

BITACHON WEEKLY

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פרשת קרח תשפ"ד

The Most Serious and Worst Sin: Not Being *Sameach B'chelko*

Look how angry *Moshe* became at *Korach*! And look at all the biting criticism he gave. He tells Hashem: אל תקַן "Don't accept their Korbanos!" "Did I ever take anything from them?" "Why aren't you satisfied?" "Isn't your elevated *Levi* status enough for you?" Look at the stark contrast between his strong reaction to *Korach*, and his zero reaction to: ותדַבֵּר מִרְיָם וְאַהֲרֹן בְּמִשְׁחָה יַבֵּא Miriam's conversation with Ahron about Moshe when he was totally quiet & the *Torah* says: והָאִישׁ מֹשֶׁה עָנּוּ מְאֹד יַבֵּג Moshe was exceptionally humble. In truth, a person who isn't *Sameach B'chelko* deserves a severe tongue lashing. *Moshe's* severe anger and criticism is a *Siman* of how serious is not being a *Sameach B'chelko*.

And he was dealing with the biggest giants in *Klal Yisroel*: אַנְשֵׁי שֵׁם טוֹב men of fame, etc. [and major *Talmidei Chachomim*]. *Moshe's* message: It's all worth nothing if you aren't *Sameach B'chelko*.

And according to the *Gr"a*, the issue that caused *Churban Bayis Sheni* was because there was no *Bitachon*, meaning no *Sameach B'chelko*. Last week, the *Torah* dealt with the *Meraglim* who didn't have *Bitachon* to overcome difficulties. This week, it's the basic *Sameach B'chelko* aspect of *Bitachon*.

Sameach B'chelko Is the True Wealth in This World and The True Avodas Hashem

The *Me'am Lo'ez* [quoting the *Alshich*] says that *Moshe* kept referring to them as "*Bnei Levi*", because he was reminding them that they were *Chashuvim* who weren't involved in *Chet HaEigel* and the *Meraglim*. "It's not fitting for you to get involved in such lowlife sins like *Machlokes!*" We have a lesson how to give *Tochacha*.

The main complaint that *Moshe* had against: קִרַּח Korach and his flock was that they weren't *Sameach B'chelko*. He was the perfect: מוֹכִיחַ one to give Mussar for this, since he himself hated: שְׂרָרָה prominence, and he even got punished when he persisted in refusing to become the leader of *Klal Yisroel*. *Moshe* truly hated *Kavod*, and he was the perfect: מוֹכִיחַ one to give Mussar in this area.

Moshe and *Ahron* were A-1 *Sameach B'chelko*, which is #1 in all *Avodas Hashem*, as it says after the punishments of the *Tochacha*: תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה תִבְאֵחַ כַּח מִזְּ Since you did not serve Hashem with Simcha. Perhaps this is why *Ketores* was chosen as the "test" to see who is fit for the *Kehuna*. All other *Korbanos* are: רִיחַ נִיחֹחַ לַה' an appeasing fragrance to Hashem. Although they don't smell good, they are considered a *Geshmake*: רִיחַ fragrance, since the person who brings the *Korban* is doing *Ratzon Hashem*. But

When Faced with Challenges from Others, All You Have to Do Is Improve Yourself

R' Gershon Liebman *Zatzal* was getting loads of unjustified public *Bizyonos* and unending complaints against him; all by an important and respectable person. R' Gershon smiled & told me: "All I have to do is improve myself". So don't forget to keep saying: "It's all me". And make sure to smile while you're saying it!

A: קָלֵל גְּדוֹל general principle: When you improve, the whole world around you improve. The expert therapists say that if one family member changes *L'tovah*, the entire family gets affected and improves. So stop focusing on all those people in your life who are hurting you [unless there is a *Tachlis*].

The *Chovos Halvavos* in *Shaar HaBitachon* says that when you realize that all those people who hurt you are *Shluchim* messengers from *Shamayim* and you suspect your own sins to be at fault, then you *Davka* do good to those same people and are *Dan* them *L'kaf Zechus* and are *Mochel*. And *Chazal* say that: אֲפֹרַח יְחִיד שֶׁעָשָׂה תְּשׁוּבָה מוֹחֲלִין לְכָל הָעוֹלָם כּוֹלוּ יוֹמָא פּוֹב even if just ONE person does Teshuva, the entire world is forgiven.

only *Ketores* is literally: ריח נוחם actually has a good smell. Perhaps it is a symbol of: עֲבָדוּ אֶת ה' בְּשִׂמְחָה serving Hashem with *Simcha*.

The first thing the *Cohen Gadol* does in the *Kodesh HaKodoshim* on *Yom Kippur* is the *Avoda* of *Ketores*. And *Ketores* is: מְעַשְׂרֵת it makes the *Cohen* who brings it, wealthy, since it symbolizes *Sameach B'chelko* which is the true: עֲשִׂירוֹת wealth.

Novardok

A 16-year-old *Bachur* in Bussiéres was doing something wrong, and R' Gershon *Zatzal* yelled at him. That night, the *Bachur* went to sleep, and he had already said *K'riyas Sh'ma Al HaMitta*, when suddenly he heard a knock at his door. It was R' Gershon *Zatzal* telling him that he had made a *Cheshbon HaNefesh*, and had decided that he had done wrong by yelling at him. He was now asking *Me'chila*.

This *Bachur* became one of R' Gershon's top *Talmidim* and a major *M'zakeh HaRabim*. He is now about 80 years old, and he says that he can't forget this story. R' Gershon *Zatzal* once potched a *Bachur*, and the next day he called his *Yeshiva* together for a *Shmuess*. During the *Shmuess*, he apologized to the *Bachur* publicly for hitting him, and he said that Hashem had punished him, and his hand was full of pain all night long. This *Bachur* told me this story, which he cannot forget [and he loves R' Gershon *Zatzal*].

Someone once got angry at the *Hanahala* of *Novardok*, and he left the *Yeshiva* and went home. The next day, R' Gershon *Zatzal* made a special trip, to fall down at his doorstep to ask *Me'chila*. Needless to say, this brought the boy back to *Yiddishkeit*.

Being *Mach'nia* was a major *Inyan* in *Novardok*, and those who were into this *Sugya* were proud of their ability to be *Mach'nia*. Especially R' Gershon himself, and R' Ozer Schwartz *Zatzal* and R' Chaim Halperin *Zatzal*; they were all soft as butter, and they were very sincere [it wasn't just a game to be "Yotzei" asking *Me'chila*].

They believed that *Hachna'a* brings all the *Brachos*, *Yeshuos*, and *Refuos*. I have seen first-hand the power of *Hachna'a* when I needed a *Refua*. Speaking softly and listening to others, being *M'vater* and giving in; not getting angry, and not answering back, tolerating a difficult *Matzav*; all these are forms of *Hachna'a*.

When something went wrong, the #1 form of *Teshuva* was exercising *Hachna'a*. R' Gershon could also be quite a *Chevra'man*. When R' Binyamin Schwartz *Zatzal* came to Bussiéres, R' Gershon asked him: "What brings you here? We have almost all *Sephardim*, and you are an *Ashkenazi* who doesn't really belong here!". Right after R' Gershon said this, R' Binyamin's brother-in-law, R' Chaim Halperin *Zatzal* convinced him to stay. However, the next day, R' Gershon told him again that he doesn't belong there, and again R' Chaim convinced him to stay. I don't know why R' Gershon did this, but it may very well have been a reverse psychology, to keep him in *Yeshiva*. *Chazal* say: הָיוּ עָרוּם בְּיָרְאָה בְּרוּת יִז א Be shrewd and cunning in *Yiras Shamayim*.

Indeed, the *Alter* of *Slabodka Zatzal* was famous for these types of shtick, and I'm sure *Novardok* "held-its-own" in these areas. They weren't pushovers in *Novardok*, and I was told that one of their top men had been blackmailed to work for them. This top man was extremely successful, and it was a tremendous *To'eles* benefit for himself.

R' Binyamin *Zatzal* was a *Baal Teshuva*. He had learned in Gateshead for the last five years with great *Hasmada*, until R' Chaim Halperin *Zatzal* convinced him to come to *Novardok*, since they worked on not caring about: מָה יֵאמְרוּ הַבְּרִיּוֹת What will people say??

As soon as he came to R' Gershon, almost immediately, R' Gershon sent him to become a fund-raiser for the *Yeshiva*. The *Yeshiva* became millionaires, and even supported other *Yeshivos* [with a famous \$1000 check to Lakewood]. R' Binyamin became a *Tzaddik Yesod Olam*, and was their pride and joy. He was an older brother to my *Rebbe*, R' Ozer Schwartz *Zatzal*.