

BITACHON WEEKLY

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פרשת אמור-ל"ג בעומר תשפ"ו

The Importance of Having an 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: אֵישׁ עִוְרָא blind and the first *Mum* of the animals is: עִוְרָת כֶּבֶד 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 אַהֲרֹן בְּגִדְלוֹת אָחָיו

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.

You yourself will be saved from harm, and be *Zoche B'din*, if you have an *Ayin Tova* for 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*. 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; 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*.

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: וְחָיָה בְּחַיִּים!

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

Please See [Only] Good in Me!

THE IMPORTANCE OF KAVOD HAB'RIYOS

Every human is silently screaming 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*!" *Rabbi Shimon bar Yochai* and *Eliyahu HaNavi* overcame their critical side [**although their criticism was totally L'shem Shamayim**] and they became our greatest. The more we try to copy them, the greater we become.

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*].

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greatness should be appreciated, not played down or ignored. We aim for health, happiness, and life. צדיקים A Tzaddik is considered "ALIVE", even after his passing. Not to inflict a: שריטה laceration or: bald spot, or to hurt yourself. Try to stop crying and complaining, and avoid discussing "problems" or life tragedies.

ל"ג בעומר

Why Was Rabbi Shimon Bar Yochai So Special?

Among other things, he was a *Talmid* of *Rabbi Akiva*. When *Rabbi Akiva* was killed *Al Kiddush Hashem* by the Romans, he was saying *K'riyas Sh'ma*, and when he got to the word: אֶחָד (Hashem is one), a *Bas Kol* rang out and said: אַרְזֵי הַלְבָנוֹן "Fortunate are you, *Rabbi Akiva*, you are pure in every way". Why was *Rabbi Akiva* so much the purest of the pure? It is obvious that he worked on his *Middos* until he had gotten rid of all his rough edges.

We can suggest that he had to work extra because his father was a *Ger Tzedek* and his *Zeide* was the famous *Rasha* and *No'ef* (sinner) who terrorized *Klal Yisroel*, *Sis'ra*. Those who start off with a disadvantage feel the pain of being a no goodnik worse than others, and this prompts them to become major *Baalei Mussar* who end up super-pure. When there was no rain, all the *Tefilos* of *Rabbi Eliezer* didn't help. Just one tiny *Tefila* of *Rabbi Akiva* brought rain, and the *Bas Kol* said it was because *Rabbi Akiva* worked so hard on his *Middos*.

He also had a background of having a deep hatred for *Talmidei Chachomim*, and he was a total *Am HaAretz* who knew *Mamash* zero. I'll show you an example of how he was purest of the pure. There are at least 4-5 stories where *Gedolei Yisroel* were all crying and *Rabbi Akiva* was laughing. When *Rabban Gamliel* was overwhelmed with the tremendous *Avodas Hashem* that is necessary. When *Rabbi Eliezer's* sickness became worse and worse, and all his *Talmidim* were crying. When the *Chachamim* heard all the wicked Romans who had destroyed the *Bais Hamikdash* having a good time together, they all cried. And when a fox came out of the *Kodesh HaKodoshim* they cried.

Rabbi Akiva was always seeing positive while even the *Gedolei HaDor* saw total pain and negative. A person who purifies his *Middos*, sees what others don't see. To really understand these giants is not for us, but in our world, if you are thorough in understanding the truth of the truth, you'll realize how the *Yetzer Hara* makes you feel you are doing a *Mitzva* by being sad about your situations and your sins.

People don't realize that deep-down they can even enjoy having pity on themselves, and always feeling guilty is actually a thrill inside you that you already had even before you did something wrong! You may have had a lust for being a loser, or being inadequate, way before you actually failed. People don't really know themselves, and are quick to blame others and/or hard circumstances. So many people have *Sin'as Chinam* on themselves, and feel that they don't deserve a better situation.

That's why going extreme in the opposite direction these days is often a **must**, or else you suffer in *Ruchaniyus* and in *Gashmiyus*. Even when it looks like you failed, you have a different perception that you *Davka* passed. *Rabbi Akiva* was a *Talmid* of *Nachum Ish Gam Zu*, and he was the author of *מאי דעביד רחמנא לטב עביד* whatever Hashem does, is surely best. Look how he was super happy, even when everyone else was crying bitterly while he was being tortured to death. It appears that *Rabbi Akiva* made a joke out of the worst *Yetzer Hara* of *Arayos*, and when the king of Syria tried to be *Machshil* him, he said that they smelled like dead animals and bugs. And when the wife of *Turnus-Rufus* tried to cause him to be *Nichshal*, he spat, cried, and laughed. Look at his extreme positivism in all areas and even when dealing with his *Yetzer Hara*.

And then came his 5 new *Talmidim*, with *Rabbi Shimon bar Yochai* among them, who were extreme in *Simcha* and love for each other. It makes sense that *Rabbi Shimon bar Yochai* wanted his *Yohrzeit* to be a day of *Simcha* and bonfires.