

Rabbi Mandel Partnership Dedicated
לזכות רפואי ישועה מרדכי בן שרה רינה
לזכות ר' מאיר בן לאה



BITACHON WEEKLY

ב

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

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פרשת בא

כִּי אָנִי הַכְּבָדֶתִי אֶת לְבָוּ אָ

Instead Of Running After Worldly Pleasures, We Aim Upwards and Become a True *Tzelem Elokim*

Rashi says¹ that the *Makkos* were split into two groups of five. By the first 5 *Makkos*, *Paroh* hardened his heart; and by the second five, Hashem hardened his heart. The *Maharal* explains² that the first 5 *Makkos* were related to the earth, and the second 5

were related to *Shamayim*. (That's why the second 5 Hashem hardened his heart, since otherwise *Paroh* would have capitulated). **

The first two *Makkos* came from the Nile River, which was a source of life and like a god to the *Mitzri* (since there was no rain in *Mitzrayim*, only the Nile overflowing twice a year). The first two *Makkos* were related to the earth, and the second 5 were related to the *Shamayim*. (That's why the second 5 Hashem hardened his heart, since otherwise *Paroh* would have capitulated). **

¹ ר"ש עה"פ ואני אקsha את לב פרעה (ז ג) מאחר שהרשיע והתריס נגדי, וגלי לפני שאין נחת רוח באומות לחת לב שלם לשוב, טוב לי שיתקשה לבו למען הרבות בו אותות, ותיכרו את גבורותי. וכן מdato של הקב"ה, מביא פורענות על האומות כדי שישמעו ישראל ויראו, שנאמר (צפניה ג-ז) הקרים גויים נשלמו פטוקם וגוי אמרתני אף תיראי אותה תקח מופר. ואף על פי כן ביחס מכות הראשונות לא נאמר ויצק ה' את לב פרעה, אלא ויצק לב פרעה.

² גברורות ה' למהר"ל (פרק ג, ד) ה' צבר אחר, בז' פזקה שפמים וכו' כאשר תען בפסוק תמצא כי בה' מכות ראשונות לא היה הקב"ה מחזק לבו, ואילו בחמשה מכות אחרונות היה הקדוש ברוך הוא מחזק לבו, שמצות תראה כי חמשה מכות אחרונות הם כפولات על הראשונות, וכאשר בא עליותם כפל מכות, לא היו יכולות לעמוד והיו שלוחים את ישראל, אך כאשר הגיע לה' אחרונות נאמר ויחזק ר' את לבו, שמצות תראה כי המכות כפولات היו על מצריהם. וכאשר תען תמצא שהמכות היו כפولات לאמרי, שהרי המכה הראשונה מן ה' הראשונות הייתה שחין שאין השחין רק תוספת דם, ואין חלק בינו לבין המכה הראשונה מן ה' הראשונות היא דם בתחרותים, והשחין הוא באדם שהוא האדם הוא התחלת העליונים, שהרי יש בו הנשמה מן העליונים ודבר מבוואר הוא. המכה השנייה מן ה' הראשונות צפרדעים שרך הבא מן המים בתחרותים, והמכה השניה מן ה' האחרונות ברד שהוא מים העליונים, כדאמרין בפרק קמא דתעניות (ח ב) ובבראשית רבבה בפ' בראשית (פ' י"ב) שהמطر מן מים העליונים, וכן הברד בודאי מן מים העליונים הם, שאין חילוק בין מטר ובין ברד שאין ברד רק מטר שנkapא. מכיה שלישית מן הראשונות ננים והם שרך הארץ ומכה שלישית מן אחרונות ארבה, והארבה הוא שרך העוף דכתיב (שמני יא כ-כב) כל שרך בעוף ההלך על ארבע שקי' הוא לךם, אך את זה תאכלו מכל שרך בעוף את הארבה למיינו וכו', הרי כי אף הטהורים מקרים שרך העוף, וכל שכן הטמאים שנקרים שרך העוף, ואין הבדל ביןיהם ורק שהכנים הם שרך הארץ בארץ למטה, וארבה שרך העוף למטה מעופם בשמיים, שאין הארבה משכנו בארץ אלא מעופם בשמיים, שנאמר בראשית א (כ) ועוף יעופ על פנ' רקי' העופים. מכיה רביעית מן הראשונות ערובה מן החיים והוא למטה, וכך זה למטה החושך, וידעו כי החיים הרעות ממשלתם בלילה ובחושך, כדכתיב בקרוא (תהלים קד כ, כב) פשׁת חשֶׁךְ ויהי לילה בו תרומש כל חיתו יער, תזרח השלמָשׁ יאספָן ואל מְעֻזָּתָם ירְכֹּן, ועוד העורב נקרא ערוב על שם עירוב חיות רעות, והנה החושך גם כן נקרא ערב היר בקר על שם שיכול לבקר בין דבר לדבר, ולפיכך העורב למטה בבהמות נטילת נשמה, המכיה החמישית שבא מני שקי'ת המשמש מלמעלה. המכיה החמישית מן הראשונות היה הדבר למטה בבהמות נטילת נשמה, המכיה החמישית מן אחרונות היה מכת בכורות נטילת נשמת האדם שהוא מן עליונים. הרי לך ה' מכות הראשונות נגד ה' מכות אחרונות כי התחרותים והעלונים מctrפים זה לה' מתחברים זה לה' כאשר ידוע, אין אחד בלבד שנגדו כאשר ידוע מאות לבעליינים, וה' מכות הראשונות מן התחרותים וה' מכות אחרונות מן העליונים. ומפני שהעלונים והתחרותים מתחברים זה לה' מכות הראשונות מן התחרותים וה' מכות אחרונות מן העליונים. ובז' פזקה שפמים. ואילו במכות האחרונות היה הקב"ה מחזק ייחד. וכאשר תען בין מה במכות הראשונות לא היה מחזק לבו ואילו במכות האחרונות היה הקב"ה מחזק לבו, שככל עוד שלא הגיעו המכות למדרגת האדם, שככל ה' מכות הראשונות הם בתחרותים בלבד ולא הגיעו למדרגת האדם, כי מדרגת האדם הוא התחלת העליונים, היה פרעה מחזק לבו מעצמו ווגבר על המכיה עד שחין שהוא באדם עצמו. ואילו גב שהכנים היו גם כן באדם אין זה באדם לאמרי, שהרי הכנים מן הארץ אבל השחין התחלתו באדם, ומazel לא היה יכול לעמוד אם לא היה הקדוש ברוך הוא מחזק לבו נגד חזק המכות, כי המכות היו מתחזקים עליו יותר ממה שהוא יכולם לעמוד, אך נגד זה היה הקדוש ברוך הוא מחזק לבו, ומכל שכן במכות אחרונות שהם עוד יותר ממדרגת האדם, אם לא היה הקדוש ברוך הוא מחזק את לבו היה שולח את ישראל, אך הוצרק הקדוש ברוך הוא לחזק את לבו, והנה התברר לך מדרש זה, ותען בו היבט כי צריך הוא עיון לעמוד על בורי.

³ ר"ש עה"פ כי אם אין לך משלם את עמי הנני משלים בך ובעדייך ובבכטיך את העבר (ח י"ז) כל מני חיים רעות ונחשים ועקרבים בערבותיהם והיו משחיתים בהם.

and were the main *Makkas Arov* according to *Rashi*. ***

Also, *Arov* included all kinds of wild and dangerous animals, which are a product of the earth. Then: *דָּבָר* pestilence, which affected all the important livestock, all from the: *אָרֶץ* earth. That is the first five. Then comes: *שְׁחִינָה* boils, created through ashes which were thrown upwards, and had the heat of the sun. *Barad* came from the sky. And: *אַרְבָּה* grasshoppers; flying creatures which came down from *Shamayim*. *Choshech* (darkness) meant no more light from the sun. And *Makkas B'choros* affected the dignity of a human, since: *כַּלּוּ מַתִּים יְבָלָג* they were ALL dying (*Rashi*⁴), which revealed that there was no normal family structure. ****

A family of ten had 10 *Bechorim* (firstborn), showing how they weren't acting like an *Adam*, who isn't *Hefker*, but like a *B'heima* (animal). **It seems that the first 5 *Makkos* were giving *Mussar* on the lowly: *אַרְצִיּוֹת* mode of a *Mitzri*, who was too involved in *Olam HaZeh* and food and *Z'nus*, and other *Ta'avos* like *Kavod*, etc. And the last 5 were a: *תְּבִיעָה*: Why don't you aim upwards and become great, like a true *Tzelem Elokim*?**

Even during his worst situations, a Tzaddik doesn't really worry, since he knows that in the end Hashem will take care of him. He has Bitachon!

כל מלחמת לא תאכלו יב כ
אסור במשהו is Chametz - Keep Away!!

We can suggest that Hashem wants us to have a totally positive outlook, that there should be only *Matza* (מִכְלָא דְמַהְיָמָנוֹתָא) food of *Emuna*), which symbolizes a life without worry, which is like *Chametz*. *חרדת אָדָם יְתִן מַזְקָנָה* Those who worry invite

problems. The *Gr'a* says⁵ that *Bitachon* means that Hashem wants us to feel like: *נַפְשִׁי כְּגָמַל עַלִי אָמוֹת* a baby in his mother's arms. He has zero worry, since he relies on his mother. And so do we feel with Hashem. The true *Baal Bitachon* is loaded with *Menucha*, like the *Chovos Halvavos* says: *מְנוּחָת נַפְשִׁי הַבָּזְבָּטָם* the **calmness** of the *Baal Bitachon*. **

Even a drop of worry is *Passul*. In *Novardok* I heard that worry can be worse than: *הַרְהָוִרִים רַעִים* improper thoughts. So fill your mind with positive thoughts, and with Hashem's help, you'll live a long

happy life: *בָּזָה וּבָבָא* in this world and in the next. When you eat *Matza*, you are eating *Bitachon* bread, since the first time we ate it we were in a *Bitachon* stance: *מַתְנִיכָם חִגָּרִים יְבָדָקָם יְבָדָקָם* (ready to leave *Mitzrayim*) and we were for **sure** leaving a place that was almost impossible to leave. (*Seforno*⁶).

⁴ ר"ש" עה"פ כי אמרו כלנו מותים (יב לג) אמרו, לא כגזרת משה הוא, שהרי אמר ומת כל בכור, וכך אף הפשוטים מותים חמשה או עשרה בבית אחד. (מכילתא).

⁵ דברי אליהו (תהלים קלא, ומקורה בספר שפטין חן לר' חיים נאטענזההן, וילנא תרטס, דף מה א, והובא באורות הגרא", עמ' קיט אות ג) שמעתי ששאלנו להגר"א איך היה הבתוון בה". ואמר, הלא כבר פירש לנו דוד המלך ע"ה (תהלים קלא ב) אם לא שBITTI זוזממת נפשך כगמל עלי אמו תהילים קלא ב) אמר שBITTI זוזממת נפשך כגמל עלי אמו תהילים קלא ב) אמר לא לבלו אם יהיה לו מה לינק אחר שעיה או שתים כארש ירעוב. "כגמל" זהה עלי נפשך, שאינני דואג כלל על מחר וליום אחר. וזה דוד המלך גם כן (תהלים כב) מבטיחי על שדי אמי.

⁶ ביאור על התורה אשר חבר און וחקיר הגאון השלם האלקוי כמהה"ר עובדיה ספורנו זלה"ה עה"פ מותניכם חיגרים (יב יא) מזומנים לדרך, עניין וישגס מותניכו (מ"א י"ח מו), להוות על בתוון בלתי מסופק בא-ל יתברך, בהיותם מכינים עצם לדרך בעודם בבית כלא.

Remote Control

YOUR WORDS REALLY AFFECT OTHERS

When you talk about a person and show an interest in him, you are automatically affecting him, even if he is 15 miles away. By saying nice things about him, he can improve. I once spent some time discussing the *Matzav* of a *Talmid* of mine, and I showed an interest in improving him. The next day, he was the only *Talmid* who stood along by the door of *Yeshiva*, and he ran to help me with my briefcase.

Take A Piece of Paper and Start Lying

YOU CAN CHANGE YOUR LIFE

If you feel: "I am:

- a cold person
- too quiet
- a grouch
- not as smart as others
- not so nice with all my "rough edges"
- too modern
- too frum
- an *Am HaAretz*
- "disliked", etc.

If you can make a quick fix, or another *Eitza* (way) to improve, *Aderaba*, do so. Otherwise, take a piece of paper and start lying:

"I'm *Davka*:

- warm
- smart
- just perfect
- nice and happy (I'm **not** a grouch!)
- frum
- a *Talmid Chochom*
- smooth and *Gelungen* and capable
- I have a good *Mazal* (when you feel that you're a non-*Mutzlach*)
- I'm outgoing

Lying and making believe you're a Tzaddik will do much more for you in Ruchaniyus and in Gashmiyus, and it is the true Ratzon Hashem for so many of us

- a *Masmid*

- everyone loves me, etc."

**

Watch how this can change your life! (When you feel that you're getting old, say: "Wow! I'm getting younger every day!") Sometimes one statement is enough, and sometimes you need to keep *Chazzering*. Never speak *Lashon Hara* about yourself! Unless it helps you improve, or you enjoy being a *Lev Nishbar*.

Do You Want to Get Good and Depressed? Listen To the News

If you want to get good and depressed, keep up with the latest news and all the battles and unending pain in this world. (Of course we need to daven loads all the time!) People have asked me: "How do you tolerate those many, many telephone calls, with all kinds of serious issues?" I have this to say:

**

A world-famous *Rav* was advised by R' Avigdor Miller *Zatzal* to keep away from *Shalom Bayis* issues. Of course, there can be a great *Mitzva* in doing this. But there is a time and place where a person has to say: **עד כאן THAT'S IT!** I am not capable of knowing the *Tzaros* of the whole world, and start kvetching like everyone else.

I heard that R' Baruch Ber *Zatzal* once said that he keeps away from the news, since there is a *Chiyuv* to be: **משתתף בצער העולם** feel another's pain, and he simply doesn't have the *Kochos* to start crying for every *Tzara* going on out there! If a person has a secret (or not so secret) **טונית** inclination to being melancholy, or a habit of wanting to hear horrific and unreal pain going on in the world, he should go the opposite extreme, and be totally happy!

Going Against Your Nature Requires Staying AWAY From Painful News

Feeling the *Tza'ar* of *Klal Yisroel* is important. But more important is: עיקר חיות האדם שבירת שברת המדות ואיך לא לסתה לו חיים which is the *Ikar Chi'yus* (life) of an Adam. Without it, what is the point of living?! (*Gr'a*⁷). *Shviras HaMiddos* is your very existence, and this demands going away from the sickinclination of hearing about pain. ***** Such a person (most of us) should go extreme, and learn lots of *Torah* which brings a *Bracha* to the entire universe, and do *Chesed* and learn *Mussar* and **thank Hashem all day and be *M'zakeh HaRabbim*, etc. This will do much more for the pain of the world. Be: מרביה זכותים (increase *Zechusim*)! And going against your nature is the biggest *Zechus*.** That does something tangible; it holds up the whole world and causes great *Yeshuos*.

Simcha Brings Bracha to the Whole Universe

תורת *Torah* says openly that: פחת אשר לא עבדת את ה' אלקיך בשמה תבא not serving Hashem with *Simcha* is the cause of the *Tochacha* Holocaust. So being *B'simcha* brings the opposite of pain to the whole universe. By working on being *B'simcha*, you are helping many unfortunates, and preventing more *Tzaros*. (Of course if you can help unfortunates in a tangible way, you are *M'chuyav* to do so). *****

Look how many thousands of happy and healthy people there are! Look how many beautiful families there are! How many

When Hashem sees you looking for good news, He will give you even more good news. You get what you secretly look for

wonderful *Yeshivos* we have! *Yiddishkeit* is bustling with loads of fun and *Simcha* and good food and *Geshmake Gemara's*! *****

Avoid Confrontations and Enjoy Life

By the way, my *Rebbe*, R' Dovid Lenchitz *Zatzal* advised me to avoid going to a *Din Torah*, despite the evil that was done to me. He said: "It's simply not worth the aggravation and pain and energy and *Bittul Torah*, etc. **Hashem will help you get your money in a much nicer and healthier way than fighting in a *Din Torah*, even if you're right.**" Avoid confrontations (even with your wife!). Enjoy life, and have *Bitachon* everything will be okay!

TRUE STORY

Shmerel is married to an angry, broken woman, who barely talks to him (she had a very abnormal dysfunctional childhood). I advised him to write 10 positive things about himself, and about her. Some true, some exaggerated, and some "white" positive lies. After two weeks, all his children have remarked: "Mommy is much less angry than usual". She had no idea what he was doing, and neither did the children know. He remarked that writing positive about himself gave him more *Simcha* and energy, and it made it easier for him to see good in her.

TRUE INCREDIBLE STORY

A *Yid* from *Bnei Brak* called me about his sister who was fighting cats and dogs with her husband, and they were already making proceedings in *Bais Din* for a *Get*. I told this *Yid* to discuss the situation very positively with his wife. All his siblings thought he was crazy, because the situation was so far gone,

⁷ הגר"א בפירושו למשלי עה"פ החזק במצוות אל פך נארה כי היא חייך (משל ד יג) כי היא חייך, כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, لكن צריך תמיד להתקזק, ואם לא יתקזק למה לו חיים.

and it was over already. **
 He did this for 10 minutes to half hour daily for two weeks, and *Nisei Nissim* took place. They are in a new world together, full of *Shalom Bayis*. They still have no idea what was going on behind their back, and how the brother helped them with simple positive words, against *Tevah Mamash*.

**וישאלו איש מאת רעהו ואשה מאת רעotta יא ב
 We Leave Mitzrayim with a Ruach of
 Tz'niyus**

Notice how the *Torah* encourages to get the payment from the *Mitzri'im* in a *Tzniyus'dike* way. Men deal with men, and women with women. The *Torah* specified how it should be done, so the *Yidden* leave the: מ"ט שער טומאה lowest *Tum'ah* and: שטוף זימה immorality with a *Ruach* of *Tz'niyus*. We find that Hashem only told them to ask for silver and gold *Kelim*. But in the end, they also asked for: שמלת יב לה clothing, and *Rashi* says⁸ that this was more *Chashuv* than the gold and silver. The *Bnei Yisroel* added clothing, and they considered it more *Chashuv* than gold and silver. **

**Tz'niyus Is More Chashuv to Klal Yisroel
 Than Gold**

Perhaps they took the hint from Hashem that *Tz'niyus* should be of major importance, even more than gold, and clothing means *Tz'niyus*. It always bothered me why the *Cohen Gadol* on *Yom Kippur* wore expensive: פלוטין Egyptian linen in the *Kodesh HaKodoshim*.

The smart person gets Shikor from Torah instead of Shikor from Olam HaZeh

(*Mishna*⁹). Isn't *Mitzrayim* a *Makom Tamei*? Actually, the *Cohen Gadol* couldn't enter the *Kodesh HaKodoshim* with his 8 *Bigdei Zahav*, since gold is a reminder of the *Eigel*. Perhaps, for the same reason *Zahav* (gold) was *Assur* to be worn inside the *Kodesh HaKodoshim*, he wore: פלוטין expensive Egyptian linen, as a symbol of how *Klal Yisroel* were *Machshiv Tz'niyus* more than gold. ***

And the *Eigel* symbolized the *Arayos* that accompanied *Chet HaEigel*. On *Yom Kippur*, the *Cohen Gadol* is showing that *Tz'niyus* was more important than gold when *Klal Yisroel* left *Mitzrayim*. This is the opposite message of the *Eigel*; i.e., look how we valued "clothing" which symbolizes *Tz'niyus* (and *Chazal* call *Begadim* (clothes) the *Kavod HaAdam*). (*Gemara*¹⁰). (This is especially connected to *Yom Kippur* when we lain the *Parsha* of *Arayos* during *Mincha*). And the *Kodesh HaKodoshim* is the: פנים the most *Tzniyus'dik* place on earth, where only *Cohen Gadol* can go, and only on *Yom Kippur* during the *Avoda*. (*Mishna*¹¹).

מתקנים חכרים יב יא

Tz'niyus Implies Moving and Accomplishing and Thinking Ahead

Just as a *Gartel* is *Tz'niyus* (since it separates the heart from the *Erva*), it also symbolizes getting ready to move. "Moving" and *Tz'niyus* work together. By the wife of *Potiphar*, it says

⁸ רשי' עה' פ' וישאלו ממצרים כל' צפ' וכל' זקב ושמלה (יב לה) ושמלת (יב לה) והמאוחר בפסוק חשוב. (מכילתא).

⁹ יומא (ג) בשר היה לובש פלוטין נשל נגינע של שער מנה, ובין העربים הנודין של שמנעה מאות זו (פלוטין - בוץ דק ויפה הבא מארץ רעמסס). תרגום ירושלמי רעמסס פילואו. ר"ב).

¹⁰ שבת קיג א, דרבי יוחנן קרי למאניה, מכבדות (שמכבדין בעלייה). ר"ש).

¹¹ משנה כלים (א-ט) עשר קדשותה הן וכו', קדש הקדשים מקדש מחים, שאין נכנס לשם אלא כהן גדול ביום הכהנים בשעת העבודה.

the word: “lay” 3 times. This is the life of a *Mitzri* who is: שׂכָּב steeped in immorality, which means that he’s not interested in having children and moving on; just a life of self-gratification. **

For good reason: בְּנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְאַל וַיִּרְבּוּ the *Bnei Yisroel* increased and multiplied, because Hashem wants people to be productive and bear fruit and move on, like it says: לא תהו בָּרָא לְשָׁבֵת יִצְחָק Hashem created the world so it should be populated, not to be empty. This is why the “wheels” fell off *Paroh*’s chariot, to symbolize the lack of movement of a *Mitzri* who doesn’t think ahead (and the *Mitzri’im*’s bones were dislocated while they tried to chase us. *Rashi*¹²). ***

Busy, Industrious, *Z’rizus’dik*

People Don’t Sin So Easily

Having children is called being “fruitful”. And indeed, fruits are **round** like a ball that **moves**. And we ate: עֲגֹת מַצּוֹת יְלִטְבָּשׁ which didn’t have time to rise. When you aren’t **actively** working the dough, then it gets sour. This is a human, who always needs to be **active**: שְׁבַבְלָה מַבְיאָה since lack of activity brings a person to seek forbidden pleasures. Busy, industrious, *Z’rizus’dik* people don’t sin so easily. Like the *Kotzker Rebbe* said that he wants his *Talmidim* not to have time to do *Aveiros*. Eating *Matzos* which are called עֲגֹת (round) symbolizes becoming a *Yid* who moves and does. ****

Not allowing “*Chametz*” means not allowing lazy *Gashmiyus* to take over. Perhaps the

Any slight Ratzon for more Kedusha, and every tiny act of Teshuva in this area, brings greatness to a person and to his children

egg that we use at the *Seder* can also be a symbol of roundness and movement. And indeed, the egg symbolizes *Aveilus* (mourning), and an *Avel* (mourner) eats a **round** food (like *Yaakov* who cooked round lentil beans for his father, *Yitzchok* when *Avrohom Avinu* was *Niftar*) to remind him to move, since we don’t live here forever.

שׁוּבְבִּילִי

Drown Yourself in *Mussar*

I advise listening to many, many *Shmuessin*. **Drown yourself in *Mussar* of the subject.**

Firstly, you are showing Hashem your sincerity, and this brings lots of *Siyata Dishmaya*. And in *Tovah* (as a natural consequence) it affects you tremendously until eventually it changes you. If you really cared, then all the weeks of *Shovavim* you’ll be heavily involved in constant listening to *Shmuessin*. Variety is the spice of life, and it’s *K’dai* to hear many different people. Often, they are *Gevaldige* speakers. Each has their own message, but that doesn’t matter so much. **

As long as you keep hearing how important it is to *Shtieg* in this vital issue, it will affect you automatically. One or two *Shmuessin* may do the job. But too often, it goes into one ear and out the same ear a day or two later. Even this is *Gevaldig*. But **if you are really serious, you go on and on looking for much more inspiration on this subject.** ***

If you have a serious problem (like a lifetime

¹² רשי עה"פ פיסר את אףן מרכבתיו (יד כה) מכח האש נשרפו האגלים והמרכבות נגררות והיושבים בהם נעים ואיבריהם מתפרקין.

addiction) then it might be (for sure!!) worth your while to even close your *Gemara* or business or *Tzeddakos* and *Chasadim* during these weeks. You realize that this is: חומרה חומרה (of utmost urgency) and in the next world, (and even this world) you can *Chas V'shalom* hurt yourself badly if you don't take care of it. This is besides the tremendous self-esteem and *Simcha* that you acquire, and loads of nachas and *Parnasa* and all kinds of *Brachos* that are connected with this issue. ****

TRUE STORY

A *Baal Teshuva* from Staten Island came to my house. He told me that he had been deep in the "pit", and quite addicted from his younger years. He worked overtime, and he became a *Kadosh V'tahor*. He is loaded with *Simcha* and self-esteem.

NOVARDOK

A Baal Bitachon is Surrounded by Chesed

When R' Gershon announced that he wouldn't work for the Nazis, a wicked Kapo found out what he said, and threatened to tell the German supervisor. Eye witnesses saw how he came into Nazi headquarters, and approached the supervisor. As soon as he opened his mouth, the German had a whim and decided to kill the Kapo... and he shot him in his mouth. **

When R' Gershon announced that he wouldn't eat their *Treife* food, a Jewish girl who was working in the German kitchen found out, and she made salads for him. A German guard once called him over, and threw him an apple, which was a treasure during those starvation circumstances. He gave away most of his food, and there were long lines waiting to get a small piece of his

food.

I once heard a story that the Nazis in his camp needed a carpenter, or some other type of craftsman. R' Gershon knew that such a person is given good treatment by the Nazis, since they needed him. He immediately said that he can do these jobs, and they gave him a special life-saving card, that singled him out because of his profession. ****

Then, he saw a Jewish woman, and told her that if she wishes to live, then she should know that they would leave her alone if she is a craftsman's wife. Then, he told the Nazis that she is his wife, and they gave her a card. Then, he told a Jewish person that having this card is a ticket to life, and without it, things don't look good at all; **and he gave away his card...** ****

As for himself, he doesn't need any cards; he has Bitachon. There is a famous story about his big *Talis*, which the Nazis grabbed away from him and used it as a tablecloth to eat on. They laughed at him and mocked him. He walked over to the table and grabbed off the *Talis*. He wrapped himself in it, and started dancing. *****

They beat him to the pulp, and left his body for dead. His friends helped him and revived him. They say that because of this incident, he always had trouble doing *Hagbah* for the rest of his life. Many of R' Gershon's experiences with the Nazis I heard from eyewitnesses, or from him himself. *****

They last few stories above are what I remember hearing from his *Talmidim*. I can't verify every detail. But this I can verify. **He never had any fear or depression throughout the Holocaust, and he was Davka in a very high state of Simcha all the time!** I heard this from an *Adam Chashuv Shlita* who was an eye witness!! He was also

in the habit of defying them constantly. ***** He was constantly learning *Mussar*, and he davened for a long time. Just as in peacetime he lived without rules, he did so even more during the *Eis Tzara*. I read a story of a *Novardoker* who was the *Rosh Vaad* in Pinsk. His name was R' Shalom Kiever *Zatzal*. And he sang *Simchas Torah* niggunim right in front of his captors, *B'kol Ram!* *****

The witness who saw him was horrified. Yet, nothing happened to him! They told him to get in line, and he ignored them and kept on singing. Miraculously they walked away and left him alone! He was singing: אל תירא מפחד פתאם (Don't be afraid of sudden fears) and: עזע עזה ותפר (Devise a plot, it will become nullified). Obviously, he meant what he said!

To Get Out of Hand with *Simcha*

Do you know how many people become crazy because of all their difficult "pecklach"! The *Torah* wants just the opposite! A *Yid* should be so deeply involved in *Shaar HaBitachon* and thanking Hashem to the extreme, until he "gets out of hand" with his unending *Simcha*. Indeed, *Chazal* say¹³ that a person should thank Hashem for every single breath of air! By the way, if you learn



R' Shalom Kiever

Chovos Halvavos who stresses how incredibly good Hashem is to us, you will start getting *Shikor* with *Simcha* (if done long enough and with a seriousness). **

I was at a *Chasuna* of one of my friends in Williamsburg, and he told me that since his wife has been listening to my *Bitachon Vaadim*, she forgot how to cry, despite her pecklach. My *Rebbe*, R' Ozer Schwartz *Zatzal* seemed to always be on such a high, just like his *Rebbe*, R' Gershon Liebman

Zatzal. They probably laughed in their sleep. R' Ozer *Zatzal* once told me that he has a hard time with crying; his *Simcha* was oozing non-stop. ***

B'simcha During the Holocaust

It is known that even during the Nazi Holocaust, R' Gershon *Zatzal* was *Davka* super-*B'simcha*! *Chazal* say¹⁴ that *Dovid HaMelech* was: בְּדָקָנָא דְמַלְכָא the *Badchan* of Hashem; i.e. Hashem's court jester.

This is despite his many unending

horrific *Nisyonos*. Getting this-way takes years of work, by analyzing our lives with the true *Torah* perspective of "HaKol L'tovah", and all the various principles of *Bitachon*. **** We don't *Chap* how almost all our problems can be traced to lack of *Bitachon* and *Redifas HaKavod*, and this was *Shitas Novardok*.

¹³ בראשית הרבה (יד ט) (הובא גם בילקוט סוף תהילים) רבוי לוי בשם רב חנינא אמר, על כל נשימה ונשימה שאדם נשם צריך לקלל יהה, כל "הנשימה" תהלה יהה.

¹⁴ זהה פרשת משפטים (קז א) פא חז, כל אומנה, פד מליל, באומנותיה מליל. דוד בדיקא דמלכה הויה, ואף על גב דקה בצערא, פיו דבודה קמי מלכה, פב לבヂוחותיה, כמה דבודה, בגין לבדקנותה כמו שבקה קדי לבדק את באמנותה. דוד פיה בדמן מלכה, ואף על גב שבקה בצער, פיו שהיה לפניה המלה, שב לבדקנותה כמו שבקה קדי לבדק את המלה). אמר, מאירי דעלמא, אגא אמיינא, (תהילים כב) בקנני ה' ונסני, ואת אמרת דלא איכול לך ימיא בנס יונך. קא קבאה, למען תצדק בדיבורה, ויהא מילך קשות, דאלטמא לא חבנא, יהא מילך דיל' קשות, יהא מילך בריקנא, השטא דחבעא, בגין דלחיי מלך קשות, יהיבנא אטר לצדקה מילך, בגין כה עבידנא, למען תצדק בדיבור תזאה בשפטה. אחדר דוד לאומנותיה, ואמר גו צעריה מלין דבヂוחותא למלכה. (אמר, רבון העולם, אני אמרת (תהילים כב) בקנני ה' ונסני, ואתה אמרת שלא אוכל לעמוד בנס יונך. ברי חטאתי למען תצדק בדיבור ויהיה דיבור אמת, שאלטמא לא מטאט, ויהיה דיבור בריקנות. עכשו שחתטאתי, קדי שישיה דברך אמת, נטמי מוקם לצדק דבריך, لكن עשיתי, למען תצדק בדיבור תזאה בשפטה. פזר דוד לאומנותו ואמר תזע ערונו דבריך בדקנות למלgra).



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422167	1:19	Yiddish
422906	47:34	English

Questions To Rabbi Mandel



Shovavim: Struggling in Kedusha

Question: (This question is from a person facing great *Nisyonos* in the area of *Kedusha*. The specific wording of the question is not significant, since each person has their own unique tests).

Answer: Hashem should help you. Your life should be much easier for you, and things should work out well. It's all *Min HaShamayim*. You need this kind of *Nisayon*. There are many, many, many, many people with exactly your situation, or very similar. And many of them are very *Chashuva* people, but they suffer from this. It's *Min HaShamayim*.

The main thing is, you should keep *B'simcha*. Throw yourself into positive energy; especially by doing for the public, so you will have less time to think about it. Be *Dan* yourself *L'kaf Zechus a lot*. Value yourself. Don't be impressed with the whole problem. Of course, do what you can. But don't make it so important in your life, because you are doing what you can, and more than that you can't do. But you can daven, and you can change completely. Things like that can happen. Or at least it can get easier. I used to speak with somebody who had your problem; it was terrible. And today, it's just about over. It's been years, rarely does he talk about it. Things could disappear! (He's got other problems). Like everybody has *Yetzer Hara*'s, this is your thing. DON'T LET IT EVER PULL YOU DOWN. NEVER!

It should pull you up since you are a great person. You have a holy *Neshama*. You need exactly this test. Do what you can to overcome and not to be *Nichshal*. Of course you are human and you're not going to be perfect. DO NOT BE IMPRESSED WHEN YOU FALL (unless that makes you improve. But usually it doesn't. So don't be impressed!) Everybody falls; so you also fall. Fall as little as you can. But you are human. A *Tzaddik* טבע יפּול צַדִּיק וְקַמְמַשְׁלֵיכְתָּן falls seven times, and he gets up.

I suspect that you may be the *Neshama* of an extremely big *Tzaddik*, and that's why you have such an big test. It's just the opposite of what you think it is. It's a big *Zechus*, the fact that you battle with it. A *Goy* wouldn't have any problems; he'd go and do all he wants. You are not that. You are trying to control. Every minute of your life is control. Every minute of your life is pain; i.e., that you "want", and you're not doing. Do you know how big you are? You are getting *Schar K'neged* the whole *Dor* with all the pain you have in this area. Respect yourself. Try the best you can, and Hashem should help you that you should have big *Yeshuos*. *Kol Tuv*.

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

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