

BITACHON LESSON FROM THE PARSHA

פרשת וזאת הברכה תשפ"ז – Everlasting Thanks!

ויקבר אתו משה עבד ה'... ויקבר אתו בגל בארץ מואב
the servant of Hashem, died there...And He buried him in the valley, in the land of Moav (Devarim 34:5 and 6)

Who buried Moshe Rabbeinu?

Rashi brings two opinions:

1) **ויקבר אתו הקדוש ברוך הוא בכבודו**

Hakadosh Baruch Hu, Himself, in His glory buried Moshe (Sotah 14a)

2) **רבי ישמעאל אומר הוא קבר את עצמו**

Rebbi Yishmael says that Moshe buried himself. (Sifri Parshas Naso)

The Gemara (Sotah ibid.) tells us: **תורה תחלתה גמילות חסדים וסופה גמילות חסדים תחילתה גמילות חסדים דכתיב ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבשם וסופה גמילות חסדים דכתיב ויקבר אותו בגי** - The Torah begins with an act of Chesed, as it states "And Hashem made garments of skin for Adam and his wife, and clothed them" (Bereishis 3:21), and it ends with an act of Chesed, as it is written "And he was buried in the valley in the land of Moav".

According to the aforementioned opinion of Rebbi Yishmael, that Moshe buried himself, how is this deemed an "act of Chesed"?

The Ksav Sofer explains, using the principle of "Everything that happens to a person on this world is for his benefit". As the Mishna (Brachos 9:5) teaches, **חייב אדם לברך על הרעה כשם שהוא מברך על הטובה** - one is obligated to bless Hashem, and thank Him, for the bad just as he must bless Him for the good. The *Yesurim* that a person endures on this world serve a great purpose. They cleanse and prepare us for smoother sailing into Olam Haba, and we must thank Hashem for them.

Moshe Rabbeinu was as perfect a human being as possible. Yet, his "sin" needed cleansing, and thus he wasn't allowed entry into Eretz Yisroel, not in his lifetime, and not even to be buried there, and according to Rebbi Yishmael he also had to bury himself, as part of his cleansing process. This was a tremendous Chesed, as Moshe could now enter Olam Haba totally purged of any "sin", pure and primed for the most unfathomable afterlife, basking in the glory of Hakadosh Baruch Hu, without boundaries or hindrances.

The holy *Chofetz Chaim* testified that he heard from a reliable source, who heard directly from the Gaon of Vilna, that "If not for the *Yesurim* that we suffer in this world, we would have no hope of surviving the judgement in Olam Haba!" The pure Neshama that enters our body at birth is scrutinized and judged when it returns to its place near the *Kisei Hakavod* after a person's passing. The sins that we have committed down here are a source of impurity that cover the once-pure Neshama with grime and dirt, and make it

unrecognizable in heaven, and would preclude it from returning to its eternal resting place near Hashem. The only way for it to be redeemed is by removing the spiritual dirt that defiles it. The cleansing agents used to facilitate this intense cleansing are the *Yesurim* we endured in our lifetime. They may cause us pain while we are alive, but the real pain they prevent in the real, eternal world make them worthy of thanking and praising Hashem for!

We proclaim each day in *Pesukei D'Zimrah*: **למען יזמרח** - **למען יזמרח** - So that my Neshama may sing praise and not be silent; Hashem, I will give thanks unto you forever (Tehilim 30:13). With these words, Dovid Hamelech expressed his never-ending praise to Hashem, despite the many difficulties and *Yesurim* he endured in his lifetime.

The Gemara (Pesachim 50a) teaches: **לא כעולם הזה העולם הבא. העולם הזה, על בשורות טובות אומר ברוך הטוב והמטיב ועל בשורות רעות אומר ברוך דיין האמת. לעולם הבא, כולו הטוב והמטיב** - In this world for good tidings we recite the blessing of "Hatov V'Hameitiv" and on difficult tidings we recite "Dayan HaEmes". In the next world, we recite "Hatov V'Hameitiv" on all tidings.

Rav Chaim Kanievsky Zatzal used this to expound upon the words **ה' אלהי לעולם אודך**, as follows:

While we must thank Hashem for the "bad" that happens to us, just as we must thank Him for the good, there is no obligation to thank for the "bad" beyond once; it isn't necessary to perpetually thank Hashem for

the "bad", as only for the "good" things that happen to us must we perpetually thank Hashem. However, in the next world, when we will be shown that all the "bad" was actually good and beneficial for us, we will once again have an obligation to thank Hashem for the "bad" items, again and again. Hence, Dovid Hamelech was referring to the difficult life that he endured, which he knew and understood to be the best thing for him, and thus he proclaimed **ה' אלהי לעולם אודך**, I will give thanks unto you - even for the "bad" - endlessly.

Let's take this lesson to heart and realize that even when Hashem sends us difficulties, challenges, obstacles and curve balls - **סופה גמילות חסדים**, in the end we will see that they were all a tremendous Chesed for us!

I want to publicly express my gratitude to Hakadosh Baruch Hu for enabling us to finish a 3rd full cycle of the Torah, and find a Bitachon related lesson in each and every Parsha! It is our collective Tefilah to Hashem that we all continue to find Chizuk and Bitachon in every "Parsha" of our life, and always find, feel and live with Hashem! **ה' אלהי לעולם אודך**

חזק חזק ונתחזק!