

BITACHON WEEKLY

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פרשת יתרו תשפ"ו

Moshe Rabeinu's Whole Life Is About: How Is Klal Yisroel Doing?

Rashi asks where is *Moshe*? And he answers that *Moshe* was standing and serving everyone else (and he was the one who came out to greet *Yisro* in the first place, in order to give him lots of *Kavod*). Look how *Moshe* is always there to serve others. Although there were many *Gedolim* and *Tzaddikim* in that *Dor*, only *Moshe* was *Zoche* to take them out of *Mitzrayim* and to give them the *Torah*.

Throughout the entire *Kabolas HaTorah* we see *Moshe* as a: סְרוּסָר middleman and a: שׁוֹשֵׁבֵין best man; a go-between Hashem and *Klal Yisroel*. This is because: וַיֵּצֵא מֹשֶׁה אֶל אָחָיו וַיֹּאמֶר בְּסִבְלַתֶם שְׂמוֹתַי מֵיָמַי *Moshe* was always going out to his brothers to share their burden. (*Rashi*). His whole life was being involved and concerned about *Klal Yisroel*. When Hashem showed *Moshe Eretz Yisroel*, it was mainly to show him the future history of *Klal Yisroel* in *Eretz Yisroel*; the good times and bad times, the *Eis Tzara* and the *Yeshua*, like *Devora* and *Sis'ra*, *Shmuel HaNavi* and the *Pelishtim* etc. (*Rashi*).

This was *Moshe's* life: How is *Klal Yisroel* doing? He even said: מְחַנֵּי נָא מִסְפָּרְךָ לִבִּי לֵב "Erase me from your *Torah* for the sake of *Klal Yisroel*"; a true selfless leader. I once read a story about the *Alter of Novardok Zatzal*, who went into the *Bais Medrash* and opened the *Aron HaKodesh* and he started crying to Hashem. It was during turbulent times, and he wasn't sure if he should be in Germany or Russia. The *Shayla* was about the *Ruchaniyus* vs. *Gashmiyus* safety. He said: "Hashem, what should I do with Your kinderlach?"

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R' Gershon Liebman *Zatzal* was also like *Moshe Rabeinu*, and they called him a: רֵעֵא מְהִימְנָא "loyal shepherd" like *Moshe Rabeinu*. After WWII, as soon as he was freed from the Germans, while he was still in his prison clothes (in Bergen Belsen), all he cared about was building a *Yeshiva* immediately for the survivors. R' Motel Katz *Zatzal*, right after WWII and having lost a wife and 10 sons, all he did was go straight to Cleveland to open *Telshe* all over again.

While he was still in NY, the *Kapitchnitzer Rebbe Zatzal* made him meet my Aunt Esther ע"ה to make sure he got married first. These people were true *Moshe Rabeinu* types, whose life and *Neshama* was *Klal Yisroel*. During the war, R' Ahron Kotler *Zatzal* and R' Avrohom Kalmanovich *Zatzal* were seen in a car on *Shabbos* collecting money to save Jews from the concentration camps.

After R' Gershon Liebman *Zatzal* was *Niftar*, they found his *Cheshbon HaNefesh* booklet. A famous *Tzaddik* and *Adam Gadol* who was a *Talmid* of R' Nossan Wachtfogel *Zatzal* happened to be in France at the time. He told me that the most impressive part of the booklet was his concern about the *Yidden* in Australia. R' Ahron Kreiser

You Have to Be Dan Yourself L'kaf Zechus

A person became very sick. As soon as he reminded himself about his recent concern about his terrible sins, he immediately did "*Teshuva*" and he was *Dan* himself *L'kaf Zechus*... and he had a *Refua Shleima*.

A 28-year-old *Bachur* wasn't getting married, and he wasn't even considered "marriage material" until he spent 20 minutes to ½ hour daily just praising himself. After 3 months he became a *Chosson* with a great shidduch. He said that already in the first month, things started moving.

I know someone who changed his life with *Shalom Bayis*, *Parnasa*, and *nachas* from a difficult son after one hour of writing 100 *Maalos* (true, exaggerated, and fake *Maalos*). The next two weeks, he did it for 10 minutes to ½ hour, with plain *Chazara* (review) and also new ideas. Sometimes it's a preference to find the negative evil that you did, and to insist you're okay (this is more important than counting *Maalos*; in order to weed out the source of pain) like R' Shlomo Wolbe *Zatzal* says: **You have to be *Dan* yourself *L'kaf Zechus***

Zatzal was a big *Chasid* of R' Gershon Liebman *Zatzal*, and when he went to meet him, all they did was cry together about the *Matzav* of *Klal Yisroel*.

They were very different in their *Avodas Hashem*, but both had *Klal Yisroel's* welfare their main focus and concern. I was once driving this *Adam Gadol*, who is from the *Talmidim* of R' Nosson *Zatzal*, to the airport, since he was going to *Eretz Yisroel*. But first, he asked me to take him to the backroads of Lakewood, so he could observe the new homes that were just built, and enjoy watching all those *Heilige Kollel-leit* go to *Yeshiva* with their *Gemara's* under their arms, while the wives sat watching the *kinderlach* as they played with each other.

This person loves *Klal Yisroel* like his *Rebbe*, R' Nosson *Zatzal*, who spent hours and hours just davening for *Klal Yisroel*. I once watched him standing and davening by the *Keiver* of his *Rebbe*, R' Nosson *Zatzal*. All he did was cry for *Klal Yisroel*. The famous R' Yaakov Yosef (J. J.) Herman *Zatzal* would spend many hours daily at the *Kosel* just to daven for the Russian Jews. They say that at the *Levaya* of R' Rottenberg *Zatzal* (the *Rav* of Paris), R' Gershon Liebman *Zatzal* stopped the *Kevura* until they raised a million dollars for the Russian Jews.

When I was a young *Bachur* learning in *Eretz Yisroel*, I went to see the *Bais Yisroel* of Gur. I was very nervous, because I heard that he was sharp, and you had to move quickly. To my surprise, he noticed my discomfort, and he became very warm and friendly to me. He said in perfect English: "I can speak English if you want!" All he talked about was: "How are those *Yidden* in Queens and Far Rockaway (where I came from). Again and again, he asked: "Are they *Yiddish* types (frum)"? **A *Yid* who thinks and cares and talks about *Klal Yisroel*, is in a much higher category, and his *Torah*, *Avoda*, and *Gemilus Chasadim* are on a totally different *Madrega*. He is a *Moshe Rabeinu* type of person.**

Novardok

Generally speaking, *Novardokers* encouraged public speaking. They used to say "*Lech Reid*" i.e., "go and speak!" (*Reid* means "speak" in Yiddish). They would even say "red garbage uber red!" Speak "garbage" you don't have to succeed in your speech and get *Kavod*. The main thing is to break your weakness and not worry so much what people think of you (which can *Chas V'shalom* paralyze a person from using his abilities). With practice and encouragement from the *Rosh HaVaad*, you break the *Avoda Zara* of fear of humans.

However, *Novardok* was very broadminded and sometimes the opposite is true. I knew very outgoing *Novardokers* who were always speaking in public (even without being asked to speak!) Like R' Koppel Pasternak *Zatzal*. And some were *Davka* quiet and never spoke in public like R' Yisroel Movshovitz *Zatzal*, who never spoke in public (but privately he would spend hours talking with the *Bachurim* and being *M'chazek* them. He was indeed much loved by everyone).

An old *Novardoker* was at a *Simcha*, and he complimented a *Chashuva* person who just sat there without speaking: "This man is good. No speaking for him!" As always, you need a *Rebbe* to guide you.

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They say that the *Chazon Ish* said that if the frum *Yidden* had used the same tactics of the wicked *Haskalah*, and made fun of them, we would have destroyed their *Koach*.

How important it is to learn how to laugh at *Kin'ah*, *Ta'ava*, *Kavod*, *Ka'as*, etc. This was the *Derech* of *Novardok*, and their success was *Gevaldig*. "Oh! So-and-so doesn't seem to respect me?? I'm traumatized, and I must see my therapist for a few months!" (They said this with sarcasm, to make fun of silly *Kavod*.)

And the same with *Ta'ava* and all kinds of weaknesses. When you make fun, you really destroy the *Yetzer Hara*. And *Eliyahu HaNavi* was known for his mockery of *Avoda Zara*. Learn to make jokes out of your "serious issues", and you will live longer and happier. See the fallacy of *Redifas HaKavod* which is deep-down the cause of so much pain in your life, including *Ruchaniyus* pain. הַבְּלִי הַבְּלוּד הַכְּבוֹד הַבְּלִי *Kavod* is so worthless! (*Mesilas Yesharim*).