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לזכות רפואה וישועה 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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שרה יהודית בת ביילא
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BITACHON WEEKLY

פרשת יתרו תשפ"ו

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פרשת יתרו

כי בדבר אשר זדו עליהם יח יא

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*¹). Why was the *Inyan* of *Midda K'neged Midda* so special to *Yisro*? We can perhaps say another *Pshat*, that the stress is on: זדו i.e. that being a: מזיד *Mai'zid* 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 *Kriyas Yam Suf*, the *Satan* complained why Hashem is only killing the *Mitzri'im* since the **Jews also worshipped idols! And Hashem said that it wasn't their fault, since they suffered from the *Koshi HaGalus* that was: מעביר אותם על דעתם** made them loose their mind. Now we understand the odd *Lashon* of: זדו which implies being a: מזיד (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

רחמנא
ליבא בעי
By
Hashem,
the main
thing is
what's in
your heart

impossible for a human to be total devoid of sin, like it says: אין צדיק בארץ אשר יעשה: No one is perfect. But if you didn't mean to do it, you're in a totally different world. Similarly, we have: אחד המרבה ואחד הממעיט, ובלבד שיכוון את לבו לשמים 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*²), 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*.

כבד את אביך ואת אמך למען יארכון ימיך כי

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

¹ רש"י עה"פ כי בדבר אשר זדו עליהם (יח יא) כתרגומו במים דמו לאבדם והם נאבדו במים. אשר זדו - אשר הרשיעו. ורבותינו דרשוהו (סוטה יא) לשון (תולדות כה כט) ויזד יעקב נזיד, בקדרה אשר בשלו בה נתבשלו.

² סוטה יא א, א"ר חייא בר אבא א"ר סימאי, שלשה היו באותה עצה, בלעם ואיוב ויתרו. בלעם שיעץ, נהרג. איוב ששתק, נידון ביסורין. יתרו שברח, זכו מבני בניו שישבו בלשכת הגזית, שנאמר (דהי"א ב נה) ומשפחות ספרים ישבי יעבץ תרעתים שמעתיים שוכתיים המה הקינים הבאים מחמת אבי בית רכב, וכתוב (שופטים א טז) ובני קיני חתן משה וגו'.

joke and you can do what you wish. A boy asked me about: *וְאֶבְרָהָהּ בְּפָרְעָה וּבְכָל חֵילוֹ יִדָּד* I 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: *לְמַעַן יֵאָרְכּוּ יְמֶיךָ* 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 הֵם חַיֵּינוּ וְאַרְךָ יְמֵינוּ* which is our very life and longevity. Last week's *Parsha* was about *Amalek*, and how: *אֵין הַכֶּסֶּא* אין 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: *וַיָּבֹא עַמְלֵק יִזְחַל* 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* *עֲלֵיהֶם* (כי בְּדֶבֶר אֲשֶׁר זָדוּ עֲלֵיהֶם) 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

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 *וְאֵת פְּתֻרָסִים וְאֵת כְּסִלָּחִים אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים נַחֲיִיד* the origins of *Pelishtim* (which came about through immorality). This is the *Yesod* of the *Pelishtim* (Palestinians). And *Rashi* says³ 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 נָחָם אֱלֹקִים דְּרָךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן יִנָּחֵם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרַיִם יִגְיִז* 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 *עֶצֶב* 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,

³ רש"י בפרשת נח עה"פ וְאֵת פְּתֻרָסִים וְאֵת כְּסִלָּחִים אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים נַחֲיִיד (י יד) מְשִׁנֵּיהֶם יֵצְאוּ, שְׁהֵיוּ פְתֻרָסִים וְכִסְלוּחִים מְחִלְפִין מִשְׁכָּב נְשׁוּתֵיהֶם אֵלּוּ לֵאלוּ, וְיֵצְאוּ מֵהֶם פְּלִשְׁתִּים.

and: *the Ikar Chi'yus HaAdam is Shviras HaMiddos.* (*Gr"a*⁴). 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: "לא NO! Mit-an-אף-לא" i.e., you don't

⁴ הגר"א בפירושו למשלי עה"פ החזק במוסר אל תרף נצרה כי היא חייך (משלי ד יג) כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, לכן צריך תמיד להתחזק, ואם לא יתחזק למה לו חיים.

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*.

וַיֵּשֶׁב מֹשֶׁה לִשְׁפֹּט אֶת הָעָם וַיַּעֲמֵד הָעָם עַל מֹשֶׁה
מִן הַבֹּקֶר עַד הָעֶרֶב יוֹ יג

Caring About Your *Kavod* AND the *Kavod* of Others Is Not Selfish *Redifas HaKavod*
Rashi says⁵ that *Yisro* felt that *Moshe* was:

M'zalzel in the *Kavod* of *Klal Yisroel* when he kept them standing. Notice that *Yisro* didn't focus on the physical: טִירָחָה discomfort of having to stand; just the ***Kavod*** of *Klal Yisroel*. Now we know that when *Yisro* asked to be respected by *Moshe* (*Rashi*⁶), 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: כְּבוֹדוֹ his world-renowned standing (*Rashi*⁷), 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: Hashem's throne is

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: חַיִּיךָ קוֹדֵמִין 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**

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

⁵ רש"י עה"פ וַיֵּשֶׁב מֹשֶׁה לִשְׁפֹּט אֶת הָעָם וַיַּעֲמֵד הָעָם (יח יג) יושב כמלך וכולן עומדים והוקשה הדבר ליתרו שהיה מזלזל בכבודו של ישראל והוכיחו על כך שנאמר מדוע אתה יושב לבדך וכלם נצבים.

⁶ רש"י עה"פ וַיֵּאמֶר אֶל מֹשֶׁה אֲנִי חֹתֶנְךָ יִתְרוֹ בֶּן אֱלִיִּי וְאַשְׁתְּךָ וַיִּשְׁנֶה בְּנִיָּה עִמָּה (יח ו) אם אין אתה יוצא בגיני, צא בגין אשתך, ואם אין אתה יוצא בגין אשתך, צא בגין שני בניה (מכילתא).

⁷ רש"י עה"פ וַיֵּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבְנָיו וְאִשְׁתּוֹ אֶל מֹשֶׁה אֶל הַמִּדְבָּר (יח ה) אל המדבר - אף אנו יודעין שבמדבר היה, אלא בשבחו של יתרו דבר הכתוב, שהיה יושב בכבודו של עולם, ונדבו לבו לצאת אל המדבר מקום תוהו, לשמוע 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. וְעִבְרָתוֹ שְׁמֶרָה נֶצַח עַמּוֹס אֵל **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* יְעֻקֵּב אֵישׁ

(תָּם. 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!

וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֲתָנוֹ וַיַּעַשׂ כֹּל

אֲשֶׁר אָמַר יי' כֵּן

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 therefore 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

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

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: *קנאה יש ביניכם?* You *Malachim* have no bad *Middos*, so the *Torah* isn't for you. (*Gemara*⁸). 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: *טבע* his instincts. Look how *Moshe*, who is the most outstanding human being, and major leader with: *מופתים גלויים* 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:

שקול כנגד כל ישראל 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: *עניו מכל אדם* most humble person in the world is immediately *Mach'nia*,

and: *וַיִּשְׁמַע מֹשֶׁה לְקוֹל חִתְּנוֹ וַיַּעַשׂ כֹּל* *אֲשֶׁר אָמַר יְיָ* 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: *גלולים* idols, and *Paroh* was the leader of a country: *שטופי זימה* steeped in immorality. And this *Makor HaTum'ah* had

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

You Need to Be Especially Strong in Combatting Your Particular Weakness

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

⁸ שבת פח ב, ואמר רבי יהושע בן לוי, בשעה שעלה משה למרום, אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבונו של עולם, מה לילוד אשה בינינו? אמר להן: לקבל תורה בא. אמרו לפניו: חמודה גנוזה, שגנוזה לך תשע מאות ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לבשר ודם? מה אנוש כי תזכרנו וכן אדם כי תפקדנו (תהלים ח ה) ה' אֲדִינּוּ מֶה אֲדִיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תִּנֵּן הוֹדָךְ עַל הַשָּׁמַיִם (תהלים ח ב)! אמר לו הקדוש ברוך הוא למשה: החזיר להן תשובה וכו', שוב מה כתיב בה (יתרו כ יג) לא תרצח לא תנאף לא תגב, קנאה יש ביניכם? יצר הרע יש ביניכם?

⁹ רש"י בפרשת וזאת הברכה עה"פ שְׁמַע ה' קוֹל יְהוָה (לג ז) כאן רמז ברכה לשמעון מתוך ברכותיו של יהודה, ואף כשחלקו ארץ ישראל נטל שמעון מתוך גורלו של יהודה, שנאמר (יהושע יט ט) מִחֶבֶל בְּנֵי יְהוּדָה נִחַלַת בְּנֵי שִׁמְעוֹן. ומפני מה לא ייחד לו ברכה בפני עצמו, שהיה בלבו עליו על מה שעשה בשטים. כך כתוב באגדת תהלים (מדרש תהלים צ, ג).

Arayos? The Alter of Novardok says¹⁰ 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 says¹¹ 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 הזאת רוח ונהצלה**

יעמוד ליהודים ממקום אחר ואת ובית אביך תאבדו
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'vatei* them in your heart, and make a joke out of them.

אני חתנך יתרו בא אליך יח

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 Koretz¹²

¹⁰ ספר מדרגת האדם (מאמרי הסבא מנובהרדוק, רבי יוסף יוזל הורביץ זצ"ל), הוצאה חדשה ירושלים תשסב. מאמר דרכי התשובה פרק ט, עמ' קסו) והמדות אינן שוות בכולם, אלא מסור לכל אחד, אשר הוא צריך ליקח לו דרך לפי תכונתו. ובמקום שמרגיש אשר נכשל שמה, ושם אין לו אמיצות לעמוד על דרך התורה, צריך שמה לתקן המכשול הזה, במה שיעשה פעולות קיצוניות כנגד החולשות ממין המכשול, שיהיה זה לעומת זה בדיוק. וזה מסור לכל אחד אשר יבחר לעצמו מה הוא היפוכו של חסרונו. והוא יכול להיות בכל פרט ומעשה ותנועה, אשר האדם החי מרגיש בחוש את הנגיעה שלו יטהו להיפוך.
¹¹ פירוש הגאון מוהר"ר שמשון בן הר"ר רפאל הירש זללה"ה בפרשת קדושים, עה"פ הוֹכֵחַ תוֹכִיחַ אֶת עַמִּיתְךָ (יט יז) אם כולם חייבים להוכיח זה את זה, עליהם להיות גם מוכנים לקבל תוכחה זה מזה בהכרתם את ערכה האובייקטיבי של המצוה. הם חייבים להיות מוכנים להשליך את דאגתם לעניינים האישי. ר' טרפון קונן כבר בזמנו "תמה אני אם יש בדור הזה שמקבל תוכחה, אם אמר לו טול קיסם מבין שיניך, אמר לו טול קורה מבין עיניך" (ערכין טז ב) אולם ר' אלעזר בן עזריה, בן דורו, השיב כנגדו "תמיהני אם יש בדור הזה שידוע להוכיח" (שם). ואכן מקבל התוכחה קרוי בכתוב "עמיתך". הדבר מלמדנו שכאשר אנו באים להוכיח אותו, אל לנו להראות אף לא שמץ של עליזות. עלינו לתת לו להרגיש שאנו רואים אותו כ"עמיתנו", כשווה ערך לנו לכל דבר. הן, סוף כל סוף יש לו אותה הזכות להוכיח אותנו, ורק החובה, המצוה, מחייבת אותנו להוכיחו.
¹² אמרי פנחס (שער ז, ענינים שונים אות טז) גם מדתו להסתכל בכל אדם רק על הטוב שלו, ולדון אותו לכף זכות, ומאד היה מזהיר על זה. גם היה מזהיר מאד לקבל עלבונות מכל אדם בשמחה, ושיהיה חביב מאד אצלו מה שבזהו אדם, והיה מצחק כשהיה אדם קובל לפניו שפלוני ביזהו, והיה אומר הלא טוב מאד. (אות סח) מר"ג מליניץ שאמר בשם רבו המוכיח ז"ל, אדם שיכול ללמד זכות על כל הברואים הוא בחי' משיח, כי צדיק קטן אוהב רשעים קטנים, וצדיק גדול אוהב רשעים גדולים. (ומשיח אוהב אפילו על רשעים שהם צדיקים, אז ז"י זענען גרעכט, ומחמת זה יחזרו בתשובה, וע"ז תהיה הגאולה, כי בתשובה נגאלין) (והיה אומר: צדיק קטן אוהב רשעים קטנים, וצדיק גדול אוהב אפילו רשעים גדולים, אבל משיח יהיה אוהב ומלמד זכות אפילו על רשעים גדולים, וכל מי שמלמד זכות על כל הברואים מבחינת משיח).

the sake of his wife and children. (*Rashi*¹³). 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* says¹⁴: יהללך: meaning Let others

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

שובי"ם

An Adam Gadol Understands the Gravity of Kedusha

A friend of mine once saw R' Chaim Shmuelevitz *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*

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

¹³ רש"י עה"פ אג"י חתנך יתרו בא אליך ואשתך ושני בניה עמה (יח ו) אם אין אתה יוצא בגיני, צא בגין אשתך, ואם אין אתה יוצא בגין אשתך, צא בגין שני בניה.

¹⁴ מימרא מפורסם בשם הגר"א (ולא נודע מקורו). אבל עיקר יסוד הדברים כתוב כבר בגמרא (נדרים סב א) רבא רמי: כתיב (מ"א יח יב) ועבדך ירא את ה' מנעריו, וכתיב (משלי כז ב) יהללך זר ולא פִּיךָ? הא באתרא דידיע ליה, הא באתרא דלא ידיע ליה.

ועיקר הפשט בהפסוק כתוב כבר בספר הזהר (חלק ג, דף קצב ב) בספרא דחכמתא דשלמה מלכא הכי אמר, תלת סימנין אינון, סימן לעבירה, ירקון, סימן לשטות, מלין, סימן דלא ידע כלום, שבוחי וכו' (תרגום: בספר חקמת שלמה המלך כך אמר: שלשה סימנים הם; סימן לעברה - ירקון. סימן לשטות - דברים. סימן שלא ידע כלום - שבתים) והא כתיב (משלי כז ב) יהללך זר ולא פִּיךָ, ואם לא זר, פִּיךָ? (ר"ל מותר אתה בעצמך לשבוחי, דקשה לזהר ל"ל ולא פִּיךָ, מדאמר יהללך זר ממילא ידענא "אבל אתה בעצמך לא", אלא מדכתיב "ולא פִּיךָ" משמע כנ"ל. פ"י קרני אור על הזהר, לבעל יסוד ושרש העבודה) לאו הכי, אלא אי לא הוי מאן דאשתמודע לך, אפתח פומך למללא באורייתא, ולאודעא מלי קשוט באורייתא, וכדין פתיחו דפומך באורייתא ישבחון מילך, וינדעון מאן אנת, דלית מלה בעלמא דישתמודעון ליה לבר נש, אלא בזמנא דאפתח פומיה, פומיה הודע לבני נשא מאן הוא (תרגום: לא כך. אלא אם אין מי שמכיר אותך, פתח פיה לדבר בתורה ולהודיע דברי אמת בתורה, ואז פתחון פיה בתורה ושבחו דבריה וידעו מי אתה, שאין דבר בעולם שמודיע על האיש אלא בזמן שפותח פיו. פיו מודיע לבני אדם מי הוא). והכי איתא בשו"ת הרשב"א (ח"א סי' פד), וגם בספר זרע רב, דרשות לכמוהר"ר מסעוד בן גזון זלה"ה שנגלה אליו אליהו זכור לטוב, הנדפס בסוף שו"ת יכן ובעז (דף קכג ע"ד, ד"ה והמפרשים).

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

NOVARDOK

רבי ישראל דוד ניונר זצ"ל
כ"ג שבט תש"ע

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

R' Yisroel Dovid Nivaner Zatzal was a *Vishnitzer Chasid* who was much beloved and a father to all. At the age of 14 he underwent the horrors of Auschwitz, and all his life he had



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 *Chashuva Yid* with us". R' Yisroel interjected "A very, very *Chashuva Yid*!" This is typical *Novardok* "making fun" of *Kavod*.



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

¹⁵ תענית כ א, תנו רבנן: לעולם יהא אדם רך כקנה ואל יהא קשה כארז. מעשה שבא רבי אלעזר ברבי שמעון ממגדל גדור מבית רבו, והיה רכוב על חמור ומטייל על שפת נהר, ושם שמחה גדולה, והיתה דעתו גסה עליו מפני שלמד תורה הרבה. נזדמן לו אדם אחד שהיה מכוער ביותר. אמר לו: שלום עליך רבי! ולא החזיר לו. אמר לו: ריקה, כמה מכוער אותו האיש! שמא כל בני עירך מכוערין כמותך? אמר לו: איני יודע, אלא לך ואמור לאומן שעשאני כמה מכוער כלי זה שעשית. כיון שידע בעצמו שחטא, ירד מן החמור ונשתטח לפניו, ואמר לו: נענית לך, מחול לי! אמר לו: איני מחול לך עד שתלך לאומן שעשאני ואמור לו: כמה מכוער כלי זה שעשית. היה מטייל אחריו עד שהגיע לעירו. יצאו בני עירו לקראתו, והיו אומרים לו: שלום עליך רבי רבי, מורי מורי! אמר להם: למי אתם קורין רבי רבי? אמרו לו: לזה שמטייל אחרך. אמר להם: אם זה רבי, אל ירבו כמותו בישראל. אמרו לו: מפני מה? אמר להם: כך וכך עשה לי. אמרו לו: אף על פי כן, מחול לו, שאדם גדול בתורה הוא. אמר להם: בשבילכם הריני מחול לו, ובלבד שלא יהא רגיל לעשות כן. מיד נכנס רבי אלעזר בן רבי שמעון ודרש: לעולם יהא אדם רך כקנה ואל יהא קשה כארז, ולפיכך זכה קנה ליטול הימנה קולמוס לכתוב בו ספר תורה תפילין ומזוזות.



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| 424638 | 4:27 | English |
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| 425220 | 37:29 | English |
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| 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.

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שאלה: שלום וברכה. אני עובדת כמזכירה, ורוצה לעזוב את העבודה שלי, ולא יודעת אם זה צעד אחראי או לא, כי אין לי עדיין עבודה אחרת. מצד אחד, ההנהלה נחמדה, העובדות נחמדות, וזה לא מידי הרבה שעות. מצד שני, אני מרגישה שהמקום קצת צבוע, משהו לא ממש ישר. קשה לי, כי אני רווקה ב-30 והמזכירות האחרות צעירות ממש. מרגישה שונה, והרבה מנושאי השיחה לא רלוונטים בשבילי. וכן אין לי סיפוק מהעבודה, העבודה לא ממש מתאימה לי. תודה רבה וחנוכה שמח

תשובה: פעמיים זה קרה שאשה היתה במצב כזה. נתתי ברכה, היה ישועה גדולה, מקום חדש. ככה אני אומר. בנתיים, לעשות כל מה שתוכלי לעשות. אם זה מצב סכנה רוחנית, אז צריך שאלת חכם. אז צריכים לעשות מה שצריכים לעשות, זה לא צחוק, אם יש הלכה שצריכים לעזוב. אבל אם זה לא כל כך רע, ואפשר להסתדר בזה, אז בנאדם יכול להסתדר עם כל מיני אופנים. אולי יש אחת שמה, שיכולים להיות קשור עם איזה בחורה שהיא יותר טוב. או להיות עסוק עם איזה סדר בענינים שטוב. וגם מדבר שאין את אוהבת כל כך, לומר לעצמך "אני כן אוהבת". אני מכיר מלמד שהיה סובל, הוא לא אהב את המלאכה. הוא התפלל הרבה, והיום הוא אוהב. יכולים לעשות דברים כאלו, ראיתי את זה. אני מברך בקרוב ממש שידוך, כי את חשובה מאוד, אני מרגיש את זה. בקרוב ממש שידוך נפלא מאוד, ותצליחי בכל אשר תפנה, בכל הענינים.