

# BITACHON LESSON FROM THE PARSHA

## פרשת בהעלתך את הנרות תשפ"ו – Mommy & Baby

**בְּכָל בֵּיתִי נֶאֱמָן הוּא** - *My servant Moshe; in my entire house, he is the loyal one* (Bamidbar 12:7)

Moshe Rabbeinu was the greatest human being to walk the face of this earth. He spent some of that time on earth, in heaven. He spoke with angels. He was the sole human to speak directly with Hashem - **כִּי אֵל לֹא** - and at any time that he so desired (See Rashi Bamidbar 9:7). His level of Nevuah was unparalleled; he saw **בְּאִסְפְּקֵי הַמַּאֲרָה**, with a clarity unmatched by anyone before him or since. The spiritual heights he reached cannot even be fathomed.

All of these credentials are remarkable, but none of them were what Hashem chose to describe Moshe's unique greatness. Instead, Hashem chose to focus on his simplicity. **בְּכָל בֵּיתִי נֶאֱמָן הוּא**. His Emunah and Bitachon in Hashem was not sophisticated. His relationship with Hashem was simple, like a small child. He knew Hashem. He spoke to Hashem. He represented Hashem. Not with philosophical proofs and arguments, not with complex theories and formulas, rather with **אמונה פשוטה**, simple faith. **בְּכָל בֵּיתִי נֶאֱמָן הוּא**.

His knowledge of Hashem's existence and his reliance on Hashem for everything was like a child to its mother. Unquestioning. Entirely dependent. Totally attached with simplicity.

Dovid Hamelech exhibited similar sentiments throughout his life - *a life filled with trials and tribulations at every turn* - by exclaiming **אִם לֹא** - *שְׁוִיתִי וְדוֹמַמְתִּי נֶפְשִׁי כְּגִמְלַת עַלְי אִמּוֹ כְּגִמְלַת עַלְי נֶפְשִׁי* - *I calmed and quieted my soul like a nursing baby on its mother; like a small child was my soul with me* (Tehilim 131:2). Never for a moment did Dovid Hamelech ever let go of that **אמונה פשוטה** in Hashem - like a child to his mother. Nothing shook him, nothing scared him, nothing distracted him from his connection and his commitment to Hashem, and nothing sidetracked him from his reliance on Hashem.

Dovid, Klal Yisroel's eternal king took a page from the playbook of Moshe, Klal Yisroel's first king, in being remarkably unsophisticated in his relationship with the King of Kings. The details didn't concern them. They were in Mommy's hands and nothing else mattered.

The Mishna Berura (Siman 98:1) cites a Teshuvos Maharshal (Siman 98) who testifies about a great Tzadik, Rav Shimshon of Kinon, who was an accomplished *Mekubal*, well-versed in the deep secrets of the Torah, who said about himself that when he davens he does so like a newborn baby. The highest level of connection to Hashem is like a baby and its mother - without complexity.

The Chasid Ya'avetz famously wrote that during the Spanish inquisition, the philosophical ones, who delved into the reasons for Emunah and Bitachon, found excuses to not give their lives Al Kiddush Hashem. It was the simple-minded folks, who were fortified with **אמונה פשוטה**, who allowed themselves to be thrown into the fire for Hashem, willingly and joyfully. **בְּכָל בֵּיתִי נֶאֱמָן הוּא**

Each and every one of us has multiple opportunities throughout our lives to choose to simply do the right things, or to opt for philosophizing and skewing our perception of things to rationalize our doing the wrong things. In the depths of our hearts we all know what is right and what is wrong, but we often involve ourselves in a sophisticated maze of rationalizations to justify our sinning.

We often do this with our Emunah and Bitachon as well. We are all babies and Hashem is our Mother. We all know **ה' הוא** **הָאֵלֹהִים**. Only, the Yetzer Hara sways us to act sophisticated, and we get involved in worldly pursuits, we get obsessed with the warped media, we become influenced by depraved pundits, and we start feeling as if we are independent adults, who no longer need our Father in Heaven. We complicate our simplicity and thereby get detached from Hashem.

The Gemara (Chulin 11b) states:  
**מִכָּה אֲבִיו וְאִמּוֹ דַּמְרָה רַחֲמֵנָה קְטִילָה וְלִיחוּשׁ דְּלִמָּא לֹא אֲבִיו הוּא אֵלָּא לֹא מְשׁוּם דַּמְרִינָן זִיל בְּתַר רֹבָא וְרֹב בְּעִילוֹת אַחֵר הַבַּעַל**  
*One who hits his father or his mother, the Torah says he gets killed. But let us be concerned that perhaps the man that he hit is not actually his father. Says the*

*Gemara, there is no concern, as we follow the majority, and the majority of children born to a woman are assumed to be from her husband, and thus solidifies this man as the child's true father.*

Rav Chaim Telzer Zatzal would cite this Gemara and say that if you ask most people how they know their father is their father, they will say "I just know. I don't need any proofs or any complex halachic discussions about majorities". It's simple. A son knows his father.

That, said Rav Chaim, is how Emunah and Bitachon should be! Sure, there are many proofs to Hashem's existence, and His absolute control of the world, and that living with Emunah and Bitachon is a logical and reasonable conclusion (Learn Chovos Halevavos Sha'ar Hayichud, Sha'ar Habitachon, Sha'ar Avodas Elokim etc. for the irrefutable facts and figures), but Yidden don't need sophisticated proofs; we know it in our hearts, we feel it in our bones, we sense it in the depths of our souls. To us it's simple. **כְּגִמְלַת עַלְי אִמּוֹ**

Hashem testified about Moshe Rabbeinu **בְּכָל בֵּיתִי נֶאֱמָן הוּא** - the epitome of greatness is simple: It's simplicity.



**Good Shabbos!**