Bitachon Weekly

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פרשת במדבר-שבועות תשפ"ד

Don't Worry About the Criticism in Your Life

Chazal say that immediately after *Boaz* married *Rus*, he was *Niftar*. R' Chatzkel Abramsky *Zatzal* points out how without question, people were saying that he was punished for marrying a *Mo'avis!* We see from here that if a person does what's right in the eyes of *Shamayim*, there is no concern for: מַה יֹּאמְרוּ הַבְּרִיּוֹת What will people say?? [By the way, R' Chatzkel Abramsky was briefly a *Talmid* of the *Alter* of *Novardok Zatzal*, and indeed this is a real *Novardoker Vort!*]

When *Chana* davened for a child, she said: וּמוֹרֶה לֹא יַעֲלֶה עַל רֹאשׁוֹ ש"א א יא and *Rashi* [and *Targum Yonasan*] say that he should have no fear of people. We can suggest that since *Shmuel* anointed two *Melochim*, it is a major *Middas Malchus* not to care what people think [and indeed, *Shaul* lost his *Malchus* when he said: כִּי יָרֵאתִי אֶת הָעָם וָאֶשְׁמַע בְּקוֹלָם ש"א טו כד I was afraid of [the opinion of] the people].

Notice how Hashem *Davka* wants certain people, especially *Melochim*, to be in a state of criticism from others. Many great people didn't hold from *Dovid* even after he was *Niftar*, until the episode when the gates of the *Bais Hamikdash* refused to open up, until *Shlomo* davened: Open up in the *Zechus* of Your servant, *Dovid*. The idea of *Malchus* is to be "above" caring what people think of you, called *Middas HaHish'tavus* whether people praise or criticize you is "equal".

And if the *Chovos Halvavos* says that this *Midda* is *Tachlis HaChamudos* the most desirable Midda, then it would be appropriate for a *Melech* to have it. The whole idea of a *Melech* [who is anointed with *Shemen*] is being **above** the stupidities and vanities of *Olam HaZeh*. כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם All Yidden are royalty! We are sometimes *Davka* placed in a situation where we are criticized, or we feel that people don't appreciate us.

This can even be our own family members [*Dovid* and *Yosef* both suffered from this]. How important it is for a

Every Person Has His Own Unique *Kabolas HaTorah*

Aseres HaDibros starts with: אָנֹכִי ה' אֱלֹקֶיךָ I am YOUR Hashem [singular] not: אֱלֹקֵיכֶם [plural]. So every *Yid* should feel special as if the *Torah* was given especially for him, and: בִּשְׁבִילִי נִבְרָא הָעוֹלָם the entire universe was created JUST FOR ME. יָחִיד שֶׁעָשָׂה תְּשׁוּבָה מוֹחֲלִין לְכָל הָעוֹלָם כּוּלּוֹ יומא פו ב Even if just ONE person does Teshuva, the entire world is forgiven. It was given in the *Midbar*, a spacious place without the restrictions of a city where everyone is boxed in and feels like just another number. **Every person has his own unique *Kabolas HaTorah*.**

Preferably, a person should learn on *Shavuos* as much as he can, like R' Nosson Wachtfogel *Zatzal* was *Noheg* did. But if you can't, then you should know that whatever you can do to show your appreciation for *Torah* is *Kodesh Kodashim*, and you should respect what you do! Even eating lots of cheesecake, or the *Zechus* of feeling frustrated when your learning and *Hasmada* isn't what you'd like!

The *Ran* says that when the *Gemara* says that the *Churban* happened because: שֶׁלֹּא בֵּרְכוּ בַּתּוֹרָה תְּחִלָּה they didn't say a Bracha before learning Torah, this means that since they weren't *Machshiv* their own *Torah* enough, therefore the *Torah* didn't protect them, to save them from the *Churban*. It is hard work being *Machshiv* your "*B'di'eved*" mediocre *Avoda*. But the more you are *Machshiv* it, the bigger your *Zechus*. Your *B'di'eved* is *Le'chatchila* in *Shamayim*. Eat your cheesecake with a *Shtoltz!*

Even before *Shavuos*, decide that my *Shavuos* [whatever form it becomes] is the best, and I will be *Zoche* to all the: סְגוּלוֹת הַזְּמַן opportunities of the Yom Tov since: רַחְמָנָא לִיבָּא בָּעֵי Hashem wants our intentions, וְלֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר and you are not expected to do everything!

person to develop a strong connection with Hashem, and become less and less an: עֶבֶד נִרְצָע eternal slave to: מַה יֹּאמְרוּ הַבְּרִיּוֹת What will people say?? especially at the time of *Kabolas HaTorah*.

The true reason why so many noble souls with tremendous potential do not get involved in *Zikkui HaRabbim* is because of: מַה יֹּאמְרוּ הַבְּרִיּוֹת What will people say?? For good reason, not worrying about what people say is *Tachlis HaChamudos* the most desirable Midda. Remember: אֵין הַתּוֹעֶלֶת וְהַנֶּזֶק מִן הַנִּבְרָא אֶלָּא מִן הַבּוֹרֵא people cannot help you or harm you; only Hashem.

Novardok

After WWI there was upheaval all over Russia; the whites and reds were killing each other, and the streets were dangerous and bloody. The whites were especially anti-Semitic. The *Alter* of *Novardok Zatzal* was at a train station, and a train full of whites pulled up. The *Alter's Talmid* was standing next to him, and his face paled with fear. So the *Alter Davka* went over to the General, and asked him for a light for his cigarette!

I was told that R' Gershon would not kick out the tough *Talmidim* who gave him trouble. He had great hopes for them. And *Novardokers* pride themselves with their ability to tolerate chutzpa. Of course, everything has its limits. But a lot of their *Talmidim* don't bother them at all. It goes over their heads, and they *Shteig* in working on their *Middos*.

They say that the best thing you can do for your child [or *Talmid*] is to show your own control over yourself. When you are involved in disciplining others, you don't realize how your own age-old *Ga'ava, Ka'as*, *Ak'shanus*, and taking *N'kama* gets involved. R' Nosson Wachtfogel *Zatzal* once told me that with bad *Middos* you can't be *M'chanech* children. Of course, there is a time for being strict; and as soft as *Novardokers* can be, they still believe that children should know their place and should have *Hachna'a*.

R' Gershon was able to make a rag out of himself, and still maintain his dignity. If a different person would put himself down the way R' Gershon did, it could be a disaster. He was a *Melech* and a general, and at the same time he was as soft as butter and sweet as can be.

He was a non-stop smiler, because of the *Simcha* and sheer pleasure that all his hours and hours of *Mussar* gave him. He was once trying to be *M'karev* a depressed person, and he gave him loads of *Kavod*, since he considered the lack of *Kavod* to be the #1 cause for depression. Then he smiled to this person, hoping that his own *Simcha* would affect this person's sour mood.

He would do *Pratim* non-stop. Every move he made; was anti-*Kavod*. Most of his *Pratim* were normal behaviors, but they do the job of rebelling against the lust for recognition. Like leaving a button open, or eating heartily in public. You would never see him with a *Gemara*; only a *Chumash* or *Mishnayos*. However, when a beginners-*Gemara* was printed [it had a special translation for beginners] he would get one and make sure to be seen with it. He told me that he's embarrassed to be seen with it. It's hard to believe that he was embarrassed the same way we are. He was "doing his thing", in his lifetime-war against *Kavod*. No wonder he was so happy at all times! הַקְּנָאָה הַתַּאֲוָה וְהַכָּבוֹד מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם "Kavod" [literally] takes a person out of the world! Someone was once having a *Machlokes* with him, and he remarked: "How can you be upset with an *Am-HaAretz* like me?"

The *Alter* of *Slabodka Zatzal* suffered from a terrible rebelliousness in his *Yeshiva*, and he went through *Gehinom*. Yet, he never got angry, and always continued to love everybody and see good even in the worst people.

Savlanus, *Savlanus*, *Savlanus*. R' Gershon used to tell me how he tries to copy Hashem who tolerates so much evil, and yet He still gives and gives. Kindness non-stop. Always giving in. No debates!

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