

BITACHON

WEEKLY

חֵקֶת

MENUCHAS HANEFESH

NOTHING IS IMPOSSIBLE

THE KEY TO ANSWERED TEFILLOS

THE POWER OF POSITIVE THINKING

RECOGNIZING YOUR POTENTIAL

by Rabbi Yehuda Mandel

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Rabbi Yaakov Shur

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BITACHON WEEKLY

פרשת חקת תשפ"ב

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פרשת חקת

וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה ... אֲשֶׁר לֹא עָלָה עָלֶיךָ עַל יַד

How Can *Davka* The Sinful and Negative Aspects of *Parah Aduma* Bring Purity?

The *Parsha* begins with the process of cleansing a *Yid* from *Tum'as Mes* [the highest level of *Tum'ah*, which comes from contact with a dead body]. The first step is to bring a *Parah Aduma*, a “red” cow, which never carried a “yoke”. Red is a wild and sinful color. And not having a yoke is a famous expression in *Tanach* to describe a wicked person: **כָּל יָעַל** who threw off the “yoke” of Heaven. We escort this cow: **מִחוּץ לַמַּחֲנֶה יֵט ג** outside the *Machaneh*. “Outside” symbolizes the idea of being “uncontained”; unguarded and uncontrolled, similar to the: **שְׁעִיר לְעִזָּאֵל** goat for Azazel sent off to a cliff “outside” the *Bais Hamikdash* which corresponds to *Eisav*, the *Ish Sa'deh* wild man of the “field”.

**

And a sinful *Metzora* is sent “outside” the *Machaneh*. The opposite of *Yaakov* who was: **יָשָׁב אֶתְלֵימָה** a dweller “within” the tents [of *Torah*]. Staying “indoors” is a sign *Menucha* and *Torah*. So why are we taking the *Parah Aduma* “outside” the *Machaneh*? And why is it called *Chatas* a *Korban* to atone for “sin”? What sin is involved in becoming *Tamei Mes*? *Chasidim* say¹ that although “sadness” is not an official sin, it can cause more damage than any sin.

Sadness Is as Bad as An *Aveira* And Worse
Coming in contact with a *Mes* can cause a certain hopelessness and lack of *Simchas HaChaim*. Indeed, an *Avel* has to eat a *Seudas Havra'a*. Perhaps: **מֵיִם חַיִּים אֶל כְּלֵי יַיִט יו** “live” waters [from a spring] can symbolize being alive and bubbly; “therapy” for the sadness from encountering a *Mes*. The *Parah Aduma* is called *Chatas*, because “sadness” is indeed in the category of a “sin” and worse.

Actually, the word “*Chet*” means “missing the boat”, as it says² about the archers from *Shevet Binyamin* who were such expert sharpshooters: **לֹא יָחָטּוּ** they never “missed” their target. Lacking in *Simcha* and *Chi'yus* is a kind of *Pikuach Nefesh*, which is: **כּוֹלָה דְּחֻקָּה כָּל הַתּוֹרָה** of utmost urgency. The person missing the basics of *Simchas HaChaim* has a different *Shulchan Aruch*.

Once You Are Happy and Alive, THEN You Can Start Serving Hashem

Before you start serious *Avodas Hashem*, you need to be healed from being a depressed zero. The expert *M'chanchim* say that young children need to be wild. With a healthy, happy, and bubbly youth, the biggest *Tzaddikim* emerge. *Chazal* say: **לְעוֹלָם יַעֲסוּק אָדָם בְּתוֹרָה** וּבְמַצּוֹת אֶפְיָלוּ שְׂלֵא לְשִׁמְחָה, שְׂמֵתוֹךְ שְׂלֵא **First** you need that

¹ הה"ק מוהר"ר אהרן ז"ל מקרלין היה אומר כי עצבות ומרה שחורה הם בעצם עבירה כמו כעס, ולא כמו שהעולם חושבים שהוא רק מניעה לעבודה. ועוד אמר שהעצבות אינה עבירה מפורשת בתורה, אבל למה שאפשר עם העצבות להגיע, א"א להגיע עם אף אחת מן העבירות שבתורה. [ספר אריה שאג, אמרות ה' טהורות לעורר ולהלהיב נפשות בני"י וכו', לר' אריה ליבש הלברשטאם, בני ברק תש"ע, חלק ששי, מבוא העצבות והשמחה, עמ' רס אות י]. ובנוסף אחר בשם הה"ק מוהר"ר אהרן מקרלין: עצבות איז דאך קיין עבירה, אבער דעס טמטום הלב וואס עצבות פארשטעלט קען ניט פארשטעלין דיא גראבסטע עבירה, מקוה איז דאך ניט קיין מצוה [עס איז דאך בטלוהו לטבילותא], אבער וואס מקוה ברענגט צו גיטען קען דאס דיא גרעסטע מצוה ניט ברענגען. [מקוה אינה מצוה ועצבות אינה עבירה, אבל למה שמביא מקוה, אין מביאה שום מצוה, ולמה שמביא עצבות, לא מביא שום עבירה]. [נדפס בסוף ספר רחמי האב לר' יעקב קטינא, עם הגהות ר' שלמה זלמן עהרענרייך משמלוי, ירושלים תשי"ח עמ' עד].

² מפל העם הנה שבע מאות איש בחור אשר יד ימינו כל זה קלע באבן אל השערה ולא יחטא. שופטים כ טו.

animal energy of *Shelo Li'shmah* motivation.
 אֵין אָדָם עוֹמֵד עַל דְּבָרֵי תוֹרָה אֲלָא אִם
 כִּן נִכְשַׁל בְּהֵן תַּחֲלָה גִטִּין מִג א

However, eventually you need to aim for the truth. Despite its being outside the *Machaneh*, the blood of the *Parah Aduma* must be aimed towards the *Heichal* in the *Bais Hamikdash*. Whatever kind of “airing out” techniques a person may need for his *Avodas Hashem*; it is acceptable only if he is aiming for the truth. *****

When he screams louder than anyone in the *Bais Medrash* [so everyone should hear his *Pshat*] he may seem like a big *Baal Ga'ava*; but he does this *L'shem Shamayim* and he aims for the truth. So many of us need “that steak” or “the brand-new air conditioned *Bais Medrash*” or “the *Yeshiva* that has *Bachurim* who look up to me”.

He may need plenty of wild dancing, being a big joker, or schmoozer. He may look carefree and cool, as if he has been: פּוֹרֵק עוֹל שָׁמַיִם
 removed the yoke of Heaven, *Chas v'shalom*. Of course, he must have a *Rebbe* to guide him. I

heard from R' Elya Weintraub *Zatzal* that every *Purim* the *Chazon Ish* would lock himself up for half an hour, and do certain somewhat wild actions, since he didn't play enough as a child.



R' Yisroel Elya Weintraub Zatzal

After *Parah Aduma* comes the *Parsha* of *Miriam*. *Miriam* had complaints against *Moshe*, since he

kept away from his wife *Tzipora*, a כּוֹשִׁית beauty. [*Rashi*³]. Why did she mention this? *Klal Yisroel* had the ability to stay so pure in *Mitzrayim* [isolated from the low Egyptians] since their wives made themselves attractive. Their actions were considered pure, as their copper mirrors were used for the *Kiyor* which brings purity.

Miriam was the leader of the women. We see how it was her job that the basic *Gashmiyus* part of life should be taken care of; this is a *Shemira* for *Ruchaniyus*. This is a women's role; to cook and bake etc. and allow her husband to *Shteig*. *Miriam* was also the mother of *Malchus Bais Dovid*, while her mother *Yocheved* was the mother of *Kehuna*. “*Kehuna*” is *Avoda* and purely *Ruchaniyus*. “*Malchus*” though, is a *Gashmiyus'dike* concept.

Indeed, when the *Yidden* asked *Shmuel HaNavi* for a *Melech*, they said: “We want a *Melech*: כָּכָל הַגּוֹיִם שֶׁאֵינָם לִי
 like all the other nations”. Yes, the way they asked was improper. Nevertheless, the idea of “being like the other nations” does have a positive aspect. It means being a normal human before any religious considerations. And notice how *Dovid* was an *Admoni* similar to *Eisav HaRasha*, because the wild type of existence is needed when we start, so that eventually we have a healthy *Tzaddik* who overcame his *Yetzer*. וְעֵר פָּרָא
 The *Chashuva* “Adam” was born a wild beast [and this allowed him to *Shteig*].

Moshe didn't like the idea of women's mirrors being used for the holy *Kiyor*, but Hashem defended the motion. Being a basic healthy and happy human shouldn't be underestimated, and is often *Ikar Ha'Ikarim*. We serve Hashem: כָּכָל הַיְצֵרִיךָ
 with BOTH the *Yetzer*

³ רש"י בפרשת בהעלותך עה"פ ותדבר מרים ואהרן במשה על אדות האשה הנכשית אשר לקח פי אשה כשית לקח [יב א] האשה הכשית - מגיד שהכל מודים ביפיה כשם שהכל מודים בשחרותו של כושי. כושית - בגימטריה יפת מראה. כי אשה כשית לקח - מה תלמוד לומר, אלא יש לך אשה נאה ביפיה ואינה נאה במעשיה במעשיה ולא ביפיה אבל זאת נאה בכל. האשה הכשית - על שם נזיה נקראת כושית כאדם הקורא את בנו נאה כושי כדי שלא תשלוט בו עין רעה.

Tov and the Yetzer Hara. For some *Yidden*, their mundane “ping-pong game” can be *Kodesh Kodashim*.

כִּה אָמַר אָחִיקָה יִשְׂרָאֵל כִּי י

A Tzaddik Likes to See Only Good

Look how *Moshe* speaks to *Melech Edom*. He calls himself a brother, he recounts *Klal Yisroel's Tzaros*, and how Hashem saved them. Doesn't *Moshe* realize that he's speaking to the descendants of *Eisav HaRasha*, about whom it says: וְעִבְרָתוֹ שְׂמֵרָה נֹצֵחַ עַמּוֹס אִיא His hatred lasts forever! “*Eisav So'nei L'Yaakov* is a “*Halacha*”. If anything, *Melech Edom* would be overjoyed hearing the *Tzaros* of *Klal Yisroel!*

**

We find the same thing by *Dovid*, who was warm and trusting to the evil *Naval HaCarmeli*, and he calls⁴ himself: “Your son”! And *Dovid* trusts *Shaul*, even after *Shaul* threw a spear at him! In contrast, look at *Doson* and *Aviram* who were always suspicious of *Moshe Rabeinu* their savior. They go against him, even at the expense of putting their lives in danger.

Just as they didn't trust people, so too they didn't trust Hashem. They left over from the *Mon*; out of fear they wouldn't have any tomorrow. A negative person is in his own warped world. When they were angry at *Moshe*, they complained how they missed *Mitzrayim*, an *Eretz Zavas Chalav u'Dvash*. How ludicrous!

By the negater, anything that's not his is considered Zavas Chalav u'Dvash. And whatever he has, is worthless. He lives in a total Dimyon of mistrust and suspicion. Negative thinking is loaded with all kinds of Dimyonos and problems that aren't real and will never happen.

Today Is the Tomorrow You Worried About Yesterday

Despite the fact that things work out in your life again and again, we still go on worrying for no reason! **It's all a Yetzer Hara.** Without a *K'viyus* in *Shaar HaBitachon*, you are in a sad world.

You've heard the saying: “Better a positive lie than a negative truth”. Actually, the positive is usually **NOT** a lie, and the negative is **NOT** the truth! The secret love for *Tzaros*, kvetching, and self-pity, is mankind's constant *Negi'a* tendency to pull himself and his situation downwards! **How sad life is for those who don't work on Bitachon. How much goodness and fun in life are they missing, for no other reason than the wrong way of thinking.**

In *Parshas Korach*, 250 *Tzaddikim* were burned alive because they brought *Ketores*. The *Avoda* of sweet smelling *Ketores* is more *Chaviv* precious than all the *Korbanos*. But if it's not your *Avoda*, then it is a *Sakana!* No more envying the “finishing *Shas*” and “great accomplishments” of others. **Learn to love what Hashem gave you!**

Look at *Shaul HaMelech*. He was a super *Tzaddik*, yet since he was a *Melech* [a role which was the birthright of *Shevet Yehuda*, not *Binyamin*] he suffered with depression and doing inappropriate things.

They say that the *Alter* from *Slabodka* would always give every person a new chance, and would always suspect that right now the previously evil person has changed for the better. Every new minute in a person's life is a possibility for a new world to open up.

⁴ שאל את נַעֲרִיקָה וַיִּגִּידוּ לָהּ וַיִּמְצְאוּ הַנְּעֻרִים חֵן בְּעֵינֶיהָ כִּי עַל יוֹם טוֹב בָּאנוּ, תָּנָה נָא אֶת אֲשֶׁר תִּמְצָא יָדָהּ לְעִבְדִּיקָה וּלְבִנָּהּ לְדוֹד. שמואל א, כה ח.

This is the way *Moshe Rabeinu* lived his life; with extreme positivism and seeing good everywhere.

View YOURSELF Positively As Well

We can assume that *Moshe Rabeinu* also treated **himself** with positivism, and every minute of his life he was ready to become a totally new and better person.

A true *Baal Bitachon* believes that his life can always become a new and beautiful life with the greatest *Nissim*. Hashem can change your *Mazal* and your *Tevah* in an instant, and a new world can open up for you. The more *Bitachon* you have, the better your *Mazal* becomes.

וְיִצְאָ עוֹג מְלֹךְ הַבְּשׁוֹן לְקִרְאָתָם כֹּה לֵג

The Person Who Is Close to Hashem Is Not Afraid of the “Scary Giants” In His Life

The fact that *Moshe* killed the tallest and most terrifying giant in the world, is a *Remez* to *Moshe's* general *Madrega*. He overcame the biggest and scariest *Nisyonos*, since he was close to Hashem. And when the *Z'keinim* had all disappeared, only he and *Ahron* remained to go to *Paroh's* palace; wild ferocious animals didn't scare them.

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It pays to spend extra time learning *Shaar HaBitachon*. Indeed, learning a blatt *Gemara* gives you a feeling of accomplishment, which is lacking in a *Mussar Seder*. But the people who live with you can tell the difference. Learning *Inyanei Bitachon* can especially transform you into a totally different person.

The Impact of *Limud HaMussar*

STORY

There are more and more *Mussar* and *Bitachon Vaadim* taking place all over the world. Reb Asher Zelig Rubinstein told me a story about a mother of 11 children who needed her husband home to help with the children. She insisted that he cannot go to the half hour *Mussar Seder*, since she needed him at that time. After a few weeks, she

saw the difference of what a person he was from that half hour *Mussar*, and she changed her mind! A friend of mine told me that the same exact story happened when Moshe Gold couldn't make it to a *Bitachon Vaad*, since he was needed at home to put the children to sleep. When his wife saw how radically different he was after one *Bitachon Vaad*, she insisted that he go, and she'll take care of their 7 children! ****

It pays to learn *Mussar Seforim*. I knew *Baalei Mussar* [Reb Nosson Wachtfogel *Zatzal* and others] who would shine with *Simcha* when others would embarrass them in public! By working on *Bitachon*, a person can truly live a pain-free existence, and be *Zoche* to every type of good; besides the reward he gets for the “greatest of all *Mitzvos*”; i.e. working on *Bitachon*.

When You Understand the Benefit of Your Unfortunate Plight, You Rejoice with It

TRUE STORY

There was once a man who was married to a terrible wife who made his life miserable, and he complained to the *Arizal* about his unfortunate plight. The *Arizal* revealed to him that in his last *Gilgul* he had been cruel to his spouse. Now, each time his wife hurts him, it is a fantastic *Kapara* for his past, and it saves him from the worst *Gehinom*. Upon hearing this, the man became overjoyed with all the pain his wife was giving him. He began showering her with gifts, for doing such a great job hurting him. His wife was puzzled by his new attitude, and asked him why he rewarded her evil with good? He shared what the *Arizal* said. Now, she started acting nice and sweet; she didn't want him to be spared from his *Gehinom*!

He came running back to the *Arizal*, about his new crisis that she was acting sweet so that he should lose his much needed *Kapara*. The *Arizal* assured him that at this point he already had his *Tikkun*, and from now on he would lead a normal happy life.

וַיַּעַשׂ מֹשֶׁה נָחָשׁ נָחָשׁת וַיִּשְׁמְהוּ עַל הַנָּס כַּאֲשֶׁר

Complaining Is Downright Chutzpa

Why did Moshe call the snake: “N’chash N’choshes” a copper snake? Just because “copper” and “snake” have a similar name? Why indeed are snakes and copper similar? Copper is a symbol of *Chutzpa*, as it says: וּמִצָּדָה נְחֹשֶׁת יִשְׁעֶיהָ מַחֲדֵי your forehead is bronze [brazen]. Perhaps the *Chutzpa* of copper is that despite looking like precious gold, it is an insignificant cheap metal. When it imitates gold, it is “a lying *Chutzpi’nyak*”! **

And the snake is a *Chutzpadik* creature from day one, when he got involved in “human-being” business. “Who are you, Mr. Nobody?” *Adam* and *Chava* are both *Tzelem Elokim*, and Mr. Snake is a mere *Chaya undomesticated animal*. Today, he is the lowliest creature who lives on the filthy earth, yet he bites a big horse and overthrows him⁵. So indeed, copper and snakes do have something in common. [By the way, there is a species of snake that is called “copper head”]. ***

The biggest *Chutzpa* in the world was when the complainers called the beautiful delicious *Mon*: הַקֶּלֶקֶל כֹּא הַקֹּרֵחַ cursed bread. Hashem gives you such an unusual *Chesed* [all the nations were envious of the *Mon*] and yet you complain? So their punishment mirrors their crime, and they are bitten by *Chutzpadik* snakes! Gazing at the “copper” snake was their *Tikkun*, to bring awareness of the evil of the snake and its *Chutzpa*, so they can be careful from then on. ****

Looking at *N’chash HaN’choshes* means giving yourself a *Mussar Shmuess*; to see what you look like when you complain. Keep focusing on the ugliness of your sin [*N’chash HaN’choshes*] and

it will help you conquer your *Yetzer Hara* in the future. The *N’chash HaN’choshes* was raised up on a banner [Ness]. This inspires a person; when he realizes that overcoming your weakness makes you high and great. The word: נִסָּיוֹן *Nisayon* comes from the word: וְנִסָּיוֹן הַהַלִּים סוּ uplifted and great like a banner.

When discussing the many difficulties in his life, R' Chaim Mordechai Wainkrantz *Zatzal* would say: “It’s a *Nisayon*”. When you define your difficulties as a *Nisayon*, they become much easier to deal with. *****

According to *Chazal*,⁶ looking up at the *N’chash HaN’choshes* was an act of *Bitachon*. The *Yidden* had asked *Moshe* to daven to save their lives, but Hashem said that instead they should have *Bitachon* [*N’chash HaN’choshes*]. It seems that there is a time to apply *Bitachon* and not *Tefila* [or to combine *Bitachon* together with *Tefila*, but not *Tefila* alone]. *****

Every Bad Midda Has A Good Side

THERE IS A TIME AND PLACE FOR CHUTZPA

The *Tur* opens his *Sefer* with the words: הָיָה יָמֵינוּ כְּיָמֵי לֵפָאדָה “Be bold as a leopard!” = “Be *Chutzpadik*”!



Opening page of *Tur Orach Chaim* with *Bais Yosef*

⁵ יהי דן נחש עלי דרך שפיפון עלי ארח הנשד עקבי סוס ויפל רכבו אחור. ויהי מט יז.
⁶ משנה ר"ה [סוף פ"ג] והנה כאשר ירים משה ידו וגבר ישראל [בשלח יז יא] וכי ידיו של משה עושות מלקמה או שוברות מלקמה? אלא לומר לה, כל זמן שהיו ישראל מסתכלים כלפי מעלה, ומשעבדין את לבם לאביהם שבשמים, היו מתגברים, ואם לאו, היו נופלין. כיוצא בדבר אמה אומר [חקת כא ח] עשה לה שרף ושים אתו על נס, והנה כל הנשוד נראה אתו נתי. וכי נחש ממית, או נחש מחיה? אלא, בזמן שישראל מסתכלין כלפי מעלה, ומשעבדין את לבם לאביהן שבשמים, היו מתרפאים, ואם לאו, היו נמוקים.

Shimshon HaGibbor was from *Shevet Dan*, who was compared to a snake. *Shimshon* was so brazen, as to live alone with all the *Pelishtim* and kill them with his sneaky [shaky] *Shtick*. The *Mashgiach R' Nosson Wachtfogel Zatzal* advised me to be *Chutzpadik* in *Avodas Hashem*.

The “first” step is *Chutzpa*. Later, we’ll work on more *Eidelkeit* and more *Li’shmah*, etc. Notice how the “beginning” of the *Mishkan* was the *Mizbeach HaN’choshes* “copper” *Mizbeach*. The doors of the *Azara* were all made from gold, besides the “front” doors [*Shaarei Nikanor*] which were made from copper [but they were shiny as gold].

Looking up at the *N’chash HaN’choshes* can also be a *Remez* to channel our *Chutzpa* for *Avodas Hashem*, and to use it to become tall and great, just as the snake was raised up on a: גַּם לְהִתְנוּסָם high banner.

יען לא האמנתם בי להקדישני כיני

Hashem Created This World to Be A Happy and Compassionate Place

Hitting a rock with anger and saying: שָׁקְעוּ נָא שְׁקֵעוֹ נָא Listen up, you rebels! is lacking in *Eidelkeit*. It is loaded with *Din*, not *Rachamim*. *Chazal* say⁷ that Hashem doesn’t associate His name with *Din*, only *Rachamim*. That’s why when Hashem created “light” it says that “*Elokim*” called the light “day”; but by darkness, “**He**” called it night [without mentioning Hashem’s name].

**

Hashem created the world with a mere utterance, and with the easiest letter to vocalize, as it says:

Hashem created the world with the letter “Heh”. Hashem wants the world to feel His love, *Eidelkeit*, and softness: like a loving father.

In Order to Emulate Hashem, We Need to Always Act Refined and Be Loving and Soft

When *Moshe* hit the rock, it was an act of *Din*. and therefore lacking in *Kiddush Hashem*, since Hashem isn’t really part of *Din*. And *Moshe*, Hashem’s *Shali’ach* messenger, can no longer be His representative. In general, we need to view Hashem’s world as a place of compassion and happiness, and we need to always be refined, loving, and soft, like it says: הַקֵּל קוֹל יַעֲקֹב the gentle voice of Yaakov, to emulate Hashem.

Being tough and mean is not Hashem’s message to mankind. When we bring a *Korban Pesach*, we have a choice of either a tough goat or a gentle sheep. But even the goat is called: שֶׁה עֵזִים a soft sheep-like animal. Being too tough can cause *Dinim* harshness in a person’s life, and indeed *Moshe* wasn’t allowed to enter *Eretz Yisroel* because of his tough stand.

הפטרה לפרשת חקת

ויפתח הגלעדי היה גבור חיל שופטים יא א

There Is No Yi'ush For Anyone

The Lowest Person Can Become Great!

THE STORY OF YIFTACH

The *Ralbag* says⁸ that *Yiftach* had no *Maalos*

⁷ תנחומא פרשת תזריע [פרק ט] ד"א לא יגרך רע [תהלים ה ה] אמר רבי אליעזר בן פדת בשם רבי יוחנן, אין שמו של הקב"ה נזכר על הרעה אלא על הטובה, תדע לך שהוא כן, שבשעה שברא הקב"ה את האור ואת החשך וקרא להן שמות, הזכיר שמו על האור ולא הזכיר שמו על החשך, שנאמר [בראשית א ה] ויקרא אלקים לאור יום ולחשך קרא לילה, הרי הזכיר שמו על האור, אבל שכבא לחשך אינו אומר "קרא אלקים לחשך לילה" אלא "קרא לילה".
⁸ הרלב"ג [ספר שמואל פרק יב] ואחר זה הרחיב הביאור בחסדים שעשה הש"י לישראל [וקצר מזה לפרסומו, כי לא זכר יהושע שהנחיל להם את הארץ, ולא זכר גם כן מהשופטים שהקים הש"י להם כי אם ארבע, ולא זכר השופט שהצילם מיד סיסרא, עם שכבר זכר מה שמכרם הש"י לסיסרא] וידמה שלא זכר אלו הארבעה כי אם לבאר להם שמרוב חסדי השם יתברך היה שהושיע את ישראל מאויביהם, פעם על יד הבלתי שלמים מאד, אף על פי שלא היו ראויים לזה מצד עצמם, כמו הענין בירובעל ויפתח, כי ירובעל היה עובד ע"ז כשקרא השם אליו להושיע את ישראל, ויפתח גם כן לא ראינו לו מעלה כי אם בגבורה. ופעם הושיעם על יד השלמים מאד, כמו הענין בבדן ושמואל, וזה כי בדן שהוא שמשון מצאנו לו מהשלמות, שכבר עשה הש"י מופת על ידו וכאשר קרא אל ה' ענהו, וזה הורה על שלמותו והיותו באופן מה במדרגת הנביאים, כי המופתים לא יעשה הש"י רק על יד הראוי, כמו שבארנו בשיי מספר מלחמות ה'. ואולם

other than his *Gevura*. He was a leader of empty people⁹ and he himself was a *Kal SheB'kalim nobody of nobodies*. [Chazal¹⁰]. Yet, in this week's *Haftorah* we see him hesitating, and *Davka* not engaging in warfare with *Amon* at first¹¹. He speaks with *Gevaldige Yiras Shamayim, Eidelkeit, and Emuna and Bitachon*.

**

This is *Middas HaAnava*; when a person can be tough but he isn't. [Chovos Halvavos¹²]. We can suggest that this is why he insisted upon being a *Rosh*,¹³ because a *Rosh* becomes a new person with new *Maalos*, in both *Ruchaniyus and Gashmiyus*. He would have wanted to just go to battle, since *Gevura* was the only thing he was good at. But instead he chose to have *Middos Tovos* [he was: *בְּשֵׁלֹוֹם פּוֹתֵהּ* first gave them a chance to make peace].

How important it is to always consider yourself a *Tzaddik*, a *Rosh*, and a *Baal Ma'ala* [despite your many *Chesronos*]. This makes you *Shteig*, and causes you to act with nobility!

NOVARDOK

My friend's father learned in the *Yeshiva* of the famous *Baal Bitachon R' Gershon Liebman Zatzal*, who defied the Nazis during W.W.II. He

remembers when food was scarce. There was a baker though, who had agreed to always supply the *Yeshiva* with bread, and this kept them going. One day, the baker said that he can no longer supply the *Yeshiva* with bread. Everyone was devastated, except... R' Gershon.

**

Although they had nothing to eat for supper, **R' Gershon was totally calm, and it didn't bother him in the least**. He said that he had *Bitachon*, and surely bread would be coming again! The next day, a surprise shipment of bread came to the *Yeshiva* from an unbelievable source.

There were many such stories with R' Gershon. His *Yeshiva* in Fublaines was in a far-away place. Yet, with R' Gershon's *Bitachon* they would suddenly get food, like when a truck driver who was delivering food to a different *Yeshiva* suddenly got lost, and ended up in Fublaines.

This is because R' Gershon **never had Bitachon in the baker, but always thanked only Hashem. So when the baker becomes unavailable, Hashem is still there. His Hashpa'a remains**, albeit from a different source.

During the war years, he was known for giving away his own meals; and people would stand on line in the concentration camp to receive part of

שלמות שמואל הוא מבואר מאד, וזה היה מעוצם ההשגחה האלקית בישראל, כי כשהיה אפשר שיהיה ביניהם איש שלם ראוי שיעשה נס על ידו, הקימוהו עליהם לשופט והושיעם על ידו, וכשלא היה ביניהם איש בזה התאר, הושיעם ג"כ על יד בלתי שלם, אפילו אינו ראוי לכך, מצד יתרון השגחתו על ישראל. וכאילו אמר זה להורות להם כי לא יצטרכו למלך להלחם מלחמותיהם, כי ה' אלקי ישראל הוא מלכם ויושיעם כאשר ישובו אליו, כמו שעשה בימי השופטים ששלח להם שופטים להושיעם, ואם יסורו מדרכי התורה לא יועיל להם המלך, אבל תהיה יד ה' בהם, כמו שהיתה באבותיהם שלא היה להם מלך.

⁹ וַיִּבְרַח יִפְתָּח מִפְּנֵי אֲחִיו וַיֵּשֶׁב בְּאֶרְצוֹ טוֹב וַיִּתְּלַקְטוּ אֵלָיו יִפְתָּח אֲנָשִׁים רַיָּקִים וַיִּצְאוּ עִמּוֹ. שופטים יא ג.

¹⁰ ר"ה כה א, תנו רבנן, למה לא נתפרשו שמותם של זקנים הללו? שלא יאמר אדם: פלוני כמשה ואהרן? פלוני כנדב ואביהוא? פלוני כאלדד ומידד? ואומר [ש"א יב ו] נִיאֲמַר שְׁמוּאֵל אֵל הַעָם ה' אֲשֶׁר עָשָׂה אֶת מִשְׁחָה וְאֶת אֶהֱרֹן, ואומר [שם פסוק יא] וַיִּשְׁלַח ה' אֶת יִרְבֵּעֵל וְאֶת יִפְתָּח וְאֶת שְׁמוּאֵל. ירובעל זה גדעון, ולמה נקרא שמו ירובעל, שעשה מריבה עם הבעל. בדן זה שמשון, ולמה נקרא שמו בדן, דאחי מדן. יפתח כמשמעו. ואומר [תהלים צט ו] מִשְׁחָה וְאֶהֱרֹן בְּכִהְיֹוֹ וְשְׁמוּאֵל בְּקִרְאֵי שְׁמוֹ, שקל הכתוב **שלשה קלי עולם** כשלשה חמורי עולם, לומר לך: ירובעל בדורו כמשה בדורו, בדן בדורו כאהרן בדורו, יפתח בדורו כשמואל בדורו, ללמדך **שאפילו קל שבקליו ונתמנה פרנס על הציבור הרי הוא כאביר שבאבירים**. ואומר [שופטים יז ט] וַכָּאתָ אֶל הַפְּהִינִים הַלְוִיִּם וְאֵל הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בְּיָמֵינוּ הַהֵם, וכי תעלה על דעתך שאדם הולך אצל הדיין שלא היה בימיו? הא אין לך לילך אלא אצל שופט שבימיו. ואומר [קהלת ז י] אֵל תֹּאמַר מֶה יִהְיֶה שְׁהֵימִים הָרֵאשִׁינִים הֵיוּ טוֹבִים מֵאַלְהָהּ.

¹¹ וַיִּשְׁלַח יִפְתָּח מַלְאָכָיו אֵל מֶלֶךְ בְּנֵי עַמּוֹן לֵאמֹר מֶה לִּי לָךְ כִּי בָאתָ אֵלַי לְהִלָּחֵם בְּאֶרְצִי. שופטים יא יב.

¹² חובות הלבבות שער הכניעה [פרק א] אבל הכניעה היא שפלות הנפש ושחוחה ומיעוט ערכה אצלה, והיא מידה ממידות הנפש, וכאשר תתישב בה, ייראו אותותיה על האברים, מהם הלשון הרכה, והקול הנמוך, והענוה בעת הכעס, ומיעוט הנקמה אחר היכולת עליה.

¹³ וַיִּיאֲמַר יִפְתָּח אֵל זַקְנֵי גִלְעָד אִם מְשִׁיבִים אַתֶּם אוֹתִי לְהִלָּחֵם בְּבְנֵי עַמּוֹן וְנָתַן ה' אוֹתָם לְפָנָי אֲנִי אֶהְיֶה לָכֶם לְרֹאשׁ. שופטים יא ט.

his food. Because of his great *Bitachon*, he wasn't worried about himself, and Hashem always helped him with all kinds of *Nissim*.

R' Gershon had tremendous love for people. They say he would walk into the yeshiva dining room, just to enjoy watching the *Bachurim* eat a hearty meal. [In later years, the *Yeshiva's* finances took an upward swing to unusual proportions, and R' Gershon became a multi-millionaire].

Your Environment Is Affected by The Way You Think

TRUE STORY

Twenty-five years ago, a *Rav* from Bnei Brak was having terrible problems. He had a tiny *Kehila* in a dingy basement, and people nearby decided to build their own shul across the street. They had much more funds than him, and they had a *Psak* from a big *Rov* to do as they please. Many of his own congregants were planning to leave him and join the new shul, which would have a much nicer building.

This *Rav* poured his heart out to a big *Baal Mussar* from South Africa, and told him how his wife and children were becoming depressed about his situation. The *Baal Mussar* told him: "You enjoy "kvetching" and "having pity" on yourself with all these morbid details. **Instead, focus your energy on having *Bitachon* and changing your way of thinking.** This *Baal Mussar* was a big *Baal Bitachon* who understood people, thanks to the many *Vaadim* he had gone to. He told the *Rav* that **the whole problem was in his mind.** He kept pumping up the *Rav*, and telling him how great he was, and how he was far superior to all those people that he feared.

**

Again and again, he reminded the *Rav* about his greatness in learning and his sweet personality. He forbade the *Rav* from going around "probing" and "spying" on his enemies. Stop being full of suspicion and negativism! He barraged him with

positive truths [and even lies] about himself and his *Matzav*. He flooded him with being *Dan L'kaf Zechus*, on himself and others; and insisted that everyone loved him and supported him.

In just a few months, the *Rav's Matzav* made a major turn-around. Suddenly, new supporters appeared from nowhere, and money started rolling in for a new beautiful shul. The *Baal Mussar* had played down the "great power" of his "enemies". He made fun of their "futile" efforts, and with time it all became true. **"It's all in your mind!"** he kept saying.

Today, the *Rav* has a beautiful spacious *Bais Medrash*, packed with a happy congregation. He gives *Shiurim* all the time, and is loved and respected. Best of all, he learned how to overcome his negative nature, and he learned how to stop being afraid of people [since: הַיָּרֵאָה אֶת־עַדְמָה? הַיָּרֵאָה כֹּה מוֹקֵשׁ מִשְׁלֵי כֹּה THE FEAR ITSELF CREATES THE PROBLEM] and to have real *Bitachon* in Hashem who is *HaKol Yachol* able to do ANYTHING!!!

This kind of "treatment" can be utilized in all kinds of areas, like court cases, difficult job situations, *Shalom Bayis*, relationships, *Parnasa*, *Zikkui HaRabbim*, and even serious health issues. *HaKol Yachol* is a **reality!**

Daily practice:

- I am a *Tzaddik*
- Everyone loves me
- I am a successful person
- I am smart
- I have a good *Mazal*
- I have good parents - children - spouse
- I always say the right thing!!

If you feel the opposite of what you're saying, then *Davka* say it louder and more often.

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Parshas korach 5782

Shiur ID	Duration	Language
194854	3:38	Hebrew
195471	7:01	English
194855	3:58	Yiddish
195724	44:00	English
195691	4:57	Yiddish
195472	8:16	English
195473	6:03	English
195828	5:06	Hebrew
195698	4:21	Hebrew
195717	3:15	English
195692	3:33	Yiddish
196332	45:27	English
195718	9:39	English
195693	3:24	Yiddish
195699	2:20	Hebrew
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195700	2:28	Hebrew
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196430	26:43	Yiddish

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Questions To Rabbi Mandel



Question: I feel that the frum world is just too noisy for me. In shul, I find the davening too loud. When I'm in the *Bais Medrash*, it's too blaring for me to concentrate. Learning fills my head with so much "stuff" that I don't have any room in there for just quieting down and trying to listen for any messages from my *Neshama*. Is there anything wrong with just going somewhere quiet, away from people, and just sitting quietly trying to focus on my inner voice?

Answer: To go to an out of town place and do for other Jews isn't a bad idea. But you need to be cautious and make sure that you have a good environment. However, sometimes just working in your mind and trying to play down the stresses of living with a lot of people, and finding the "fun" in it, will help the problem go away.

Question: I have been suffering with overeating for years. I tried surgery, diets, nutritionists, counseling, ignoring, OA, medications, davening, learning *Mussar*, *Chizuk*, *Shiurim*... Some helped more than others, but it's all temporary. For the past few weeks I have been eating so many cookies and cakes, that I gained weight and it is affecting my health. I have sleep apnea and many other health problems in my family because of obesity. I think it is a physical/emotional and spiritual problem combined, which is making it so complicated. I do better with my diet when I am completely off cakes, cookies... I can either do all or nothing. But I so badly want to have a little and to be able control myself; it's so boring and depressing not to be able to have any chocolate... I am conflicted about what is the right thing to do. Should I get off my high sugar foods completely, and deal with the resulting emotions that come along with that [depression], or do I continue eating, and suffer the physical repercussions [gaining weight/health issues]. Or maybe I can find a balance in the middle?

Answer: There is something powerful that you have not yet tried; and that is *Zikkui HaRabbim*. When you go ahead and busy yourself with doing for others, you won't have time to think about all the cookies and cake. And besides, it will help you emotionally too, when you are involved with doing for others.

You can submit your questions to Rabbi Mandel by emailing them to
questionsforrabbimandel@gmail.com