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לזכות רפואה וישועה מרדכי בן שרה רינה
לזכות ר' מאיר בן לאה



BITACHON WEEKLY

בא

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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שרה יהודית בת ביילא
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BITACHON WEEKLY

פרשת בא תשפ"ו

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פרשת בא

כִּי אֲנִי הַכְבַּדְתִּי אֶת לְבוֹ אֵי

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* (צַפְרָדֵּי, דָּם) 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). כְּנִים was a *Makka* from the ground, and *Arov* included snakes and scorpions (*Rashi*³) who dwell on the ground,

¹ רש"י עה"פ ואֲנִי אֶקְשֶׁה אֶת לֵב פַּרְעֹה (ז ג) מאחר שהרשיע והתריס כנגדי, וגלוי לפני שאין נחת רוח באומות לתת לב שלם לשוב, טוב לי שיתקשה לבו למען הרבות בו אותותי, ותכירו את גבורותי. וכן מדתו של הקב"ה, מביא פורענות על האומות כדי שישמעו ישראל וייראו, שנאמר (צפניה ג ו-ז) הִכַּרְתִּי גוֹיִם נִשְׁמוּ פְּנוֹתָם וְגו' אֶמְרֵתִי אֶף תִּירָאֵי אוֹתִי תִקְהִי מוֹסֵר. ואף על פי כן בחמש מכות הראשונות לא נאמר וַיִּחַזַק ה' אֶת לֵב פַּרְעֹה, אלא וַיִּחַזַק לֵב פַּרְעֹה.

² גבורות ה' למחר"ל (פרק נו, ד"ה דבר אחר, בִּיד חֲזָקָה שְׁתֵּיטִים וכו') כאשר תעיין בפסוק תמצא כי בה' מכות ראשונות לא היה הקב"ה מחזק לבו, ואילו בחמשה מכות אחרונות היה הקדוש ברוך הוא מחזק לבו, שמזה תראה כי חמשה מכות אחרונות הם כפולות על הראשונות, וכאשר בא עליהם כפל מכות, לא היו יכולים לעמוד והיו שולחים את ישראל, לכך כאשר הגיע לה' אחרונות נאמר וַיִּחַזַק ה' אֶת לֵב, שמזה תראה כי המכות כפולות היו על מצרים. וכאשר תעיין תמצא שהמכות היו כפולות לגמרי, שהרי המכה הראשונה מן ה' ראשונות היתה דם, מכה ראשונה מן האחרונות היתה שחין שאין השחין רק תוספת דם, ואין חלוק ביניהם רק שהמכה הראשונה מן ה' ראשונות היא דם בתחתונים, והשחין הוא באדם שהרי האדם הוא התחלת העליונים, שהרי יש בו הנשמה מן העליונים ודבר מבואר הוא. המכה השנית מן ה' הראשונות צפרדעים שרץ הבא מן המים בתחתונים, והמכה השנית מן ה' האחרונות ברד שהוא מן מים העליונים, כדאמרין בפרק קמא דתענית (ח ב) ובבראשית רבה בפ' בראשית (פ' י"ב) שהמטר מן מים העליונים, וכן הברד בודאי מן מים העליונים הם, שאין חלוק בין מטר ובין ברד שאין ברד רק מטר שנקפא. מכה שלישית מן הראשונות כנים והם שרץ הארץ ומכה שלישית מן האחרונות ארבה, והארבה הוא שרץ העוף דכתיב (שמיני יא כ-כב) כָּל שֶׂרֶץ הָעוֹף הַהֵלֵךְ עַל אֲרֻבָּה שֶׂקֶץ הוּא לָכֵם, אֲךָ אֶת זֶה תֹאכְלוּ מִכָּל שֶׂרֶץ הָעוֹף אֶת הָאֲרֻבָּה לְמִינֹו וכו', הרי כי אף הטהורים נקראים שרץ העוף, וכל שכן הטמאים שנקראים שרץ העוף, ואין הבדל ביניהם רק שהכנים הם שרץ הארץ בארץ למטה, וארבה שרץ העוף למעלה מעופף בשמים, שאין הארבה משכנו בארץ אלא מעופף בשמים, שנאמר (בראשית א כ) וְעוֹף יְעוֹפֵף עַל פְּנֵי רִקְיעַ הַשָּׁמַיִם. מכה רביעית מן הראשונות ערוב מן החיות והוא למטה, כנגד זה למעלה החושך, וידוע כי החיות הרעות ממשלתם בלילה ובחושך, כדכתיב בקרא (תהלים קד כ, כב) תִּשָּׁת חֹשֶׁךְ וְיִהְיֶה לֵילָה בּוֹ תִרְמָשׁ כָּל חַיֹּתוֹ יַעַר, תִּזְרַח הַשֶּׁמֶשׁ יִסְפָּן וְאֵל מְעֹנֶתֶם יִרְבְּצוּן, ועוד הערוב נקרא ערוב על שם עירוב חיות רעות, והנה החושך גם כן נקרא ערב הפך היום שנקרא בוקר, ופירשו המפרשים כי הלילה נקרא ערב, לפי שבו מתערב הכל ואין הבדל בין דבר לדבר, והבקר נקרא בקר על שם שיכול לבקר בין דבר לדבר, ולפיכך הערוב למטה מן עירוב חיות הרעות דומה אל חושך שהוא עירוב שבא מן שקיעת השמש מלמעלה. המכה החמישית מן הראשונות היה הדבר למטה בבהמות נטילת נשמה, המכה החמישית מן האחרונות היה מכת בכורות נטילת נשמת האדם שהיא מן עליונים. הרי לך ה' מכות הראשונות נגד ה' מכות אחרונות כי התחתונים והעליונים שקולים מצטרפים זה לזה מתחברים זה לזה כאשר ידוע, אין אחד בלא שכנגדו כאשר ידוע מאוד למעיינים, וה' מכות ראשונות מן התחתונים וה' מכות אחרונות מן העליונים. ומפני שהעליונים והתחתונים מתחברים זה לזה דרשו בִּיד חֲזָקָה שְׁתֵּיטִים. ובזרע נטויה שְׁתֵּיטִים, כי המכות מצורפים מזדוגים יחד. וכאשר תבין זה, תבין למה במכות הראשונות לא היה מחזק לבו ואילו במכות האחרונות היה הקב"ה מחזק לבו, שכל עוד שלא הגיעו המכות למדרגת האדם, שכל ה' מכות הראשונות הם בתחתונים לבד ולא הגיעו למדרגת האדם, כי מדרגת האדם הוא התחלת העליונים, היה פרעה מחזק לבו מעצמו וגובר על המכה עד שחין שהוא באדם בעצמו. ואף על גב שהכנים היו גם כן באדם אין זה באדם לגמרי, שהרי הכנים מן הארץ אבל השחין התחלתו באדם, ומאז לא היה יכול לעמוד אם לא היה הקדוש ברוך הוא מחזק לבו נגד חוזק המכות, כי המכות היו מתחזקים עליו יותר ממה שהיו יכולים לעמוד, לכך 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, לכך הוצרך הקדוש ברוך הוא לחזק את לבו, והנה התבאר לך מדרש זה, ותעיין בו היטב כי צריך הוא עיון לעמוד על בוריו.

³ רש"י עה"פ כי אם אינך משלח את עמי הנני משלח בך ובצבדיך ובנעמך ובבתיך את הערב (ח יז) כל מיני חיות רעות ונחשים ועקרבים בערבוביא 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: *אֶרֶץ* earth. That is the first five. Then comes: *שָׁחִין* boils, created through ashes which were thrown upwards, and had the heat of the sun. *Barad* came from the sky. And: *אֲרָבָה* 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: *כָּלְנוּ מֵתִים יב לג* 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: *אֶרֶצִיּוּת* earthliness 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* demand: 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 מחמץ לא תאכלו יב כ

Remember: *Chametz* is *אסור במשהו*
Worry is *Chametz* - Keep Away!!

We can suggest that Hashem wants us to have a totally positive outlook, that there should be only *Matza* (food of *Emuna*), which symbolizes a life without worry, which is like *Chametz*. *תן אדם יתן* Those who worry invite problems. The *Gr"a* says⁵ that *Bitachon* means that Hashem wants us to feel like: *נִפְשִׁי כְּגִמְלָה עָלַי* 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: *הַמְנוּחָה* the calmness of the *Baal Bitachon*. **

Even a drop of worry is *Passul*. In *Novardok* I heard that worry can be worse than: *הרהורים רעים* improper thoughts. So fill your mind with positive thoughts, and with Hashem's help, you'll live a long happy life: *בְּזֶה 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: *מְתִנְיָכֶם חֲגָרִים* (ready to leave *Mitzrayim*) and we were for sure leaving a place that was almost impossible to leave. (*Seforno*⁶).

⁴ רש"י עה"פ כי אמרו כלנו מתים (יב לג) אמרו, לא כגזרת משה הוא, שהרי אמר ומת כל בכור, וכאן אף הפשוטים מתים חמשה או עשרה בבית אחד. (מכילתא).

⁵ דברי אליהו (תהלים קלא, ומקורו בספר שפתי חן לר' חיים נאטענזאהן, וילנא תרס, דף מח א, והובא באורות הגר"א, עמ' קיט אות ג) שמעתי ששאלו להגר"א איך יהיה הבטחון בה'. ואמר, הלא כבר פירש לנו דוד המלך ע"ה (תהלים קלא ב) אם לא נשיתי ודוממתי נפשי כגמל עלי אמו כגמל עלי נפשי, פירוש כמו הגמול היונק משדי אמו, כאשר ינק די שבעו, אינו דואג ושם אל לבו אם יהיה לו מה לינק אחר שעה או שתיים כאשר ירעב. "כגמל" הזה עלי נפשי, שאינני דואג כלל על מחר וליום אחר. וז"ש דוד המלך גם כן (תהלים כב י) מבטיחי על נשדי אמי.

⁶ ביאור על התורה אשר חבר און וחקר הגאון השלם האלקי כמהר"ר עובדיה ספורנו זלה"ה עה"פ מְתִנְיָכֶם חֲגָרִים (יב יא) מזומנים לדרך, כענין וְנִשְׁנָס מִתְנִיּוֹ (מ"א יח מו), להורות על בטחון בלתי מסופק בא-ל יתברך, בהיותם מכינים עצמם 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

- 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: עַד כָּאן 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: מְשַׁתְּתֵּף בְּצַעַר הַזֹּלֶת 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) נְטִיָּה 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!

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

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 שְׂבִירָת *Shvira HaMiddos* which is the *Ikar Chi'yus* (life) of an *Adam*. Without it, what is the point of living?!! (*Gr"a*⁷). *Shvira HaMiddos* is your very existence, and this demands going away from the sick נְטִיָּה inclination 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: מְרַבֵּה זְכוּתִים (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

The *Torah* says openly that: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה תִּבָּא 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

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,

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

⁷ הגר"א בפירושו למשלי עה"פ החזק במוסר אל תִּרְפֶּה נַצְרָה כִּי הִיא חַיִּיךָ (משלי ד יג) כִּי מֵה שֶׁהָאָדָם חֵי הוּא כֹּדִי לִשְׁבוֹר מֵה שֶׁלֹּא שָׁבַר עַד הִנֵּה אוֹתוֹ הַמֵּדָה, לֵכֵן צָרִיךְ תַּמִּיד לְהִתְחַזֵּק, וְאִם לֹא יִתְחַזֵּק לִמֵּה לוֹ חַיִּים.

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*.

**וַיִּשְׁאַלּוּ אִישׁ מֵאֵת רֵעֵהוּ וְאִשָּׁה מֵאֵת רֵעוּתָהּ יֵאָב
We Leave *Mitzrayim* with a *Ruach* of
*Tz'niyus***

Notice how the *Torah* encourages to get the payment from the *Mitzri'im* in a *Tz'niyus'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 שְׁעָרֵי טוּמְאָה lowest *Tum'ah* and: שְׁטוּפֵי זִמָּה 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: שְׂמֹלֶת יָב 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: פְּלוּסִין 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: פְּלוּסִין 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 learn the *Parsha* of *Arayos* during *Mincha*). And the *Kodesh HaKodoshim* is the: פְּנִים the most *Tz'niyus'dik* place on earth, where only *Cohen Gadol* can go, and only on *Yom Kippur* during the *Avoda*. (*Mishna*¹¹).

מְתִינִיכִם חֲגָרִים יֵב יֵא

***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 רש"י עה"פ וַיִּשְׁאַלּוּ מִמִּצְרַיִם כָּלִי כֶסֶף וְכָלִי זָהָב וְשִׂמְלֹת (יב לה) וְשִׂמְלֹת. אף הן היו חשובות להם מן הכסף ומן הזהב, והמאוחר בפסוק חשוב. (מכילתא).

⁹ יומא (ג ז) בַּשַּׁחַר הָיָה לֹבֵשׁ פְּלוּסִין שֶׁל שְׁנַיִם עֶשֶׂר מָנָה, וּבֵין הָעֶרְבִים הִנְדוּיִן שֶׁל שְׁמוֹנֶה מֵאוֹת זָז (פְּלוּסִין - בּוֹץ דֶּק וִיפָה הָבָא מֵאַרְץ רַעְמָסָס. תרגום ירושלמי רעמסס פלוסא. רע"ב).

¹⁰ שבת קיג א, דרבי יוחנן קרי למאניה, מכבדותי (שמכבדין בעליהן. רש"י).

¹¹ משנה כלים (א ו-ט) עֶשֶׂר קִדְּשׁוֹת הֵן וְכוּ', קִדְּשׁ הַקִּדְּשִׁים מְקֻדָּשׁ מֵהֶם, שֶׁאֵין נִכְנָס לָשֵׁם אֲלָא כֹהֵן גָּדוֹל בְּיוֹם הַכְּפוּרִים בְּשַׁעַת הָעֲבוּדָה.

the word: שָׁכַב "lay" 3 times. This is the life of a *Mitzri* who is: שְׁטוּפִי זִמָּה 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: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבוּ the *Bnei Yisroel* increased and multiplied, because Hashem wants people to be productive and bear fruit and move on, like it says: לֹא תִהְיֶה בְּרָאָה לְשִׁבְתָּ יִצְרָה 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: עֲגוֹת מַצּוֹת יֵבֶלֶט **round Matzos**: 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**: שֶׁהִבְטִילָה מִבִּיאָה 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 עֲגוֹת (round) symbolizes becoming a *Yid* who moves and does. ****

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

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.

שובבי"ם

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 *Tevah* (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 *Shteig* 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

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

¹² רש"י עה"פ וַיִּסֵּר אֶת אָפֶן מִרְקָבָתוֹ (יד כה) מִכַּח הָאֵשׁ נִשְׂרָפוּ הַגִּלְגָּלִים וְהַמִּרְכָּבוֹת נִגְרָרוּ וְהַיּוֹשְׁבִים בָּהֶם נִעִים וְאִי־בְרִיָּה מִתְפַּרְקִין.

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: חומרי (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 תִּירָא מִפֶּתָאם (Don't be afraid of sudden fears) and: עֲצוּ עֵצָה וְתִכָּר (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: אֲדָמָא בְּדִחְנָא דְּמֶלֶךְ 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 רבה (יד ט) (הובא גם בילקוט סוף תהלים) רבי לוי בשם רבי חנינא אמר, על כל נשימה ונשימה שאדם נושם צריך לקלס לבורא, מאי טעמא (תהלים קנ ו) כל הנשמה תהלל י-ה, כל "הנשימה" תהלל י-ה.

¹⁴ זוהר פרשת משפטים (קז א) תא חזי, כל אומנא, כד מליל, באומנותיה מליל. דוד בדיחא דמלכא הוה, ואף על גב דהוה בצערא, כיון דהוה קמי מלכא, תב לבדיחותיה, כמה דהוה, בגין לבדחא למלכא (בא וראה, כל אמן קשמדבר, הוא מדבר באמנותו. דוד היה בדיחא המלך, ואף על גב שהיה בצער, כיון שהיה לפני המלך, שב לבדחנותו כמו שהיה כדי לבדח את המלך). אמר, מארי דעלמא, אגא אמינא, (תהלים כו ב) בחנני ה' ונסני, ואני אמרת דלא איכול לקיימא בנסיונא. הא חבנא, למען תצדק בדברך, ויהא מילך קשוט, יהא מלה דילי קשוט, ויהא מילך בריקניא, השתא דחבנא, בגין דלקו מילך קשוט, ויהיבנא אתר לצדקא מילך, בגין כך עבידנא, למען תצדק בדברך תצדק בשפטך. אהדר דוד לאומנותיה, ואמר גו צעריה מלין דבדיחותא למלכא. (אמר, רבון העולם, אני אמרתי (תהלים כו ב) בחנני ה' ונסני, ואני אמרת שלא אוכל לעמד בנסיונך. הרי חטאתי למען תצדק בדברך ויהיה דברך אמת, שאלמלא לא חטאתי, יהיה דברי אמת, ויהיה דברך בריקנות. עכשו שחטאתי, כדי שיהיה דברך אמת, נתתי מקום לצדק דברך, לכן עשיתי, למען תצדק בדברך תצדק בשפטך. חזר דוד לאמנותו ואמר תוך צערו דברי בדיחות למלך).



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Parshas Va'eira 5786

Shiur ID	Duration	Language
420992	6:44	English
421577	:56	Yiddish
421580	1:34	Hebrew
420993	4:19	English
421571	42:57	Hebrew
421581	:40	Yiddish
421582	:58	Hebrew
420995	4:06	English
421825	:54	Yiddish
421826	1:34	English
421564	2:28	English
422069	:59	Yiddish
422070	:57	Hebrew
421565	5:03	English
422150	:59	Yiddish
422166	:58	Hebrew
421566	5:57	English
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*. Or 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. *א תזדקק וקם משלי כד טז* A *Tzaddik* 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 questionsforrabbiandel@gmail.com

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