

BITACHON WEEKLY

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פרשת אמור תשפ"ה

Every Yid Should View Himself as A Cohen

A *Cohen* may not inflict pain or degradation upon himself, by ripping out hair or lacerating his skin [for the tragedy of the loss of a relative]. He does *Avoda* in the *Bais Hamikdash*, the house of Hashem; and *Chazal* say that there is no sadness in front of Him. There cannot be any pain nor blemish [*Mum*] in His palace; only total *Simcha* and *Shleimus*. The eating of *Kodashim* must also be in a state of *Simcha* and royalty. The *Torah* forbids even a *Yisroel* from ripping hair or lacerating skin [for the loss of a relative]. We can suggest that every *Yid* should view himself as a *Cohen*, as we are a *Mamleches Cohanim*.

R' Yisroel Gelbwachs *Shlita* pointed out that our basic *Shachris*, *Mincha*, and *Maariv* correspond to the *Avoda* of the *Cohanim*. This is an incredible proof how Hashem wants us all to feel like *Cohanim*. Putting yourself down and underestimating yourself is also a type of laceration and ripping of hair. The message of these *Lavin* prohibitions is that we need to value ourselves and boost ourselves up!

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: עֵינָיו כְּאֵין blindness and the first *Mum* of the animals is: עֵינָיו כְּאֵין 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 נִשְׁמַח בְּגְדֻלַּת 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.

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;

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*!"

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*].

Also, the *Treife* streets are there to give you loads of *Schar*, when you just **try** to control yourself.

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: שמים דין 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 *Avoda*? At the very least, we can suggest this is a message about what a human should strive for: וְבָחַרְתָּ בְּחַיִּים! וְחִי בָהֶם! 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. צדיקים שריטה A Tzaddik is considered “ALIVE”, even after his passing. Not to inflict a: שריטה laceration or: קרחה bald spot, or to hurt yourself.

Novardok

In *Novardok*, he was thoroughly indoctrinated about the truths of *Olam HaZeh*. Nothing in this world counts besides *Avodas Hashem* and achieving *Shleimus*. *Novardok* was so powerful about this, that the poverty and difficulties didn't bother them. Like I've heard from them: “It's all in your head”. When you are taught to appreciate the pure truth and enjoy it, no *Gashmiyus* attraction can persuade you otherwise. Having a *Chabura* to be *M'chazek* each other was considered #1 to keep up your principles. After WWII, the *Vaad Hatzalah* tried to get displaced persons out of Europe to the USA. They could only do so for “Rabbi's”. They saved many *Yeshivaleit* this way, except for one group. R' Ahron Kotler was concerned about them, so he asked a certain “Rabbi Rosenberg” to fly immediately to Europe, to find out what's going wrong. He said it was a matter of *Pikuach Nefesh*. The general in charge of the DP camp explained that these *Yeshiva* students insist that they are **not** Rabbi's. Indeed, they were *Novardokers*. They stood their ground in this, since they had total *Bitachon* **only** in Hashem; and didn't want a trace of *Hishtadlus*! They were positive they would make it to USA through *Bitachon* alone. They also didn't want to be *Baalei Ga'ava*, or say a *Sheker*. The “Rabbi” went back to the general, and laughingly explained their denial, thereby settling the matter. A *Novardoker* doesn't change, despite going through the Holocaust. *Bitachon* is part of his system.

The *Alter* of *Novardok* was once visiting R' *Shlomo Elyashiv*, the *Baal HaLeshem*. In middle of the night he heard horrific noises, and almost fainted. The *Leshem* was the #1 *Mekubal*, and the noises had to do with his mystical abilities. In the morning, he asked the *Alter* his opinion of what he saw. The *Alter* told him, “If you won't learn *Chovos Halvavos* with *Hispa'alus*, you'll never be *Zoche* to *Shleimus*!” The *Chofetz Chaim* once told someone to see the *Leshem* at least in *Olam HaZeh*, since *Olam HaBah* it won't be possible. Imagine who he was. Yet, the *Alter* had no *Hispa'alus* from him. R' Yosef Shalom Elyashiv was the *Leshem*'s grandson, and it's known how he especially loved *Novardok*. He said that *Shadchanim* were able to pressure a *Bachur* to do a *Shidduch*, but not *Novardokers*. They couldn't be moved. That's *Malchus*! And just like oil is smooth and gives light, so too the true *Melech* is warm and loving to everyone. He may be a strong individual, but he respects other *Shitos*. He can tolerate and *appreciate* all kinds of people, despite them being radically different than himself.