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לזכות רפואה וישועה מרדכי בן שרה רינה



לזכות ר' מאיר בן לאה

BITACHON

WEEKLY

תזריע-מצורע

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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BITACHON WEEKLY

תזריע מצורע תשפ"ג

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The True *Tzaddik* and *Tahor* Is the Person Who Overcame His Dark Past

In general, the color white is a sign of purity, and red is a sign of *Aveiros*, as it says: אָם יִהְיוּ הַטְּאִיִּם כַּשָּׁנִים כַּשֶּׁלֶג יִלְבִּינוּ יִשְׁעִיהָ אִיִּהּ If your sins are [red] as "Shani", they will turn white as snow. But by *Tzora'as*, the "pure" white is actually a *Siman Tum'ah*! We can answer this question with another similar question. The *Parah Aduma* brings purity, yet it is totally red! We can suggest that "becoming pure" means having had an issue with the *Yetzer Hara* and overcoming it. Not only is the *Parah Aduma* totally red [like *Eisav*], but it must be a cow which has never had a yoke, like a truly *Hefker* person! **

R' Galinsky *Zatzal* once told me that wild children often turn out much better in the end. Hashem made this world with a *Yesod* of: אֵין אָדָם עוֹמֵד עַל דְּבָרֵי תוֹרָה אֲלָא אִם כֵּן אֶתְּנֶה לְךָ גִּיטִין מִגַּאֲוִן A person cannot truly comprehend Torah until he has first slipped and messed up. First you miss; then you improve!

The true *Tzaddik* is the person born with bad *Middos* who had to overcome them. ***

This is why *Dovid* the *Admoni* becomes our true *Melech*, whereas *Shaul*, who had no involvement with sin [*Gemara*¹] failed. When we burn the totally red *Parah*, then we can purify the: טָמֵאִים impure with the ashes. This is symbolic of overcoming our "red" [sinful and evil] side. Only such a person is a true *Tahor*. Notice how only "dirty" earth produces beautiful crops. And when you add disgusting fertilizer or smelly blood to the soil, it grows even better and sweeter. ****

And *Parah Aduma* is: הַטְּהוֹרִים אֵת הַטְּמֵאִים *M'tamei* those who were *Tahor*. A person who was born a *Tahor* is like a *Tamei* compared to a person who had to overcome his evil nature. בְּמִקּוּם שֶׁבְּעָלִי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים כִּי כוֹלֵיִן לְעֲמוּד בְּרוּכּוֹת לוֹ בַּבָּאֵלֵי תְּשׁוּבָה אֵפֶיכֶם אֵפֶיכֶם אֵפֶיכֶם *Baalei Teshuva* are even greater than pure *Tzaddikim*! Those "white" *Tzaddikim* can't even get near the level of those "red" types! They are like *Passul* compared to the "reds"! And not just a red type, but a: כָּאֵדְמֵי מוֹת כָּאֵדְמֵי מוֹת *totally red*, like *Dovid* who was compared to the lowest; *Eisav* himself! *****

The "Whitest" *Tzidkus* Can Be the Worst *Tum'ah*

We can now answer our original question. The "white" spots of *Tzora'as* are a *Siman Tum'ah*, because when people sin, the *Yetzer Hara* makes them feel like they're actually good people, as if they are pure white. Notice how 20 *Tamei* birds are mentioned in the *Torah*. The *Meforshim* say² that a bird is a higher creature [some can even talk]. They are close to *Shamayim*, and can sing beautifully. *****

Unfortunately, *Davka* spiritualism causes the worst *Tum'ah*, like those "holy" wars of the Crusades and Jihad. There is so much pain going on between humans for spiritual reasons. For example: A parent whose child isn't as frum as they are, thinks it's a *Mitzva* to have *Agmas Nefesh* anguish, when the main reason for the problem is so the parents should work on *Savlanus* tolerance, and grow in *Bitachon* by doing lots of *Tefila*. *****

The *Meforshim* say³ that: שָׂאת *lifting* means

¹ יומא כב ב, כן שָׂאת שְׂאוֹל בְּמִלְכוֹ [ש"א יג א] אמר רב הונא, כבן שנה שלא טעם טעם הטא.
² פת להם [פירוש על ספר חובות הלבבות, שער הבחינה פרק ב, קרוב לתחלתו ד"ה מלפנו מבהמות ארץ] ואמר ומעוף השמים יתקמנו [איוב לה יא] לפי שבהם נמצא הכרה יתירה מבהמות הארץ, עד שצודק לקראה בשם חכמה כמו תְּסִידָה יְדָעָה מוֹעֲדֶיהָ [ירמיה ח ז] ודומיהם, כנמצא בדברי החוקרים.
³ טעם ודעת למוהר"ר משה שטרנבוך שליט"א עה"פ אָדָם כִּי יִהְיֶה כְּעוֹר בְּעוֹר שָׂאת אוֹ סִפְתָּה אוֹ בְּהֶרֶת [יג ב, ח"ב עמ' סד] הנה כידוע שכל ענין הנגעים עונש הוא לבעלי לשה"ר, ונראה דמרומו כאן שלשה כתות של מספרי לשה"ר, דיש מהם שנגעם "שאת" הוא, והיינו שבדברם רע על חבריהם מנשאים ומגדלים

problems. [My *Rebbe*, R' Ozer Schwartz *Zatzal* used this *Passuk*, and it saved him from a 4-year sentence in jail]. Your fear **creates** the issue, and your lack of fear makes the problem **disappear**. And even if the problem remains, you won't feel it; and it's as if you have no problems. *****

Ask people who are always learning *Shaar HaBitachon*, and they'll tell you how gradually they are in a new problem-free world! By *Tum'as Maga and Massa* becoming contaminated with *Tum'ah* by "touching" or "lifting" it, we find that carrying *Tum'ah* even without touching makes you *Tamei*. We can suggest that carrying ["lifting"] symbolizes "respecting" and looking up to. *****

Your Words and Thoughts Have Much More Power Than You Realize

Even if you don't sin, but you **look up** to a sinner [since he is an important *G'vir* wealthy person or a loud personality] you are already *Tamei*. When you build up *Bnei Torah* and *Frum Yidden* in your mind, you are actually doing them a *Chesed*. And when you hold more and more of **yourself**, you become truly great and you blossom. *****

When people tell me how they are "zero", and their parents or *Rabbeim* should get all the credit, I always tell them that they are really better than them [of course, you don't say this to an overly confident: *פְּנִים עֲזִז* brazen person]. A person doesn't realize that when he puts himself down it subtly hurts him, and through the years it can make him more and more depressed, *Chas V'shalom*. [P.S. This is not always true]. *****

And when you are always saying: **"I am the pride of my family, or *Yeshiva*, or town", then with time you will feel better and better about yourself, and you will grow. Words have much more power than you realize.** *****

The more you are *Machshiv* your *Torah*, your

***Middos*, your *Yiras Shamayim*, your wife, your children, your friends, and your *Maalos*; the more you create greatness in those areas. And if you are always praising *Gedolei Yisroel* and *Klal Yisroel*, you are sending *Brachos* to them. But for so many of us, it's a bigger *Mitzvah* to focus on your OWN greatness: וְלֹא יִפְסִיק מְגִידָה אֶת הַיְהוָה and never take a break from speaking about it!!!**

שֹׁמֵר פִּי וּלְשׁוֹנוֹ שֹׁמֵר מִצְרֻת נֶפֶשׁ מִשְׁלֵי כֹּחַ כֵּן

The More You Speak Happy & Positive Words The Longer You Live

Of all places, why does a *Baal Lashon Hara* get punished on his skin? We can suggest that your mouth is a "guard" to your entire being, since: מִי הָאִישׁ הַחֹפֵץ חַיִּים - נֹצֵר לְשׁוֹנוֹ מִכָּל הַדָּבָר הַרָּע If a person wants to live, let him guard his tongue from all negative speech, and we see that: הַחַיִּים וְהַמָּוֶת בְּיַד לְשׁוֹן מִשְׁלֵי יָהּ Life and death are in the hands of the tongue. **

The skin is the *Shemira* and "protection" of the whole body, and when a person gets *Tzora'as* on his skin, it is a message that his "protection" is in danger. A *Metzora* is indeed similar to a: מֵת dead person. [*Chazal*⁶]. The more you speak happy and positive words, especially *Divrei Torah*, the longer you live. כִּי חַיִּים הֵם לְמוֹצֵי אֵיהֶם The words of Torah are a source of life when you articulate them verbally.

The Goal of *Bitachon* Is to Transform You into A Happy Person Who Is Closer to Hashem

TRUE STORY

A two-year-old girl was born unable to see, digest, or move, etc. The doctor described her as "a piece of wood" or "stone". Her father called me, and I told him that his positive mind can affect her health. After working on *Bitachon* and *Simcha* 10 minutes daily, this girl walks, runs, digests, sees,

⁶ נדרים סד ב, ע"ז א, ותניא, ארבעה חשובין כמת, עני ומצורע וסומא ומי שאין לו בנים. וברש"י בפרשת בהעלותך עה"פ אל נא תהי פמת [יב יב] שהמצורע חשוב כמת, מה מת מטמא בביאה אף מצורע מטמא בביאה.

and smiles, etc. She is gradually talking more and more. **

The family loves her and enjoys her. **The main Yesod of Bitachon is when it changes the person who works at it, and makes him a happy person who is closer to Hashem.** This was a sad, broken family, and because they worked on *Bitachon*, they are super happy people, even though the girl isn't perfect yet.

A Person Undergoing Stress in Life Needs to Get More Involved in *Bitachon*

EVEN AT THE EXPENSE OF HIS LEARNING

TRUE STORY

A *Yungerman* who is a major *Masmid*, *Talmid Chochom*, and *Rosh Chabura* would come home full of stress, since he had a difficult childhood. He now learns *Shaar HaBitachon* and other *Inyanei Bitachon* for over an hour daily. **As he learns *Mussar*, he gets happier and happier, and his wife and children are overjoyed.** I was asked: תורה מה תהא עליה? *What will be with his learning??* Such a major *Ben Torah* should lose so much *Torah* on a regular basis? **

Do I need to decide such a *Shayla dilemma*? Take your pick: Do you want to be a bigger *Talmid Chochom* and keep hurting your wife and kids [and yourself] and quite possibly end up in the hospital with physical or mental issues, and be *Nichshal* in either *Kin'ah*, *Ta'ava*, *Kavod*, *Ga'ava*, שפלות הבהמה *lowliness of an animal*, and all kinds of unhealthy complexes and depressions [or all of the above, *Rachmana Litzlan*]... or not?! ***

It is obvious that Hashem wants this *Yungerman*

to take care of: עיקר חיות האדם שבידת his main purpose in life; i.e. *Shviras Hamiddos*. [Gr"א⁷]. And if a person does *Ratzon Hashem*, there is no doubt that he will come out ahead, even in his learning. [Gemara⁸]. ****

P.S. I have many more stories where *Mussar* saved marriages and other relationships, including stories of *Yungerleit* whose anxieties made them stop learning [sometimes more and sometimes less]. After learning lots of *Mussar* for an extended period of time, they can finally learn *Gemara* with *Tosafos* full-time again.

וצנה הפנה וגו' והסגירו שבעת ימים שנית יג נד

How Much *Chashivus* a Person Should Have for His Own Possessions

The afflicted *Begged* clothing and *Bayis* house are locked up for seven days to see if they spread, just like the *Negga* on a person's own skin. It sounds like a person's *Beged* and *Bayis* are just like a person. We see the value of everything related to an *Adam*; his *Beged* and his *Bayis* are not "Stam" arbitrary. They have tremendous *Chashivus*, since they are connected to an *Adam*. Now you realize how great you are! **

I dare say that you should be *Machshiv* any person who is connected to you, since you are a *Tzelem Elokim*. For good reason this *Parsha* starts with: **דַּתָּ אִישׁ אָדָם** *An ADAM* who has on his skin etc. to stress the greatness of the *Adam*, and the *Ramban* explains⁹ that *Tzora'as* [of a *Bayis*] is only in *Eretz Yisroel* where the *Shechina* rests; i.e. all these punishments are a sign of greatness! ***

⁷ הגר"א בפירושו למשלי עה"פ התנזק במוסר אל תרף נצרה פי היא חייך [משלי ד יג] כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, לכן צריך תמיד להתחזק, ואם לא יתחזק למה לו חיים.

⁸ ברכות לב ב, תנו רבנן, חסידים הראשונים היו שוהין שעה אחת, ומתפללין שעה אחת, וחזורין ושוהין שעה אחת. וכי מאחר ששוהין תשע שעות ביום בתפלה, תורתן היאך משתמרת, ומלאכתן היאך נעשית? אלא מתוך שחסידים הם, תורתם משתמרת ומלאכתן מתברכת.

⁹ רמב"ן עה"פ והקבד פי יהיה בו נגע צרעת [יג מז] זה איננו בטבע כלל ולא הווה בעולם, וכן נגעי הבתים, אבל בהיות ישראל שלמים לה', יהיה רוח השם עליהם תמיד להעמיד גופם ובגדיהם ובתיהם במראה טוב, וכאשר יקרה באחד מהם חטא ועון, יתהווה כיעור בבשרו או בבגדו או בביתו, להראות כי השם סר מעליו, ולכך אמר הכתוב [יד לד] ונתתי נגע צרעת בבית ארץ אֲחֻזְתְּכֶם, כי היא מכת השם בבית ההוא, והנה איננו נוהג אלא בארץ שהיא נחלת ה', כמו שאמר [יד לד] פי תבאו אל ארץ פנעו אשר אני נתן לכם לאחזקה, ואין הדבר מפני היותו חובת קרקע, אבל מפני שלא יבא הענין ההוא אלא בארץ הנבחרת אשר השם הנכבד שוכן בתוכה.

Respect and Value Your "Handiwork"

At *K'riyas Yam Suf*, Hashem didn't want to hear the singing of the *Malachim*, since: מְעֵשָׂה יְדִי טוֹבָעֵין בַּיָּם וְאַתָּם אוֹמְרִים שִׁירָה מְגִילָה בַּיָּם
My "handiwork" is drowning in the sea, and you are singing songs?? The tremendous *Chashivus* of *Shmuel HaNavi* who cried a whole night so that *Shaul* shouldn't lose his *Malchus*, since he anointed *Shaul*, and *Shaul* was his: מְעֵשָׂה יְדִי "handiwork". [Gemara¹⁰]. *Shmuel* created a *Melech!* ****

How much *Chashivus* should a person give his own: הַפְּצִים belongings and especially his creations, which are mainly his children, and his *Talmidim*, who are his true children. [Rambam¹¹]. The same with your *Chidushei Torah*, your efforts in *Torah*, in helping others, or other accomplishments, etc. *****

Even your good *Retzonos* that never came to fruition. Respect your words! Respect the people in your life! **Especially respect your *Retzonos Tovos*, since your *Tevah* nature is to be *M'zalzel* in them.**

נְגַע צָרַעַת יג ט**The Source of *Lashon Hara* and Other *Aveiros*: *Middos* Issues**

Usually, when a person has a *Negi'a* personal agenda, he is open to all kinds of *Sheker distortions* and evil. "*Negga*" [*Negi'a*] is a fitting name to *Tzora'as*, since it describes the source of *Lashon Hara* and other *Aveiros* that cause

Tzora'as. *Tzora'as* is indeed a symbol of an ugly, repulsive, painful disease, which also has a foul odor. [Chazal¹²]. This is what "*Negi'a*" can do to you, *Rachmana Litzlan*. **

Chazal say¹³ that the reason why *Klal Yisroel* served *Avoda Zara* was because they wanted a *Heter* for *Arayos* [i.e. their *Negi'a*]. All those dangerous *Shitos* which have wrought havoc upon *Klal Yisroel*, like Bundism, Yiddishism, Zionism, Reform, and *Haskalah*; were all total-baloney from the very beginning, but people "fell for them" because of *Kin'ah*, *Ta'ava* and *Kavod*... ***

Working on *Middos* Means to Go the Opposite of Your *Negi'a*

That's why it's so important to work on your *Middos*, since a *Negi'a* can carry a person far from the truth of Hashem, *Chas V'shalom*. *Metzora* means "*Motzie Ra*" to "bring out" evil. That's why it's called "*Negga Tzora'as*", since a "*Negi'a*" "brings out your evil". And it comes out in the form of an abnormal coloring, as a warning to change your ways. A clear message: Work on your *Middos*; i.e. go to the opposite of your *Negi'a*. ****

Every generation has its own *Yetzer Hara* and its own *Negi'os*. When you put yourself down habitually, it is usually a sign that you have to go to the other extreme [even to lie about yourself] in order to be positive. You have a *Negi'a* and a true *Ratzon* to call yourself a "nobody" and "incapable", etc. **It may be hard to believe, but the truth is that there is a sin in putting**

¹⁰ תענית ב, ב, אמר לפניו: רבונו של עולם! שקלתני כמשה ואהרן, דכתיב [תהלים צט ו] מִשֶׁה וְאַהֲרֹן בְּכִהְיוּ וְשִׂמוּאֵל בְּקִרְאֵי שְׁמוֹ, מה משה ואהרן לא בטלו מעשה ידיהם בחייהם, אף אני לא יתבטל מעשה ידי בחיי.

¹¹ רמב"ם הלכות תלמוד תורה [א ב] כשם שהיב אדם ללמד את בנו, כך הוא חייב ללמד את בן בנו, שנאמר [ואתחנן ד ט] וְהוֹדַעְתֶּם לְבָנֶיךָ וְלִבְנֵי בְנֵיךָ. ולא בנו ובן בנו בלבד, אלא מצוה על כל חכם וחכם מִיִּשְׂרָאֵל לְלַמֵּד אֶת כָּל הַתַּלְמִידִים אֵע"פ שאינן בניו, שנאמר [ואתחנן ו ז] וְשִׁנְנַתֶּם לְבָנֶיךָ, מפי השמועה למדו בניך אלו תלמידך, שהתלמידים קרויין בנים, שנאמר [מ"ב ב ג] וַיִּצְאֻ בְנֵי הַנְּבִיאִים, אם כן למה נצטוה על בנו ועל בן בנו, להקדים בנו לבן בנו, ובן בנו לבן חבירו.

¹² ספרא פרשת נגעים [פרשתא א הלכה ו] נגע, מלמד שהוא מצטער ממנו [פי' שאינו מראה בעלמא, אלא מכה שהוא מצטער ממנו. זית רענן]. ומנין שאף אחרים מצטערים ממנו רואים אותו שהוא מצטער ממנו? ת"ל לנגע. וכתב בפירוש הראב"ד [שם] מלמד שכל הרואה אותם הוא מצטער עליו, וכל שכן הוא עצמו וכו' וכשהוא אומר לנגע משמע שאף אחרים מצטערים ממנה מריחה לומר שיתרחקו ממנו, וזה הפירוש הוא העיקר. ובפירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זלה"ה עה"פ וְהָיָה בְּעוֹר בְּשָׂרוֹ לְנֶגַע צָרַעַת [יג ב] לפי התורת כהנים כאן, "נגע" מורה גם על דבר מכאיב שמציק לו, "מלמד שהוא מצטער ממנו". וכאן הוא מורה בנוסף שקשה גם לאנשים אחרים לשהות בקרבתו, "אחרים מצטערים ממנו" כפירוש הראב"ד "מריחה". הריח שלו מעורר דחייה. משמעות אחרונה זו מרומזת אולי בלשון הסמוכה "והובא", היינו שמביאים אותו. אחרים חשים צורך להביאו אל הכהן. ¹³ סנהדרין סג ב, אמר רב יהודה אמר רב, יודעין היו ישראל בע"ז שאין בה ממש, ולא עבדו ע"ז אלא להתיר להם עריות בפרהסיא.

yourself down.

Guess where all if the *Tzaros* of *Klal Yisroel* came from? All those self-hating Jews! Karl Marx was a *M'shumad* with a deep hatred for Jews and *Yiddishkeit*; i.e. he hated himself! Look what a *Churban* he caused for the world [communism]! All from *Negi'os*. A *Yid* has to love himself, and appreciate his *Maalos* that Hashem gave him.

וְלֹג אֶחָד שָׁמֵן יָדֵי

A Person Needs to Have a Certain Independence That Can Do Without People

For his purification, the *Metzora* brings oil [along with his *Korbanos*]. Oil symbolizes “being higher”, since it floats on top of all other liquids. Even if you mix oil with other liquids, the oil always floats back up. It is independent and alone. The *Metzora* is a person who needs people. He looks for recognition by speaking *Lashon Hara*. For his *Teshuva*, he needs to become more of an independent type of person. **

This is why he has to be locked away; he even has to leave the city, so he can learn to be independent. He needs to be alone with Hashem and become a higher person, instead of a babbling “*Klein Keppel*” who has to always show off how smart he is with his latest “exciting” gossip. ***

We can suggest that the “*Log*” *Shemen* [4 *Revi'is* “quarters”, i.e. 4 *Kiddush* cups] symbolizes a “large amount” of independence, the same idea as being sent outside the *Machaneh*. And *Shemen* floats back up; so we have a message to the *Metzora*: Stay up there, and if you fall, lift yourself back up. ****

There are three partners in a marriage: The husband, the wife, and Hashem. A married person should have an independent streak. When your wife leaves the house and you are alone, *Chap* a schmooze with Hashem. Never feel like “it’s only the two of us”. *****

Without an independent streak in your system,

you can fall, *Chas V'shalom*, and become a cheap *Rodef Kavod* who must always have people; or else he becomes lonely and depressed. We need lots of *Tefila* and *Chovos Halvavos* [*Shaar HaBitachon* and *Shaar Yichud HaMaaseh*] to become this way. A marriage is also a much happier institution when there’s a drop [or much more than a drop] of independence in your system. *****

Then you don’t get upset so easily, i.e. when you realize that Hashem is inside your spouse, and is constantly testing you via your spouse’s actions. A child must also realize that besides his biological father and mother, he has a Father in Heaven. *****

I knew an old *Almana*, who told me that despite her scary ethnic neighbors in Brooklyn, she was never afraid, because she knew that Hashem was with her. There is a girl’s school in Lakewood named after her.

True Story

Zevulun Coopersmith used to hate his difficult background. He blamed his problems on nasty family members, and on teachers who didn’t understand him; who brought all kinds of misery into his life. After learning lots of *Mussar*, especially *Shaar HaBitachon*, he realized it all comes only from Hashem, who wants him to become great, by trying to improve despite his challenges. Now he actually loves all those people. He is always reviewing the words of the *Chovos Halvavos*: וְכָל אֲשֶׁר יְבוֹאֵנוּ מֵאֵת הָאֱלֹקִים יְהִיָּה לֹו לְשִׂשׂוֹן וְלִשְׂמֵחָה שֶׁעַר הַבַּיִת הַזֶּה יִשְׂמַח בְּכָל מַעֲשֵׂי אֱלֹהֵינוּ. הקדמה, והשני
A Baal Bitachon rejoices with whatever Hashem sends his way.

Mussar changed Zevulun’s entire way of thinking. He used to be jealous of many people who he considered luckier than him; it seemed as if they actually had an easier life. Now, he pities them, realizing that the person with challenges is a real *Adam* and great person.

הפטרה לפרשת מצורע

וְאֶרְבֵּעָה אַנְשִׁים הָיוּ מְצַרְעִים מַלְכִּים ב. ז ג

A Person Can Become Great Specifically in The Area He Was Once Weak In

Eliyahu HaNavi was rejected from being a *Navi* and lost his job, because he was: **מְלַמֵּד טוֹ שָׂרָף וְקָטִיגוֹר יָדָא** *too sharp and critical on Klal Yisroel*. [*Rashi*¹⁴]. **

The *Mashgiach* of Lakewood, Reb Nosson Wachtfogel *Zatzal*, once came over to me and said: A person who never has *Hakpados* any form of anger, even the slightest complaint against another person is *Zoche* to *Gilui Eliyahu* *Eliyahu HaNavi* reveals himself to that person. [*Chazal*¹⁵]. In the *Mashgiach's* later years, two of his closest *Talmidim* pressured him at a *Melave Malka*, and he admitted having *Gilui Eliyahu*. The question arises, isn't this the same *Eliyahu* who lost his job for being too tough? Now he is demanding the opposite?? *Eliyahu HaNavi* is also the *Malach HaBris*, whose job is to be *Melamed Zchus* on *Klal Yisroel* by reporting back to Hashem after every *Bris* and saying: "See the beautiful *Mitzva* your children are doing". [*Zohar*¹⁶]. Lesson: **A person can become the**

prime example of the extreme opposite of his nature, and he can be the one who demands it from others. ***

The same with *Eliyahu's Talmid, Elisha*. *Elisha* once went to Damascus, to bring back his *Talmid, Gai'chazi* to do *Teshuva*. [*Gemara*¹⁷]. *Elisha* had previously cursed *Gai'chazi* with *Tzora'as*, and cursed his kids too. *Chazal* criticize¹⁸ *Elisha* for acting too tough, by pushing away *Gai'chazi* with "two hands". Instead, he should have pushed with his left hand, while drawing him close with the right. Afterwards, *Elisha* went to the extreme opposite, taking a special trip all the way to Damascus in order to bring *Gai'chazi* back. ****
When *Eliyahu* left this world, he bequeathed *Elisha* double of his own spirit. *Eliyahu* made 8 *Nissim*, and *Elisha* performed 16. This is the source¹⁹ that a *Rebbe* is never jealous of his *Talmid*. *Eliyahu* will be our *Mechanech* in *Fargining* when *Moshiach* comes. Both *Rebbe* and *Talmid* were *Nichshal* stumbled by being too critical, yet they became great specifically in the area they were weak in. *****

Be Relaxed and Satisfied with How Hashem Made Your World

While being a great *Talmid Chacham, Gai'chazi* was a *Tsar Ayin*, preventing other *Talmidim* from entering his *Rebbe's Yeshiva*. [*Yerushalmi*²⁰]. In

¹⁴ רש"י עה"פ תמ"שח לנביא תתק"ד [מלכים א, יט טז] אי איפשי בנביאותך, מאחר שאתה מלמד קטיגוריא על בני מסכת כלה [סוף פרק ה] אמר אבא אליהו זכור לטוב, לעולם אין תורה מתפרשת אלא למי שאינו קפדן, אף אני איני נגלה אלא למי שאינו קפדן, אשרי מי שפגע בו ומי שישב עמו, שמובטח לו שהוא בן העוה"ב.
¹⁵ זוהר [הובא בשל"ה, מסכת חולין, נר מצוה אות מה] נוהגין לעשות פסא לאלהיהו כמבאר בפוסקים [י"ד סי' רסה סי"א] וכן בזהר [ח"א צג א] וזה לשונו, אמר רבי אבא בזמנא דאסיק בריה לאעליה להאי ברית, קרי קדשא בריה הוא לפמליא דיליה ואמר חמו מה בריה עבדית בעלמא, ביה שעיתה אנדמן ליה אלהיו ז"ל וטאס עלמא בארבע טאסין ואנדמן תמן ועל דא תנינו דבעי בר נש למקן פרסא חנא ליקרא דיליה והוא סליק ואסהיד קמיה קדשא בריה הוא. תא חזי בקדמיתא קתיב [מלכים א, יט טז] 'מה לך פה אלהיו וגו', וקתיב [שם י יד] 'קנא קנאתי לה' וגו' פי עזבו בריהו בני ישראל וגו', אמר ליה: תידי, בקל אטר תנדמן ופומא דאסהיד האי יסהיד דישראל קימין האי קנמא.
ובילקוט [יהושע רמז טו] עמד אליהו ז"ל והלך לו להר חורב, ושם נגלה עליו הקב"ה, ואמר לו: מה לך פה אלהיו? ניאמר קנא קנאתי, א"ל לעולם אתה מקנא, קנאת בשמים על גלוי עריות, וכאן את מקנא, חייך שאין ישראל עושין ברית מילה עד שאתה רואה בעיניך, מכאן התקינו להיות עושין מושב כבוד למלאך הברית שנקרא אליהו ז"ל מלאך הברית שנאמר [מלאכי ג א] ומלאך הברית אשר אתם תפצים הנה בא.
¹⁷ סוטה מז א, ונלך אלישע דמשק [מ"ב ח ז] למה הלך? אמר רבי יוחנן, שהלך להחזירו לגחזי בתשובה.
¹⁸ סוטה מז א, תנו רבנן, לעולם תהא שמאל דוחה וימין מקרבת, לא כאלישע שדחפו לגחזי בשתי ידיו.
¹⁹ סנהדרין קה ב, דאמר רב יוסי בר חוני בכל אדם מתקנא חוץ מבנו ותלמידו. בנו, משלמה. ותלמידו, איבעית אימא [מ"ב ב ט] ויהי נא פי שנים ברוחך אלי, ואיבעית אימא [פנחס כז כג] ויסמך את נדיו עליו ויצננהו.
²⁰ ירושלמי סנהדרין [פרק י הלכה ב] גיחזי אדם גבור בתורה היה, אלא שהיו בו שלשה דברים: עין צרה, ופרוץ בערוה, ולא היה מודה בתחיית המתים. עין צרה, בשעה שהיה אלישע יתיב בתינוייה הוה גיחזי יתיב ליה על תרעא, ותלמידיא יחמיין ליה, ואמרין: גיחזי לא עאל ואנן עלון? והוה תניין מתאמר ובר נש

Sefer Melochim the story is told about *Elisha* who cured *Naaman*, and *Naaman* wished to repay *Elisha* with gifts. *Elisha* refused payment, but *Gai'chazi* secretly chased after *Naaman*, and lied to him saying that *Elisha* will accept the gifts, and *Naaman* gave them to *Gai'chazi*. When *Elisha* heard this, he cursed *Gai'chazi* with *Tzora'as*. Why *Tzora'as*? *Chazal* say²¹ the reason a house becomes afflicted with *Tzora'as* is because of the stinginess of its owner, who didn't want to lend his things. When people asked if he has this-and-this item, he lied and said he doesn't have it. Now he must empty out all the contents of his house, and everyone will see that indeed he has them. *Gai'chazi* also lied because of his greed, and he was cursed with the same *Tzora'as*. *****

Lashon Hara is also a form of not *Fargining*. That's why *Lashon Hara* and *Tzora'as* work together. "*Tzora'as*" [which means *Tsar Ayin*] is the opposite of *Fargining*, being relaxed, and letting someone else be better. "*Mitzrayim*" [which means "boundaries", i.e. not being relaxed and broad] was also a place of *Tsar Ayin* [they were alarmed with the population growth of *Klal Yisroel*]. Hashem took us out of "*Mitzrayim*" to an *Eretz Rechava* spacious land. **Yetzias Mitzrayim symbolizes that a Yid needs to "leave" the Tsar Ayin of his life, and be relaxed.** *****

Ask any doctor, he will tell you that sickness comes from not being relaxed and satisfied with how Hashem made your world. Such feelings come from wanting *Kavod*, jealousy, and all similar *Middos* issues. *Sin'as Chinam* also comes from stress and anger; these *Middos* are all

related, and need to be avoided. **A person should avoid all negativity, even hearing bad news.** Instead, put lots of *Kochos* in *Bitachon*, and say nice things all day long about the people you are jealous of. This way, Hashem will help you. *****

Hearing bad news is not healthy, and there's no *Mitzva* to know it. A Jew's memory should be full of *Yetzias Mitzrayim*. That's why the *Torah* is always mentioning it, since Hashem wants our memory bank to be bombarded by *Yetzias Mitzrayim*. We are always having challenges that depress us, and we need to leave "*Mitzrayim*" with lots of *Bitachon*. Beware of all negative reports. Listen to good news all day long. **When Hashem sees you looking for good news, He will give you even more good news. You get what you secretly look for.**

Your body thrives from living in a positive world, and you live longer, healthier, and happier. This is what Hashem wants from us. He likes happy campers, and He's testing us if we will remain happy campers despite our challenges. The reward is immeasurable, in this world and the next. *****

Someone called me up during Corona. He could barely talk, & his wife needed to bring him to the phone. I gave him lots of *Simcha* and *Bitachon*, and forbade him from listening to any negative reports, and he became a new person. Not long afterwards this person went through a personal disaster, and he held himself beautifully. I asked him how he was able to do this, and he replied: Since you said not to listen to any negative news, I became a happier and stronger person.

לא מיתהני כלום [יתיב בתינוייה. יושב ושונה, ישב לו גיחזי מחוץ לשער וכשהיו התלמידים באים ורואים אותו, אמרו אם הוא לא נכנס, היאך אנו נכנסים? והלכו להם, והיה המשנה ששנה אלישע נאמרת, ואין בו אדם נהנה כלום. פני משה]. כיון שנתרחק [גיחזי] מה כתיב תמן [מ"ב ו א] [ניאמרו בני הנביאים אל אלישע הנה נא המקום אשר אנחנו יושבים שם לפניך צר ממנו, לא אסחין אוכלוסייא דתלמידייא דהוון תמן [נתרבו, ולא היה המקום מחזיק לחיילות של התלמידים שהיו שם].

²¹ יומא יא ב, תניא אידך, בית הכנסת ובית השותפין ובית האשה מטמאין בנגעים. פשיטא? מהו דתימא ובה אשר לו הבית, לו ולא לה, לו ולא להו, קא משמע לן. ואימא הכי נמי? אמר קרא: בבית ארץ אחזתכם. אלא "לו" למה לי? מי שמייחד ביתו "לו", שאינו רוצה להשאיל כליו ואומר שאין לו, הקדוש ברוך הוא מפרסמו כשמפנה את ביתו. פרט למשאיל כליו לאחרים.

NOVARDOK

Novardok Training: To Love & Care, To Respect & To Take an Interest

A friend of mine who knew R' Chaim Halpern



R' Chaim Halpern

Zatzal helped him raise money for *Novardok* in the USA. He told R' Chaim that he was a *Baal Teshuva*. R' Chaim told him not to look at himself as a *Baal Teshuva*; instead he should see himself as a *Ben Torah*, who happens to be a *Baal Teshuva*,

but mainly he identifies himself as a *Ben Torah*. *Novardok* was quite sensitive to a person's dignity, despite all their *Pratim*. **

In fact, R' Ozer Schwartz Zatzal once told me, that by doing a *Prat* you are raising yourself, by showing that you don't always have to look for approval of humans. R' Wainkrantz Zatzal once told someone to take a job in a place that they will respect him, and not a place where he'd be looked down upon. He was always building people up, including his *Talmidim*, and the staff in his *Yeshiva*. ***

He told me that the build-up you get can make the difference between success and failure. R' Chaim was also very street-wise, and he knew the mentality of different kinds of people very well. This can have a lot to do with the *Vaadim* in *Novardok*, where people opened up, and the *Vaad* members could become like professional psychologists. ****

R' Chaim gave several speeches when he was collecting, and his main theme was always how lucky we are to be from the holy Jewish nation. He was super warm & humble, despite his strong personality, and people loved him. He took a

strong interest in people, and remembered their pecklach even after a long time. He really cared.

This was *Novardok* training; to love and to care and to respect and to take an interest. He was the same with all his grandchildren and his in-laws, etc. He told me how learning *Mussar* for many hours put him in a happy world, and all the problems that people have with *Kedusha* disappeared because of high dose of *Limud HaMussar*. He loved *Limud HaMussar*; it was his life!

The Yetzer Hara Of Self-Pity

A NOVARDOKER BIRUR

A friend of mine had tremendous aggravation from his son who wasn't doing well with *Shiduchim*. He went to Rav Galinsky to cry his heart out, since he realized that his son would probably remain a broken *Bachur* for the rest of his life. R' Galinsky Zatzal told him that his pain was unfounded. He had plenty of *Nachas* from his other children; so why wasn't he dancing all day about them?? **

R' Galinsky Zatzal explained to him that people have a weird *Geshmak* in being sad, and they feel a certain sick importance about being a nebach. Self-pity is a *Yetzer Hara!* And: עֵי קָרָה הֵיוֹת הָאָדָם שְׂבִירָת הַמְדוּת וְאֵי לֹא לָמָּה לוֹ הַיָּמִים the main point of life is *Shvivas HaMiddos*. [Gr"a²²]. Our main purpose in life is breaking our *Middos!* The Orthodox community was always pained by all those anti-Semitic, self-hating Jews [like the N.Y. Times] who love putting themselves down! ***

It's all the same *Midda*; i.e. let's be negative and destroy ourselves! Similar to the Arabs who are busy blowing themselves up and hurting everybody; this is unfortunately the same idea. Just as we see the fallacy in their sick behavior, so should we realize that when we are sad, it is often

²² הגר"א בפירושו למשלי עה"פ התזק במוסר אל תרף נצרה כי היא חזקה [משלי ד יג] כי היא חזקה, כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, לכן צריך תמיד להתחזק, ואם לא יתחזק למה לו חיים.

the same idea, *Rachmana Litzlan!* ****

Middos are tricky. Believe it or not, we all have a predisposition to secretly enjoy being a “*Rachmanus* case”; way before our actual difficult issue came up! You need to fight this all your life, by being happy to the extreme. There is a true *Novardok* story where the *Novardokers* were happy during a terrible time. Working on *Middos* needs *Mesirus Nefesh*. *****

I know a certain *Yungerman*, that whenever he has any kind of difficulty in life [including physical maladies], he yells at himself and he says: “You get what you secretly enjoy!” “Stop looking for trouble!” בְּדַרְךָ שְׂאָדָם רוּצָה A person is led in the way he wants to go!! **He told me that it works like magic! Sometimes he needs to persist until he sees results. All kinds of problems disappear [including blood clots, *Rachmana Litzlan*].**

Why Am I Always So Happy Prematurely?

SMALL IMPROVEMENTS ARE A *REMEZ* THAT THE COMPLETE *YESHUA* IS ON THE WAY

The *Korban Pesach* is eaten before *Chatzos* midnight, and: על השׁוֹבֵעַ on a full stomach.

We can suggest that this is a *Remez*, that even though Hashem gave me only “half” [*Chatzos*] of what I asked for [and it’s not what I really want] I’m already: על השׁוֹבֵעַ feeling full as if I’ve got it all! When *Mordechai* saw that *Esther* became queen, he didn’t cry about the tragedy of her becoming married to a *Rasha*; he was happy because he knew that it was a stepping stone to a big *Yeshua*. [*Chazal*²³]. **The *Yetzer Hara* tricks you into being upset when you see only small improvements in health, *Parnasa*,**

relationships, etc. **

I’ve been begging for a good *Shidduch*, and Hashem gives me a so-so. Instead of kvetching, I say that at least I’m getting **something**; whereas in the past I was redd zero. Or a partial *Refua* should be regarded as a *Remez* that the complete *Refua* is on the way. Throughout your life, remember: Although: אֵין אָדָם מֵת וְחָצִי אִין אִין A person does not get even half of his desires during his lifetime, you are always in a state of: שְׂבִי עָה satisfaction, meaning that despite your peckel, you are “total” *Sameach B'chelko*.

The Power of *Mussar B'hispa'alus*

TRUE STORY

About 10 years ago I was preparing a *Dvar Torah* for my Bitachon Weekly, and I was looking for a *Sefer*. Somebody smiled and passed me a *Madregas HaAdam* [knowing that I’m a *Novardoker*]. It was truly *Hashgacha*. A few minutes later, I was fighting “cats and dogs” with a major *Talmid Chochom*, whom I prefer discussing my *Divrei Torah* with, since his combination of greatness in *Torah* and his uncompromising criticism helps me to be *Zoche* to a *Vort* that is true. **

But this time he really got carried away, criticizing my *Vort* and screaming at me. I also got carried away, and I really had to tone down. So there was the *Madregas HaAdam*, just when I needed it. I read a few paragraphs [with *Hispa'alus* a soft *Niggun*] about working on *Middos*, and instantly I was in a different world. What magic! And it’s so calming! Nothing sweeter than *Mussar B'hispa'alus*. ***

Later, we met, and we were best friends as if nothing happened.

²³ אסתר רבה [ו' ו] ובכל יום ניום מרדכי מתהלך לפני חצר בית הנשים [ב יא] אמר: אפשר לצדקת זאת שתנשא לערל? אלא שעתיד דבר גדול שיארע על ישראל, ועתידים להנצל על ידיה.



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232580	28:57	English
232406	2:41	Yiddish
232413	2:02	Hebrew
232407	2:40	Yiddish
232260	8:06	English
232414	1:34	Yiddish
232259	5:28	English
232416	2:34	Hebrew
232409	3:19	Yiddish
232261	4:11	English
232715	3:26	English
232412	3:40	Yiddish
232410	1:41	Yiddish
232417	1:41	Hebrew
232411	2:16	Yiddish
232418	2:58	Hebrew
232716	2:21	English
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Questions To Rabbi Mandel



Question: I had so much *Bitachon* for something, that I even started telling other people how “everything has already worked out”, and I was never so relaxed in my life. When the actual situation [which I was no longer impressed with] came along, it fell apart and shattered. It ended up becoming worse than what an anxious person would have thought would happen. I would like to know how to view this.

I heard 2 weeks ago [in the questions on TorahAnytime] that the Rav gets calls from various people saying “my *Bitachon* didn’t work”, to which the Rav brilliantly answered that there is a Creator running the world, and obviously we aren’t the “boss”.

But now I’d like to know, what should someone think in their minds, if Hashem makes something not work-out in the end.

What should be my thought process be, when the exact event that I was relying on Hashem to work-out, becomes a disaster?

Answer: People have to realize that they aren’t the boss in this world. Hashem knows just what He is doing. The fact that you “want” something, big deal, there are a lot of *Middos* issues involved in “wanting” what you want. Wanting is poison. I remember hearing that in the “Grand Canyon” there were a lot of wolves and elks. The people at the time thought of the wolves as no more than mere wicked predators, so they hunted them down and killed them out. But then there was an ecological problem; there were too many elks, because there were no wolves to eat them, and now there arose a shortage of food for the elks. So they started to eat all the trees, and with no trees to nest the beautiful birds flew away, and after all the trees were gone, the elks started to die since they had no food, which started to smell up the grand canyon. So they realized that these “wicked” wolves were the biggest blessing, and now they set up a special “Grand Canyon Wolf Recovery Project” which is dedicated to bringing back wolves to help restore ecological health in the Grand Canyon region.

The lesson we see is that Hashem knows what He is doing, and that the “wicked” and “nasty” things in our lives may be the biggest source of blessing.

Bitachon is a *Mitzva*, and it is supposed to calm you. Sometimes you have to focus on the “accepting”, which is an even higher *Madrega* of *Bitachon*.

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