

Bitachon Weekly

— By Rabbi Yehudah Mandel שליט"א —

פרשת דברים-חזון תשפ"ו

Hashem Carries Each Yid as If He Is His Son and He Is the Only One

Moshe describes how the Meraglim came back with a good report and said that the land is very good. But only Yehoshua and Kalev said this, but the rest of the Meraglim said Lashon Hara! Why does Moshe suddenly make believe that Yehoshua and Kalev were the only Meraglim, and they only said good. A few Pesukim later, Moshe says: **אֲשֶׁר נִשְׁאַדָּה ה' אֱלֹהֶיךָ כְּאִשׁ יֶשׁוּעַ אִישׁ אֶת** Hashem carried you like a person carries his son. We can suggest that when Moshe describes Hashem as if each Yid is the only one, and Hashem carries him like a father with a son, he expects Klal Yisroel to have this same mentality.

And a person with such a mentality who always feels extreme personal love doesn't even hear the 10 wicked Meraglim. He only hears positive! As if Yehoshua and Kalev were the only ones. A true positive thinker who feels like a: **בֶּן יָחִיד** "only son" to Hashem has no Makom in his head for Lashon Hara and negatives. It all goes over his head as if he didn't hear anything! Dovid HaMelech was notoriously like this. He was very trusting and soft and giving in. Just like he had Bitachon in Hashem, so was he a big Ayin Tova to people, and he loved to see only good (and indeed, people tricked him). Perhaps this is why in these Pesukim we have Yehoshua and Kalev mentioned separately. Moshe looked at each person as if he's the only one in the world. Perhaps this is why Moshe became: **שָׂרָא לְיִשְׂרָאֵל** equal to the entire Klal Yisroel, because he truly believed in Chazal who say:

אֵלֶּיךָ הָיָה כָּל הָעוֹלָם וְכָל הַבְּרִיאָה that every person is obligated to say: "the entire universe was created just for ME". Indeed, this could be the trick of how Moshe became so unusually great; i.e., those who think that they are special, actually become special! And indeed, he wrote: **וְהָאִישׁ מִשָּׁה עָנָו מְאֹד** Moshe was the most-humble person on the face of the earth. Look how he called himself a special person, and: **בְּכָל** in all Hashem's house he is faithful. For sure he felt like he was a: **בֶּן יָחִיד** only son to Hashem. He felt Hashem's individual love more than others. Perhaps this is the secret of his success.

The "Frum" Trap Of "I Deserve This Punishment"!

בְּשִׁנְאָת ה' אֶתְנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם אֲכֹ

The Yidden felt like Hashem took them out of Mitzrayim only to kill them, and the Seforno explains that they were afraid since they had worshipped idols in Mitzrayim. But is that not a good reason for a person to suspect that Hashem is super-angry at him, and is planning to kill him? After all, an Oved Avoda Zara is Chayav Missa. So why were they wrong when they were scared and cried in a way that Chazal describe as: **בְּכִיָּה שֶׁל חֵנָם** baseless without merit?

One thing is for sure: Don't run after Fruma negatives! They could be a total Yetzer Hara. "But I sinned and Hashem is punishing me for good reason!" Beware! Be very, very careful not to fall into the "frum" trap of "I deserve this punishment and I know why I'm getting it!"

I once had a bad case of cellulitis, R"L, which keeps me in bed normally at least 2-3 weeks! I immediately discredited all my sins as the reason for the it. I started defending myself and being Dan myself L'kaf Zechus, and the it disappeared in two days, with Hashem's help. Remember, there is a major Yetzer Hara to feel guilty and wrong and being punished.

Being Osek in Teshuva in a light, happy way is the most Geshmake experience, and it should always be done. The more serious, the better; as long as it's Geshmak and B'simcha. But blaming your issues on your sins is predominately a total Yetzer Hara, no matter how much it looks like that's the reason (unless you have a positive Tachlis).



Cry for the Beauty of Yerushalayim!

Remember the delicious Lechem HaPanim and the beautiful Menorah and the: יין wine that was poured on the Mizbeach after the Korban, and: מים the water that was poured on the Mizbeach during the seven days of Succos, the dazzling Simchas Bais HaSho'eva, the giant: אילם Ulam, the Heichal and Kodesh HaKodoshim! And imagine those Z'rizus'dik Cohanim running to do Avoda with such a Geshmak and Simcha, and the city of Simcha (Yerushalayim) where you weren't allowed to do a math problem, since for a few minutes you're sad until you figure out the answer.

Imagine yourself and your friends marching upwards to Yerushalayim with beautiful Bikkurim fruits, singing: שמחתי באמרים לי בית ה' גלף תהלים קכב א I rejoiced that they said to me: "Let us go to the house of Hashem", and once they entered Yerushalayim, they said: עמדות היו רגלינו בשערך ירושלם תהלים קכב ב "Our feet stood within your gates, Yerushalayim. Watch all the Chashuva Cohanim coming out to greet you, and all Yerushalmi shop-keepers standing up for you and giving Kavod to you and all your friends. Imagine how Geshmak was the Torah and Tefila those days! And all the Yerushalmi homes had their daily menus hung outside their doors, so you could decide which house you'd like to walk into!

It's time to cry for all this, and much, much more! To cry for Novardok and Kelm, where Ruach HaKodesh was rampant, and a Ma'ariv was: גן עדן התחיתון a Gan Eden in this world. Keep crying; the more the better, and give Hashem loads of nachas, since He made this world only to give us all a Gevaldige, indescribable spiritual pleasure, and He is in terrible pain that He can't do so, because of our sins.

Feel the Pain of All Our Unrealized Ruchaniyus Potential

We can say that: כל המתאבל על ירושלים זוכה ורואה בשמחתה תענית ל ב mourning over Yerushalayim, includes a general love and yearning for all kinds of Ruchaniyus'dik experiences that aren't happening, Rachmana Litzlan. For example, I can't figure out a Rambam, or finish the Masechta, or smile more, or have more Chi'yus in Avodas Hashem. I'm somewhat dead and dysfunctional, with all my Bittul Torah, Kin'ah, Ta'ava, Kavod, and Ka'as issues.

You usually have bottomless potential to become a true Adam Gadol and Tzadik, but our bitter Galus stops everything. Keep crying! The more you show a desire for the truth and for Kavod Shamayim, and for the pain of Klal Yisroel, especially for those millions of holy Jews who sound just like Goyim, Rachmana Litzlan, the more Simcha you'll end up getting. But this is just for Tisha B'av. Normally, we all need much more practice in thanking, than always feeling bad we aren't better.

PS. There are plenty of us who Davka shouldn't cry even Tisha B'av. They are way too depressive, and the crying business can be detrimental, Chas V'shalom. They need to spend these days doing Teshuva on: לא עבדת את ה' אלקיך בשמחה ובטוב לבב תבא כח מז serving Hashem without enough Simcha. They may need to go extreme, and almost totally forget about any sadness during this Matzav. Of course with a Rebbe, who is monitoring your actions.

Even during Eicha and Kinot, these people keep writing down the happy things going on in their lives, as many as possible, especially their own greatness and that they have super lofty souls, and they need to be tested in order to save Klal Yisroel with their pain and difficulties.

