

BITACHON WEEKLY

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פרשת קרח תשפ"ה

The "World's Problems" That You Are Solving May Be Exactly YOUR Problem

It seems like *Korach* is very concerned about *Middas HaGa'ava*, and he cannot tolerate (his imagined) *Ga'ava* of *Moshe* and *Ahron*. *Ga'ava* was precisely *Korach's* own problem, like *Moshe* told him: רב לכם בני לוי טו You seek for too much, sons of *Levi*, and: וּבְקִשְׁתֶּם גַּם כֹּהֵנָה טו Will you now also demand the *Kehuna*? etc. This is a common fallacy in human nature. **If you are critical and you notice the *Chesronos* of others, you should suspect that the *Chisaron* you see is exactly your own problem that YOU should be always working on, instead of being busy "solving the world's problems".**

In *Novardok* they taught me that it's your lifetime job to sit on yourself ("ליגען אויף זיך") day and night and try to improve **yourself!** This is why *Dovid HaMelech* was so great (like he said: וְחַטָּאתִי נִגְדִי תָמִיד תִּהְיֶה נִמָּנָה my sin is before me always) and this brings a *Bracha* to the entire universe, since: וְיָחִיד Even if just ONE person does *Teshuva*, the entire world is forgiven. ומדוע תתנשאו "Why do you elevate yourselves" is exactly *Korach's* own problem. He was an overqualified person, with greatness in *Torah* and *Ruach HaKodesh* and **very** rich.

Be Happy You Have Less, Even in *Ruchaniyus*; You Won't Become a *Korach* So Easily

He had: greatness in *Torah* and wealth combined in one person. It's not *K'dai* to be one of those who "has it all". The chances of becoming a major *Baal Ga'ava* are very strong. **Be happy you have less, even in *Ruchaniyus*; you won't become a *Korach* so easily.** And a *Baal Ga'ava* is critical of others, since he considers himself perfect. The more critical he is (albeit "*L'shem Shamayim*") the more he himself is lacking.

These Days People Have an Inclination That Loves to Put Themselves Down

When *Korach* challenged *Moshe's* leadership, *Moshe* davened to Hashem saying: I took nothing from the people, even a donkey. Despite his greatness in *Torah* (and he even had *Ruach HaKodesh*) *Korach's* whole disaster was that he had a *Negi'a* (bias); i.e., he was jealous of: אֱלִיזָפָן בֶּן עֲזִיזָאֵל *Eli'zafan ben Uziel* who was appointed *Nasi* of *Kehas*, and not him. So everything he was doing was *Passul* (disqualified) since a person with *Negi'os* isn't involved in the truth; he is only involved in his self-gain.

Moshe spelled out his purity in motives, since he had no *Negi'a* (gain). The *Alter of Slabodka Zatzal* had unusual success with his *Talmidim*. We can suggest that it was because he went all-out to be pure from *Negi'os*. If a *Talmid* was ever chutzpadik to him, he steered clear of giving that *Talmid* the harsh *Mussar* that he gave all his favorite *Talmidim*.

Because the *Yetzer Hara* to be depressed and to put yourself down is so strong these days, that people actually have a super strong *Negi'a* (motivation) to want to prove themselves wrong and to destroy themselves. A שׂוֹנֵא (enemy) is: פְּסוּל (disqualified to serve as a witness) and unfortunately there are loads of people who don't really love themselves, and are *Passul* (disqualified) whenever they judge themselves! Very, very often, you have to go extreme to ALWAYS be *Dan* yourself *L'kaf Zechus*.

Believe it or not, you may even have to be super extreme in insisting that you're okay despite your having done lots of evil. People feel guilty everywhere, for some reason or other. **Here comes a major *Chiddush*: When you are *Dan* yourself *L'kaf Zechus*, you are actually acting with a purity since you are going against your nature that loves putting yourself down and negativity!**

A *Baal Ga'ava* is actually not an *Adam* which means: אָדָמָה the ground, and he deserves to be under the ground as if he never existed. When you are overqualified like *Avraham Avinu* whose name means: רם "high", then you need to be humbly thankful for your great *Torah* and riches and to call yourself: עָפָר וָאֵשׁ יוֹרָא יוֹכָד dust and ashes like *Avraham Avinu* did. Or else it's a *Korach* who gets swallowed by the ground.

From: עֵפֶר earth grows the most beautiful things, and from *Ahron's* staff emerged blossoms and almonds. This is what a true *Anav* deserves. In *Novardok* they never stopped talking about how *Hachna'a* and *Middas HaAnava* can produce all kinds of goodness.

Hachna'a* Causes You to Find Favor in Hashem's Eyes, Which Brings *Yeshuos

Many people have lots of problems with *Bitachon*, and they complain: "Why doesn't Hashem give me my wishes, after so much *Bitachon* and *Tefila*?" The answer is that basic *Hachna'a* is missing. They don't realize that Hashem owes them nothing, and nobody likes a *Baal Ga'ava'nik*; so their demands boomerang and they lose their *Chen* (appeal) in Hashem's eyes.

In *Novardok* I knew many situations where people got what they wanted, including *Refuos*, when they worked on humility! Going against your *Ratzon* can cause great *Yeshuos* in your life, since you are *Mach'nia* (humble) yourself. Just like you change your *Tevah* (nature), so does Hashem change the world for you. וְעִנּוּיִם יִירָשׁוּ אֶרֶץ תְּהִלָּה לְעַד יָמֵינוּ. The **humble** will inherit the earth (and delight in abundant peace).

Novardok

A 16-year-old *Bachur* in Bussièrès 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 *Mechila*.

This *Bachur* became one of R' Gershon's top *Talmidim* and a major *M'zakeh HaRabbim*. 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 *Mechila*. 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 *Mechila*).

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 Bussièrès, 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 בְּיָרָאָה בְּרוּכֵי זֶה אֵל Be shrewd and cunning in *Yiras Shamayim*.