

BITACHON WEEKLY

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פרשת ואתחנן-נחמו תשפ"ד

You Can Find a Positive Side in Every Inch of Your Life

Hashem told *Moshe* that although he wasn't getting his life's dream [to come to *Eretz Yisroel*] nevertheless his *Olam HaBah* would be even bigger. What a *Nechama*! When we realize that **not** getting the *Ruchaniyus* you want in this world will give you so much more *Olam HaBah*! How positive the *Torah* wants us to be! In every inch of your life, you can find a positive side. Being consoled and happy gives you much more *Schar* in *Olam HaZeh* and in *Olam HaBah*.

Even the Greatest Human Doesn't Get What He Wants in *Ruchaniyus*

The holy *Alshich* says that all *Moshe Rabeinu* needed was just to "look" at *Eretz Yisroel*, and it was considered as if he actually "went" there. All he was missing was only the actual going [כפי לא תעבר], but otherwise his "seeing" it was just as good! And although *Yehoshua* will go instead of him, yet it is considered as if he himself was going, since he was his *Rebbe* and he was *M'chazek* him. So whatever *Yehoshua* does, he gets credit.

The greatest human [*Moshe*] doesn't get what he wants, despite his myriad *Tefilos*. But "seeing" it and sending his *Talmid* is just as good! The *Torah* is teaching all those *Yidden* who's many *Tefilos* for *Ruchaniyus* don't seem to work, that they can be plenty *Chashuv* without actually getting what they want.

Who can assess the *Chashivus* of *Yidden* when they see a *Gevaldig* learning in the *Bais Medrash* which they aren't part of? Or when they read about *Yeshivos* growing and *Yidden Shteiging*, and they yearn to be a part. All their *Retzonos* in *Ruchaniyus* are super precious in *Shamayim*, and we see from *Moshe Rabeinu's* life that this is exactly what Hashem wants more than anything. The greatness of just "seeing" *Eretz Yisroel* is a model for the *Chashivus* a *Yid* should have for all his lofty *Ruchaniyus* dreams that will never happen.

Our trying, our yearning, our unending frustrations with our lack of *Torah*, *Tefila*, and *Chesed* that others seem to be outdoing us.

The *Torah* teaches us that exactly this is the greatest person's [*Moshe's*] problem; so cheer up! Maybe you are a true *Bechina* spark of *Moshe Rabeinu*?! Why should us nobodies be better than him? What we call a *B'di'eved*, is actually *Le'chatchila*. This is EXACTLY the way it's supposed to be. Hashem knows what He's doing! Trust

The True Reason for Our "Peklach"

Is Because Hashem Wants Us to Come Close to Him

People are worried about *Parnasa* and *Nachas*, and are always concerned about their *Kavod* and their friends. But who is interested in just plain being close to Hashem? The *Rambam* says¹ that when you pass by a *Mezuzah*, you should remember that nothing stays with you forever, except for your knowledge of [i.e. closeness to] Hashem.

Did you ever go to a big *Tzaddik* and ask for a *Bracha* for *Parnasa*, *Nachas*, *Shiduchim*, health, *Gadlus B'torah*? Everyone does. But rarely do you hear a person asking for a closer relationship to Hashem. This is the *true Simcha* of *Olam HaZeh*, and the **only** *Simcha* of *Olam Habah*.

Truth is, the reason for our "*peklach*" is because Hashem wants us to be close to Him [since this is the main reason for our existence] and *peklach* force us to daven harder and come closer.

People who are close to Hashem can get *Yeshuos* that others cannot get, just as those who are close to the king get special treatment from the king.

My friend was raised in *Bais Medrash Bais Yosef* in Boro Park. He related that these people were unusually happy and fearless. Although they were big *Bnei Torah*, their main conversations and interests were their levels of *Bitachon* and working on *Middos*. Even those who had *peklach*, weren't involved in their *peklach*; their main focus in life was their personal *Avoda*. These people were *Zoche* to very high *Madregos*; among them were even *Baalei Ruach HaKodesh*.

Him! And stop saying all day: "But it's my fault; I'm no good!" Was *Moshe* also being punished?! It's your *Yetzer Hara*, not your *Yetzer Tov* which is always pulling you down!

All Hashem Really Wants Is to Do What We Can

After giving such horrific *Mussar* to *Klal Yisroel*, *Moshe* set aside three *Arei Miklat* in *Ever HaYarden*, to protect the *Rotze'ach B'shogeg*. He set aside these cities now, even though they would not function until the other three cities in *Eretz Yisroel* were also set aside. [*Rashi*]. We can suggest that *Moshe* was showing *Klal Yisroel*: Just do what you can; that's all Hashem really wants, even if it seems like you are not accomplishing.

Similarly, *Basya*, the daughter of *Paroh* really couldn't reach *Moshe's* basket to save him from the river. Yet, she stretched out her hand and did the best she could, and a *Ness* happened and her arm extended.

The entire existence of *Moshe* came through a person who wasn't *Mya'esh* and did the best she could. This the way *Moshe* himself lived.

Moshe, the *Eved Hashem* wasn't looking for success and fanfare, only *Ratzon Hashem*, regardless of whether he came out looking good or not. This attitude makes the most painful *Tochacha* easy to digest.

Novardok

Don't "Bow Down" To Idols [People]!

In honor of the *Satmar Rebbe's Yahrzeit*, R' Gershon Liebman *Zatzal* and some other *Novardokers* would go to Monroe. R' Gershon was a *Neturei Karta'nik*, and he especially admired the *Satmar Rebbe* since he had the *Novardok* style of being fearless of the world. I noticed how the *Novardokers* seemed to be having a good time in Monroe.

They were talking to each other, doing their favorite pastime... knocking themselves! "I become *Battel* when I'm in a strange crowd", and "I'm even worse, every *Yukel* scares me, and I become *Battel* to him!". Being afraid of people and feeling like a zero [*Battel*] in their presence is exactly what *Novardok* is famous for overcoming; and they would perfect themselves and demand more *Shleimus* in becoming fearless.

This week's *Parsha* is loaded with a constant message: Don't be afraid of people, and don't "bow down" to their idols. We too can be *M'kayem* this today by not being *Nis'pael* from "people" or from "difficulties", and trust that Hashem will take care of us!

An old *Novardoker* once told me [in the name of the *Chovos Halvavos*] "Are you afraid of a cat? Of a tree? Or grass? That's the way you should view people.

R' Avraham Jurkansky *Zatzal* was a *Maggid Shiur* in R' Gershon's *Yeshiva* in the Vilna ghetto. The first time he met R' Gershon, it was at the *Levaya* of R' Chaim Ozer. There were well over 100,000 people there, and each *Yeshiva* sent two representatives. R' Gershon was one of those chosen from *Novardok*.

R' Avraham noticed a person standing in front of the *Tahara* room, crying unusually loud with thunder & lightning. He asked: "Who's that?" and they answered "This is Gershon Kovler, a שם דבר name from *Novardok*". *Novardokers* were taught to respect *Gedolei Yisroel*, and R' Gershon's pain was high, fitting for an *Adam Gadol*. [I would venture to say that while mourning for the loss of the *Gadol HaDor*, R' Gershon also had in mind to do a *Prat*, exercising his ongoing lifetime campaign against worrying about: מה יאמרו הבריות What will people say??]

R' Galinsky *Zatzal* was once present when people were *M'zalzel* in the *Kavod* of a *Gadol* [I believe it was R' Shach] and he burst out crying loud publicly. *Novardokers* combined their *Pratim* with a legitimate reason, or a *Mitzva*, like making a loud *Asher Yatzar* in front of *Goyim* at the dentist's office.

[A word of caution. Everything needs to be done with *Sechel* and *Hadracha* from a *Rebbe*. Not just *Stam Meshuga*, *Chas V'shalom*.]