

BITACHON WEEKLY

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פרשת חקת תשפ"ה

Stick to Your Personal Avoda in Middos, Even When People May Not Understand You

A *Chok* means a law without a reason. We can suggest that besides the simple *Pshat* that *Parah Aduma* is a puzzle which we don't understand, we can say that it's a *Remez* to the *Yesod* of *Shvira HaMiddos*. The *Seforno* says that: עץ אֶרֶז cedar wood symbolizes *Ga'ava*, and: אֶזֶב Aizov grass symbolizes *Anava*, and for people who are feeble in nature it is a *Mitzva* to be a *Baal Ga'ava* and vice versa.

Indeed, it sounds like a *Chok* when a *Yid* looks like he's a big shot or a super *Anav*. The *Gr"a* says that people may not understand your actions, but you need to stick to the opposite of your nature, like a *Chok* (law without an apparent reason) which makes no sense to others. That's why the *Parah Aduma* is: מְטַהֵר אֶת הַטְּמֵאִים וְמַטְמֵא

מְטַהֵר אֶת הַטְּמֵאִים makes a person who is *Tamei*, *Tahor*, and a person who is *Tahor*, *Tamei*. What is a *Mitzva* to Chaim, can be an *Aveira* to Berel.

Notice how the *Seforno* elaborates in how important it is to be like a *Baal Ga'ava* (which *Shaul HaMelech* unfortunately didn't do, and therefore he lost his *Malchus*) and he doesn't elaborate on trying to be an extreme *Anav* when your nature is to be a *Baal Ga'ava*. It appears that lots of *Anava* can be understood by others, but acting "like you own the world" is super hard, and misunderstood by most of us.

The Yetzer Hara of Anava P'sula (Misplaced Humility) is Rampant

I was told in *Novardok* that you'll get plenty of *Schar* for your: לִבּוֹ בְּדַרְכֵי ה' kosher *Ga'ava*, and it's true *Shvira HaMiddos*.

Believe it or not, he found it much easier to praise others than praising himself. The *Yetzer Hara* is ruthless in this area, and *Anava P'sula* (misplaced humility) is rampant. Now in our *Dor*, we don't all have a *Novardoker Chinuch* where they monitored all your actions constantly, and people were *Zoche* to *Ruach HaKodesh*. So we end up having plenty of *Anava P'sula* and the wrong *Ga'ava*, etc.

The: עץ אֶרֶז cedar wood and *Aizov* grass were tied with a: שָׁנִי תוֹלַעַת "red" string, and red symbolizes *Chet*, as it says: אִם יְהִי חֲטָאִיכֶם

A Person Can Have the Most Superior Situation and Yet Be Dissatisfied

Why were the *Yidden* punished *Davka* by: נֶחָשִׁים הַשָּׂרָפִים poisonous snakes for kvetching over the *Mon*? We can suggest that the: נֶחָשׁ הַקְּדָמוֹנִי original snake was a superior creature; it was similar to humans, and it originally had hands and feet. Yet, he was dissatisfied, and he desired *Chava*. Similarly, the *Yidden* had the *Gevaldige* superior miracle food, *Mon*, yet they complained. As they acted in the same way as the: נֶחָשׁ snake, they were punished by being bitten by: נֶחָשִׁים snakes. *Moshe* davened to Hashem, and Hashem told him to make a copper snake and raise it up on a *Ness* (high pole). Whoever was bitten would look up at the *Ness* and be healed. Why did they have to "look up" to the snake?

Your Inborn Nature to Complain Can Be an Asset

Perhaps Hashem was telling them to look "upwards" and channel their weakness of always complaining into an asset. **The kvetching type is also a person who is: מְסֻבֵּל inclined to want to grow and become great**, like when the *Yidden* said: לָמָּה נִגְרַע בַּהֲעֵלוֹתָ טָרָא "Why should we be left out of *Korban Pesach*?" which was a *Chashuva Mitzva*, and this complaining caused *Pesach Sheini*. And their: נֶחָשׁ נֶחָשֶׁת copper snake which symbolizes their sin, is on a high place, just like *Chazal* say: בְּמִקְוֶה שֶׁיִּבְעֵלִי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים *Baalei Teshuva* are even GREATER than pure *Tzaddikim*!

When a person does *Teshuva*, he takes that very sin and it becomes the biggest *Mitzva*. And the *Gr"a* says that the: סְנִיגוֹר accusing angel you created turns into a: אֲדוֹכָא advocating angel that *Davka* defends you.

חַי יְיָ כְּשֶׁנִּים כְּשֶׁלֶג יִלְבִּינוּ יִשְׁעֵיהָ אֵי If your sins are (deep red) like “*Shan*”, they will turn white as snow! I would venture to say that even if your *Ga'ava/Anava* situation is all wrong, like the: שֶׁנִּי תוֹלַעַת red string, you can still be *Zoche* since you're trying to work on yourself. The *Parah* went: מִחוּץ לָג' מִחֻצוֹת *Yerushalayim*, and after *Shechting* it, the blood was spritzed towards the *Heichal*. As long as you're trying and aiming in the right direction, you are already okay.

חַי יְיָ לָג' מִחֻצוֹת Hashem wants our intentions. It is interesting that the *Parah* has to be taken out: מִחוּץ לָג' מִחֻצוֹת *Yerushalayim*, like it says: וְהוֹצִיא אֹתָהּ אֶל מִחוּץ לַמִּחֲנֶה יִט ג he shall take it outside the camp. It sounds like the cow started off in the *Heichal*?! We can suggest that a person should realize that his *Shoresh* is a *Tzelem Elokim*, and he is full of *Kedusha* and *Tahara*.

Yet, Hashem *Davka* puts us in a *Treife Olam HaZeh* environment to test us, וְאִם אֵין צָדִיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא and there does not exist a person who never sinned, and you are similar to *Yehuda* who sinned because a *Malach* pushed him to sin. This is the way everyone should look at himself **after** he sins (not before, *Chas V'shalom*!) And now that you're **out** of the *Kodesh HaKodoshim* (ג' מִחֻצוֹת!) and it's hard to do *Teshuva*, all you have to do is try your best and **aim** in the right direction.

The main thing is no *Yi'ush*! The *Alter of Novardok Zatzal* says that as long as you do what you can, then Hashem will give you *Si'ata D'shmaya*. A normal *Oved Hashem* has three parts to him. There is a *Chelek* of yourself that you dislike, but it's too difficult to overcome. You probably get *Schar* for not being *Mya'esh* despite your shortcoming.

Then there is the *Chelek* that you overcame; this is probably your main accomplishment in this world. You actually changed! What a *Zechus*! You transformed yourself from *Bat'lan* to *Masmid*, from grouchy to being a happy person, from being a “cool cat” to being a serious *Y'rei Shamayim*, etc. from being angry to softening up. From being insecure to becoming self-confident, etc. This is true *Gan Eden*, and you deserve unending respect. And then there is that *Chelek* that is positive, but you were born with it. This gives you lots of *Kavod*, and it is a *Zechus* that you didn't ruin yourself!

Although you aren't expected to overcome certain weaknesses, it is still important to have a desire to improve in those areas, and this is what is meant by the: הַזָּאוֹת הַדָּם sprinkling of blood which was aimed at the *Bais Hamikdash*, even though the *Cohen* stood: מִחוּץ לָג' מִחֻצוֹת *Yerushalayim*.

Novardok

R' Yitzchok Orlansky *Zatzal* was once walking in the street, and he tripped and almost fell; but he caught himself before he could fall. He made a remark that the falling would have been *Gevaldig* for him, since it's *Yissurim* which has tremendous *Kapara*-value. People don't live with these thoughts, and it is a severe loss for them.

A *Baal Mussar* lives with *Chazal*, who say that every tiny inconvenience is real *Yissurim* and is a great *Kapara*. You need to thank Hashem for these ongoing tiny daily *Yissurim*, and then you *Mamash* lose your sins, and spare yourself more serious *Yissurim*, like a trip to the hospital, *Chas V'shalom*, and even from the worst *Gehinom*.

It is a *Bracha* to be forgetful, or to be delayed in traffic, or to have a person in your life who hurts you regularly. Such a person is: אֵינוֹ רוֹאֶה פְּנֵי גֵהֶנוֹם not going to suffer in *Gehinom*, providing you always thank for those *Yissurim*. Those who live with *Chazal*, like *Novardokers* did, are truly happy people; especially if they learned the appropriate *Mussar* and they keep repeating how: יִסּוּרִים מְמַרְקִים *Yissurim* cleanse your soul from all your sins.

The rest of the world lets everything go over their heads. They lose tons, and they live an empty life compared to the real *Baalei Mussar*.