

BITACHON WEEKLY

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פרשת אמור תשפ"ד

The First Flaw of a Person Is a Lack of Ayin Tova

A *Cohen* that has a *Mum* physical blemish is disqualified from doing *Avoda* in the *Bais Hamikdash*. The same *Halacha* applies to the animal brought for a *Korban*; it may not have a *Mum*. The *Pesukim* in this week's *Parsha* enumerate a whole list of blemishes that are considered *Mu'min*. Notice how the first *Mum* of a *Cohen* is: אִישׁ עִוֵּר כֹּהֵן בְּאֵינָיו blindness and the first *Mum* of the animals is: עִוֵּר כֶּבֶד blindness. By the *Cohen*, four out of twelve *Mu'min* are in the eyes. We see the importance of sight. Besides the *Inyan* of *Shmiras Einayim*, we also need to have an *Ayin Tova*, and see only good in people.

This is why the *Talmidim* of *Rabbi Akiva* were *Niftar*, since there was *Tzarus Ayin*; no *Fargining!* No wonder *Ahron* became the *Cohen Gadol* because: לֵב שִׂשְׁמֶחַ בְּגִדּוֹלֵת אָחִיו his heart rejoiced with his brother's greatness. He has a good eye! No *Kin'ah!* Being *Dan L'kaf Zechus!* R' Shlomo Wolbe *Zatzal* says in his *Sefer* on *Chumash* that those who see good in themselves, have an easier time seeing good in others.

There are many proofs that merely by one's opinion alone, a person can either help his friend, or hurt him *Chas V'shalom*. You yourself will be saved from harm, and be *Zoche B'din*, if you have an *Ayin Tova* for others.

If you are the critical type, at least don't **say** your opinion. It proves your own *Chisaron* of not being an *Ayin Tova*.

[*Madregas HaAdam*]. Insist on seeing only good and speaking only good, and you will be *Zoche* to greatness!

Ayin Tova needs to be a major issue in our lives; to constantly praise others and appreciate them. The biggest *Zchus* is to see good in a person we dislike. The *Chofetz Chaim* said our entire *Olam HaBah* depends on this. If we will see good in others and judge them *L'kaf Zechus*, Hashem will judge us *L'kaf Zechus*. But if we are critical of others, the: דִּין שָׁמַיִם Heavenly tribunal will be harsh on us, *Chas V'shalom*.

Develop A True *Ratzon* For A Good and Happy Life

Why do "dead" people [and animals], or "sick" people [like a *Zav* or *Metzora*] make a person *Tamei*? What's wrong with being dead or sick? And what did *Cohen* who is a *Baal Mum* do wrong, that he can't do the

Sefiras Haomer

Please See [Only] Good In Me!

THE IMPORTANCE OF KAVOD HAB'RIYOS

Every human screams day and night: "Please respect me! Consider me important. Don't belittle me in your mind." They may not vocalize these words, but secretly and even subconsciously this is the #1 of their entire existence. Men and woman, old and young, **always** crave *Kavod*.

Some are loud types, and some are more reserved. Some are even smart enough to act as if they don't need recognition. But they are all the same. "Even if I'm not so perfect, or capable, frum, or *Geshmak*; nevertheless, still try to love me and understand me!" The reason for so much *Tzaros*, wars, and disease; is because people don't *Chap* the importance of *Kavod HaB'riyos*.

The *Talmidei Rabbi Akiva* were all *Niftar* because they did not give the proper *Kavod* to each other. In *Novardok* and in *Slabodka*, all they talked about these days was *Ayin Tova*! "Please see my good side! I beg you! Have *Rachmanus!*" *Rabbi Shimon bar Yochai* and *Eliyahu HaNavi* overcame their critical side [although their criticism was totally *L'shem Shamayim*] and they became our greatest. The more we try to copy them, the greater we become.

And on that long list of people that you need to daven that Hashem should help you respect with your whole heart, don't forget to include **yourself**. Hashem purposely makes certain people in your life appear weird, arrogant, or very different than you; like *Chassidim* and *Misnagedim*, to test you! [And give you *Schar*].

Avoda? At the very least, we can suggest this is a message about what a human should strive for: וְחַי בְּהֵמוֹתָיִם וְבַחֲרַתְּ בַחַיִּים! Chose life! So many of us have a subconscious love for hurting ourselves and “pitying” ourselves. A person has to love life and enjoy Hashem’s beautiful world, especially the *Nifla’os HaBo’rei*. A person’s own greatness should be appreciated, not played down or ignored. We aim for health, happiness, and life. צְדִיקִים אֵינָם אֶתְּמַלֵּךְ אֶתְּמַלֵּךְ אֶתְּמַלֵּךְ A Tzaddik is considered “ALIVE”, even after his passing. Not to inflict a: שְׂרִיטָה laceration or: קַרְחָה bald spot, or to hurt yourself. Try to stop crying and complaining, and avoid discussing “problems” or life tragedies.

Don’t Be Impressed by Those Who Seem To “Have It All”

By the way, that super happy looking person you saw a picture of [who is so full of those *Maalos* [*Ruchaniyus* and/or *Gashmiyus*] that you wish you would have], can look **worse** than you do in his difficult moments. Don’t be *Nis’pael*! People aren’t g-ds! They are all somewhat *Meshuga* in an area that you aren’t aware of; or else they wouldn’t be human. Those who are aware of these truths are the greatest people. They are the: לֵב שֶׁשָׂמַח hearts who rejoice, type; like *Ahron* and *Dovid*, who knew how to spend lots of time thanking Hashem until they were oozing with *Simcha*!

Novardok

Novardok is becoming popular in *Eretz Yisroel*, and they are printing loads of *Novardok* stories in: עֲלוּנִים weeklies. Outsiders who heard about the *Alter* got the impression that he was a super-serious person, with all his *Shviras HaMiddos* and years of *Hisbodedus* (seclusion from people), etc. The truth was the **extreme** opposite. He was total joy and *Laibedikeit* (liveliness); a bundle of positive energy.

R' Kalman Goldberg *Zatzal* was one of his “Cossacks”, and when R' Kalman came to the USA he became a *Talmid* of R' Ahron Kotler *Zatzal*. He remarked that R' Ahron was very similar to the *Alter*. I don’t know all the details, but a friend of mine once saw R' Ahron *Zatzal*, and he mentioned that R' Ahron was very alive; always moving and always on the go, doing and doing. The *Alter* had a *Shita* to be like this, and would say: מְיֻדָּאָה "זִיךְ רִיעֵן און קֶעֶרען" i.e., a person should always be in a *Z'rizus* mode, accomplishing, growing, and trying to move forward.

(However, I didn’t notice this so much with all *Novardokers* that I knew). I also heard from Rebbetzin Bender ע"ה that they were full of pep and energy. They produced lots of charismatic personalities (in the name of R' Nekritz *Zatzal*). The *Olam HaTorah* was curious about them; they were indeed unique. There were those who started off with a critical opinion, until they actually met them and saw how normal they were, and how they were ahead of everyone in many areas.

For example, I remember R' Nosson Wachtfogel *Zatzal*, whose opinion of *Novardok* skyrocketed as soon as he met R' Gershon Liebman *Zatzal*. He didn’t stop raving over him, as a: יוֹד עוֹלָם major *Tzadik*. His admiration knew no bounds. And R' Nosson kept telling me more and more praises about him. R' Ahron Kreiser *Zatzal*, who was the: אַרִי שְׂבַחבוֹרָה “lion” among the *Alter Mirrer Talmidim*, was his biggest *Chasid* (fan). When R' Chaim Halperin *Zatzal* suddenly lost his son, who was a father of a large family, the *Rosh Yeshiva*’s of BMG, the *Mashgiach*, and R' Ahron Kreiser *Zatzal* all came to be *Menachem Avel*. They were amazed at his *Hanhaga* (manner), and said: “When you see such a person, you start holding from *Novardok*”. Just to give an example of how in touch *Novardokers* were with themselves, R' Chaim Halperin *Zatzal* told me: “Do you know what deep-down is really bothering me? That people are saying that I’m not such a *Tzaddik*, since this happened to me. And I’m getting a punishment for something”.

This is called being מְבַרֵר “probing your *Middos*”. Being: מְבַרֵר “probing” helps you pinpoint what your true problem is, which often boils down to a *Redifas HaKavod* issue, and *Kavod* is just: הֶבְלָה הֶבְלָה a bunch of hot air. This is one reason why *Novardokers* had an easy life. “It’s all just silly *Redifas HaKavod*”.