not only don't have support and admiration for our good deeds, but we have many voices constantly reminding us of our shortcomings.

I had a talk with a *Yungerman*. He is unusual in *Inyanei Kedusha* despite unbelievable *Nisyonos*; he is *Mamash* like a *Malach*. However, in not being upset with others he doesn't even have any hope to overcome! In *Novardok* they taught that every human has a certain weakness he was created to overcome. But everyone is busy admiring his friend's strengths, although they may come easy to him; usually it is a simple *Y'rusha* from his roots. All we think about is where WE are lacking, and our friends are busy envying US. Everyone feels like he's Mr. No-Goodnik!

Books on *Gedolei Yisroel* are precious. However, you can get stuck with admiration., If instead you insist that you may be superior in some ways, you grow much more! R' Yerucham Levovitz *Zatzal* encourages a person **to write his own *Mussar Sefer***, since this will help you the most!

When a person decides to be a "lion" and eliminate his particular *Yetzer Hara*, be it: *Kin'ah*, *Ta'ava*, *Kavod*, *Ka'as*, *Bittul Torah*, or all of the above; he should aim for total *Shlita* (control) over his *Yetzer Hara* in the long run. But in the short run, he does only: שְׂדֵי מְגַעַת עַד מְקוֹם שְׂדֵי מְגַעַת his best, and he has *Bitachon* for total success, without a: זְכָר trace of his former "impossible" weakness. He may even more-importantly need to eradicate his never-ending low opinion of himself, and this might be his #1 issue (despite all his wicked sins and failures).

He may have to dig into his past, and step-by-step discount all those self-hating negative feelings about himself, and go extreme to always be *Dan* himself *L'kaf Zechus*. There are even hundreds of negs and failure and weakness issues, and he needs to tackle one-by-one and do his best to prove himself a *Tzaddik Gamur* despite all his "garbage"! This is a *Mitzva Rabba* for many people, and is true *Shviras HaMiddos*. And he'll be rewarded for sticking up for himself to the extreme!



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