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



BITACHON WEEKLY

בהעלותך

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

פרשת בהעלותך תשפ"ד

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פרשת בהעלותך

עשה לך שתי חצוצרות יב

To Succeed in Your Life's Challenges, See Yourself as A Melech and You Will Win

Rashi says¹ that they should blow before Moshe like he's a Melech. We see that the idea of: חצוצרות trumpets is to act in a Malchus'dik way. Later, it says that if you blow with: חצוצרות trumpets, then וְנִזְכַּרְתֶּם לִפְנֵי ה' אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֹיְכֶם יט Hashem will remember you, and save you from your enemies. We can say (at least: בְּדַרְךָ רִמָּז as a Remez) that if a person acts in a Romemus fashion like a king, then he wins wars and has Yeshuos. **

You want to succeed in your private wars i.e., life's challenges, then see yourself as a Melech and then you'll win.

Indeed, a human is a Tzelem Elokim, and when he builds himself up and feels Malchus'dik, then he is actually connecting with Hashem Himself. When you look at yourself like a zero nebach, this is the opposite of: קִרְבָּה לַה' closeness to Hashem,

who is the Melech Malchei HaMelochim HaKadosh Baruch Hu. ***

Those who act like kings and respect themselves, are Davka closer to Hashem who is the Melech of the world. The Ohr HaChaim says² that both the Ananei HaKavod (clouds) and the: חצוצרות trumpets caused us to move. A cloud is also something high, and is in the air (Romemus). Yet, it's dark, which symbolizes Tzaros. The Shechina was inside the Ananei HaKavod. ****

The only way to really become great is by meeting life's challenges. נָס לְהִתְנוֹסֵס תְּהִלִּים טו Your Nisayon is a banner. And realizing that Hashem is inside your cloud (and your pain) makes it easier. Rashi says³ that the Ananei HaKavod flattened out the surface of the Midbar, and got rid of the snakes and scorpions, etc. They were also a Shemira. *****

Your (dark) Nisyonos get rid of all the mediocrity and the stagnant parts of your existence. They get you activated and

Very often, the greatest Neshamos have unusual difficulties in Torah and other areas. They fight their Yetzer Hara, and don't feel they are winning. But if they keep fighting, they are actually much greater than others who succeed in Torah and Yiras Shamayim without difficulties

¹ רש"י עה"פ עשה לך שתי חצוצרות (יב) שיהיו תוקעין לפניך כמלך, ויהי בישרון מלך.

² אור החיים עה"פ עשה לך שתי חצוצרות כסף וגו' והיו לך למקרא העדה ולמסע את המחנות (יב) צריך לדעת למה הוצרך לחצוצרות למסע המחנות, הלא עיני כל ישראל על הענן, וכשיראוהו נוסע נוסעים. ואולי כי לצד שלא היו נוסעים יחד אלא יקדים דגל יהודה, ואחריו בני גרשון נושאי המשכן, ואחריו דגל ראובן וכו', לזה היה צריך לחצוצרות כדי שכל אחד ידע הזמן בדיוק שיסע בו בזה אחר זה. עוד נראה בדקדוק עוד אומרם תיבת לך שלא היה צריך לומר, ויתבאר על פי דבריהם ז"ל (בספרי) שלא היה מזדקף הענן עד שהיה משה אומר לו קומה וגו' והיה הדבר תלוי ביד משה. ומעתה נוכל לומר גם כן שיצו ה' שכמו כן תהיה נסיעת ישראל על פי משה (פי', גם אחר שאמר משה קומה ה' וגו' וכבר היה נוסע הענן, אבל דגל מחנה יהודה לא יזז ממקומם עד שתקע משה בחצוצרות. אור בהיר) לכבודו של משה, כדרך שחלק לו כבוד למסע הענן שלא יסע עד שיאמר לו קומה, והוא מה שרמז במאמר "לך", פירוש, לרשותך ולמאמריך.

³ רש"י עה"פ וענן ה' עליהם יומם (י לד) שבעה עננים כתובים במסעיהם, ארבע מד' רוחות ואחד למעלה ואחד למטה ואחד לפניהם מנמיך את הגבוה ומגביה את הנמוך והורג נחשים ועקרבים.

moving, to grow and become great. The קול trumpet blasts and the high clouds get you to think big, instead of being small and worried, and being busy with vicissitudes.

ויאמר משה לחבב לכה אתנו והטבנו לך י כט
The Yetzer Hara Makes Us Forget All the Wonderful Gifts That Hashem Is Always Giving Us

Chovav is *Yisro*, and *Moshe* begged him to stay with the *Yidden*. Why? (And after *Yisro*'s refusal, *Moshe* asks him again⁴). And why is he called *Chovav* at this point? RSRH *Zatzal* says⁵ that *Chovav* comes from the word "Chiba" (affection) and also the word "Chov" (duty); a love out of feelings of duty and *Hakaras HaTov*. This shows us how *Yisro* operated. He was a walking *Chovos Halvavos*, whose entire theme is serving Hashem out of gratitude. **

This is why the *Chovos Halvavos* is such an unusually positive *Sefer*, which is constantly reminding the beauty of Hashem's world, and all those wonderful gifts that Hashem is always giving us; and therefore we should serve Him. And now especially, when the *Yidden* had just left *Mitzrayim*, it's time to be non-stop thankful for all those *Nissim*, *Nifla'os*, and *Yeshuos*. ***

The thankful heart makes a Shepeil about the goodness in his life and remembers it

And the *Yetzer Hara* is super strong to get you to *Davka kvetch*. Indeed, this is the entire *Sefer Bamidbar*, stories and stories of complaints and kvetching for all kinds of reasons. And nobody better than a *Yisro* to be an example of the opposite of kvetching. Especially *Yisro* who was a *Ger*, and didn't owe Hashem as much as the *Yidden*; they would make a קל ונומר comparison from him (that surely applies to them much more); a #1 inspiration. ****

Moshe also said: והיית לנו לעינים י לא the simple *Pshat* is that *Yisro* would be a practical guide in the *Midbar*. However, we can also say that he has a much-needed *Midda* of *Ayin Tova*. The *Me'am Lo'ez* says⁶ that when it says by *Dovid* that he was a: יפה עינים ש"א טז יב it means the *Midda* of *Ayin Tova* vs. *Eisav* who had a: יצרות עין. *Dovid* always saw good in everyone. *****

Yisro Fargined Klal Yisroel's success, unlike his neighbors, the *Amalek'im*, who were full of jealousy, and so they attacked *Klal Yisroel*. *Yisro* had an *Ayin Tova*, and was a: לב ששמח בגדולת כלל ישראל heart that rejoiced with the success of *Klal Yisroel*, like *Ahron*. An *Ayin Tova* person is invaluable, especially in a *Matzav* loaded with potential negative problems.

⁴ ויאמר אליו לא אלהי כי אם אל ארצי ואל מולדתי אלהי. ויאמר אל נא תעזב אתנו כי על כן ידעת חנתנו במדבר והיית לנו לעינים. והיה כי תלך עמנו והיה הטוב ההוא אשר ייטיב ה' עמנו והטבנו לך. י ל-לב.

⁵ פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה עה"פ ויאמר משה לחבב בן רעואל המדיני חתן משה (י כט) השורש "חבב" השכיח בלשון חכמים במובן של אהבה והערכה, נמצא בתנ"ך רק פעם אחת: אף חבב עמים כל קדשיו בידך (ברכה לג ג). נראה ש"חבב" קרוב ל"חוב", שאף הוא שכיח בלשון חכמים ונמצא בתנ"ך רק פעם אחת: חבלתו חוב ושיב (יחזקאל יח ז). לפי זה "חבב" יורה על אהבה מחייבת, ועל אהבה הנובעת מתחושת חובה. לפי זה "חובב" הוא אדם שאהבת ה' מחייבת אותו, אדם שחש שהוא מחוייב לה' על ידי אהבה זו. זהו שם ראוי ליתרו, שעבר מתוך הכרה מעבודת אלילים אל היהדות. עוד נראה להלן, שצאצאי יתרו ירשו ממנו תחושת חובה זו, ופעלו על פיה.

⁶ מעם לועז לספר שמואל (ש"א עמ' קצח) עה"פ וישלח והוא אדמוני עם יפה עינים עם יפה עינים, שלא היה כעשו שהיה רע עין, כמו שפירשו המפרשים "והנה ארבע מאות איש אתו" רמז לרע עין, שרע עין בגימטריא ד' מאות, אלא היה טוב עינים, שהיה שמואל חושש שמא אף הוא שופך דמים כעשו, ואמר לו השי"ת עם יפה עינים, שמה שיעשה יהיה על פי סנהדרין שהם מעיינים היטב בתורה שהיא טוב רואי. ועוד טוב עין, דהיה מפרנס ישראל, כמו שנאמר טוב עין הוא יבורך, וטוב רואי, שהיה לן בעומקה של הלכה, כמ"ש טוב לי תורת פיך מאלפי זהב וכסף.

Focus On Your Successes Instead of Your Failures

STORY

Betzalel Elbaum is a traveling salesman. He is a *Tzaddik Gamur* in his *Hanhaga*, like in *Shmiras Einayim* etc. Out of 100 regular visits, by 99% he is A-1. Only by one visit does he have *Nisyonos* of misbehavior. There, he is almost a totally different person, and he needs lots of improvement. Every time I meet him, all he talks about is this one weakness that he has. **

Baruch Hashem, he has come a long way, especially since he is encouraged to avoid that one place altogether. But he isn't finished, and he still needs plenty of *Avoda* with *Gedarim* (safeguards), etc. Recently, he has a new place where he also has to be careful, since he can be weak there also; although this is much easier than the first. ***

He asked me why after all these years does he have a new *Nisayon*. I suggested that instead of always focusing on his weak spot, perhaps every time he comes to me he should be talking about thankfulness for those 99 total success stories. I know somebody who spent two months only thanking for a *Ruchaniyus'dik* success, and afterwards his weaknesses disappeared. ****

This is true in all areas, like *Bittul Torah*, *Ka'as*, *Chesed*, *Tefila*, *Zikkui HaRabbim*, *Bain Adam La'chaveiro*. Instead, focus on your successes, the children in your family who are giving *Nachas*, the successful childbirths, the *Chelek* in *Torah* that you excel in, etc.

Davka When Things Are Very Dark, The Greatest Lights Start Coming

STORY

10 years ago, a *Yid* from Haifa called me, and he told me that his family was starving since he couldn't find a job. Also, his *Shalom Bayis*

was *Mamash* on the rocks, and no therapists could resolve the marital situation. Also, the kids were very problematic. I told him that where things are very dark, *Davka* then, the greatest lights start coming. **

Notice how only the black part of the eye (the pupil) sees, and the white sees nothing. This is Hashem's message to people, that they should treasure their "issues" and "black moments" (יִצְרְנָהוּ כְּאִישׁוֹן עֵינָיו הָאֲזִינוּ לַבַּיִת). I also noticed a strange phenomenon. One of the most popular forms of *Geshmake* food today is chocolate, which is black and yet sweet! Including coffees and cocoa, this "darkness" that Hashem created is *Davka* the most delicious form of food throughout the world. ***

The Power of a Chocolate Bar!!!

I told the *Yungerman* to make a family party, with loads of chocolate to be "מְמַתִּיק" (sweeten the harsh spiritual forces). He bought loads of delicious chocolate, and the family ate it on *Shabbos*, as a *Segula* to save them from their issues. Within two days, he was offered a perfect job from the most unexpected source. His *Shalom Bayis* improved drastically, and the kids started improving. The truth is that if you have *Emuna*, you can have *Yeshuos* from the strangest sources (see *Gemara*⁷).

Thanks for making me a special person, in so many ways. I am humble with my gratitude to Hashem for giving me so many Maalos, which very often are unique only to me

⁷ תענית ח א, ואמר רבי אמי, בא וראה כמה גדולים בעלי אמנה, מניין, מחולדה ובור (מחולדה ובור - שהמיתו שני בני אדם,

כִּי נָזַר אֶלְקִינוּ עַל רֵאשׁוֹ וְזָר

The More You Blow Yourself Up That You Are Top-Top, The Easier It Is to Overcome Your Yetzer Hara

The *Nazir* isn't a person who is just restricted. He is a super-holy person, and his special restrictions (i.e., *Tumas Meis*, cutting hair, and drinking wine - eating grape-vine products) are just the after-effect of being such a holy, special person; similar to the restrictions of a *Cohen*. (*Teshuvos Maharit*⁸). We find a: golden crown by three *Kelim* of the *Bais Hamikdash*: 1. the *Mizbeach HaPenimi* (this crown represents the *Keser Kehuna*). 2. the *Shulchan* (*Keser Malchus*). And 3. the *Aron* (*Keser Torah*). They all **have** a crown (זָר). But the *Nazir's* very **name** is a crown, and he has an extra *Nun*, *Nazir*. **

If a person wants to remove himself from *Ta'avos Olam HaZeh* and avoid a *Sotah* situation, it is extremely difficult, since human nature is loaded with *Treife* lusts and desires. The only way out is when you lift yourself into a different mode, like learning *Torah* about which it says: וּמַגְדִּילָתוֹ

it lifts him higher than all other things. You're too big and too high for lowly garbage. ***

The *Nazir* is flying high and sees himself too big to fall into: empty foolishness. His very name is a crown, and while the three *Kelim* of the *Mishkan* have crowns, his is one big *Nazir* with a *Nun* added to his: זָר "crown" name. Mr. Crown! You already feel different when they call you a General, or a: שֵׁר prince, or a: מוֹשֵׁל ruler, or *Melech* etc. How did *Yosef* overcome his *Yetzer Hara*? By saying: אֵינְנוּ גְדוֹל בְּבַיִת הַזֶּה מִמֶּנִּי: I am the greatest person around here. The more you blow yourself up that you're top-top, the easier it is to overcome your passions. ****

Build Yourself Up - And Belittle Your Yetzer Hara

Notice how the *Rambam* spells: *Hilchos Sotah* with a:

שׁוֹטָה (not שׁוֹטָה) which is similar to: שׁוֹטָה a fool. Not only do you have to build yourself up, but you also have to play down your foolish *Yetzer Hara* as being stupidity! Sometimes lots of daily brain chatter telling you "I'm way above those stupid low life's"

The best way to overcome your Yetzer Hara is to "crown" yourself, and say (like Yosef) אֵינְנוּ גְדוֹל בְּבַיִת הַזֶּה מִמֶּנִּי "I'm Gevaldig, and I can't lower myself to sin"

מצוי הוא באגדה, מעשה בבחור אחד שנתן אמונתו לריבה אחת שישאנה, אמרה מי מעיד, והיה שם בור אחד וחולדה, אמר הבחור בור וחולדה עדים בדבר, לימים עבר על אמונתו ונשא אחרת, והוליד שני בנים, אחד נפל לבור ומת, ואחד נשכתו חולדה ומת, אמרה לו אשתו מה מעשה הוא זה שבנינו מתים במיתה משונה, ואמר לה כך וכך היה המעשה. רש"י, ומה המאמין בחולדה ובור כך, המאמין בהקדוש ברוך הוא (שמשימו עד בינו לבין חבירו) על אחת כמה וכמה. ⁸ שו"ת מהרי"ט (חלק א, תשובה נג, ד"ה ואני בעניי, בשם מהרי"ן ו' לב) והרב מהרי"ן ו' לב ז"ל הביא דברי הרי"ף שבפרק שבועות שתיים ואמר שמדבריו מוכח דנזירות איסור הפצא וכו' (והמהרי"ט נחלק עליו, שם בד"ה וכו') וכך נ"ל בירוחן של דברים וכו', ונזיר הוא עצמו נתפס בנדר ונתקדש גופו דומיא דכהן, וממילא נאסר ואין צריך לאסור עצמו על החפץ. תדע, שאלו אמר הריני מושבע לאו כלום הוא עד שיוציא עכשיו שבועה מפיו, ואם אמר הריני נזיר מהני, משום דנתפסה קדושה בגופו כדמוכח בריש פ' שני דנזיר, דב"ש סברי אין שאלה בהקדש, וכי היכי דאין שאלה בהקדש כך אין שאלה בנזירות דכהקדש דמי דגופו קדוש דכתיב קדוש יהיה גדל פרע וכו', ומתוך דברינו אנו למדין שהנזיר שהתפיס גרוגרות על היין, ואמר הרי אלו כיון זה, נראה בעיני דלאו התפסה היא כלל, שזה היין לא נאסר מחמת נדרו, ולא חל איסור על גוף היין אלא דכיון שנדר בנזיר התורה אסרה היין עליו, כמו שאסרה עלינו החלב והדם, וה"ל כנודר בדבר האסור, דהכי משמע קרא ואיש כי ידור נזיר וכו' מ"ן ושכר יזיר חומץ יין וחומץ שכר לא ישתה וכל משרת ענבים לחים ויבשים לא יאכל, שכל אלו לאוים הן וגזרת מלך הוא שאחר שנזר לא יאכל מינין הללו.

and similar thoughts, will in time cause major results. "Who wants to get involved in such ridiculous wicked sins!" *****

Sweeten and Uplift the *Ruchaniyus* of Your Life with All Kinds of Beautiful Details

The truth and the *Ruchaniyus* of your life always needs to be glorified and enhanced and appreciated and built up. For good reason do we say every day about learning *Torah*: "Make it sweet!" Notice how the *Menorah* which symbolizes *Torah She'bal Peh* had: גביעים כפפות ופרחים cups, balls, and flowers; all kinds of beautiful details, but the *Shulchan* which symbolizes *Gashmiyus* and eating (*Lechem HaPanim*) had a: מִסְגֶּרֶת fence, to remind you to step back & control yourself. ***** My dear *Talmid*, Avi Ludmir נ"י said a beautiful *Pshat* why the *Menorah* had the best oil, unlike the *Menachos* (*Rashi*⁹). The *Menorah* is *Torah*, and just as the *Torah* needs to be beautified like with גביעים כפפות ופרחים cups, balls, and flowers, so too it gets the best oil.

וְאֵת הָאֵיל יַעֲשֶׂה זָבַח שְׁלָמִים וְיִזַּךְ

An *Oved Hashem* Is Always Happy Over His Accomplishments in *Avodas Hashem*

People don't even Chap how lucky they are in so many ways. They don't enjoy the sun and the air, their food and their health, even their Ruchaniyus (albeit small). All they think about is getting rid of the issue which bothers them

The *Ibn Ezra* says¹⁰ that the reason why a *Nazir* has to bring a *Korban Sh'lamim* is to show his contentment and joy since he was *Zoche* to fulfill his vow. Look how an *Oved Hashem* has to always be happy over his accomplishments in *Avodas Hashem*. You don't just make a *Kabala* (resolution) and keep it. You make a special party thanking Hashem for our success! Human nature is to kvetch over *Aveiros*, but being happy over *Mitzvos* isn't always so common. **Kvetching over sins is the *Yetzer Hara*; not the *Yetzer Tov*!** Believe it or not! **

Your Happiness Level for Your *Mitzvos* Should Be Higher Than Your Regret for Your *Aveiros*

I was told that in *Novardok* they made a big party when they kept their *Kabalos* (resolutions). Notice how a *Nazir* has such a fancy name, as if he has a crown on his head. (נָזִיר מִלֵּי נֶזֶר) When you call yourself a *Melech*, you feel good about yourself! And growing long hair symbolizes your superiority to other people who don't control themselves! *RSRH Zatzal* says¹¹ that hair symbolizes the body's insulation against the outside world, since it protects the skin

⁹ רש"י בפרשת תצוה עה"פ בְּשֵׁמֶן קְתִיב (כט מ) לא לחובה נאמר כתיב אלא להכשיר, לפי שנאמר כתיב למאור ומשמע למאור ולא למנחות, יכול לפסלו למנחות, ת"ל כאן כתיב, ולא נאמר כתיב למאור אלא למעט מנחות שאין צריך כתיב שאף הטחון בריחים כשר בהן.

¹⁰ אבן עזרא עה"פ וְאֵיל אֶחָד תָּמִים לְשָׁלְמִים (ו יד) ואיל לשלמים שמחה שהשלמים מה שדר.

¹¹ פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה, עה"פ גְּדֹל פְּרַע שְׂעַר רֵאשׁוֹ (ו ה) כבר אמרנו שהשער בא לבודד, להפחית את הפתיחות להשפעות חיצוניות. לפיכך הכניסה אל תוך הקהילה והחברה, או ההתמסרות אליה, תוך ויתור על השאיפה לחיות רק למען עצמו, מסומלת על ידי תגלחת המצורע ותגלחת הלויים. וההיפך מזה להניח לשער לגדול פרא, מייצג אפוא התבודדות והתכנסות עצמית. ואכן זהו התפקיד שהנזיר מקבל על עצמו, בנדרו, לתקופת הנזירות, הוא מבקש להתכנס לעצמו, ולשקוע בתוך עצמו. הוא לא רוצה להתנתק מהעולם באופן פיזי, אלא לעבוד על עצמו מבחינה רוחנית ומוסרית. הוא מבקש קשר עם ה', עם מקדשו, עם תורתו - ועם עצמו. הגידול המבודד של שערו מזכיר לו נדר זה, לפיכך ראשו נעשה קדוש, שכן הוא נושא את סימן נדרו הקדוש. ובדומה לכך, כל דבר שנועד לקרב אותנו לשלמות רוחנית ומוסרית הוא קודש וקרוי קדוש.

against the elements.

By letting the hair grow, the *Nazir* creates a barrier against the outside world. Besides the: אֵיל ram (i.e., a large sheep) he brought for a *Shelamim*, he also brought a כֶּבֶשׂ sheep for an *Olah*, and a כֶּבֶשׂ sheep for a *Chatas*. The *Ramban* says¹² that the *Chatas* is for not doing more *Nezirus* (self-control). Notice how the *Chatas* is just a sheep and the *Sh'lamim* is a more expensive: אֵיל ram. **Make sure your happiness level for your Mitzvos is much higher than your regret level for your Aveiros.** ****

Look how much *Simcha* and dignity and good feelings surround the *Oved Hashem*; being called a *Melech* and feeling superior to others, with his long hair and with bringing an: אֵיל ram (i.e., a large sheep) for a *Sh'lamim* to show his *Simcha* for completing his *Kabala* (resolution). ****

People with low self-esteem need to have a Kviyus (set time) in building themselves up, and Davka believing that they are superior to others

This is how a *Yid* should work on himself; surrounding himself with *Simcha* and feelings of superiority (in the right way). No wonder the *Tochacha* says: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב מַזַּח that *Tzaros* come from lack of *Simcha*, like when you don't appreciate your own greatness, and you aren't always partying and praising Hashem for being a *Ben-Torah*, or a *Baal Chesed*, or a *Baal Yissurim* which is sometimes the biggest *Ma'ala*. Like it says by the *Brachos*: וְאוֹלָךְ אֶתְכֶם קוֹמְמִיּוֹת בְּחֻקֵי כּוֹ יג you'll stand upright with confidence. (RSRH¹³). *****

Like *Dovid HaMelech* sang half a night after half a night of learning *Torah* (*Gemara*¹⁴), and R' Zundel of Salant *Zatzal* explains¹⁵ that the singing was in thankfulness for the *Torah* he had just learned. **Every Yid should always be in an: אֲשֶׁרנוּ מה טוב חלקנו**

¹² הרמב"ן עה"פ וזאת תורת הנזיר ביום מלאת ימי נזרו וביא אתו אל פתח אהל מועד והקריב את קרבנו לה' כֶּבֶשׂ בן שנתו תמים אחד לעלה וכבשה אחת בת שנתה תמימה לחטאת ואיל אחד תמים לשלמים (ו יג-יד) וטעם החטאת שיקריב הנזיר ביום מלאת ימי נזרו, לא נתפרש. ועל דרך הפשט כי האיש הזה חוטא נפשו במלאת הנזירות, כי הוא עתה נזור מקדושתו ועבודת השם, וראוי היה לו שיזיר לעולם ויעמוד כל ימיו נזיר וקדוש לאלקיו, כענין שאמר (עמוס ב יא) ואקים מבניכם לנביאים ומבחוריהם לנזירים, השוה אותו הכתוב לנביא, וכדכתיב (לעיל פסוק ח) כל ימי נזרו קדוש הוא לה', והנה הוא צריך כפרה בשובו להטמא בתאוות העולם.

¹³ פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה בפרשת בחוקתי עה"פ אָנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מֵהֵיטֵב לָהֶם עֲבָדִים וְאֲשֶׁבֶר מִטַּת עַלְכֶם וְאוֹלָךְ אֶתְכֶם קוֹמְמִיּוֹת (כו יג) יג מִטַּת עַלְכֶם, "מוט" פירושו לצוף, לרחף, ובהרחבה, מוט הוא דבר שעל ידו תולים משא. "מוטות עול" הם כנראה שני המקלות שעל ידם מתחבר המשא אל העול, הנקודה שבה מופעל הכוח או הלחץ. הגאולה ממצרים שברה את עול מצרים מעלינו, אך המוטות של העול עדיין היו על צווארנו. נשאנו עמנו עדיין את כלי העבדות, ואף על פי שהשתחררנו לנצח מעול עבדות מצרים, אפשר היה שעול זה יתחלף באחר. הייתה בנו עדיין הנטייה לשאת במקום עול מצרים עול עבדות מוסרית חברתית ומדינית. רק מתן תורה שבר גם את מוטות העול. על ידי מתן תורה נתן בנו ה' לנצח את היכולת לעמוד בזקיפות קומה, והעניק לנו עצמאות וחירות. הוא נתן לנו לכל הפחות את הכיוון וההדרכה ללכת קוממיות בכל דבר וכנגד כל דבר. "קוממיות" מסכם את כל ההשפעה של שמירת המצוות. זכינו בעצמאות ובכבוד נגד כוחות החושניות והטבע, ונגד כל הכוחות החברתיים.

¹⁴ ברכות ג ב, חצות לילה אקום להודות לך על משפטי צדקה (תהלים קיט סב) וידוד בפלגא דליליא הוה קאי, מאורתא הוה קאי, דכתיב (תהלים קיט קמז) קדמתי בנשף ונשועה? וממאי דהאי נשף אורתא הוא, דכתיב (משלי ז ט) בנשף בערב יום באישון לילה ואפלה. אמר רב אשעיא אמר רבי אחא, הכי קאמר (דוד) מעולם לא עבר עלי חצות לילה בשינה. רבי זירא אמר, עד חצות לילה היה מתנמנם כסוס, מכאן ואילך היה מתגבר כארי. רב אשי אמר, עד חצות לילה היה עוסק בדברי תורה, מכאן ואילך בשירות ותשבחות (והכי מפרש בההוא קרא להודות לך וגו'. רש"י).

¹⁵ ספר הצדיק ר' יוסף זונדל מסלאנט (עמ' עה) ברכות ג ב, רש"י ד"ה בשירות ותשבחות. והכי מפרש בההוא קרא להודות לך וגו', עכ"ל. עיין בע"ר שמקשה, הא גם בההוא קרא דקדמתי בנשף מפורש ואשוע שהוא מלשון תפלה? ע"ש. וי"ל שזהו שרמז רש"י לתרץ בתיבת "וגומר", היינו להודות לך על משפטי צדקה, פי' שלמדתי עד חצות.

fortunate is our lot!" mode, and if he isn't, then it's a sign that he isn't learning the right *Mussar*. *****

Notice how when a person gives away a *Gashmiyus Simcha* (ויין ישמח לבב אנוש) by becoming a *Nazir*, he is trading it for a *Ruchaniyus Simcha*, by being called a *Melech (Nazir)*, and eventually bringing a beautiful *Korban Sh'lamim* and feeling good about his long hair which lifts his status among people. *****

So every time you look away and watch your eyes, or refrain from *Lashon Hara*, or control your anger, etc. you should know that you are trading this *Gashmiyus* pleasure for a much better *Ruchaniyus* pleasure. *****

A Person Who Works on Self-Control Will Have a Happier Life

Another reason for the *Korban Sh'lamim* is because from now on the *Nazir* will have a happier life, since he was *Zoche* to a period of *Nezirus* which is a *Hakdama* (introduction) to a good life of self-control (see RSRH¹⁶). Either way, the *Torah* makes the biggest *Shpeil* out of this *Sh'lamim* (and not the *Olah* or *Chatas*) which has a: זרע basket of bread, and a: זרע cooked arm, which the: בעלים owner (i.e., the *Nazir*) must give the *Cohen*. Normally, a *Sh'lamim* requires that the: בעלים owner should give a raw: שוק leg. *****

Notice the *Ma'ala* of the *Sh'lamim* of a person who works on himself (i.e., the *Nazir*). By all

Every tiny attempt for self-control is considered priceless gold

other *Korban Sh'lamim*'s, you give a raw: שוק leg, and a foot symbolizes action. Only a *Nazir* do you give a ready to eat: זרע בְּשֵׁלָה cooked arm. Actually, the *Cohen*, who symbolizes a superior *Oved Hashem* (*Cohanim* are the *Bnei Torah*, who weren't involved in the *Chet HaEigel*) is similar to the *Nazir*, in that they both go that "extra mile" in *Avodas Hashem*. *****

When the *Cohen* takes a: זרע בְּשֵׁלָה cooked arm, he can eat right away, because he is connected with the *Nazir*. Both are truly alive,

like it says: וְחַי בְּהֵם אַחֲרַיִךְ you shall live by keeping the *Mitzvos*, and: רְשָׁעִים בְּחַיֵּיהֶם קָרוּיִים מְתִים בְּרִכּוֹת יְיָ בְּ *Reshaim* are considered dead even while still alive. And both have to keep away from: טוֹמְאֵת מֵת *Tumas Mess*. *****

Also, a: זרע בְּשֵׁלָה "cooked" arm can symbolize a person who is all set, since it's already cooked; and an *Oved Hashem* like a *Nazir* who makes *Kabalos* (resolutions) and *Gedarim* (safeguards) and learns *Mussar* should view himself like a (ready to eat): מוֹשְׁלֵם paragon of perfection, since the biggest *Shleimus* is just being an *Oved* (true servant of Hashem).

Do Confident People And/or Big Crowds Scare You?

People as a rule can easily become intimidated by confident people. A strong, deep voice can be scary. Or a personality who "shifts his weight around." He looks like

¹⁶ פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה עה"פ והקריב את קרבנו לה' כָּבֵשׁ בְּן שְׁנָתוֹ תָמִים אֶחָד לְעֵלָה וּכְבֹשָׁה אַחַת בֵּת שְׁנֵתָה תָמִימָה לְחֻטָּאת וְאֵיל אֶחָד תָּמִים לְשִׁלְמִים (ו' יד) אַךְ כָּל עֵיקְרוֹ שֶׁל קָרְבַּן הַנְּזִיר הוּא הָאֵיל לְשִׁלְמִים שֶׁהוּא נִיגוּדָה הַגְּמוּר שֶׁל הַנְּזִירוֹת, שֶׁכֵּן הַנְּזִיר פּוֹרֵשׁ מִקִּשְׁר חֲבֵרְתִי וְנִמְנַע מִן הַיַּיִן הַמְּשַׁמַּח אֶת הַלֵּב, וּבְכֵךְ מִבְּקֵשׁ הוּא לְהַשִּׁיג קָרְבָּה לַה' בְּאִמְצָעוֹת פְּנִימִיּוֹתָה שֶׁל חֲזַדְכּוֹת רֹחֲנִית וּמוֹסְרִית. אַךְ מֵאִמֵּץ זֶה הַמוֹפְנָה בְּעֵיקְרָה כְּלִפִּי פְּנִים אִינוֹ מִבְּטָא מִצַּב קְבוּעַ. כָּל תְּכֵלִיתוֹ הוּא לְחַנֵּךְ. נְזִירוֹת אִמִּיתִית מְבִיאָה רֵק לְפִרְיָשָׁה זְמִנִּית מַחִי הַצִּיּוּר. אָדָם פּוֹרֵשׁ בְּאוֹפֵן זְמַנִּי מִן הַחֲבֵרָה, כְּדִי שְׁלֹאֲחֵר מִכֵּן יוּכַל לְהַקְדִּישׁ עֲצָמוֹ בְּכּוּחַ מְכּוּפָלִים לְמִילּוֹ הַתְּפִקִּידִים שֶׁהֵן קְבוּעֵי לוֹ. כְּדָרֵךְ שְׁקוּדָם לִכֵּן צִיּוּן עֲצָמוֹ בְּפִרְיָשׁוֹ וּפְרִישׁוֹ, כֵּךְ עֵכְשֵׁיו יִנְהִיג אֶת הָעַם בְּכּוּחַ שֶׁלֹא נִפְגַּם (אֵיל אֶחָד תָּמִים). עֲלֵיו לְהוֹוֹת מוֹפֵת לְעַמּוֹ, בְּקִיּוֹם הַחֲזוֹן הַיְהוּדִי שֶׁבְּעֵיקְרוֹ הוּא כֵּךְ: בְּעִיצוּמָם שֶׁל הַשְּׂאִיפּוֹת וְהַהֲנָאוֹת שֶׁל חַיֵּי קְהִילָה הַחֲבֵרְתִיִּים, כִּשֶׁהוּא נִתְמַךְ עַל יְדֵי הַתְּקַדְּשׁוֹת עוֹלָה וְחֻטָּאת שֶׁל חַיִּים עֲתִירִי מַעַשׂ וְטִהָרָה מוֹסְרִית, מְגִיעַ אָדָם לְחַיֵּי אוֹשֵׁר וְשִׂמְחָה לְפָנָיו ה'. זֶה מֵה שְׁבֵא לִידֵי בִּיטוּי בְּקָרְבַּן הַיְהוּדִי הַמוֹבְהָק, קָרְבַּן הַשְּׁלָמִים.

he knows everything." Or people who wear impressive clothing, albeit for religious reasons. Beards and *Payos* can be scary, despite the fact that that person may be a weak shleppy person, with 10 times more issues than you have. **

A tough person, a leader, or any kind of successful person can be a form of *Avoda*

Zara Mamash; you start "worshipping" him. You forget about his never-ending bathroom needs, and his "alive and well" *Yetzer Hara* that you don't know about. Especially if he is a *Rosh Yeshiva* or a *Tzaddik*; he can be even a worse form of *Avoda Zara* if you keep forgetting Hashem when you keep chapping *Hispa'alus* "Ooh! Ahh! What a giant!" "What a power!" ***

Do you know that Hitler, *Y'mach Sh'mo*, was super confident? So the next time all those self-confident, "put together", "feet on the ground" "gods" that you keep worshipping are before you, remember! Maybe they are a: *גלגול* re-embodiment of Hitler, *Y'mach Sh'mo* (*Chas V'shalom*, how dare you say that!). If you saw: *אָתוֹ רָשָׁע* that *Rasha*, or watched how the "holy" Fuhrer lined up tens of thousands of his soldiers in Nurenberg Square, and hundreds

of thousands of people lifted their hands saluting that *Rasha* with "Heil - !", you might be tempted to do the same! ****

He had one massive rally after another, and a normal person couldn't help being overwhelmed with *Hispa'alus*. That's why *Hispa'alus* is so dangerous. Do you know what the Germans were singing as they marched in perfect formation with their impressive goose steps? "We will squeeze

the blood out of the Jews". *****

The Germans were not *Tzaddikim*. But it's a known fact, that Hitler, *Y'mach Sh'mo*, spent years of clever brainwashing his country that "Die Juden Zeinen Unser Umglick" (the Jews are our tragedy), with many, many fake movies depicting Jews as worse than demons. R' Gershon Liebman said that if there hadn't been a: *התנגדות* revolt against *Mussar*, then there would not have been a Holocaust. *****

The idea of *Limud HaMussar* is to brainwash yourself to believe and have *Bitachon* in Hashem, and to remember the truth of your existence, etc. No wonder R' Gershon was so fearless against the Nazis, and he actually built a *Yeshiva* in their presence. (He came out publicly against hiding from them; imagine how real Hashem was by him??) He had brainwashed himself with *Mussar* overtime, by saying: *וְאֲנִי קָרַבְתִּי אֵלָיְכֶם לִי טוֹב תְּהִלִּים עִג*: closeness to Hashem is my good, etc. many, many times. *****

Instead, we had the Germans brainwashing themselves that the best thing in the world is to persecute Jews, *Rachmana Litzlan*. The more *Mussar* we learn, especially about *Bitachon* and not

being afraid of people, the more we bring *Bracha* into this world, and especially into our own lives. Don't be afraid of confident people! They aren't g-ds! They are there *Min HaShamayim* to test you. *****

Hashem wants to see: "Are you more afraid of them than Me?" Remember how *Avraham Avinu* smashed idols. So too, in our mind we need to smash all those *Hispa'alus* areas, like confident people, big crowds, or massive

*No more
Hispa'alus
from any
difficulty,
whether in
Ruchaniyus
or
Gashmiyus.
Learn to
laugh at
Tevah, and
expect
miracles like
K'riyas Yam
Suf, no
matter how
dark your
situation*

buildings, etc. You admire confident people, because in *Olam HaZeh* they are the big shots. The truth is just the opposite. *****

Halevai they aren't going to burn in *Gehinom*, which is a place tailor made for *Baalei Ga'ava* (*Gemara*¹⁷). The meek, insecure, and maybe somewhat anxious and depressive person is a *Ben Olam HaBah*. However, please don't start deciding that any person with self-confidence is *Gehinom* material. There is plenty of hope for them, especially if they channel their *Ga'ava* properly. Also, don't be so sure that their self-confidence is real; it may be a put-on or a habit, etc.

The Message of Shavuos Continues

Why Was Boaz Superior to All His Brothers?

Boaz, Ploni Almoni, Tov, and Elimelech, were all were children of *Nachshon ben Aminadav*. It appears that they all had weaknesses. *Ploni Almoni* would not do *Yibbum*, since the child would not be his (פן אֲשַׁחִית אֶת נַחֲלָתִי). *Elimelech* left *Eretz Yisroel*, not wanting to do for others. *Elimelech* means "I'm the king" since he came from *Shevet Yehuda*. "Wanting" to be king isn't enough. (Of course we don't really understand the true greatness of these people). **

What is it in *Boaz* that makes him so superior? The name *Boaz* means "in him is strength" (בּוֹ עֹז). Be bold as a leopard (הָיוּ עֹז כְּנֶמֶר). Hashem gives strength to His nation. And the only title he is given is: *Ish* is already a *Lashon of*

strength and *Chashivus*, and surely "*Gibbor Chayil*". Now this *Gibbor Chayil* cannot mean in physical wars, since there were no battles going on in *Sefer Rus*. It can only mean: אִיזָהוּ: גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ. One who is truly strong; i.e., he who overcomes his natural desires. The same with "*Eishes Chayil*", since: אִין בַּדְרָכָה שָׁל אִשָּׁה לַעֲשׂוֹת מְלָחָמָה קִדּוּשֵׁין בַּב. a woman does not fight in battle. And we left *Mitzrayim*: צְבָאוֹת ה' הַמְּשִׁימִים the "army" of Hashem, although there was no war. ***

When you see weaknesses in the whole family, and *Boaz* is just the opposite, he must have needed extra *Zechusim* to go against his surroundings. His very name "*Boaz*" (strength) means that being strong wasn't just a nice side *Midda* of his. This is the entire essence of this person: בּוֹ עֹז "in him is strength", and the only praise the *Passuk* has about him is *Gibbor Chayil*. ****

The Unbelievable Power of Repeating Positive Words TRUE STORY

We see the importance of people viewing themselves as tough people! There was a woman in *Eretz Yisroel* who was once crying hysterically for hours, since somebody hurt her feelings. She said that since she is by nature a sensitive person, therefore she can't handle criticism. *****

I told the husband that as soon as she would see herself as a tough, insensitive person, the problem would be solved. The person should keep saying: "I'm not sensitive!" "I couldn't care less what people think." Then it gets easier and easier! Constant repeating positive words have surprising unbelievable power. *****

¹⁷ ב"ב י ב, וכל המתיהר נופל בגיהנם, שנאמר (משלי כא כד) יָד יְהִיר לֶךְ שָׂמוֹ עוֹשֶׂה בְעִבְרַת זְדוּן, ואין עברה אלא גיהנם, שנאמר (צפניה א טו) יוֹם עֲבָרָה הַיּוֹם הַהוּא. (בע"ז יח ב הובא מימרא זו בשם רבי אושעיא).
ובב"ב עח ב, דאמר מר, כל אדם שיש בו גסות הרוח נופל בגיהנם.

Milchemes HaYetzer Can Be Exciting

There are many weaknesses that we all have. A temper, *Kin'ah*, *Ta'ava*, *Kavod*; they are all difficult, and every person has his own challenge, despite his having an easier time in other areas. How can you convince a *Baal Ta'ava* who enjoys his *Ta'avos* to let go? When you supply him with a different *Yetzer Hara* that could be even more exciting! "I'm a tough *Gibbor*." *****

Milchemes HaYetzer can be exciting, and you can get tremendous: סיפוק satisfaction and fulfillment by considering yourself to be a "General" who fights *Gevaldige* difficult battles and wins! It gives you *Kavod* and pride and the feeling of superiority, etc. Such a person needs to develop a certain taste for *Redifas HaKavod*, and become a *Kavod* freak who has to be smarter and stronger than everyone. *****

You need to learn how to scream and to say: "I'm no pushover!" "You take that from him?" Don't be a "wimp" or a "weakling", a piece of "mush" "butter" a "fool" or a "lowlife". רגזו ואל

Destroy your *Yetzer Hara* without *Rachmanus!* I'm an *Adam Gadol!* (Don't be afraid to exaggerate). I have *Malchus!* (i.e., "I am the *Melech* over my *Retzonos*). "I'm strong!" "I'm powerful!" *****

Keep giving yourself these type of pep talks even when they aren't true, and with time they'll be more and more: אשרי למעשה real. Being strong and tough is a major motivation. "I'm not a weak and silly *Baal Ta'ava'nik*" or "an uncontrollable *Ka'asan!*" (Keep lying)! *Nasser*, *Y'mach Sh'mo*, was the tough, big-mouthed, anti-Semitic president of

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

Egypt.

He once remarked that if he wouldn't talk like he owns the world, he'd be out of business. The Arabs like a strong man. A Macho! A: גבר בגוברין real "*Gavra*". A somebody! Not a fish! "What, are you a baby?" "A wimp?" And the same with all those "strong man" *Reshaim*, like Russian Czars, and like Hitler, *Y'mach Sh'mo*, screaming with enthusiasm: We will "mercilessly destroy all our foes" (who aren't even real!!) *****

It just makes life exciting when you invent an enemy that needs to be destroyed, and you have dangerous battles "through thick and thin" with *Mesirus Nefesh* באש ובמים through fire and water! And all the empty-headed people shout along with war cries of *Jihad*! Or whatever stupidity turns you on. This is the *Tevah* (nature) of a human; the *Churban* of being a useless *Baal Ga'ava* who feels important in all kinds of fake causes and religions! *Khomeini* was such a leader, who caused untold havoc to mankind. People who knew him up-front testified how he wasn't too normal. *****

Your Jihad Energy Is Meant for Positivity Like Fighting in Learning & Milchemes HaYetzer

This energy was meant for: מלחמתה של תורה fighting in learning and for *Milchemes HaYetzer!* מאזיבי תתחכמי תהלים קיט צח We become smarter by learning from our enemies! *L'havdil*, *Boaz* was strong in his infinite patience in marrying *Rus* and overcoming his *Ta'avos*. Being patient is a major *Gevura*, and is the opposite of *Chet HaEigel*. And of course, *Rus* was the true *Eishes Chayil*, and the *Passuk* says: ותרא כי מתאמצת היא רות איה and the *Targum* says:

מאמץ a tough *Lashon*.
 And *Boaz* says: **כִּי יוֹדַע כָּל שְׁעַר עַמִּי כִּי אִשְׁתְּ חַיִּל**

everyone knows that you are an *Eishes Chayil*, and the holy *Alshich* says¹⁸ "since you're strong, you shouldn't be concerned over the possible *Lashon Hara* about you; they are all: רַקִּים וּפּוֹחֲזִים לִיצְנֵי הַדּוֹר a bunch of nobodies, and you are a true *Eishes Chayil*, i.e., you are strong!" This is real *Novardok*: courage; their main strength being their "not caring what people think".

And what did the *Z'keinim* tell *Boaz*? **וַעֲשֵׂה חַיִּל בְּאַפְרָתָה וּקְרָא שֵׁם** Be strong in *Efras*. **We have to trade our *Yetzer Hara's* from *Ta'avos* etc. to the thrill of being a: לוחם fighter. To glorify the greatness of being a fighter in Hashem's army, and not to be impressed by our weaknesses, נפילות failures, *Aveiros*, and our never-ending issues that plague us.**

We are always talking with pride over the fact that we keep learning *Mussar* and make *Kabalos* (resolutions) and daven, despite the fact that things don't seem to be working. **I knew one of the greatest *Rosh HaVaad* of *Novardok*, upon whom someone said that he appeared to have many more issues than most people. Because of this, he was always "on the war-path" against his *Yetzer Hara*.**

The flowers of Shavuot should remind us to always strive and grow. And their beautiful color and sweet smell should remind us to have a Darchei Noam (pleasant) approach, and get rid of our stresses and anxieties by giving more time to Shaar HaBitachon

The greater the person, the greater is his *Yetzer Hara*. He was always "in the ring" and this was actually his: *Geshmak* in life. His *Geshmak* in life was his battles, and his

Limud HaMussar to the extreme! Keep talking about the *Geshmak* of meeting your challenges (even though it may not really be so *Geshmak*, but you "fake it till you make it"). Instead of talking all day about your issues (which makes you sad), you are talking about the *Geshmak* of trying to overcome them.

The *Apter Rebbe Zatzal* said that all day long he's fighting with his *Yetzer Hara*. "I give him a potch, and then he gives me a potch. Then I give him back, and this goes on 1,000 times. The main thing is that I get him last!" And most important! If you think you are weak, then you say: "I'm *Davka* the toughest!" The main thing is always give yourself a (sometimes fake) *Shtempel!* "I'm a *Gibbor Chayil*" (*Boaz*) or an *Eishes Chayil* (*Rus*)!

Sometimes your entire battle is not to be *Nis'pael* from your sins and your failings and weaknesses. You may need to spend a long time saying to yourself: "If I can't, I'm *Patur*", and being *Dan* yourself *L'kaf Zechus* again and again, and **insist** you're *Gevaldig* because **כל הגדול מחברו יצרו גדול**

¹⁸ פירוש מוהר"ר משה אלשיך על ספר רות עה"פ כי יודע כל שער עמי כי אשת חיל את (ג יא) וגם על הבחינה השנית שהוא מפני לזות שפתים, כי בעיני ההמון לא טוב הדבר אשר עשית, גם לזה אינני חושש, כי הלא אשר יחרץ עליך את לשונו לא יהיו אנשי לבב חכמים וקדושים אשר בארץ המה כי אם רקים ופוחזים ליצני הדור, ועל אלה איני חושש אחר כי ודע כל שער עמי כי אשת חיל את, ובכן אחר שכל שער עמי שהם הסנהדרין ודומיהם אנשי החשיבות יודעים כי אשת חיל את, לא תחושי על ריקים ופוחזים אשר לא מסוגם המה.

the greater the person, the greater is his *Yetzer Hara*, or: אין אדם עומד על א דברי תורה אלא אם כן נכשל בהן גיטין מג א A person cannot truly comprehend *Torah* unless he has first slipped and messed up. *****

After you do loads of this, then maybe you can try to tackle your weakness (at least a drop: עד מקום שיִדו מגעת as far as you can "reach"). Or, **you may need to spend a lifetime only on believing you're Gevaldig even when you aren't.** Of course, you need a *Rebbe*. As long as you try, or try to try, or even just **want** to try. Nobody knows; even just your tiny *Ratzon* may be worth everything! *****

Remember to Be Strong and Happy Like Hashem

The name *Rus* means the *Bubby* of *Dovid* who was: שְׂרֹוהוּ לְהַקְדוּשׁ בְּרוּךְ הוּא satiated Hashem with song and praise. We see her utter selflessness, that her whole: מְצִיאוֹת essence was to be the source of her grandchild's greatness. *Dovid* had plenty of *Maalos*. Why *Davka* his satiating Hashem with songs and praises? We can suggest that what caused *Rus* to become a Jewess after so much *Goyish* fun available for a princess? The *Simcha* and song and beauty of being a *Yid* that she saw in *Naomi*, whose very name means "sweet", and *Dovid* was called: נְעִים the sweet singer of Israel. *Chazal* say: עַז וְחֲדָהּ בְּמִקְוֵה דְהִי"א טז כד there is strength and *Simcha* near Hashem. *Boaz* and *Rus* are strength and *Simcha*! And *Dovid* was



המשגיח רבי ישראל יעקב לובצ'אנסקי

a combination of both. ***** *Chazal* say¹⁹ that immediately after *Boaz* married *Rus*, he was *Niftar*. R' Chatzkel Abramsky *Zatzal* points out²⁰ how without question, people were saying that he was punished for marrying a *Mo'avis*! We see from here that if a person does what's right in the eyes of *Shamayim*, there is no concern for: מה יאמרו הבריות?? (By the way, R' Chatzkel Abramsky was briefly a *Talmid* of the *Alter* of *Novardok Zatzal*, and indeed this is a real *Novardoker Vort*!)

NOVARDOK

When R' Koslowitz *Zatzal* was leaving *Yeshivas Baranovitch* during WWII, he saw R' Yisroel Yaakov Lubchansky (a *Gadol B'yisroel* & son-in-law of the *Alter*). He was standing near the *Mikva*, washing his face with water that *Yeshiva* boys used when they washed up for the *Mikva*. This water was so precious to him, that he didn't feel the dirt involved. Imagine the reverence this *Tzaddik* had for *Bnei Torah*! Seeing this gave R' Koslowitz so much *Chizuk*, that it kept him going throughout those turbulent times. ** These are the same *Novardokers* who laugh at public opinion, and don't care what people think of them. They are given a *Chinuch* not to fear *Bizayon* (who cares?!) yet at the same time, they seem just the opposite with their tremendous respect they have for people!

¹⁹ ילקוט רות עה"פ ויקח בעז את רות (ד יג) אמרו, אותה הלילה שבא עליה, מת. ²⁰ פניני אש (על פרשיות התורה מועדי ישראל, לר' אלעזר שמעון קורנפלד, ח"ב עמ' רצג ד"ה איתא, בשם ספר "שלל רב") פעם שאלו את רבי יחזקאל אברמסקי, ה"חזון יחזקאל" שאלה בידי ממונות, והשיב לו שאין לו ממה לחשוש. שאלו האיש: רבינו, אבל מה יאמרו הבריות, שאינם יודעים את הדין, וירגנו על כך? השיבו רבי יחזקאל: ראה נא, כאשר בועז לקח את רות לאישה, התעוררה השאלה אם מותר לקחת מואביה, ופסקו שמותר, "מואבי, ולא מואבית". והנה גילו לנו חז"ל שבאותו לילה שבועז נשאה, מת. נקל לשער מה אמרו הבריות שלא ידעו ההלכה: בודאי ענש בועז, גדול הדור, על כך שלקח את רות המואביה, וראיה לדבר מותו החטוף בליל חטאו! אולם האמת הפוכה לחלוטין! מן השמים סובבו שביום האחרון שבחייו יזכה בועז לשאת את רות כדי שיצא מהם דוד ומלך המשיח, כך שלעולם אין לחשוש מדיבור הבריות.



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299874	4:50	Yiddish
299881	2:56	Hebrew
300534	5:35	English
299876	1:56	Yiddish
299882	1:07	Hebrew
301174	4:46	English
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Questions To Rabbi Mandel



Feeling Shame

Question: I have sometimes that I keep on reminding myself from old embarrassing stories which I had, and each time anew I become embarrassed with myself and go thru the *Bushos* again. What is the *Torah* way to deal with such thoughts, what should I do when such stories show up in my mind?

Answer: Now, I hope this person has a sense of humor. The first thing I'd like to tell you is: "Well, let's face it, you ARE a rotten nobody! Let's face reality! You're not worth a penny! You're a schnook! It would have been better if you were never born! You're one of the lowest and worst people that ever lived..." I'm saying this all in a joke. There are people who need to tell themselves these things, in order to awaken a sense of humor in their lives. It's very powerful.

The real truth is, that your problem is just a bunch of hot air. The past is dead. You don't get involved in the past. In the *Kodesh HaKodoshim* there are *K'ruvim*, which are comprised of wings (like a *Nesher* – eagle) and faces of little kids. What is the common dominator between them? A little kid symbolizes: "We're starting now. There's no past". And the name "*Nesher*" means "the old wings fall off" (= *Nosher*). Shouldn't it have been called something positive; a name which means growing NEW wings! No. SHEDDING THE PAST IS THE MOST IMPORTANT PART. That's why it's called *Nesher*. The past has to be buried.

A person like you is a very noble person. You are a person who has depth. A person who has responsibility. A person who has a conscience. You're not one of these "*Kal*" (low) people; you're a person who is real. You're a *Torah* type of person, a real Jewish *Heilige Neshama*. We're proud of you. But you have a *Yetzer Hara*. It's a *Yetzer Hara* to continue doing that, and you need to make a conscious effort to get it out of your system. Laugh your head off, and say: "Who cares? Now I'm great". Keep lying. (You don't have to lie, you're great already; Mandel says).

If you can't help it, then be *Mispallel*. And if you are stuck, then that's *Yissurim*, and *Yissurim* take away all your sins. So have some bad thoughts, nothing wrong. So you feel embarrassed. It's going to kill you?? So you blush. So what? Every time you blush, you lost your whole *Gehinom*. So the more blushing, the better. So keep the blushing business. So keep freaking out. Accept yourself, and say: "I'm a blushing maniac". "I'm a blush freak". It's a plus. Now you are guaranteed that you have all the *Bizyonos* that you can use. I have a friend for you, R' Nosson Wachtfogel, R' Gershon Liebman, who loved *Bizyonos* all their lives; they used to get themselves embarrassed. They weren't alone, a lot of *Chasidische Rebbes* did it too. The biggest guns in *Klal Yisroel* were busy with that. So, you're one of them. Enjoy it. And you're losing all your sins.

But that's only if you don't have a choice, and that's the situation. Ideally, try to get rid of it. Start recording all the good things that you did. Say: Remember that *Kish'ron HaMa'aseh* (positive act) that I did? Remember I said that thing, and everyone all liked it. Remember I made that joke, and they all laughed. Remember the time I came across presentable here. And this guy/rebbetzin considered me the best. Get into a habit, on a daily basis. Make a big thing out of that, in order to counteract all the other stuff.

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