

BITACHON WEEKLY

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When Things Are Horrible It's Time to Expect Extreme Goodness

After *Kriyas Yam Suf*, *Miriam* took the drum and led the women in song. The *Shach Al HaTorah* (quoted in *Me'am Lo'ez*) asks: Why does the *Torah* mention *Miriam*'s name specifically? (It would have sufficed to say that the women sang in general). He answers that she was called *Miriam* because she was born during the difficult and "bitter" *Shi'bud* (slavery) which is why she was named *Miriam* (bitter). People would call her: בֶּישׁ גָּזָא "bad *Mazal*", and she reply "Aderaba! Call me "Mazal Tov" (meaning good *Maza*) since the *Galus* that is getting worse, is a sign that the *Geula* is getting closer!"

She explained that this is similar to a woman giving birth. When the pains are small, she still has way to go. But when they get very bad, it's a sign that the baby will be born very soon. Perhaps this is the *Hashgacha Pratis* why *Yocheved* and *Miriam* were: מילדות midwives, since Hashem wanted them to learn from His beautiful: בְּרִיאָה creation how a woman feels like *Gehinom*, and this is *Davka* a sign that the biggest *Simcha* of a newborn baby is coming up!

Imagine how every time they helped a mother give birth, they gave themselves a *Mussar Haskel*. This increased their *Bitachon*, and they weren't so *Nis'pael* from the: קָשֵׁי הַשְׁעָבָד worsening of the *Shi'bud*. This can explain why *Rashi* says that the women took musical instruments since they expected *Nissim*. Why not the men? Because the women (*Yocheved* and *Miriam*) leaders were constantly exposed to the phenomenal *Ness* of childbirth, and they especially grew in *Bitachon*.

The *Me'am Lo'ez* (mentioned above) finishes by saying that this is why the *Torah* specifically mentions *Miriam* with her drum, to show how she proved herself right, and from such bitterness came such a *Simcha*. **This is a big consolation for all of us, when we suffer these days from the cruelties of Hamas, Y'mach Sh'mam. We should look at it as a sign for the *Geula K'rova*.**

Some People Need to Work on Their Own Pride and Not Get So Impressed with Others

Some people need to work on their own pride and not get so impressed with others. This is a real *Yetzer Hara* (unless it helps you, like: זֵגָאת סֹפְרִים תְּרִבָּה חֲכָמָה jealousy of higher levels of *Ruchaniyus*, which causes you to grow). They need to constantly say to themselves: "Let those other *Tzaddikim*, *Geonim*, and: מִצְנִים prodigies, and such lovely and popular people continue in their holy ways. But I, with my zero *Kishronos* (abilities) and *Tzidkus* and *Ge'onus* (genius) and decency, am super happy with myself!"

I love my present situation, plus all my shortcomings and my few *Maalos*, more than all the greatness in all areas that I'm exposed to. I have no interest in all those *Hespedim* of so many giants in so many areas. They all can be a *Yetzer Hara* to distract me from MY TRUE MISSION IN LIFE; i.e., TO APPRECIATE EXACTLY THE WAY HASHEM MADE ME!

You'd be shocked if you knew how many unusually *Chashuva* people need to hear these words. These days, the *Yetzer Hara* of thinking you're a zero (and/or your situation is the worst) is rampant, and the most surprising people can suffer even worse than those who think they're on rock-bottom. **"Envy is ignorance"!**

How important it is to avoid criticism and negativism and: בִּיטָּל belittling and making light of important things and looking down at people, including ourselves. They all invite depression and anxiety and jealousy; and in a severe form, downright suicide and/or murdering, wars, sadness, doing zero and becoming zero, with plenty of *Anava P'sula* (inappropriate humility) to blame it on.

A King Has No *Yi'ush* and Never Gives Up!

There is no question that *Miriam* gets credit for *Yetzias Mitzrayim*, since she remained positive during the worst times, and her *Koach HaBitachon* did the job. She also didn't give up when *Moshe* was put in the basket in the Nile River. This is even although her father *Amram* (who was the *Gadol HaDor*) potched her on her head and he said: "Miriam! What happened to your *Nevua*, that this baby will become: *ישען של ישראל* the redeemer of *Klal Yisrael*?"

אָבָא, קָשָׁה גִּזְרַתְּךָ יוֹתֵר מִשְׁלֵךְ פַּרְעָה סָוִתָּה יְבָא בְּנָמֹץ, פֶּלֶה "Father, your decree is worse than *Paroh's*", i.e., *Paroh* only killed the boys, but by your divorce, nobody will be born including girls. This is true *Malchus*. A king has no *Yi'ush*, and *Miriam* was the *Bubby* of *Dovid HaMelech*. Her descendant, *Chizkiyahu HaMelech* wasn't afraid to tell *Yeshaya HaNavi*: בְּן אָמֹץ, פֶּלֶה Son of *Amotz* (a derogatory way of referring to *Yeshaya*), halt your *Nevua*, and leave! I have a *Kabala* (tradition) from my great grandfather, *Dovid*: אַפְּלִילּוּ חָרֵב חֲדָה מָנוֹתָה עַל צְאוֹרָו שֶׁל אָדָם, אֶל תִּיְאַשׁ עָצָמוֹ מִן קָרְפָּתִים בְּרִכּוֹתִים that even if a sharp sword is resting on a person's neck, he shouldn't lose hope!

A true *Baal Bitachon* is steel, and nobody impresses him or scares him. (Of course he has plenty *Derech Eretz*).

Novardok

I have met *Novardokers* who appeared to be *M'kayem* the *Hanhaga* of the *Anav* mentioned in *Chovos Halvavos Shaar HaK'niya*; to speak in a low voice and to speak little. *Anava* is the King of all good *Middos*, and a *Novardoker*'s main desire is to acquire this *Midda* [besides *Bitachon*]. However, a teacher, principal, a public speaker, or anyone wishing to impress the public with words of *Torah* and *Mussar*, were encouraged to be strong and impressive and eloquent.

Yet, before and/or after their performance, they need to learn *Mussar* to remind themselves to work for *Kavod Shamayim* and not themselves. And to say: "Kavod is *Hevel Havalim*" [again and again] when necessary. However, a person who needs to discipline others has a danger of becoming a tough *Ka'asan*, since the routines he constantly does eventually becomes his essence. I know a person who was warned about this by a *Talmid* of R' Gershon.

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For this reason, the *Alter* of *Slabodka* used to periodically leave *Slabodka* [where he had lots of *Kavod*] and visit *Kelm* [where he wasn't exactly appreciated, because of differences in *Shita*]. He went through terrible *Bizyonos* in *Kelm*, and he said that this saved him from the danger of *Kavod* he was getting by being the beloved *Rebbe* of *Slabodka Yeshiva*. *Kavod* can destroy a *Neshama*, *Chas V'shalom*.

In *Novardok* I knew an unusually *Ois'ge'arbeta Yungerman* [someone who worked on his *Middos*] who was known to give his life's blood for his *Talmidim*, and indeed they loved and adored him, and respected him to the **extreme**. He was able to turn the worst cases into *Gevaldige Chashuba Yungerleit*. He told me that's it's all from the *Hadracha* he got from R' Gershon *Zatzal*, and he davens before every little move he makes. His *Talmidim* consider him the purest of the pure in his *Middos*. He is constantly working on *Anava*, with hours and hours of *Mussar*. Yet, when needed I witnessed him screaming angrily in front of the whole *Yeshiva*, creating an uncomfortable silence. I've seen this several times, and he really looked infuriated; he was almost out of breath from his anger. R' Yisroel Salanter *Zatzal* said that one must have *Ka'as HaPanim* and not *Ka'as HaLev*, and I am told that this person works on this.

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R' Nosson Wachtfogel *Zatzal* **never** got angry, and he told me that he isn't capable of having *Ka'as HaPanim* without *Ka'as HaLev* getting involved.