

# BITACHON WEEKLY

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פרשת במדבר וחג השבועות תשפ"ה

## The More *Maalos* and Positive Details

### You Give Yourself, The More And More You'll Blossom

When you count people, they can become insignificant, like the *Velt* says: "I'm just a number", i.e. I'm not important, and my true essence and the details about my being are not mentioned. When you get involved in the details of a person, then you are making him important; the more details, the more *Chashivus*. **So when you write your *Maalos* to give yourself a boost, make "*Meforshim*" and positive details about yourself, and you'll blossom more and more.**

But counting numbers is the opposite. Your: עֶצֶם מְצִיאָתָא very existence doesn't count; you're just a number. However, the *Torah* says: שָׂאוּ אֶת רֹאשׁ "lift" the "head". These are two *Inyanei Chashivus*. "Lifting" means going upwards, and the "head" is the highest and most important part of the body. לְגִלְגָּלִים a "skull" is round, and the roundness plays a major role.

The *Ran* in *Nedarim* mentions a *Yerushalmi* which says that Hashem makes everything round, and only an *Adam* makes things with 4 or more corners. So counting a: גִּלְגָּלִית "skull" is a symbol of being close to Hashem, since the roundness of the head means being spiritual and never-ending like a circle, and being like Hashem.

Every *Yid* has to realize that just as he's part of a big *Klal*, so too he is important as a *Yachid* (individual). In fact, a person who sees himself as a part of *Klal Yisroel* is exactly *Chashuv* for this very reason. And everything he does has much more *Chashivus*, since he's doing it all with a *Tzibbur*, and not alone.

#### **A *Chashuva* Person and Adam Gadol Is an *Ish HaKlal* Who Cares for *Klal Yisroel***

In *Sefer Melochim* we have the story of an *Isha "Gedola"* (the *Shunamis*) who kept saying: בְּתוֹךְ מִבְּדֵי I'm part of the *Rabim*! This is exactly why she's an *Isha Chashuva*. She isn't a selfish egoist; she cares for *Klal Yisroel*, and that's why she was *Zoche* to be the: בְּעֵלֶת אֶכְסֵיָא host of the greatest *Ish HaKlal* in the world, *Elisha HaNavi*, whose very essence was to help *Klal Yisroel*.

That's why we are: צָבָאוֹת army men, because a soldier is automatically *Chashuv* since he sacrifices his serenity for the *Klal*. Even if you have thousands of soldiers, they are all *Chashuv* since they are soldiers. And *Malachim* are also called: צָבָאוֹת—no entity is more *Chashuv* than a *Malach*, who is in *Shamayim* and near Hashem.

Knowing your own greatness is of paramount importance; **it's not *Ga'ava*!**

#### **Warmth and Humility in Novardok**

I know two elder *Novardokers* who are still active even during their 80's. Both are very involved in doing constant *Pe'ulos* against their *Ratzon*. One of them is an unusual *Anav*. He refuses to ever sit in the front seat of a car. He always sits in the back, and is *M'shamesh* (serves) everybody with *Z'rizus*, despite his age and his being a very dignified person. He is full of warmth and *Ahavas Yisroel*, and is always asking people for *Mechila*. It's his way of talking. Always with a low and warm tone: "I hope you have no *Hakpados* for this or for that that I may have done to you".

I knew a person who was quite rebellious as a teen, and he told me that the warmth of this person brought him back. Before *Yom Kippur*, he can make a trip to ask someone *Mechila*. Not having *Hakpados* and being *M'vater* is a major issue in his life. He told me that if a person doesn't work on his *Middos*, then as he gets older, he becomes an "old *Baal Ga'ava'nik*" worse and worse, *Chas V'shalom*. He said that a person can carry around *Hakpados* on people for years and years, *Rachmana Litzlan*.

To erase a *Hakpada*, you need to talk to the other person and melt the ice again and again without end. To make telephone calls just to have a conversation with the person you dislike.

# חג השבועות

## All Those Who Were Zoche to Be Part of The Chareidi World Should Dance

On *Shavuos*, all those who were *Zoche* to be part of the *Chareidi* world should dance and dance, and he should sing with his whole heart: *ברוך הוא אלקינו שבראנו לכבודו והבדילנו מן התועים ונתן לנו תורת אמת* Blessed be Hashem who created us for His glory, and set us apart from those who go astray, and has given us the *Torah* of truth. You have no idea how much pain there is in a life without *Torah*. Imagine living in a society where *Lashon Hara* is okay! Or when people are free to their whims, and go do all kinds of *Aveiros*, like *Ka'as* and *Arayos*. It's a different world. We thank Hashem for giving us His holy *Torah*! And we aren't Jihad-niks, who get a thrill out of killing themselves and others (and these are super "religious" people!)

I heard that when R' Baruch Ber *Zatzal* said the *Bracha* of: *שלא עשני גוי* Thank You for not creating me as a *Goy*, he would look outside the window, and say: "I don't mean *Davka* that lowly water carrier. I mean that clean-cut university student." And during the Holocaust, the world witnessed how the top, top German doctors specialized in torturing people.

The more *Torah'dik* we are, the happier we are. Yet, you don't *Davka* keep the *Torah* to make you happy. We left *Mitzrayim* as: *צבאות ה'* the army of Hashem. We are soldiers who have no say; we follow Hashem and we have *Bitachon*.

## How Chashuv Is Just Our Wanting to Improve or Just Deciding to Improve

The *Simcha* of *Shavuos* is for officially having accepted the *Torah*, not necessarily for actually being *M'kayem* the *Torah*. We can suggest that the *Yom Tov* of *Simchas Torah* is a celebration for finishing the entire *Chumash*, but *Shavuos* celebrates the mere acceptance of, and desiring the *Torah*. When the *Yidden* **decided** to do the *Korban Pesach*, it says: *וילכו ויעשו בא יב כח* they "went" and they "did". *Rashi* explains that although they hadn't yet done anything, since they were *M'kabel* to do it, it is as if they actually did it.

The *Medrash* says that the extra word: *ותלכנה שתיקה* teaches us: *כיון שנתנה דעתה להתגייר השונה הכתוב לנעמי* as soon as *Rus* just **decided** to be *M'gayer*, she became equal to one of the greatest women in Jewish history, *Naomi*. **A person has no idea of the Chashivus of your wanting to improve or deciding to improve yourself! This is why there is so much unnecessary pain going on in so many of us.**

When we worship humans who only care about success (even in *Ruchaniyus*) then we are in trouble. Similarly, we have: *דוד מן המזמור שיר חנכת הבית לדוד תהלים לא* *Dovid* is given credit for building the *Bais Hamikdash*, even though he never did, because he tried and wanted to do!

**The more *Simcha* you have with your own *Torah* and *Mitzvos*, the more you are on the *Derech HaYashar*.** And the more internal or external kvetching and dissatisfaction that you carry around, the more you are away from the *Derech HaTorah*, *Rachmana Litzlan*.

**However, in a *Dor* like ours, I would be: מליץ יושר stick up and be *Dan L'kaf Zechus*, and say *Aderaba!* A person who serves Hashem with all kinds of worry and pain and *Atzvus* (sadness) and complaints, may be even greater, since: *לפום צערא אגרא אבות ה' כב* the reward increases according to your effort. But of course, *Le'chatchila* we aim for more and more *Simcha*; especially *Sameach B'chelko* and *Shaar HaBitachon*.**

Remember this *Shavuos* to respect every tiny *Ratzon*, and the faintest of your holy wishes to improve yourself as a mini form of *Kabala* (accepting on yourself to do) since this is the most you can do for the moment. And **the *Zechus* of appreciating your even inferior *Avodas Hashem*, will help you grow more and more, with Hashem's help, since Hashem sees that you are satisfied with what you have, albeit as tiny and insignificant as it is.**