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BITACHON WEEKLY

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by Rabbi Yehuda Mandel

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BITACHON WEEKLY

פרשת בשלח

ט"ו בשבט

תשפ"ד

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פרשת בשלח

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Going Out of *Mitzrayim* Symbolizes the Ability to Break-Free of Bad Habits

It is interesting that in the beginning of this week's *Parsha* we find *Moshe* very involved with *Yosef* (taking along his coffin), and immediately, the very next *Passuk* says: וַיֵּצֵאוּ הַיִּדְדִּים that the *Yidden* went out with weapons. The *Meforshim* ask¹ why did the *Yidden* go out armed? Leaving "*Mitzrayim*" means leaving the *Yetzer Hara* (especially of *Z'nus*), and the leader in fighting this *Yetzer Hara* is *Yosef HaTzaddik*. *Yosef* paved the way for *Middas HaYesod*, and thanks to *Yosef*, the *Yidden* were able to withstand this *Yetzer Hara* (*Medrash*²) which is related specifically to *Mitzrayim*. *Z'nus* is the #1 sin, which turns a person into an animal; and those that overcome this *Yetzer Hara* are like *Malachim*. **

Mitzrayim symbolizes a place without self-control. Its name, "*Mitzrayim*" comes from the word: מֵיִצָּר *Meitzar*, which is a *Lashon* of being "confined" and unable to break-free of bad habits. That's why *Moshe* was busy with *Yosef*, since *Yosef* was the forerunner in paving the way in battling the *Yetzer Hara* and becoming great by being *Mis'gaber* over his *Tevah* (nature). This explains the connection between these two *Pesukim*.

Moshe is now the leader of *Klal Yisrael*, and he is emulating *Yosef*. And the *Yidden* are going out of "*Mitzrayim*", armed with tactics how to fight the *Yetzer Hara*, and that's why *Yosef* goes along with them. He is their hero and their inspiration forever. ***

This also explains why the *Yidden* are repeatedly called: צְבָאוֹת ה' the warriors of Hashem. Notice that they are called: צְבָאוֹת ה' the warriors of Hashem when they are making the *Matzos*³. Why? The word *Matza* means fighting (לִשְׁוֹן מִצָּה וּמְרִיבָה⁴) because in order to prevent the dough from rising, you must beat it, otherwise it becomes *Chametz*. What is special about fighting, that the *Yidden* are called: צְבָאוֹת ה' the warriors of Hashem, and why is *Chametz* the bad guy (as it says: וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת בֹּא יב יז guard the *Matzos*, and *Rashi* explains "guard it from becoming *Chametz*")? ****

The Biggest Thrill in Life Is to Fight Against the *Yetzer Hara*

We can suggest that doing the *Ratzon Hashem* makes you a soldier. A "soldier" is a person that follows orders. *Matza* represents the "fight" against the *Yetzer Hara*. You control your *Ta'avos* and you beat your desires; akin to when you bang the *Matza* and you don't let it blow up. A *Mitzri* does whatever he wants, whereas a *Yid* has to

¹ הרמב"ן עה"פ וְהַמְשִׁים עָלוּ בְנֵי יִשְׂרָאֵל (יג יח) וטעם וְהַמְשִׁים עָלוּ בְנֵי יִשְׂרָאֵל (פי'), דקשה למה הוצרכו לכלי זיין במדבר שממה. ספר טוב ירושלים על הרמב"ן) לומר כי אע"פ שהסב ה' אותם דרך המדבר, היו יראים פן יבאו עליהם פלשתים וישובי הערים הקרובות להם, והיו חלוצים כמו היוצאים למלחמה.

² ויקרא רבא (לב ה) ר' הונא בשם ר' חייא בר אבא אמר, שרה אמנו ירדה למצרים וגדרה עצמה מן הערוה, ונגדרו כל הנשים בזכותה. יוסף ירד למצרים וגדר עצמו מן הערוה, ונגדרו ישראל בזכותו.

³ ויאפו את הבצק אשר הוציאו ממצרים עגת מצות כי לא חמץ כי גרשו ממצרים ולא יכלו להתמהמה וגם צדה לא עשו להם. ומושב בנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם שְׁלִשִּׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה. וְהָיָה מִקֵּץ שְׁלִשִּׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בַּעֲצֻם הַיּוֹם הַזֶּה יָצְאוּ כָל צְבָאוֹת ה' מֵאֶרֶץ מִצְרַיִם. יב לט-מא.

⁴ כדכתיב וְכִי יִנְצוּ אֲנָשִׁים (משפטים כא כב) וכתב שם המלבי"ם: יש הבדל בין מצה ומריבה, שמצה הוא ע"י הכאה, וכמ"ש (כתובות לג, סנהדרין עט) במצות שבמיתה הכתוב מדבר.

fight, and be on guard to control himself. **A human being was created to grow, by fighting his *Tevah* (nature). This constant struggle is the biggest thrill in life, and the biggest *Simcha* is to fight against the *Yetzer Hara*.** People who are addicted to sin get depressed. There was once a drunkard who took a bottle of some good whisky and smashed it; this made him feel like a million dollars. A human is a piece of Hashem. He wants *Gevura*, and that we should become great like Hashem, the "Creator" of the world. Going against your nature is the biggest form of a human's creativity. *****

It also says the words: 'צבאות ה' the soldiers of Hashem when they finished the *Korban Pesach*⁵. A soldier doesn't do what he wants, and that's his greatness. That's why we needed a *Bris Mila* before the *Korban Pesach*, because the *Bris Mila* symbolizes going against *Z'nus*, and giving ourselves a *Bris* symbolizes creating in ourselves the ability to fight and overcome

Whenever you are faced with the challenge to be Mis'gaber on your Yetzer, have in mind that the entire Klal is benefiting from your actions; we are all connected!

our *Middos*. That's our whole life: עיקר חיות *Shviras* האדם שביירת המדות ואי לא למה לו חיים *HaMiddos*, and without it, what is the point of living? (*Gr"a*)⁶. *****

Those Who Fight the *Yetzer Hara* Are the Happiest People in The World

Moshe symbolizes the power of a human being overcoming his nature. That's why it says: 'ויאמינו בה' they believed in *Moshe*; i.e., we have to believe in the power a human being to overcome his nature. And that's why *Moshe* was the one to do all the *Nissim*, because when you become a *Melech* over yourself and your personal weaknesses, then you get the power to overcome the *Tevah* (nature) of the world. The *Chovos Halvavos* says⁷ that *Tevah* (the forces of nature) become your servants when you are on top of yourself, like *Rabbi Pinchos ben Yair* who split the River *Gi'noi* (*Gemara*⁸) and *Daniel* to whom the lions were like gentle puppies. He refrained from eating *Treife* royal meat, and

⁵ ויעשו כל בני ישראל כאשר צוה ה' את משה ואת אהרן כן עשו. ויהי בעצם היום הזה הוציא ה' את בני ישראל מארץ מצרים על צבאתם. יב נ-נא.

⁶ הגר"א בפירושו למשלי עה"פ החזק במוסר אל תרף נצרך כי היא חייך (משלי ד יג) כי היא חייך, כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, לכן צריך תמיד להתחזק, ואם לא יתחזק למה לו חיים.

⁷ חובות הלבבות שער הבחינה (פרק ד) אך, כמה סימני חכמה בברואים אשר נוכל לבחון בהם? נאמר, כי פנות החכמה המקוימות בברואים לרוב מיניהם ואישיהם, "שבע" וכו' וכו', והשביעית, סימן החכמה הנראה בקביעות התורה והחקים לעבוד בהם הבורא יתעלה להגיע בהם השוקד עליהם להנאות העולם הזה מיד, ולגמול העולם הבא באחרית, כמו שאמר הכתוב (ישעיה נה ב) שָׁמְעוּ שְׁמוֹעַ אֱלִי וְאָכְלוּ טוֹב וְתִתְעַנֵּג בְּדָשָׁן נִפְשָׁכֶם, ואמר (שם פסוק הבא) הִטּוּ אֲזִנְכֶם וּלְכוּ אֵלַי שְׁמְעוּ וְתַחֲי נִפְשָׁכֶם וגו' (הרי שכונתו ית' להחיות נפשינו במצותו. פת לחם) וכו', וכבר נאמר, כי מדרגת הטבע מן התורה כמדרגת העבד מאדוניו (כמו שהעבד מנהיג כל תנועותיו על פי רצון האדון, כן הטבע מנהיג העולם על פי התורה) כי כחות הטבע הם נוהגים בהנהגת העולם, כפי מה שיאות לתורה, כמ"ש (משפטים כג כה) וְעַבְדְּתֶם אֶת ה' אֱלֹהֵיכֶם וּבִרְךָ אֶת לַחְמְךָ וְאֶת מִימֶיךָ וְהִסְרְתִּי מִחֲלֶה מִקֶּרְכָּךְ, ואמר (בשלח טו כו) וַיֹּאמֶר אִם שְׁמוֹעַ תִּשְׁמַע לְקוֹל ה' אֱלֹהֶיךָ וְהִיָּשֶׁר בְּעֵינֶיךָ תַעֲשֶׂה וְהִצַּנְתָּ לְמִצְוֹתַי וְשִׁמְרַתְּ כָל חֻקָּיו כָּל הַמַּחֲלָה אֲשֶׁר שְׁמַתִּי בַּמִּצְרִים לֹא אֲשִׁים עֲלֶיךָ כִּי אֲנִי ה' רַפְּאֵךְ, ורבים כאלה.

⁸ חולין ז א, דרבי פנחס בן יאיר הוה קאזיל לפדיון שבויין, פגע ביה בגינאי נהרא (גינאי - שם הנהר. רש"י), אמר ליה: גינאי, חלוק לי מימך, ואעבור בך! אמר ליה: אתה הולך לעשות רצון קונך, ואני הולך לעשות רצון קוני (כל הנחלים הולכים אל הים בגזירת המלך) אתה ספק עושה ספק אי אתה עושה (שמא לא יתנו לך בפדיון) אני ודאי עושה! אמר ליה: אם אי אתה חולק, גוזרני עליך שלא יעברו בך מים לעולם! חלק ליה.

was a major: מְתַגֵּבֵר עַל יָצְרוֹ (person who overcame his Yetzer Hara). That's what Moshe teaches us; i.e., that by overcoming his Yetzer Hara a human "creates" himself, and in this way, he is like Hashem, the Creator of the world. *****

We are leaving *Mitzrayim*: בְּיַד רָמָה with a high hand, i.e., the ability to conquer our Yetzer and meet the challenges of the world. People who fight, stay young. R' Nosson Wachtfogel *Zatzal* says⁹ that's why people enjoy competitive sports, because a human needs to fight. Kids in my class say that they'd rather play a game even if they lose, rather than sitting around doing nothing. In the *Heim* they said: People who don't fight are like "floating dead fish". And

*The
greatest
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Nisyonos*

those that fight the Yetzer Hara are the happiest people in the world.

בְּעֶמֶד עֵנָן לִנְחֵתָם הַדֶּרֶךְ יָגֵא

Your Hardships and Challenges in Life Are the Shechina in Disguise

Leading before the *Yidden* in the *Midbar* was the עֵנָן (special cloud) which represented the *Shechina*. But doesn't a cloud symbolize darkness (dirty and cloudy)? We can suggest **because your darkness in your life is your challenges, and those hardships are the things that lead you to get places and to grow. Your challenges are going to help you, and if you aim at overcoming them, then you will get places.** R' Chatzkel Levenstein *Zatzal* said¹⁰: "Those who

⁹ לקט רשימות (ממך המשגיח דלייקווד רבנו נתן מאיר וואכטפוגל צוק"ל, נכתב על ידי תלמידו הר' ראובן הכסטר שליט"א, בעניני חנוכה, עמ' כו, ד"ה משחק כדור רגל) עוד היה אומר, מוצאים בעולם הגדול אנשים ששקועים לגמרי במשחקי כדור רגל, ואיך מבינים כזה דבר, וכי כולם נכנסה בהם רוח שטות ושגעון? ביאר המשגיח, **היסוד של האדם הוא מלחמה, ושדה הקרב האמיתי הוא מלחמת היצר, אבל אלו שלא עוסקים במלחמה האמיתית הם מחפשים ומוצאים מלחמות אחרות, כמו משחקי כדור רגל שכל מציאותו מלחמה!** שיש ב' צדדים נלחמים "איפה נכנס הכדור, ואיך זרקו אותו".

כל משחקי העכו"ם בכתי תיאטרות וקרקסאות הכל בנוי על כח המלחמה. עשרות אלפי אנשים הולכים ומבלים זמנם שם, ולא זה בלבד שהולכים שם אלא משלמים כסף בעד זה! שם צופים לראות מלחמה, צד אחד מתנגד לחבירו ומנסה לנצח חבירו, זהו מלחמה! וכיון שבטבע האדם נטבע בו כח המלחמה, נהנים הנאה מרובה מזה, לראות את האדם עוסק בתפקידו האמיתי שהוא להיות לוחם, רק העכו"ם מוציאים זה להבלי העולם.

יעקב אבינו אמר: ואני נתתי לך שקם אחד על אחיך אשר לקחתי מיד האמרי בחרב ובקשתי (ויחי מח כב) וקשה, מה תועלת יש ליוסף בידיעה זו, שיעקב אמר לו איך קנה את שכמ? ביאר המשגיח, יעקב גילה ליוסף את **סוד הצלחתו**: מה שזכה לשכם היה מפני שהיה לוחם, וכל מה שהשיג כל ימי חייו הכל היה ע"י מלחמה, שלחם כנגד היצר בכל כחו.

¹⁰ מופת הדור (קצת ממאמריו והליכתו בקדש של הגאון הצדיק עמוד האמונה מופת הדור רבינו יחזקאל לוינשטיין, מאת תלמידו הצדיק ר' אלחנן יוסף הרצמן צ"ל, ירושלים תשל"ו, שיחה יב עמ' קג) מי בקם ירא ה' שמע בקול עבדו אשר הלך חשכים ואין נגה לו! יבטח בשם ה' וישען באלקיו (ישעיה נ י) מי הוא המאמין והבוטח בה? **זה שנבחן במצב של חשכה, שהרגיש הנסיון הקשה כשהנהגת שמים נסתרת מעיניו, והוא סובל ונרדף בעולם הזה, בכל אשר יפנה מר לו, אינו מצליח בחיי העולם הזה, ולא רואה סימן ברכה בעבודתו הרוחנית "אין נגה לו". ועם כל זה לא סר מאמונתו, והוא בוטח בה' ונשען באלקיו. זהו האדם שיכול להקרא ירא ה' ושומע בקול עבדו.** כך מחייבת האמונה: למרות החשך, להאמין כי הכל מידו יתברך, וברצותו יהפוך החשכה לאורה. ואפילו שאין כל מוצא טבעי לכך, כל הכוחות כולם רצון ה' הם. "כל דברינו ומקרינו כלם ניסים, אין בהם טבע ומנהגו של עולם, בין ברבים בין ביחיד" (רמב"ן סוף בא). זה יסוד האמונה, לא לתלות את התופעות בסיבות, להכיר את השקר בהבנת "כחי ועוצם ידי עשה לי את החיל הזה", לדעת כי הכל מתחדש ומתהווה ברצונו של הבורא יוצר הכל. ועל זה ניתנו מצוות השבת, והשנה השביעית, והיובל, להשריש אמת זו בלבבות.

ואפילו מדרגות האדם שרגילים אנו לקבוע בודאות, כגון: פלוני מהדור הקודם ודאי יותר גדול מפלוני הקיים עמנו היום, גם בזה קיים הסתר, והאמת כפי שהיא אינה ידועה לנו, ועד כדי כך קיים ההסתר בזה שעד שחז"ל אומרים לנו (בריש מדרש קהלת) "יהיה בעיניך דור שבא כדור שהלך, שלא תאמר אילו היה רבי עקיבא קיים הייתי קורא לפניו וכו' אלא דור שבא בימך וחכם שבימך כדור שהלך, וחכמים הראשונים שהיו לפניך וכו', בית דינו של ירובעל גדול וחשוב לפני הקב"ה כבית דינו של משה וכו', שהשופט שבדורך הרי הוא בזמנו כשופט שהיה בימים הראשונים, וכן הוא אומר (קהלת ז י) אל תאמר מה היה ששהימים הראשונים היו טובים ממלה, א"ר ברכיה כתיב (דהי"א יב כח) ויהודע הנגיד לאהרן, וכי יהודע היה נגיד לאהרן? אלא אילו היה אהרן קיים בדורו של יהודע, יהודע היה גדול ממנו בשעתו וכו', אילו היה אהרן קיים היה עזרא גדול ממנו בשעתו,

struggle with their Yetzer Hara are Gedolim, even if they are on a lower Madrega than those who don't struggle, and will get much more Sachar (so stop kvetching, and stop calling yourself a Rasha!)" **

When Faced with Nisyonos We Can Only Try, And Hashem Will Make Us Great

Cloudy means it's going to rain. All you have to do is plant the seeds and try. We cannot overcome the Yetzer Hara without Hashem's help, as Chazal say: אֱלֹמֵלָא הַקְדוּשׁ בְּרוּךְ הוּא

עוֹזְרוֹ, אֵינוֹ יָכוֹל לוֹ סוֹכָה נֵב בִּי, קְדוּשִׁין לִי בִּי Hashem will help you overcome the Yetzer Hara, and without Hashem you cannot do anything. You plant seeds to overcome your Nisyonos, and Hashem will send the rain and you'll Shteig and become great. Clouds have another name, i.e., נָשִׂיא Nasi. Nasi means a leader, and a Nisayon (difficult test in life) means a high banner. ***

This special cloud led us during the day. Daytime is a time when people work, and during a "daytime" (happy) situation, you can be an Oved Hashem.

וְלִילָה בְּעֶמֶד אֵשׁ לְהָאִיר לָהֶם יָגֵא

Just Being Happy & Seeing the Good in Your Life Can Be Your Sole Avoda

At night, the Yidden had an: עֶמֶד אֵשׁ pillar of

*Unfortunately,
just being
happy doing
Hashem's will,
doesn't play
the major role
that it should*

fire leading them. This symbolizes when a person is in the "night" mode, and doesn't have the courage and strength to fight because he is in a state of darkness. This can be for various reasons, e.g., because he never learned Torah, or he has so many challenges, or he's somewhat dysfunctional. A person who finds himself in such a situation has to brighten his darkness and look for the light, and accept his situation. **Just being happy & seeing the good in your life can be your sole Avoda.** **

The same person can have both: light and darkness. That's the way Hashem made the world; a person can have both situations. שְׁבַע יָפוּל A person goes up and down. Sometimes he grows, and sometimes he just sits around. At times of: חֹשֶׁךְ "darkness", you don't necessarily try to improve, because you may get depressed since you are unable to. In such situations, it's time to just look for light and be Sameach B'chelko.

לֹא עָלֵינוּ תִלְנִיתִיכֶם כִּי עַל ה' טַח

To Rely on A Human Being Is K'fira

Moshe Rabeinu is always saying to the Yidden: Why are you going to me? Go to Hashem! The Seforno explains¹¹ that

עֵינֵינוּ. אֵין לָנוּ כָּל מוֹשֶׁג מַגְדִּלוֹתֵינוּ שֶׁל בְּנֵי אָדָם, הַדָּבָר מוֹסֵת מֵאֵתָנוּ, וְטַעוֹת הֵי אִם קוֹבְעִים בְּנֵקֶל שְׁפִלוֹנוּ גָדוֹל מִחֲבִירוֹ, שֶׁהֵי יִתְכֵּן כִּי לָאָדָם פְּשׁוּט יֵשׁ נִיצוֹץ מִנְשָׁמָה גְבוּהָה מְאֹד, וְגִדְלוֹתוֹ הָאִמִּיתִית מוֹסֵתֶרֶת הִיא מֵעֵינֵי בֶשֶׁר וְדָם. וּמֵעֵינֵי לַעֲנִין יֵשׁ לִצִּיָּן מֵה שֶׁכֶּתֶב בִּסְפָר שׁוֹמֵר אֶמֶת (בְּעֵינֵי תַפְלָה, לִר' מֵאִיר שְׁצִיגֵל, בֵּן לְאוֹתוֹ צִדִּיק ר' מִתְתִּיָּהוּ זָאב שְׁצִיגֵל, מֵיִסֵּד הַיִּשְׁבִּיבָה הָרִאשׁוֹנָה בְּבֵנֵי בְרֵק, בֵּית יוֹסֵף נוֹבֵה־רֶדְדוֹק, בִּשְׁנַת תִּרְצָא, וְעִי"ז הַתְּגַלְגַּל שֶׁהִתְיַשֵּׁב מִרְן הַחֲזוֹ"א זְצַלָה"ה וְהַגָּאֹן בַּעַל קַהֲלוֹת יַעֲקֹב זְצַלָה"ה בְּבֵנֵי בְרֵק, וְעַל יְדֵי ר' מִתְתִּיָּהוּ וְעַל יְדֵי הַרְבֵּנִית שְׁלוֹ מֵרִים ע"ה, הוֹקֵם "עֵיר הַתּוֹרָה" בְּנֵי בְרֵק עַד הַיּוֹם הַזֶּה. מֵהַדּוֹרָא חֲדָשָׁה עִם הוֹסְפוֹת ב"ב תִּשְׁעָז עַמ' מ, זְכִירַת הַשִּׁי"ת) בְּלִמְדֵי בִישִׁיבַת פּוֹנִיבֵז' נִכְסֵתִי פ"א לְחִדְרוֹ שֶׁל מִרְן הַמִּשְׁגִּיחַ אֹר יִחְזַקְאֵל זִי"ע לְאִיזָה עֵינֵי, וְהֵנָּה הִיא פֶתוּחַ לִפְנֵינוּ מִסְכַּת בְּרֻכּוֹת יִז א, ר' יוֹחָנָן וְכו', אִמְרָה הִי, סוֹף אָדָם לְמוֹת וְסוֹף בְּהֵמָה לְשַׁחֲטָה וְהִכָּל לְמִיתָה הֵם עוֹמְדִים, אֲשֶׁרֵי מִי שֶׁגָּדַל בְּתוֹרָה וְעָמַל בְּתוֹרָה וְכו' וְעוֹשֶׂה נַחַת רוּחַ לְיוֹצְרוֹ.

וְאִמְרָה לִי מִרְן הַמִּשְׁגִּיחַ, עָמַל בְּתוֹרָה, גָּדַל בְּתוֹרָה, אֲבָל הָעֵינִיקָר הוּא עוֹשֶׂה נַחַת רוּחַ לְיוֹצְרוֹ. וְהַמִּשְׁיָךְ הַמִּשְׁגִּיחַ וְאִמְרָה: יֵשׁ בְּנֵי תּוֹרָה גְדוֹלִים (גְּרוֹיִסֶע בְּנֵי תּוֹרָה) שְׁאִינִם יוֹדְעִים כָּל שֵׁשׁ רִבְשִׁ"ע, וְיֵשׁ פְּשׁוּטִים יוֹתֵר, אֲבָל הֵם מְאִמִּינִים מְאִמִּינִים. וְבִלְשׁוֹנוֹ: אֵין סָאִיז דָּא פֶּאשְׁעֵטֶע נִישְׁקָאשְׁע נִישְׁקָאשְׁע, מִיִּמִּינִים מִיִּמִּינִים. וְבִהֲבַעַת פִּנּוּי וְהִבְעַת הַדְּבָרִים הָרָאָה שְׁבָאֵמֶת הֵם חֲשׁוּבִים יוֹתֵר מִהַקְדוּמִים.

¹¹ בִּיאֹר עַל הַתּוֹרָה אֲשֶׁר חֲבֵר אֵזֶן וְחָקֵר הַגָּאֹן הַשְּׁלֵם הָאֱלֹקִי כְּמֵהֶר"ר עוֹבֵדִיָה סְפּוֹרֵנוּ זִלָּה"ה בְּפֶרֶשֶׁת וַיֵּצֵא עַה"פ וַיֵּסֶר אֶף יַעֲקֹב

believing in a human being is *K'fira*, and that's why *Yaakov* told *Rachel* when she asked for children: "התחת אלקים אני לך" "Am I Hashem?? You shouldn't believe in a human being!" It seems that *Rachel* accepted his words, and her son *Yosef* used the exact same phrase (when the brothers came to him in *Parshas Vayechi* to become his slaves) "התחת אלקים אני לך" "Don't worry (from any evil that you are afraid I may do to you) since a human is powerless, and Hashem is the only one who controls the world. **

This is what *Moshe* is saying to the *Yidden*: You must believe in the power of a human being only in regards to overcoming his *Yetzer Hara*, but in regards to providing your needs you may not rely on a human being. *Moshe* says: "וְנִחְנוּ מֵהָטָר" We are nothing. This is a lesson that even if you are dealing with the *Gadol HaDor*, it is always Hashem. That's why when *Shim'i* cursed him, *Dovid* said: "כִּי ה' אָמַר לוֹ קִלְלֵנִי" "It's all Hashem. The same applies when someone does you a favor, it's from Hashem. ***

Don't Be Afraid of Therapists

GREAT STORIES

This story happened a while ago in an out-of-town community, where a person's wife was making him crazy. Her therapist was telling her that he's not for her, and that she should get divorced. This therapist was very powerful, and she got the wife to turn against him. In addition, the therapist got all the children (even the married ones) to go against him. They got divorced, and this man was bitter and angry... until he called me. ****

I told him that it won't help him to be angry. I advised him to start anew; and start "chilling" and to be happy. Be *Mochel* everyone, and ask all those wicked people involved for forgiveness, including the therapist, and his wife and kids. Like they say in *Novardok*, they aren't: "מוֹדָה עַל הָאֱמֶת" (admit to the truth), rather they are: "מוֹדָה עַל הַשֶּׁקֶר" i.e., to admit you did wrong even when you didn't, like *Dovid HaMelech* who said he was wrong, even though *Chazal* say: "דָּוִד אֵינוֹ אֶלָּא טוֹעֶה שְׁבַת נֹא" *Dovid* never did any sin whatsoever. *****

This man took to me, and he became a new person. Everyone was so surprised that he was being so happy and humble and not angry. Then, he began looking for a *Shidduch*, and he was *Zoche* to a *Chashuva* and *Ehrlicher* woman from an outstanding family, and she adored him. She was bombarded by many people (including the therapist) not to go into this *Shidduch*, but she didn't listen. This new wife is a jewel, and they are super happily married, with Hashem's help. She also liked his kids, and made peace so they should get back to their father. *****

The greatness of the story is because many people blame therapists for destroying homes. But big *Baalei Bitachon* don't talk like that. I say that Hashem is in charge. We were born to take care of our *Middos*, and many *Gedolim* testify that indeed, therapists can be quite dangerous. Hashem is testing us to see if we are going to be angry at people. **People view a therapist as very powerful Koach, and they can change people's views. But**

*When you live
with Hashem
and have true
Yiras
Shamayim,
people aren't
scary ogres in
your mind*

ברחל ויאמר התחת אלקים אני לך (ל ב) ויחמר. על אמרה "הבה לי" כאלו היה בידו לעשות זה, וכעס בקנאתו לכבוד קונו, ולא הביט לאהבתו אותה בזה.

we see that with the power of *Bitachon* you can change the whole *Matzav*. I know of another *Yungerman* whose wife was being persuaded by a therapist, and he davened for years, and everything changed. But it took years of davening, and he said that he felt that his *Tefila* would change the *Matzav* (i.e., **he had *Emuna* in his *Tefila***). **So don't be scared of therapists, Hashem is behind everything, and He is just testing you!** (P.S. Sometimes therapists can be very beneficial; it depends).

STORY

I just got a call, and I was told that there is a group of 10 *Yungerleit* from different parts of the world. They get together every day for an hour on the phone learning about *Bitachon*, and they are the happiest people in the world. One of them told me that he had all kinds of problems in his life, and he was so down that he became depressed and dysfunctional and he couldn't do anything. Today, he is finishing *Masechtos*, and he is a calm person. He doesn't care about all kinds of difficulties, including relationships. He lost his job five months ago, and he couldn't care less. Although he tries to get a new job, he is still happy and calm. He has special *Si'ata D'shmaya*, with money flying in from all places. He is so happy because he is living with Hashem.

יְמִינֶךָ ה' תִּרְעֵץ אוֹיֵב טו

View Your Serious Problems as Being Destroyed by Hashem Who Has All Kinds of Ways to Give You a *Yeshua*

אֲזַ יֵשׁוּר THE MESSAGE OF

We say: אֲזַ יֵשׁוּר every day, and yet, as soon as we finish davening, we are still dreadfully worried about our pecklach of *Parnasa* and health and relationship issues. אֲזַ יֵשׁוּר is

Nothing is sweeter than developing a Geshmak in turning to Hashem to calm you down on ALL issues

extremely powerful. It smashes, destroys, crushes, and sends your issues to the bottom of the sea, never to be seen again. In describing the downfall of the *Mitzri'im*, we say: תִּהְרָס, תִּרְעַץ, צָלְלוּ כְּעוֹפְרֵת בְּמִים אֲדִירִים, לְשׁוֹנוֹת – טָבְעוּ, נָמְגוּ (expressions) of destruction, and a *Yid* should view his serious problems as being destroyed by Hashem, who has all kinds of ways to give you a *Yeshua*. **

זֶה אֶלִי But this takes work on *Bitachon*. וְאִנְהוּ, ה' אִישׁ מְלַחְמָה, וְאֶרְמָמְהוּ etc. are all powerful: לְשׁוֹנוֹת (expressions) of making Hashem great in your eyes. This means working on *Bitachon*. There are scary doctors, personalities, employers, spouses, teenage children, etc. that you feel are hurting you. סוֹס וְרִכְבוֹ, מִרְכָּבָת. – פְּרָעָה, אֱלוֹפֵי אֲדוֹם, אֵילֵי מוֹאָב are all expressions of scary and dangerous powers in your life. ***

Your bad habits and addictions and sins can also disappear if you make Hashem great in your eyes. They will melt (נָמְגוּ) and get crushed (תִּהְרָס) sink (טָבְעוּ) and be drawn all the way down (צָלְלוּ). If you really say: אֲזַ יֵשׁוּר with *Kavana*, then you won't be afraid of anyone. אֵילֵי מוֹאָב, אֱלוֹפֵי אֲדוֹם, יֹשְׁבֵי פְלִשְׁתַּי were the toughest *Goyim*, yet they were all terrified when *K'riyas Yam Suf* took place. ****

And you sing all this! This is a daily exercise in every *Yid's* life. יֵשׁוּר Your issues can turn into "cheap straw" and disappear! What a pity that it's so hard to get the message of: אֲזַ יֵשׁוּר and apply it to your own life. *****

I spoke to an *Adam Gadol* from *Eretz Yisroel*, and he agreed that if people would spend some time learning *Shaar HaBitachon* before *Shachris* and *Maariv*, they would have more

feeling in their *Tefilos*, and then their *Tefilos* would be like learning *Mussar*, and they would calm down! *****

Look at: *אֶמֶת וַיִּצִיב אֶמֶת* and: *עֲזָרַת אֲבוֹתֵינוּ* – they are super powerful messages of *Emuna* and *Bitachon*. People are busy keeping *Hilchos Tefila* and davening with *Kavana*. And despite this, their present fears are still going strong! *****

Someone suggested, that if in the *Siddurim* next to the words: *אֵלֵי מוֹאָב* it would say: “Your boss who hates you”, and next to: *אֱלֹפִי אָדָם* it would say: The giant “impossible” situation, etc. then: *אֵז יָשִׁיר* would hit home, and it would *Mamash* be a *Mussar Seder*.

וַיִּזְרְהוּ ה' עַץ וַיִּשְׁלַח אֶל הַמִּים וַיִּמְתְּקוּ

הַמִּים טוֹבִים

Appreciate The Bitterness and Suffering of Your Life

DAVKA BITTERNESS CAN CAUSE SWEETNESS

Why did Hashem tell *Moshe* to use a bitter piece of wood to sweeten the bitter waters? First of all, He wanted to make a joke out of *Tevah* (nature) and to show that for Hashem, it's all the same. Hashem gave us *Yetzias Mitzrayim*, and “*Mitzrayim*” means “boundaries” and “rules” of *Tevah* (nature). Through all the *Nissim* in *Mitzrayim*, *Tevah* (nature) became a joke, and indeed it says: *אֲשֶׁר הִתְעַלְלֵתִי בַּמִּצְרַיִם בְּאֵי* that Hashem made “fun” of *Mitzrayim* (which symbolizes “rules” and “confinement”). **

We can also suggest that Hashem was showing how everything He does is *L'tovah*, and *Davka* bitterness can cause sweetness. Also, the first time the *Torah* mentions *Miriam's* name is by the *Shira* (song). *Miriam* was called *Miriam* since she was born during bitter times (*וַיִּמְרְרוּ אֶת חַיֵּיהֶם*). The *Torah* is showing us how *Davka Miriam*, which means

bitterness, can take: *הִתְיַבְּדָה* a drum in her hand, and sing the most beautiful *Shira* (song). ***

Hashem knows what He's doing. Being in *Mitzrayim*, which is called: *כּוּר הַבְּרָזֶל* וַאֲתַחֲנֶן ד כ the iron furnace (used for purifying gold), created a humble and compassionate nation, since in their very beginning they suffered. Look what became of *Sedom*, since it was: *כְּגֵן ה' לְךָ יִגִּי* like the garden of Hashem, and people never suffered! From now on, appreciate the bitterness and suffering of your life! ****

My mother-in-law was tortured in Auschwitz by an extra-cruel SS Nazi woman. Suddenly, she became nice and compassionate, and they found out that an American bomb had hit her home, killing her husband and three children! *****

No more complaining about the *Yissurim* of your life! The main thing is NOT how well you are doing in *Ruchaniyus* and *Gashmiyus*. The main thing in life is: How do your *Middos* look. Are you humble and

kind, and not arrogant and haughty? Don't be impressed with all those successful people who are humble despite their success. *****

Deep down, there is plenty of *Ga'ava* that you don't know about. Although we don't ask for *Yissurim*, when we get them, they are a major asset to our *Neshama*. And *Mitzrayim* was destroyed because of their *Ga'ava*, like Hashem told *Paroh*: *עַד מָתִי מֵאֲנֶת לַעֲנֹת מִפְּנֵי* ג “How long will you stubbornly refuse to have *Hachna'a* and be humbled before Me?”

How To Win an Argument

TRUE STORY

Shneur's wife was boiling angry. She yelled and yelled, and continued criticizing him for his “terrible” behavior. Throughout the entire

People suffer because they don't see the beauty and importance of Shv'ras HaMiddos

episode, Shneur didn't open his mouth even once. He made believe it was all zero, and as if nothing happened. **

A while later, his wife apologized (which she isn't known to do!). When you scream, you show that you are weak and without control. Being quiet in such a situation shows that you are in control and "above" your *Matzav*. This behavior commands respect. ***

The *Chazon Ish* once told someone¹²: "My silence is what gives me power over you". The *Seforim HaKedoshim* say¹³ that:

שתיקה silence is a form of *Bitachon*. You keep quiet, and allow Hashem to take over. ה' ילחם לכם ואתם תחזקו יד יד Hashem will fight for you, while you remain silent. This is what caused *Kriyas Yam Suf*, and when *Chizkiyahu HaMelech* was quiet, the entire *Malchus Ashur* (who were his enemies) were destroyed in one night. (*Medrash*¹⁴). ****

Arguing back has no *Tachlis*. It's for immature babies who always need to be right. Arguments and ויכוחים debates are usually

wasted energy, with zero *Tachlis*. *Chazal* say: רגזן לא עלתה בידו אלא רגזנותו קידושין מ'ב The angry man earns no benefit from his rage, besides that now he has more suffering. Who

cares who's right?! ויחזקת ויהיית "Be a **man**!" And feel good about yourself. ****

Or else you can be a wimp who doesn't use his *Sechel*, just his emotions, and his age old bad *Middos*, *Chas V'shalom*. The *Velt* says: "A man convinced against his will, is of his opinion still." And: "The best way to win an argument, is to avoid it." *****

STORY

I knew a *Novardoker* who when he did something wrong (like coming home late) his wife yelled at him. He always replied softly that he's wrong and he'll improve. When she yelled and said: "But you said that last time!" He would say: "But next time I'll **really** be good". And if she continued complaining, he would continue like a broken record: "But now I'll really, really be good." *****

(P.S. Maybe he should really take her more seriously and improve. But I don't know the

¹² לא מצאתי אימרא זו, אבל שתיקתו של החזו"א היה מן המפורסמות, כמו שכתב בספר "החזון איש בדורותיו" (לר' אהרן סורסקי, ב"ב תשדס, עמ' רמג) בדרך כלל מיעט בדיבורים. כאילו התעטף בשריון של שתיקה. כשנתבקש לפעמים לדבר בפני רבים, נהג להתנצל בלשון זו: "יש היודעים לדבר. אני יודע להחריש". כיון שלחצו עליו לצאת מגדרו, הגיב: "כל יצור בעולם, ברא אותו האלקים עם מגינו. קרנים לשור, קשקשים לדג. מגיני הוא השתיקה". וכאשר מישוהו ניסה לשדל אותו: "אנא, בטובו, רק שלוש מילים!" העיר בתמיהה, וכי זוטרטא שלוש מילים? הלא בשלוש מילים "הרי את מקודשת" הופכים לאשת איש!

¹³ ספר המדות (הנהגות ישרות על פי סדר א-ב, מרבינו הגדול והקדוש הצדיק האמיתי נחל נובע מקור חכמה אור ישראל וקדושו לו דומיה תהילה מוהר"ר נחמן זצ"ל מברסלב, ערך בטחון, אות יד) על ידי שתיקה, יזכה לבטחון.

¹⁴ איכה רבה (פתיחתא אות ל) ארבעה מלכים היו מה שתבע זה לא תבע זה, ואלו הן דוד ואסא ויהושפט וחזקיהו, דוד אמר (תהלים יח לח) אָרְדּוּף אוֹיְבִי וְאַשְׁיֵגֶם וְלֹא אָשׁוּב עַד כָּלוֹתָם, אמר לו הקב"ה: אני עושה כן הה"ד (ש"א ל יז) וְכֵן דָּוִד מִהַנְּשָׁף וְעַד הַעֲרֵב לְמַחֲרָתָם, מהו למחרתם, ר"י בן לוי אמר, לשני לילות ויום אחד, היה הקב"ה מאיר לו בלילות בזיקין וברקים, כמה דתנינן תמן על הזיקין ועל הזועות ועל הברקים, הה"ד (תהלים יח כט) כִּי אֶתָּה תִּפְאֵר נְרִי ה' אֱלֹקֵי יְגִיף חֲסִפִּי. עמד אסא ואמר: אני אין בי כח להרוג להם, אלא אני רודף אותם ואתה עושה, אמר לו: אני עושה, שנאמר (דהי"ב, יד יב) וַיַּרְדֵּפֶם אֱסָא וְהָעָם אֲשֶׁר עִמּוֹ עַד לַגֶּר וַיַּפֵּל מִכּוֹשִׁים לְאִין לָהֶם מִחֵה כִּי נִשְׁבְּרוּ לִפְנֵי ה' וַלְפָנֵי מַחְנֵהוּ וַיִּשְׁאוּ שָׁלָל הַרְבֵּה מְאֹד, לפני אסא אין כתיב כאן אלא לפני ה' ולפני מחנהו, עמד יהושפט ואמר: אני אין בי כח לא להרוג ולא לרדוף, אלא אני אומר שירה ואתה עושה, אמר לו הקב"ה אני עושה, שנאמר (דהי"ב כ כב) וּבָעֵת הַחֲלוּ בְּרִנָּה וַתִּהְלֶה נֶתַן ה' מֵאֲרָבִים עַל בְּנֵי עַמּוֹן מֵאֲבָב וְהָרָ שְׁעֵיר הַבָּאִים לַיהוּדָה וַיִּנְגְּפוּ. עמד חזקיהו ואמר: אני אין בי כח לא להרוג ולא לרדוף ולא לומר שירה, אלא אני ישן על מטתי ואתה עושה, אמר לו הקב"ה אני עושה, שנאמר (מ"ב יט לה) וַיְהִי בַלַּיְלָה הַהוּא וַיֵּצֵא מִלְּאָךְ ה' וַיַּךְ בְּמַחֲנֵה אֲשׁוּר.

situation). I heard this from his son, who is a big *Chasid* of his father. *****

I know a *Yungerman* who not only gives in, but he says emphatically and: בקול רם with passion: **"You are right!"** (Not a soft *Hachna'a* and *Haskama* (feeble agreement).

ט"ו בשבט

Our Mission in Life Is to Build and To Grow and Become Great

Tu B'shvat is the *Rosh Hashanah* for trees, and is a special day for *Klal Yisroel*. We eat Hashem's delicious fruits, and thank Him by making a *Bracha* with *Kavana*. Why do we make such a big *Shepil* about fruits? **

Fruits are so important in our lives, because they symbolize productivity. The *Avos* were always building *Mizbeach's*, to symbolize their mission in life; i.e. to build and to grow and become great. Having children was always on their mind, to show the importance of the ideal produce, *P'ru uR'vu*; don't just

stagnate and live for yourself, bring more people into this beautiful world to serve Hashem! ***

This is why the *Chovos Halvavos* says¹⁵ that *Zikkui HaRabbim* is more important than the highest *Madregos* like *Nevua*. That's why fruits are so delicious and sweet, to symbolize how important and beautiful is a person's growth; his having children, his writing a *Sefer*, his learning *Torah*, and his *Zikkui HaRabbim*. Fruits are also colorful, with loads of variety. This shows the beauty and uniqueness of every individual in Hashem's world. ****

Trees are facing *Shamayim*, and only fruits are what *Tu B'shvat* is all about (not vegetables), since the main productivity of a person is *Ruchaniyus* i.e., *Torah* and *Mitzvos*, and not: ארצייות earthliness (like to produce improvements and inventions to enhance our stay in *Olam HaZeh*) unless it's *L'shem Shamayim*. That's why vegetables aren't sweet, although they also have importance. The *Maharal* says¹⁶ that a *Mitzva* has to be beautiful, since *Ruchaniyus* has to

¹⁵ חובות הלבבות שער אהבת ה' (פרק ו) וראוי לך, אחי לדעת, כי זכיות המאמין, אפילו אם יהיה מגיע אל התכלית הרחוקה בתקון נפשו לאלקים ית', ואלו היה קרוב לנביאים במדותם הטובות ומנהגיהם המשובחים והשתדלותם בעבודת הבורא ואהבתם הזכה בו, אינם זכיות מי שמורה בני אדם אל הדרך הטובה ומישר הרשעים אל עבודת הבורא, שזכיותיו נכפלות בעבור זכיותם בכל הימים ובכל הזמנים. והמשל בזה משני סוחרים הגיעו אל המדינה, הרויח אחד מהם בסחורה אחת שהיתה בידו עשרת כפלי הקרן, והיה הכל מאה זוז. והרויח השני כפל אחד בלבד, והיו לו סחורות רבות והגיעו לידו עשרת אלפי זוזים. והיה ריוח הסוחר הראשון עם רוב כפלי הרויח תשעים זוז ועשרה חלקים מאחד עשר חלק בזוז, והיה ריוח הסוחר השני חמשת אלפים זוזים עם מעט כפל הרויח. וכן, אחי, מי שאין מתקן אלא נפשו בלבד, תהיה זכותו מעטה, ומי שמתקן נפשו ונפשות רבות, תכפל זכותו כפי זכיות כל מי שיתקן לאלקים, כמו שאמרו רז"ל (אבות ה' יח) כל המזכה את הרבים אין חטא בא על ידו, ואמרו: משה זכה וזכה את הרבים זכות הרבים תלוי בו, שנאמר (ברכה לג כא) צדקת ה' עשה ומשפטיו עם ישראל, ואמר (משלי כד כה) ולמוכיחים ינעם ועליהם תבוא ברכת טוב, ואמר (מלאכי ב ו) תורת אמת היתה בפיך ועולה לא נמצא בשפטיו בשלום ובמישור הלך אתי ורבים השיב מעון, ואמר (דניאל יב ג) ומצדיקי הרבים פכוכים לעולם ועד.

¹⁶ חידושי אגדות מהר"ל (ב"ק ט א) הידור מצוה עד שליש. פירוש זה, כי המצוה אע"ג שהמצוה היא דבר גשמי כמו אתרוג ולולב, וכל המצוות הם בדבר גשמי, מ"מ מצד שהיא מצוות השי"ת היא מצוה אלקית, ומפני שהיא אלקית ראוי שתהיה מהודרת, כי הדבר שהוא חמרי גשמי כל שהוא גשמי יותר אינו הדור ומפואר, וכבר בארנו זה במקומות (אחרים). כי תראה הארץ אשר יש בה עבות החמרי לגמרי, והמים שהם יותר זכים אין בהם הגשמיים כ"כ ולכך הם זכים יותר, והרוח עוד יותר זך, (והאש) היסודי שקרוב יותר לשמים יותר זכים, עד שאין מונעים הראיה מן הכוכבים (ונראים הכוכבים דרך אש היסודי) וכל אשר הוא למטה יותר יש בו עבות החמרי, ואין צריך לזה ראיה כי החמרי אין בו הדור ונוי. ומפני כי המצוה היא אלקית ראוי שתהיה המצוה מהודרת ומפוארת, וכן אמרו (שבת קלז א) זה אלי ואנוהו התנאה לפניו במצוות, כי כאשר מתנאה לפניו במצוות, וזה מפני כי המצוה האלקית אינה גשמית שהרי היא מצוה אלקית, וכאשר מתנאה לפניו אף במצוות מורה כי הוא יתברך בלתי גשמי לגמרי, ועל זה אמר זה אלי ואנוהו התנאה לפניו במצוות.

be beautiful and sweet. *****

Remember how a mere tiny seed turns into a hard-tall tree, and eventually into those sweet delicious fruits that Hashem made. Respect yourself; how you were once disadvantaged in some way or other, and with Hashem's help you overcame and became a *Talmid Chochom* or *Baal Chesed*, or any other accomplishment in *Ruchaniyus* that once didn't seem likely; but with your *Tefilos* and your sweet memories of *K'riyas Yam Suf* you had *Bitachon* and didn't give up davening - אַשְׁרִיכֶם! - *****

אַז יִשִּׁיר and אַשְׁיִיר are both in future tense, as a *Remez* to keep singing and singing for the rest of your life (like *Zemiros* on *Shabbos* and *P'sukei D'zimra*, etc.). Remember! **The more ugly and smelly fertilizer, the more beautiful the tree and its fruits. Your difficulties in Avodas Hashem and your rotten past makes you Davka superior to others!**

שִׁירָה שַׁבָּת

אַז יִשִּׁיר - אַשְׁיִירָה לָהּ טו א

A Yid Must Always Be in A Singing and Dancing Mode

The words *Yashir* אַשְׁיִיר and *Ashira* אַשְׁיִירָה are both in future tense, meaning: we **will** sing. We may suggest that this is a major message: We're not just singing now after

Kriyas Yam Suf, we must continue singing! In fact, every day during *Shachris* we say *Az Yashir* and *P'sukei D'zimra*. A *Yid* must always be in a singing and dancing mode. If he doesn't feel way, it is an unfortunate sign that he isn't living with Hashem, and he needs lots of *Shaar HaBitachon* or other *Seforim* that give him the truth: Everything is good, since Hashem is in charge! A *Baal Bitachon* is thrilled with whatever Hashem gives him in life. (*Chovos Halvavos*¹⁷).

Be Happy and Sing Over Your Accomplishments

Man is compared to the tree of the field. The trees have beautiful birds perched on their branches, singing beautiful songs, to remind mankind to be happy and sing over his accomplishments. When you do a *Mitzva*, you get 1,000 times more *Schar* when you do it with *Simcha Shel Mitzva*. (*Orchos Tzaddikim*¹⁸). The holy *Alshich* says that: אַשְׁיִירָה לָהּ טו א I will sing to Hashem is in: יְחִיד singular form, as if the entire *K'riyas Yam Suf* was your own *Zechus*, since you worked on *Bitachon*.

NOVARDOK

R' Avrohom Shmuelevitz *Shlita* told a story about a *Bachur* who once came to his father, R' Chaim *Zatzal* with a list of complaints. He didn't like his *Chavrusa*, his roommate, and many other aspects of his *Yeshiva* life. R'

¹⁷ חובות הלבבות שער הבטחון (פתיחה, בענין בעל האלימיה) והשני, כי בעל הכימיה צריך למעשים ולמלאכות, לא ישלם לו חפצו זולתם, ואפשר שימיתוהו ריחם ועשנם עם התמדת העבודה ואורך היגיעה בהם לילה ויומם. והבוטח בקל בבטחה מהפגעים ולבו בטוח ממצא הרעות, וכל אשר יבואנו מאת האלקים יהיה לו לששון ולשמחה, וטרפו בא אליו במנוחה והשקט ושלוה כמ"ש: בנאות דשא ירביצני על מי מנוחות ינהלני.

¹⁸ אורחות צדיקים (שער השמחה) לכן ישים כל אדם שמחתו על התורה בעת שיעשה המצות ישמח בלבו על שזכה להיות עבד למלך עליון אשר בני מעלה ישתחוו לו. וכן אמר דוד (תהלים קיט קסב) שש אָנִי על אִמְרָתְךָ כְּמוֹצֵא שָׁלֵל רָב. וכל העושה מצוה בשמחה יש לו שכר אלף ידות יותר ממי שהמצוה עליו למשא. כאברהם ודוד שכל היום כולו היו עוסקים בתורה ומפארים ומשבחים בשירות ותשבחות להקב"ה להרים קול בשמחה. ואז מצליח בכל דרכיו וטוב טעמיו ושולח הקב"ה רוח הקודש בקרבו ולבו שמח ומתמלא אהבת הקב"ה ונפשו קשורה בגילה, ומגלה להם רזים וחידושים של מעלה לפי שהיה ירא השם ב"ה.

Chaim told him that the problem wasn't his circumstances; it was himself. He was the type of person who always saw negative, and as a result, he complained easily. All these details of his life are just a context for him to find excuses to complain. **

I heard this *Yesod* in *Novardok* (and R' Chaim Shmuelevitz *Zatzal* was an *Einikel* of the *Alter Zatzal*). This can save you from all kinds of misery. When people complain about *Shalom Bayis*, I always ask if they had problems before they met their spouse. Actually, you come out ahead when you blame your own weakness in *Middos*. Especially if you have a *Shita* to work on your *Middos*, and are taught to enjoy working. ***

A certain person was besmirching R' Gershon Liebman *Zatzal* in a bad way, and everyone had no doubt that this person was dead wrong. Yet, R' Gershon told me with a smile: "I just have to work on myself, and everything will be okay". **The burning issue of all mankind is perfecting his OWN Middos.** ****

If you don't have such a *Chinuch*, then you will start hating people, and hating your unfortunate circumstances. R' Gershon **never** complained, even during the Holocaust. Believe it or not, it's all in your mind, and in the way you are taught to see things. ****

"You take that from him?" "What a chutzpa!"

Indeed, people may be wrong and unjustified for their evil ways. But the true *Oved Hashem* is much more interested in his OWN growth,

and he has little interest in changing others (of course, this isn't always true). *****

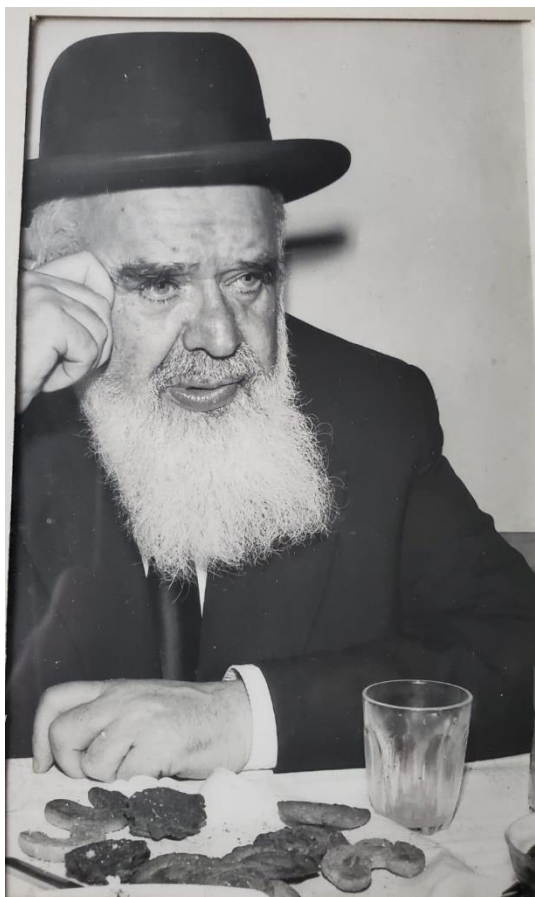
They live with "*Daas HaOlam*" (the non-Torah mindset) where if you aren't getting *Kavod*, it's a disaster. *****

People's ordinary conversation can actually harm you, since *Redifas HaKavod* dominates them all, which will eventually hurt them, *Chas V'shalom*. "You made it into the newspapers!" "You have a smaller/bigger *Yeshiva* than so-and-so." "What a great (or terrible) speech!" *****

People think that having a: *לב ששמה בגדולת אחיו* heart that rejoices with his brother's greatness is just

for *Ahron HaCohen*, not us, *Chas V'shalom*. And they think that having *Yissurim* shows a weakness; you are viewed as a *nebach* who didn't "make it". Just the opposite of the *Torah's* view: *כי את אשר יאהב ה' יוכיח משלי ג יב* Hashem gives *Yissurim* to a person He loves. *לפנים צערא אגרא אבות ה כב* **"The reward is according to your effort" means little to them, and people don't appreciate the pain in their lives.** *****

The main focus in *Novardok* was learning how to live: *בדרך נעם* i.e., doing *Ratzon Hashem* by learning the appropriate *Mussar* that calms you; the #1 way to live successfully in *Olam HaZeh* & *Olam HaBah*!



R' Chaim Shmuelevitz

The Midda of Anava

I have met *Novardokers* who appeared to be *M'kayem* the *Hanhaga* of the *Anav* mentioned in *Chovos Halvavos Shaar HaK'niya*¹⁹; 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 influence the public with words of *Torah* and *Mussar*, was 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.

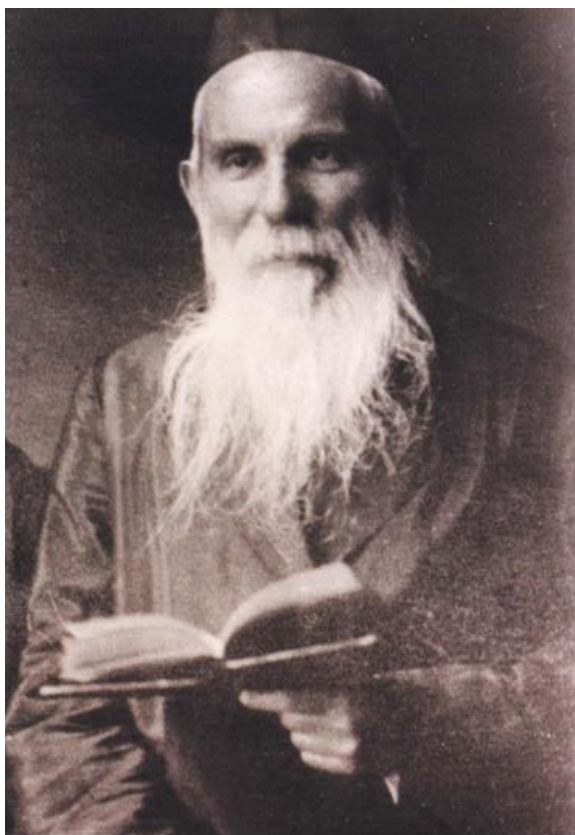
However, a person who needs to discipline others has a danger of becoming a tough *Ka'asan*, since his constant routine

eventually becomes his essence. I know a person who was warned about this by a *Talmid* of R' Gershon. ***

That's why the *Alter* of *Slabodka* would periodically leave *Slabodka* (where he had lots of *Kavod*) and visit *Kelm* (where he wasn't exactly appreciated... because of differences in *Shita*) and he went through terrible *Bizyonos*. He said that this saved him from the danger of *Kavod* he was getting as the beloved *Rebbe* of *Slabodka*. *Kavod* can destroy a *Neshama*, *Chas V'shalom*. ****

One year, they didn't even allow the *Alter* to daven in *Kelm*, and he had to daven elsewhere. He was *M'kabel* the *Bizayon B'ahavah*, and he even appreciated it. Back in *Slabodka* he could be extremely tough with his *Talmidim*. Yet, he was a pure person full of love

without *Negi'os*, and they say that whoever tried to follow his "tough" style, did not succeed.



R' Nossan Tzvi Finkel, the Alter of Slabodka

¹⁹ חובות הלבבות שער הכניעה (פרק ו) אבל המנהגים שראוי לנהג בהם בעל הכניעה הם עשרה וכו' והעשירי, **שיהיה במעט דברים וקולו נמוך** ומעט שחוק ומעט שבועות בשם על האמת, ולא יעביר על לשונו כזב, ולא ישב בסוד משחקים, ולא ישמח במה ששמחים עמי הארץ מתענוגי העולם, וזה מכניעה ושפלות לא מצד גדולה והתנשא, כמו שאמר הנביא (ירמיה טו יז) לא יִשְׁבְּתִי בְּסוֹד מְשַׁחֲקִים וְאֶעֱלֶז מִפְּנֵי יְדֵךְ בְּדָד יִשְׁבְּתִי כִּי זַעַם מְלֹאֲתָנִי.



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275534	3:18	Yiddish
275540	2:57	Hebrew
275541	4:09	Hebrew
276006	4:27	English
275536	2:15	Yiddish
275537	3:38	Yiddish
275542	2:57	Hebrew
276007	4:05	English
275543	3:54	Hebrew
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Questions To Rabbi Mandel

Stressed Out from *Bitachon*



Question: בסייעתא דשמיא Dear Rabbi Mandel, firstly, thank you. I listen to your shiurim and read your publication often, and it is a tremendous source of *Chizuk* for me; it helps me have more *Bitachon*, *Menuchas HaNefesh*, and *Simcha*. I was wondering and hoping you can help me. I'm waiting to find a job for a while already. I keep being *M'chazek* myself with *Emuna & Bitachon* (listening to "A Life with Bitachon", reading Bitachon Weekly, The SpringHill Times...). I also tried implementing things I've heard and learned (like saying "*Aderaba*", being positive even if the *Yeshua* did not yet come, sitting down and thanking Hashem for the *Yeshua* as if it already arrived, and making chocolate parties...) but so far nothing has helped. How am I supposed to view this? I'm trying really hard to accept that if this is what Hashem is sending me, it must be the best for me, but then I feel like something is wrong with me because *Bitachon* works, and if it's not working for me, then maybe something is wrong with me or I'm doing something wrong.

Now, I know and strongly believe that Hashem can really do everything and anything, and my *Yeshua* can come even before I finish writing and sending this email. But so far, and for a long time already, it seems like this is the plan Hashem has for me for the time being. Sometimes I feel so crazy, because I listen to *Bitachon* stories all day, and there are so many of them where people were *Zoche* to see *Yeshuos L'maala Mi'derech HaTevah*. And here I am, still waiting after trying so many things. Maybe if this story is publicized, it will give *Chizuk* to other people as well, that not every story ends the way we want it to (yet).

I'm trying very hard to stay positive and hopeful, but it is so, so hard. And as time goes on, I'm feeling more and more "worn out", and getting restless & anxious. And then I feel all guilty, because if Hashem is taking care of me and this is what's happening, then it must be for my very best, even if I don't see it. But it's so, so hard. (And I'm scared that when the *Yeshua* will come, I'm going to feel guilty that I couldn't be calm and positive and hopeful all the time). I learned that it's important to have a *Rebbi*, and I would like to get clarity on all of this. How should I be dealing with all these feelings?

Answer: Forget about *Bitachon*. **The biggest *Bitachon* is to realize that you aren't the boss in your life.** You aren't in charge, and you don't have to get anything; be happy with little. Live with the realization that you have no say in your life, and someone else is running it. Of course, you do have a say if you work on *Bitachon*; but if it's not working for you, then this is what you must do. Just give it up. You can be strong and be a: הַעֲקֵשׁן יִצְחָק "stubborn one who will be *Matzliach*", but I don't know if you're up to doing that. Accept your situation, that's much healthier.

People don't realize that they shoulder a burden that's much bigger than themselves. They think that they are in charge of their lives. *Yaakov Avinu* got everything in life that he **didn't** want. He got *Leah* instead of *Rachel*, and so did *Dovid*. So you shouldn't be concerned or care so much. So you don't succeed, so what? Who cares! Be a nobody, so what. We are all a bunch of nobody's anyway. Even the successful people have stresses you don't want to hear about. Accept and don't worry!! You need a different type of *Bitachon*; i.e., the accepting type. You are too stressed with your *Bitachon*. *Bitachon* means relaxed, where you don't care what happens; THEN it works. If you care, that's not *Bitachon*; it's stress, the opposite of *Bitachon*. ***Bitachon* is supposed to make you relaxed.** So obviously you need a different *Bitachon*. The *Nesivos Shalom* says that sometimes people go on a narrow bridge, if they aren't afraid of falling, THEN they don't fall. That's how *Bitachon* works; if you aren't afraid of not making it, then you make it. When you don't care, then you succeed. When you say bad is also good. There is no "must" on anything. Don't make *Olam HaZeh* into an *Ikar*. So you fail, everyone fails. If you are happy with your failure, then you are a real success.

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