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לזכות רפואי ישועה מרדכי בן שרה רינה  
לזכות ר' מאיר בן לאה



# BITACHON WEEKLY

יתרו

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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לזכונות של

שרה יהודית בת בילא  
חיה פערל בת בילא



# BITACHON WEEKLY

פרשת יתרו תשפ"א

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# פרשת יתרו

כִּי בְּדָבָר אֲשֶׁר זֶה עַלְيָקָם יִהְיֶא

## By Hashem, Everything Is the Lev

*Yisro* was impressed with *Midda K'neged Midda*. The *Mitzri'im* drowned Jewish babies, and now they drowned. (*Rashi*<sup>1</sup>). Why was the *Inyan* of *Midda K'neged Midda* so special to *Yisro*? We can perhaps say another *Pshat*, that the stress is on: **זֶה** i.e. that being a: **מִזְיד** and doing sins on purpose gives you a *Midda K'neged Midda* treatment. A *Shogeg* (unintentional sinner) gets much less an *Onesh* (punishment); either a *Korban* (for a severe sin) and zero for a lesser sin. And if you're an *Onnes* (it was totally beyond your control), you are totally *Patur* (exempt). \*\*

By Hashem, everything is *Lev* (the heart). Even a good *Ratzon* that never materialized gives you *Schar* as if you did it. And at the *Krias Yam Suf*, the *Satan* complained why Hashem is only killing the *Mitzri'im* since the **יהודים** also worshipped idols! And Hashem said that it wasn't their fault, since they suffered from the *Koshi HaGalus* that was: **מעביר** made them loose their mind. Now we understand the odd *Lashon* of: **זֶה** which implies being a: **מִזְיד** (on purpose), since the *Torah* is stressing getting punished for doing sins on purpose. \*\*\*

## The Sins of a Broken-Hearted Person Are Much Less *Chamur* (Severe)

This means that a person can rest easy. It's

רְחַמְנָנוּ  
לִיבָּא בָּעֵי  
By  
Hashem,  
the main  
thing is  
what's in  
your heart

impossible for a human to be total devoid of sin, like it says: **כִּי אָדָם אֵין צָדִיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה** No one is perfect. But if you didn't mean to do it, you're in a totally different world. Similarly, we have: **אֶחָד הַמְרֻבָּה וְאֶחָד הַמְמֻעָט, וּבַלְבֵד שִׁיכְנָן אֶת לְבָוּ לְשָׁמִים** whether you accomplish a lot or a little, the main thing is that your intentions are *L'shem Shamayim!* Even if you do little, as long as you have good intentions. This principle makes us breathe easier in general, and you're not so stressed about every move you make. \*\*\*\*

This is a religion of compassion and understanding people. The *Sanhedrin* came from *Yisro* (*Gemara*<sup>2</sup>), and by them it was #1 that before they killed or gave *Makkos*, there had to be a warning very shortly before the sin, or else the sinner can say he forgot the warning. And an older *Sanhedrin* can't

be part of them, since he forgot the pain of *Tza'ar Gidul Banim*. He has a slight cruel streak, and therefore he can't be on the *Sanhedrin*.

כִּבְדָּךְ אֶת אָבִיךְ וְאֶת אֶפְךְ לְמַעַן יָאָרְכָּךְ יְמִיךְ כִּיבְדָּךְ

## When You Have Rules, You Live a Balanced, Long Life

The concept of respect and accountability is of supreme importance, and the sanity and superiority of a human over an animal is that a human has *Daas* and rules and respect. He isn't in a *Hefker-Velt* where everything is a

<sup>1</sup> ר"ש עה"פ פ"י בזבר אשר זה עלייקם (יח יא) כתרגומו בימים דמו לאבדם והם נאבדו בימים. אשר זה - אשר הרשינו. ורבותינו דרשוהו (סוטה יא) לשון (תולדות כה כת) ויזד יעקב זה, בקדמה אשר בשלו בה נתבשלו.

<sup>2</sup> סוטה יא, א"ר חייא בר אבא א"ר סימאי, שלשה הוי באותה עצה, בלעם ואיוב ויתרו. בלעם שיעץ, נהרג. איוב ששתק, נידון ביטורין. יתרו שברח, זכו מבני בניו שישבו בלשכת הגזית, שנאמר (דהי"א בנה) וממשפחות ספרים ישבי ים בעץ תרעותם שמעטים שוכתנים הימה פקיעים הכאים מחמת אב בית רקב, וכתיב (שופטים א טז) ובני קני חתן מטה וגו'.

joke and you can do what you wish. A boy asked me about: וְאֶפְבָּדָה בְּפָרֻעָה וּבְכָל חַילּוֹ יְהֹוָה will be glorified through *Paroh* and his entire army. Does Hashem need *Kavod* (glory)? I answered that *Kavod Shamayim* makes the human accountable and happy and stable and mentally sound. This is a favor for us! \*\* Honor your parents: in *לְמַעַן יָרְכֹּן יְמִינְךָ* in order that you should merit *Arichus Yamim* (long life). You live a balanced, long life when you have rules. R' Yaakov Kamenetzky *Zatzal* once told me that people who are more *M'sudar'dik* live longer. This is the greatness of our holy *Torah*: *כִּי הַמִּתְּחִינוּ וְאֶרְךָ יְמִינְךָ* which is our very life and longevity. Last week's *Parsha* was about *Amalek*, and how: *אֵין הַכֹּסֶא* Hashem's throne is not complete until *Amalek* is destroyed because they are *M'zalzel* in everything, and don't respect and appreciate the greatness and the truth of *Yetzias Mitzrayim*. \*\*\*

### There Is Plan and Purpose and Fair Rules in the World

And the worst thing that could ever happen to *Amalek* is *Yisro*, whose *Parsha* comes right after: וַיַּבְאֵעַמְלָק *Yitzchak* the *Parsha* of *Amalek*, since he was their neighbor and could have been just like them, but he overcame his evil side, and he was impressed with the truth of *Midda K'neged Midda* (כִּי בְּזֶבֶר אָשֵׁר זָדו עַלְيָהּ that the *Mitzri'im* drowned since they drowned the Jewish babies). There is plan and purpose and fair rules in the world. A boy hated school and he was thrown out. After a

*Klal Yisroel had to be created with the tears of Leah Imeinu who hated: גּוֹרְלוֹ נִשְׁלֵעַ עֲשִׂיו the "lot" of Eisav with a passion. Our very essence is made out of a hatred for evil!*

few days, he was begging to come back. \*\*\*\* Do you realize that the hostages testified that 3,000 Gaza terrorists, among many civilians, attacked them with women and children torching people to death! Forget about the cruelty. Is this sanity? At the end of *Parshas Noach* we have *וְאַתָּ פְּתֻרְסִים וְאַתָּ כּוֹלְחִים אֲשֶׁר יֵצְאוּ מִשְׁם פָּלְשָׁתִים* the origins of *Pelishtim*

(which came about through immorality). This is the *Yesod* of the *Pelishtim* (Palestinians). And *Rashi* says<sup>3</sup> that they would exchange wives with each other, *Rachmana Litzlan*. This is the *Shoresh* of our lovely modern-day Gaza Palestinians. No wonder they are beyond crazy, and they have always been major troublemakers throughout history. \*\*\*\*\*

In last week's *Parsha*, we have *וְלֹא נָתַם אֶלְקִים דָּרָה אֶרְץ פָּלְשָׁתִים כִּי קָרְבָּה הָוּא* *כִּי אָמַר אֶלְקִים פֹּוּ יִנְחַם הָעָם בְּרָאָתָם מִלְּחָמָה וְשָׁבָו מִצְרַיִם יְגִיֵּה*. The *Bnei Yisroel* were afraid to pass through *Pelishti* country, since their warlike nature would cause the *Bnei Yisroel*

to want to return to *Mitzrayim*.

### Why Should I Read Bitachon Weekly?

A *Yungerman* told me that Bitachon Weekly has caused women to have an excitement in breaking their *Middos*, especially when they realize that this is the cause of all *Simcha*; and all *עָזֶב* sadness if you don't work on it. It preoccupies them, and is a *Gevaldige* substitute to spending all your energy on all kinds of empty *Gashmiyus* thrills, like shopping, and shopping clothes and all kinds of articles to pass your time. \*\*

Of course this is just as important for men,

<sup>3</sup> ר' ש"י בפרשת נח עה"פ ואת פתרסים ואת כולחים אשר יצאו משם פלשטים (י"ד) משניהם יצאו, שהיו פתרסים וכולחים محلיפין משכב נשותיהם אלו לאלו, יצאו מהם פלשטים.

and: עיקר חיות האדם שבירת המדות the *Ikar Chi'yus HaAdam* is *Shiras HaMiddos*. (*Gr'a*<sup>4</sup>). This is your life and you stay young if you are always going against your nature. An old Novardoker told me that he gets *Simcha* from his issues, since working on them with the proper *Mussar* is major *Geshmak*.

#### TRUE STORY

A *Kollel Yungerman* needed to make a *Bar Mitzva* for his son, and he didn't have a penny. He said 150 times: "I know Hashem will give me all my needs for a *Ba'kovod'ike Bar Mitzva*". The very next day, a caterer called him up, offering to make a complete *Bar Mitzva*. He asked for the price, and the caterer said: "It's all on the house!" And the very next day, an uncle called to pay for another affair that he needed to have.

#### The More You're Connected to Hashem, the More Bracha in Your Life

Many times it was a freezing winter, and I davened for either a warmer day, or the ability to "weather" the cold and tolerate. It's *Mamash* like magic. I always have big *Yeshuos*; either a warmer climate, or the ability to tolerate. \*\*

Many times, a pregnant woman was supposed to have a caesarian birth, and I gave a *Bracha* and everything was normal, to the surprise of all the doctors. However, sometimes I didn't feel I could change the *Matzav* with my *Bracha*, but I could alleviate the difficulties involved. Many, many times, the women had such an easy time, that she said she'd gladly have another one just like

*My Rabbeim have told me that being close to Hashem is everything, and if you have that, you have it all*

this one.

\*\*\*

#### Having Bitachon Sends a Bracha No Matter What Happens

Lots of surprising *Simcha*, even for all kinds of serious operations. Very often, zero pain. Once, a woman had lots of pain for 12 hours, and yet she was full of *Simcha* and it didn't bother her in the least. **Having Bitachon sends a Bracha no matter what happens.** A friend of mine's aging father was going "through the mill" with his final disease. I kept sending *Brachos*, and the doctors were baffled with how he held on so long with miracles of miracles.

\*\*\*\*

When the son lost contact with me, his father was *Niftar*. However, although he wasn't frum, he had tremendous *Siyata Dishmaya* where he was unexpectedly buried, how he was *Niftar* in a much more *Torah'dik* place, and the *Kevura* with all kinds of tremendous *Zechusim* going on that was never expected.

#### TRUE STORY

Someone was married 6 years without kids. I gave a *Bracha*, and

since then he has 3 kids already. Another time, I gave a *Bracha* after the couple had no kids for 6 years. I said you'll have quads, and then I retracted and said it'll be okay either way. She became pregnant immediately with twins! Looks like a compromise in what I had said.

#### TRUE STORY

A *Yungerman* was told that it's impossible for him to get the house that he desperately wants to have. Also, a *Mesivta* rejected his son with: "אֲלֹא NO! Mit-an-ף!" i.e., you don't

<sup>4</sup> הגר"א בפירושו למשלי עה"פ החזק במצוות אל פך נארה כי היא חייר, כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, لكن ציר תמיד להתקזק, ואם לא יתחזק למה לו חיים.

stand a chance! I told him about both situations not to worry, and for sure all doors will open... which is exactly what happened a short time later, and his son is doing beautifully in that *Mesivta*.

וישב משה לשפט את העם ויעמד העם על משה  
מן הבקר עד הערב יי' יג

### Caring About Your *Kavod* AND the *Kavod* of Others Is Not Selfish *Redifas HaKavod*

*Rashi* says<sup>5</sup> that *Yisro* felt that *Moshe* was:

מִזְלָל בְּכֹדֵן שֶׁל יִשְׂרָאֵל *M'zalzel* in the *Kavod* of *Klal Yisroel* when he kept them standing. Notice that *Yisro* didn't focus on the physical: טירקה discomfort of having to stand; just the *Kavod* of *Klal Yisroel*. Now we know that when *Yisro* asked to be respected by *Moshe* (*Rashi*<sup>6</sup>), it wasn't because of his own selfish *Redifas HaKavod*. It was because *Yisro* in general had tremendous *Kavod HaB'riyos*, himself included! A true *Baal Ga'ava* cares only about his own *Kavod*, and here *Yisro* is worried about the concept of *Kavod* in general. \*\*

And we see how he gave up: כבוזן his world-renowned standing (*Rashi*<sup>7</sup>), so for sure he wasn't a *Rodef Kavod*. *Yisro* was a neighbor to *Amalek*, and he was the antithesis of their whole *Derech* of being *M'zalzel* in everything holy and important. *Amalek* made a *Zil'zul* of all our beautiful *Nissim* of *Yetzias Mitzrayim* and therefore: אין הכסא שלם Hashem's throne is

*The person who is himself the most respectable person (the Melech), has appreciation for every tiny creature. A lowlife Amaleiki makes a joke of even the greatest, like the Am Hashem*

not complete until *Amalek* is destroyed. They are professional scoffers, and make *Leitzanus* of everything; this is why they are so dangerous. \*\*\*

### *Yisro Went Extreme in Having Respect, To Abandon the Wicked *Derech* of Amalek*

A neighbor has to go extreme opposite not to fall into the same wickedness of *Zil'zul*. And included in *Kavod* is yourself! Respect

yourself! Or else you're heading into a bad direction of becoming a zero.

**A *Yid* has to respect the entire universe, since it was created by Hashem, and: פִּיכְרֵךְ קָדְמֵיכְךָ you come first!** When you abandon the *Derech* of wicked *Amalek*, and you came to become a *Ger* with such *Mesirus Nefesh*, **you respect yourself. Appreciate yourself.** \*\*\*\*

### **It Would Be Proper for the Whole World to Make a Parade in Your Honor**

And so must everyone work on appreciating

- himself
- his wife
- his kids
- his *Yeshiva*
- his talents and abilities
- his wealth of *Torah & Mitzvos*.

Respect, respect, respect, and realize that just like *Moshe* went all-out to greet *Yisro* with **so many *Chashuvim*, so should you realize that it would be proper for the**

<sup>5</sup> ר"י עה"פ וישב משה לשפט את העם ויעמד העם (יח יג) יושב כמלך וכולם עומדים והוקשה הדבר ליתרו שהיא מזלזל בכבודן של ישראל והוכיחו על כך שנאמר מדווע אתה יושב לבך וכולם נצבים.

<sup>6</sup> ר"י עה"פ ויאמר אל משה אני חתנך ותני בא לילך ואשתקך ושני בנני עמה (יח ו) אם אין אתה יוצא בגני, צא בגני אשתרך, ואם אין אתה יוצא בגני אשתרך, צא בגני שניבנה (מכילתא).

<sup>7</sup> ר"י עה"פ ויבא יתרו חתן משה ובכון ואשתח אל משה אל הפוך (יח ה) אל הפוך - אף אנו יודען שבמדבר היה, אלא בשבחו של יתרו דבר הכתוב, שהיא יושב בכבודו של עולם, ונדבר לו לנצח אל המדבר מקוםתו, לשם דברי תורה.

**whole world to make a parade in your honor.** If everyone would do this, then they would have no *Kin'ah* and *Sin'as Chinam*. This is why *Amalek* is so warlike, since he doesn't respect himself, and he is angry at everyone else. וְעַבְרָתָו שְׁמַרְתָּו נָצַח עַמּוֹ אֵין His hatred lasts forever! \*\*\*\*\*

We ALL have an *Amalek*-like "neighbor" i.e., our *Yetzer Hara* that is always putting us down with unending *Anava P'sula* (misplaced humility). Way before people thought that Donald Trump might win, I kept saying he'll win with a landslide, despite the major opposition of the most *Chashuva Rabbonim* to my "pipe dreams". I kept davening, and in the end, Trump won exactly as I said, with all the details of all Republicans winnings, and no recounting votes (like last times havoc). \*\*\*\*\*

### In Our *Dor*, Going Against Your Nature Usually Means to Hold from Yourself

For me to go around honestly feeling that I actually caused his victory is very difficult. "Who do you think you are, anyway?" So people spend their lives with plenty self-doubt and self-criticism and *Anava P'sula* (misplaced humility), without *Fargining* themselves that maybe they are truly *Baalei Ma'ala*. That's why *Temimus* is so rare. Everybody is "too smart" to be a "fool" and feel that maybe it was *Davka* their own *Tefilos* that stopped the war and freed the hostages. For good reason, the *Seforim HaKedoshim* say that *Temimus* is the best *Midda* (יעקב איש).

*Just as a person needs to be M'chazek in Bitachon, so must he always be M'chazek in holding from himself, and seeing himself as important and strong. Very often, these two Avodos are what's most needed, especially in our Dor where there is unending low-self-esteem, and people are fragile from lack of Emuna and Bitachon*

(מתק. Why can't you be a simple *Tam* and say that since I davened there was a *Refua Shleima* or a shidduch or *Parnasa*, etc. \*\*\*\*\*

**People love putting themselves down all day, and love engaging in *Anava P'sula* (misplaced humility) and self-pity and all kinds of *Yi'ush*, etc. just to**

**make sure to be good and depressed for all kinds of "legitimate" negative reasons. But those who work on breaking *Middos* are overjoyed with fighting and going *Davka* against their nature, which in our *Dor* usually means to hold from yourself!**

וישמע משה לקיים חתנו ויעש כל אשר אמר יה' כד

### Just Before *Matan Torah* We Have a Good *Shver-Eidim* Relationship

I was once at a family *Simcha* where the father-in-law was the *Gabbai*, and he politely mentioned that his future son-in-law should do something. The *Chosson* said: "He's already telling me what to do?" It sounded like a good-natured jest, but in the end, the engagement broke off. In *Novardok* I was told that it is quite prevalent for a *Shver* not to get along with his *Eidim* (and

they would sometimes automatically put extra *Kochos* to get along with their potential enemy). I've heard people say: "I can't stand my *Shver*", and plenty times I have *Shver*'s coming to me about their *Eidim* for *Eitzos* on how to deal with them. \*\* Notice how just before *Matan Torah* in

Parshas Yisro we have a good *Shver-Eidim* relationship, and on *Shavuos* we read *Rus*, with an extraordinary devotion *Rus* had to her shvigger, *Naomi*. We can suggest that since Hashem didn't give the *Torah* to *Malachim*, because: קָנָה יְשָׁרֶת בִּינְיכֶם? You *Malachim* have no bad *Middos*, so the *Torah* isn't for you. (Gemara<sup>8</sup>). They don't have a challenge with *Middos Ra'os* and we do. \*\*\*

And the greatest examples before *Matan Torah* are those who *Davka* got along despite a common *Middos* issue. We learn from them how a person can overcome: טָבָע his instincts. Look how *Moshe*, who is the most outstanding human being, and major leader with: מִזְמָרִים open miracles and doing the impossible, saving an entire nation from the "iron curtain" of an impregnable mighty world power, i.e., *Mitzrayim*. There was no end to *Moshe*'s greatness. And indeed, his greatness was so that he was:

\*\*\*\* שָׁקָל פָּנָגֶד כָּל יִשְׂרָאֵל equal to the entire *Klal Yisroel*! And now comes a *Goy*, *Yisro*, who used to fatten calves for *Avoda Zara*, and as soon as he comes, all his does is start giving *Eitzos* as if *Moshe* doesn't know what he's doing. \*\*\*\*

Of course, it's a serious *Chet* to even dream that we understand these *Malachim*. But in our petty understanding, it sounds like a

*I was sent two powerful letters, with stories of people who wrote positive lies about extremely difficult relatives. They caused true miracles when they persisted; a total turn around!*

typical *Shver* mixing into what isn't his business, which is usually the cause to all those well-known never-ending in-law issues. And *Moshe*, the: עַתָּה מֶלֶךְ אֶתְּנָה most humble person in the world is immediately *Machnia*,

וַיַּשְׁמַע מֹשֶׁה לְקֹל חֲתֹנוֹ וַיַּעַשׂ כָּל and: listened to everything he said. Nobody knows anything about what really happened. But for us, perhaps it was the way *Yisro* advised, with love and respect, or perhaps it was *Moshe*'s humility, or both. \*\*\*\*\*

### To Be a Great Person, The Only Way Is If You Have a Great Yetzer Hara That You Had to Overcome

One thing is for sure; to be a great person, the only way is if you have a great *Yetzer Hara* that you had to overcome. Look how *Moshe* was raised by *Paroh HaRasha* whose palace was full of: גָּלוּלִים and *Paroh* was the leader of a country: steeped in immorality. And this *Makor HaTum'ah* had

*Moshe* sitting on his lap like he's the proud *Zeide* of this as if (כְּאֵלֹה) cute kid! We know that *Moshe* had a special *Hakpada* about *Inyanei Arayos*, and he didn't bentsch *Shevet Shimon* since they were *Nichshal* in *Arayos* by *Baal Pe'or*. (Rashi<sup>9</sup>). \*\*\*\*\*

### You Need to Be Especially Strong in Combating Your Particular Weakness

Why was *Moshe* so *Makpid* on *Inyanei*

<sup>8</sup> שבת פח ב, ואמר רבינו יונה: אמרו מלאכי השרת לפני הקדש ברוך הוא: רבונו של עולם, מה לילוד אשה בינוינו? אמר להן: לקביל תורה בא. אמרו לפניו: חמודה גנוזה, שגונזה לר תשע מאות ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לבשר ודם? מה אונוש כי תזקוףנו ובן אדם כי תפזקוף (תהלים ח ה) ה' אָדָנֵינוּ מֵה אָדִיר שָׁמָךְ בְּכָל הָאָרֶץ אֲשֶׁר תַּתְּהֵזֶק עַל הַשְׁמִינִים (תהלים ח ב)! אמר לו הקדש ברוך הוא למשה: החזר להן תשובה וכו', שוב מה כתיב בה (יתרור כ יג) לא תרץ לא תנאך לא תגונב, קנאה יש בינוים? יציר הרע יש בינוים?

<sup>9</sup> רשי בפרשת זאת הברכה עה"פ שמע ה' קול יהודאה (lag z) כאן רמז ברכה לשמעון מתוך ברכותיו של יהודה, אף כשלח לנו ארץ ישראל נטול שמעון מתוך גורלו של יהודה, שנאמר (יהושע יט ט) מיחבל בני יהודה נחלת בני שמעון. ומפני מה לא ייחד לנו ברכה בפני עצמו, שהיא בלבו עלי על מה שעשה בשתיים. כך כתוב באגדת תהילים (מדרש תהילים צ ג).

Arayos? The Alter of Novardok says<sup>10</sup> that if you were once *Nichshal* in something, or you come from a background that is notorious for a certain sin, you need to become especially strong in combatting that area in which you have a strong potential weakness. As far as *Hilchos Tochacha* which *Yisro* gave *Moshe*, RSRH *Zatzal* says<sup>11</sup> a *Yesod*. The reason why people hate *Tochacha* is because by giving *Tochacha* you are like saying that you are the good guy on top, and the person you are giving *Tochacha* to is like an inferior person.

\*\*\*\*\*

He says that you give *Tochacha* as an equal, and you make yourself open to the other person's *Tochacha* against you; i.e. you tell me off about my weaknesses just like I do to you. This way, everyone grows. Notice how *Mordechai* was sharp with *Esther*:

אם החרש תחרישי בעת הצעת רוח ומאלה

יעמוד ליהודים ממקום אחר זאת ובית אביה תאבד

If you don't speak up now, the *Yeshua* will come from elsewhere, and you and your father's house will perish. And right afterwards *Esther* demands things of *Mordechai* (a symbiosis, synergy).

\*\*\*\*\*

*Klal Gadol*: Don't look down on people. *Aderaba*, if your nature is to look down, you *Davka* have special *Chashivus* for those people. And if you are the type who gets carried away with *Hispa'alus* over others, and you admire them as if they were "gods", then you need to be *M'vetel* them in your heart, and make a joke out of them.

אני תמנך יתרו בא אליך י"ז

### A Person Has to Respect and Admire Himself Since He Is a Creation of Hashem

*Yisro* asked that *Moshe* be *M'chabed* him and come out to greet him. And if *Moshe* isn't *Machshiv* him enough, then at least he should come out for

*There are very few Neshamos that are totally, totally pure of negativism. The only Tzadik who is totally saved from negativism and looking down at others is Moshiach.*  
- R' Pinchos of Koretz<sup>12</sup>

<sup>10</sup> ספר מדרגת האדם (מאמרי הסבא מנובהרדוק, רבינו יוסף יוזל הורביז ציל"ה), הוצאה חדשה ירושלים תשסב. מאמר דרכי התשובה פרק ט, עמ' קס) והמדוע אין שווות ביכולם, אלא מסור לכל אחד, אשר הוא צריך ליקח לו דרך לפ' תכונתו. ובמקרים שמרגש אשר נכשל שמה, שם אין לו אמיצות לעמוד על דרך התורה, צריך שמה לתקן המכשול הזה, במה שיעשה פעולות קיצניות נגד החולשות ממין המכשול, שיהיה זה לעומת זה בדיקוק. זה מסור לכל אחד אשר יבחר לעצמו מה הוא היפכו של חסרונו. והוא יכול להיות בכל פרט ומעשה ותנוועה, אשר האדם החי מרגש בחוש את הנגיעה שלו יטהו להיפוך.

<sup>11</sup> פירוש הגאון מוהר"ר שמשון בן הר"ר רפאל הירש זיללה"ה בפרשנת קדושים, עה"פ הacket תזכים את עמיתק (יט י"ז) אם יכול ח"בים להוכיח זה את זה, עליהם להיות גם מוכנים לקבל תוכחה זה מזה בהכרתם את ערכיה האובייקטיב של המציאות. הם ח"בים להיות מוכנים להשליך את דאגתם לעניינים אישיים. ר' טרפון קון כבר בזמןו "תמה אני אם יש בדור הזה שמקבל תוכחה, אם אמר לו תול קיסם מבין שנייך, אמר לו תול קורה מבין עיניך" (שם). ואכן מקבל התוכחה קריי בכתוב "עמיתך". הדבר מלמדנו שכאשר אנו באים להוכיח אותנו, אל לנו להראות אף לא שמצ' של עליונות. עליינו לנתן לו להרגיש שאנו רואים אותו כ"עמיתנו", כ"שווים ערך לנו לכל דבר. הן, סוף כל סוף יש לו אותה הזכות להוכיחו, הטענה, מהיבט אותנו להוכיחו.

<sup>12</sup> אמרי פנחס (שער ז, עניינים שונים אות סד) גם מדרתו להסתכל בכל אדם רק על הטוב שלו, ולדעתו לכך זכות, ומראד היה מזהיר על זה. גם היה מזהיר מאי לקובל על בענות מכל אדם רק בעט שלו, ושיהיה חביב מאי אצלו מה שבזהו אדם, והיה מצחק כשהיה אדם קובל לפניו שלפנוי ביזהו, והוא אומר הלא טוב מאי. (אות סח) מר"ג מלינץ שאמיר בשם רבו המוכיח צ"ל, אדם שיכל ללמד זכות על כל הבראים הוא בח"י מישח, כי צדיק קטן אהוב רשותם קטנים, וצדיק גדול אהוב רשותם גמורים. (ומישח אהוב אפילו הרשעים הגודלים). (אות סט) בר"ג הנ"ל שאמיר בשם רבו הנ"ל שמשיח ילמד זכות על כל ישראל אפילו על רשעים שהם צדיקים, אז ז"י צענען גראעט, ומחמת זה יחויזו בתשובה, וע"ז תהיה הגאולה, כי בתשובה נגאלין (והיה אומר: צדיק קטן אהוב רשותם קטנים, וצדיק גדול אהוב אפילו רשותם גדולים, אבל משיח היה אהוב ומלמד זכות אפילו על רשעים גמורים, וכל מי שמלמד זכות על כל הבראים מבחינת משיח).

the sake of his wife and children. (*Rashi*<sup>13</sup>). In the end, *Yisro* got loads of *Kavod*. Look how *Yisro* acted with dignity, and he wanted to be treated with respect; that his world-famous son-in-law *Moshe* should come out to greet him! \*\*

**A person has to respect and admire himself for all that you stand for, and for what you've accomplished, as if you were another person, and you are one of those big *Baalei Derech Eretz* who know how to really be *M'chabed*. After all, all you are is only the creation of Hashem. When you respect and admire and appreciate yourself, you are really showing *Hakaras HaTov* to Hashem.** The *Anava P'sula* (misplaced humility) type is actually lacking in *Hakaras HaTov* to the *Ribono Shel Olam*, since he doesn't appreciate what Hashem made of him. \*\*\*

The people around you don't always give you *Chizuk*. Very often, you need to do it to yourself. Learn to be self-sufficient and always pump yourself; the more the better. Like the *Gr"a* says<sup>14</sup>: יְהִלְלֵךְ זָר וְלֹא פִיקْ מְשִׁלִּי צָב

*Anybody who tries to work on Kedusha, like Shmiras Einayim or Tz'niyus, is causing himself loads of Kavod Melochim*

praise you, and if others are not praising you: פִיק then praise yourself with your own mouth!

## שובבי"ם

### An Adam Gadol Understands the Gravity of Kedusha

A friend of mine once saw R' Chaim Shmulevitz *Zatzal* walking in the streets of *Mea She'arim*. He was facing the wall to keep his face away from the streets. His glasses were off, and he had a *Pachad* (fear) in his face. This *Adam Gadol* understood the gravity of sinning in *Kedusha*. R' Shlomo Wolbe said that the reason he was *Zoche* to become the great *Mashgiach*, was because he took a longer route to *Yeshiva* in order to escape the *Pritzus*. \*\*

If a person has a sad past in this area, it shouldn't mean a thing; as

long as a person tries his best. And he can be bold and act like a big *Tzaddik*, just like R' Elazar ben R' Shimon, who gave a *Drasha*

<sup>13</sup> ר"ש ע"ה פ אני חותך יתרכז בא אליך ואשתקך ושני בנני עמה (יח ו) אם אין אתה יוצא יוצא בגין אשתקך, צא בגין שני בניה.

<sup>14</sup> מירא מפורסם בשם הגר"א (ולא נודע מקורו). אבל עיקר יסוד הדברים כתוב כבר בגמרה (נדרים סב א) רבא רמי: כתיב (מ"א ייח יב) ועבדך יראה את ה' מפעורי, וכתיב (משל ז ב) יהילך זר ולא פיך? הא באטרה דידי' ליה, הא באטרה דלא ידי' ליה.

ועיקר הפשט בהפסוק כתוב כבר בספר הזהר (ח'ל'ג, ז'ק'ג ב) בספר דחכמתא דשלמה מלכא ה' אמר, תלת סימניין אינון, סימן לעבירה, יר��ון, סימן לשטות, מלין, סימן דלא ידע כלום, שבוחן וכו' (תרגום: בספר דחכמתא דשלמה המלך קה אמר: שלשה סימנים הם; סימן לעבירה - יר��ון. סימן לשטות - ז'ק'ג כלום - שבוחן) והוא כתיב (משל ז ב) יהילך זר ולא פיך, ואם לא זר, פיך? ר'ל מותר אתה בעצמך לשבוחין, דקשה להזהר ליל ולא פיך, מודאמר יהילך זר מיליא ידענא" אבל אתה בעצמך לא", אלא מדכטיב "ולא פיך" ממשען כנ"ל. פ"ק קרני או על הזהר, לבעל סוד ושרש העבודה לאו ה'ci, אלא אי לא ה'ci דאשתחמודע לך, אפתח פומך למלא באורייתא, ואודועה מל' קשות באורייתא, וכדי' פתיוחו דפומך באורייתא ישבחון מלר', ינדעון מאן אתה, דלית מלאה בעלמא דישתחמודע לך לבער נש, אלא בזמנא דאפתח פומיה, פומיה הודע לבני נשא מאן הוא (תרגום: לא קה. אלא אם אין מי שפיכיר אונקה, פטח פיך לדבר בטורה ולזהודיע דברי אמת בטורה, ואז פתחו פיך בטורה ישבחו דבריך יידעו מי אתה, שאין דבר בעולם שמודיע על האיש אלא בזמן שפומת פיך. פ"ז מזידע לבני אכם מי הוא).

והci איתא בשו"ת הרשב"א (ח"א ס' פד), וגם בספר זרע רב, דרשوت לכמוהר' מסעוד בן גנון דלה"ה שנגלה אליו זכרו לטוב, הנדפס בסוף שו"ת יcin ובעז (ז'ק'ג ע"ד, ז"ה והפרשין).

about being more-gentle and not arrogant, right after he himself was *Nichshal* in arrogance, and he decided to do *Teshuva*. (*Gemara*<sup>15</sup>). **Yes, I'm a hypocritical Frumie!**

# NOVARDOK

רבי יישרואל דוד ניבנער זצ"ל

כ"ג שבט תש"ע

**Yahrtzeit of R' Yisroel Dovid Nivaner  
Zatzal**

R' Yisroel Dovid Nivaner *Zatzal* was a



R' Yisroel Dovid Nivaner physical scars from the beatings he received there. "Many lost their *Emuna*, but those who wanted to see it, saw the greatest *Hashgacha*". He said that every day he thanks Hashem with *Emuna*. "A person who has *Emuna*, has no questions, but someone who is lacking *Emuna*, nothing will convince him". \*\*

After the war he learned in *Vishnitz* under the *Imrei Chaim*, and afterwards he went to learn

in *Novardok* under R' Gershon; this molded him for life. He would always encourage others to do *Zikkui HaRabbim*. Once, he met a *Talmid Chochom* and gave him a *Bracha*: "Yehi Ratzon, you should be a light unto others!" "To others? I need to be a light for myself!" "Be a light to others, and then you will be a light to yourself as well". \*\*\*

Despite his *Yissurim* which he suffered from all his life, he always shined with *Simcha* and *Menucha*, never losing his calm, or raising his voice. He had medical issues with his eyes, but his *Ruchaniyus* eyes were full of *Ayin Tova, Kedusha*, and *Gutzkeit* to others. \*\*\*\* He was once davening in the shul of R' Gavriel Cohen *Shlita* in Los Angeles. When he was introduced to say a few words, the *Rav* said "We have a very *Chashava Yid* with us". R' Yisroel interjected "A very, very *Chashava Yid*!" This is typical *Novardok* "making fun" of *Kavod*.



R' Yisroel Dovid Nivaner (right) with his Rebbe R' Gershon (center)

<sup>15</sup> תענית כ, תננו רבנן: לעולם יהא אדם רך כקנה ואל יהא קשה הארץ. מעשה שבא רבבי אלעזר ברבי שמואון מגדור מבית רבבו, והיה רוכב על חמור ומטייל על שפת נהר, ושם חמה גודה, והיתה דעתו גסה עליי מפני שלמד תורה הרבה. נזדמן לו אדם אחד שהיה מכוער ביזונה. אמר לו: שלום عليك רבינו! ולא החזר לו. אמר לו: ר' ריקה, כמה מכוער אתה ראייש! שמא כל בני עירך מכוערין כמותך? אמר לו: אני יודע, אלא לך לך ואמר לו לאומן שעשאני כמה מכוער כל' זה שעשית. כיוון שידע בעצמו שחתטא, ירד מן החמור ונשתטח לפניו, ואמר לו: בעניתי לך, מחול לי! אמר לו: איני מוחל לך עד שתתלך לאומן שעשאני ואמר לו כמה מכוער כל' זה שעשית. היה מטיל אחריו עד שהגיע לעירו. יצאו בני עירו לקראותו, והיו אומרים לו: שלום عليك רבינו, מורי מורי! אמר להם: מי אתם קורין רבינו רבבי? אמרו לו: להה שמטיל אחריך. אמר להם: אם זה רבינו, אל ירבו כמותו בישראל. אמרו לו: מפני מה? אמר להם: לך לך עשה לך. אמרו לו: אף על פי כן, מחול לך, שאדם גדול בתורה הוא. אמר להם: בשבליכם הרבי מוחל לך, ובבלבד שלא יהא רגיל לעשותך. מיד נכנס רבבי אלעזר בן רבבי שמואון ודרש: לעולם יהא אדם רך כקנה ואל יהא קשה הארץ, ולפיכך זכה קנה ליטול הימנה קולמוס לכתוב בו ספר תורה תפילין ומידוזות.



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422174	0:48	Hebrew
424638	4:27	English
422163	1:16	Yiddish
424639	4:42	English
425220	37:29	English
422164	0:55	Yiddish
424641	6:01	English
425223	4:33	English
425224	5:12	English
426225	27:51	English

# Questions To Rabbi Mandel



## Unhappy At My Job

TRANSLATED FROM BELOW

**Question:** I work as a secretary, and I am unhappy at my job. I would like to leave, but I don't know if I am being responsible since I don't have another job yet. On the one hand, the staff and management are nice, and the hours are good. However, I feel that the company is lacking integrity, their business practice is not so kosher, and this bothers me. I am 30 years old and not yet married, while the staff is all married and much younger than me, so their conversations end up being irrelevant to me. I also have no satisfaction from the work itself; I feel like it's not for me. Thank you very much.

**Answer:** I have had two such cases; I gave a *Bracha*, and they had a big *Yeshua* and found a new job. In the meantime, do the best you can. If it is affecting your *Ruchaniyus*, this needs to be taken seriously and you should ask a *Rov* what to do. Otherwise, I would tell you that a person can manage in all types of situations. Maybe you can find one staff member with whom you can connect with. Or get involved in a project at work which will keep you busy.

When a person finds himself in a situation he dislikes, he is capable of saying: "I DO LIKE IT!" I know a *Melamed* who was unhappy at his work; he *Mamash* didn't like his job. He davened a lot, and today he loves it! You can do these types of things, I've seen it.

I give you a *Bracha* that you should find your shidduch *B'karov Mamash!* I sense that you are very *Chashuv*. You should get a wonderful shidduch, and have *Hatzlacha* in everything you do.

You can submit your questions to Rabbi Mandel by emailing them to [questionsforrabbimandel@gmail.com](mailto:questionsforrabbimandel@gmail.com)

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**שאלה:** שלום וברכה. אני עובדת כמציריה, ורוצה לעזוב את העבודה שלי, ולא יודעת אם זה צעד אחראי או לא, כי אין לי עדין עבודה אחרת. מצד אחד, הנהלה נחמדה, העובדות נחמדות, זהה לא מידי הרבה שעות. מצד שני, אני מרגישה שהמקום קצת צבע, משחו לא ממש ישר.קשה לי, כי אני רוקה ב30 והמציאות האחירות צערות ממש. מרגישה שונה, והרבה מנוסאי השיחה לא רלוונטיים בשביי. וכן אין לי סיפוק מהעבודה, העבודה לא ממש מתאימה לי. תודה רבה וחונכה שמה

**תשובות:** פעמים זה קרה שאשה היתה במצב כזה. נתתי ברכה, היה ישועה גדולה, מקום חדש. ככה אני אומר. בנסיבות, לעשות כל מה שתוכלי לעשות. אם זה מצב סכנה רוחנית, אז צריך שאלת חכם. אז צריכים לעשות מה שצריכים לעשות, זה לא חוק, אם יש הלהה שצריכים לעזוב. אבל אם זה לא כל כך רע, ואפשר להסתדר בהזה, אז בנאדים יכול להסתדר עם כל מיני אופנים. אולי יש אחת שיכולים להיות קשור עם איזה בחורה שהיא יותר טוב. או להיות עסוק עם איזה סדר בעניינים שטוב. גם מזכיר שאין את אוהבת כל כך, לומר לעצמך "אני כן אוהבתך". אני מכיר מלמד שהיה סובל, הוא לא אהב את המלאכה. הוא התפלל הרבה, והיום הוא אהוב. יכולם לעשות דברים כללו, ראייתי את זה. אני מברך בקרוב ממש שידור, כי את חשובה מאוד, אני מרגיש את זה. בקרוב ממש שידור נפלא מאוד, ותצליח בכל אשר תפנה, בכל העניינים.