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BITACHON WEEKLY

תצוה - זכור

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 תצוה-זכור תשפ"ה

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פרשת תצוה

ועשית על החשן שרשת גבלת מעשה עבת כח נב

The Holy Tzadikim of Klal Yisroel Are Rooted in The Tz'niyus of The Women

This week's *Parsha* describes the *Choshen*. The word: שרשרת (similar to *Shoresh*) means chains. מעשה עבת means braids. And: גבלת means they were attached at the border of the *Choshen*. We can suggest that these 12 *Shevotim* (which the *Choshen* carried) were all pure and holy, and from *Tz'niyus'dike* women. Only *Tz'niyus* people know their roots (*Shoresh*). They say about a certain section in Brooklyn (where a low-life element lives) that "Father's Day" is the most confusing day of the year. Nobody knows who is his true father, *Rachmana Litzlan*. **

And during *Makkas B'choros*, the *Yidden* saw the contrast between their own happy families, who ate the *Korban Pesach* in their holy homes, and the outside fake *Mitzri* world, where: כלנו מתים יב לג they were ALL dying, since every *Mitzri* family could have 10 *Bechorim* (firstborn), since all 10 boys had a different father, *Rachmana Litzlan*. The *Torah* keeps saying: שרשרת העבתת braid-work chains. Braids are a symbol of *Tz'niyus*. ***

The Foundation of Tz'niyus Is Having Borders and Rules

Braided hair isn't a free-for-all *Matzav*. They

are woven into each other, and are somewhat hidden. *Tz'niyus'dik* women cause a true chain or lineage, where a person can trace his roots and know who he really is. The stress on: גבלת (attached at the border) can perhaps be a *Remez* that people with borders and rules and a *M'sudar'dik* situation are the

cause of *Tz'niyus*. גן נעול אחתי כלה שיר
My beloved (*Klal Yisroel*) is a closed and dignified garden, i.e., *Tz'niyus*. ****

This is the secret of the: יב שבטי קה
twelve holy *Shevotim* who were all *Tzaddikim*; they were held up by (*Rochel* and *Leah*) braid-work chains: שרשרת העבתת who stuck to their borders and didn't trespass.

וכתנת תשבץ כח ד

View Yourself as A Potential Recipient and A Vessel for Greatness

Rashi says¹ that תשבץ means beautiful holes which are made to place precious stones and pearls inside them. The *Cohen* should always look at himself as a potential recipient and a: כלי vessel for greatness. A person needs to always

strive and seek to become a real *Tzaddik* and acquire all kinds of wonderful accomplishments in *Avodas Hashem*. The *Kotzker Rebbe Zatzal* said²: When you're "complete" then you're "cooked up"; an

The Yesod of Klal Yisroel is the Tz'niyus of the women. Even Bilam noticed how
מה טוב
אהליך
יעקב
a Yid
doesn't peek
into his
friend's Ohel

¹ רש"י עה"פ וכתנת תשבץ (כח ד) תשבץ - עשויון משבצות לנוי, והמשבצות הם כמין גומות העשויות בתכשיטי זהב למושב קביעת אבנים טובות ומרגליות, כמו שנאמר באבני האפוד (כח יא) מסבת משבצות זָהָב, ובלע"ז קוראין אותו קשטוני"ש.
² אמת מקאצק תצמח (ילקוט השלם לתורת ואמרות של הרבי מקאצק, ב"ב תשכא, עמ' קצז, סי' תרנט) דוד קראו טמא, שנאמר (תהלים נא יב) לב טהור ברא לי אלקים, מכלל דאיכא טמא (סוכה נב א). מאחר שהתורה מכנה טהור, מרגיש האדם בפגמו, ומתפלל לב טהור ברא לי אלקים, מזה נתן להסיק, כי אם נדמה לו ששלם הוא, הרי זה נקרא לב טמא.

expression of being really a nobody when you consider yourself finished in *Avodas Hashem*. **

Striving and trying and seeking for perfection

is an ongoing state for all those noble souls ישמח לב מבקשי ה' תהלים Rejoice all you SEEKERS of Hashem! As long as you are a *M'vakesh* (seeker), this is quite an accomplishment, since it's the opposite of *Yi'ush*. R' Yisroel Salanter *Zatzal* said³: אין מחלה the worst sickness is giving up and despairing of all those wonderful forms of *Shleimus* that are available to all humans; each in his own way. ***

If you spend your entire life just wishing and desiring *Shleimus*, you've accomplished worlds. You are the opposite of *Eisav HaRasha*, upon whom it says: ויבד *Eisav gave up, and started being M'vazeh the Bechora*. The harder it is for you to become a true *Tzaddik*, and yet you continue to aspire despite so much frustration, the more you are a true opposite of *Eisav*. ****

Notice how *Klal Yisroel* was created mostly by the *Tefilos* of *Leah Imeinu*, who kept asking not to fall into: וגרלו

the "lot" of *Eisav*. ***Klal Yisroel's* very essence was created by the desires of not**

Often, the true "Shteiger" is the person who is imperfect, and who tries to imitate. Although you are not the "real thing", yet you are super valuable, since you are motivated to strive precisely because you are inferior!

וַיָּרָא ה' כִּי שָׂנוּאָה (and by: the fact that she was rejected), leading an evil life (and by: the fact that she was rejected), having all the pain of feeling left-out from the eternal goodness of the truth. *****

And who wears the: כְּתָנֶת תִּשְׁבָּץ *K'sones* with its beautiful settings for potential precious stones? *Cohanim!* They were the peak *Shevet* who were *Zoche* by not worshipping the *Eigel* like everyone else did. **The peak of the greatness of a human is remaining with a constant desire for *Shleimus* and not giving up! And being happy and content, despite his incomplete state, like it says: Rejoice all you SEEKERS of Hashem!**

כפי תחרא כח לב

The *Cohen* Is a Special Soldier Who Goes to War Against the *Yetzer Hara*

The *Me'il* worn by the *Cohen Gadol* shall have an opening: כפי תחרא which means like the opening of armor, which has to be fortified. It is striking that a *Cohen Gadol* should be involved in warfare, by wearing the same type of clothing as a soldier. Also, during: שבעת ימי the seven days of *Milu'im* the *Cohen Gadol* brought only: פר

one ox and two rams; no sheep. An ox symbolizes hard work,

ושם (סי' תרס) ה' ה' א-ל רחום וחנון (תשא לד ו) אני הוא לפני שיחטא האדם, ואני הוא לאחר שיחטא (רש"י). הקושיה היא: טרם שחטא האדם למה זקוק הוא לרחמים? אולם האדם שאינו חוטא זקוק דוקא לרחמים מרובים, שלא יתהלך בהרגשה של "שישו בני מעי" ולא יבוא חלילה לכלל גאווה, שהיא אבי אבות החטאים.

ושם (סי' תרנז) מדרכיו ישבע סוג לב ומעליו איש טוב (משלי יד) כל השבע נחת מדרכיו, "סוג לב" הוא, לבו בחינת סיגים ופסולת. ואילו "מעליו", היודע בנפשו, שחייב הוא לעלות בהתמדה להשגת השלמות, זה נקרא "איש טוב".

³ אור ישראל (קבוצת מכתבים ומאמרים להלחיב הלבבות ליראת ה' וללימוד היראה והמוסר, כתובים בכתב יד קדשו של כ"ק אדמו"ר הרב הגאון הגדול רשכבה"ג החסיד והעניו אור עולם המפורם בכל קצו ארץ מרנא ורבנא ישראל ליבקין מסאלאנט זצוקלה"ה, חברו הרה"ג ר' יצחק בלאזער הנקרא רבי איצלע מפטרברג, וילנא תרס, מכתב ז, עמ' 54 ד"ה ולחולי) ולחולי היאוש בראותו כי התאוה גדולה לפניו, ואין לך מחלה כמו מחלת היאוש וכו'.

and an: ram is a leader; but the soft *Eidel* sheep that *Klal Yisroel* is compared to are not included in the *Korbanos* of: שְׁבַעַת יְמֵי הַמְלוּאִים the seven days of *Milu'im*. **

(Guess who was also involved with only oxen and rams? *Balak* and *Bilam*, who had no *Shaychus* with *Hachna'a*. And the *Navi* says⁴ that *Mo'av* is known for *Ga'ava*, and *Bilam* is the #1 *Baal Ga'ava* in the world⁵, being the opposite of *Avraham Avinu* who had: רוח נמוכה *Anava*). By *Bigdei Kehuna* it says: לְמַשְׁחָה בָּהֶם כֵּט כֵּט and *Rashi* explains: לְהִתְגַדֵּל to become great, and a *Lashon* of: שְׁרָרָה nobility. ***

All Yidden Are Similar to Cohanim

The *Cohanim* used to eat their *Korbanos* like kings; and we all are similar to *Cohanim*. Before *Matan Torah* it says we should be: מְמַלְכֶת כְּהֲנִים a nation of *Cohanim*, and *Rashi* says *Cohanim* is a *Lashon* שְׁרָרָה nobility, and the first mother of *Klal Yisroel* was *Sara Imeinu*, whose name means: nobility! Do we really know what a *Cohen* was? And all of us are similar to

Every Yid should have tremendous self-esteem and constantly review to himself that he is nobility

Cohanim. No wonder the *Rambam* says⁶ (at the end of *Hilchos Shemita v'Yovel*) that every *Yid* can become *Kodesh Kodoshim* like a *Levi Mamash* when he becomes a *Ben Torah*. ****

And we are all automatically: מְמַלְכֶת כְּהֲנִים a nation of *Cohanim* (which means: שְׁרָרָה nobility). Notice how the *Torah* calls us "*Cohanim*", which indeed means: שְׁרָרָה nobility, yet the *Torah* calls us *Cohanim*. Perhaps this comes to tell us that although we are all leaders, we are *Cohen* types of leaders, which is a better and more refined type. This explains why right after the *Parsha* of *Milu'im*, the *Torah* speaks about the daily *Korban Tamid*, which was 2 sheep, since this constantly reminded the *Cohen* about being an *Anav*, despite the: שְׁרָרָה nobility he had. *****

Actually, *Pinchos* became a first-class *Cohen* after: וַיִּקַּח רֶמַח בְּיָדוֹ כֶּהֱרַר he took a spear in his hand, and after the *Chet HaEigel*, the whole *Shevet Levi* were told to go to war against their own relatives. There are two stories⁷ in

⁴ ישעיה טז ו, שְׁמַעְנֵנו גְּאוֹן מוֹאֵב גַּא מְאֹד גְּאוֹתוֹ וְגְאוֹנוֹ וְעִבְרָתוֹ לֹא כֵן בְּדָיו (גַּא מְאֹד - נִתְגַּאה מְאֹד. גְּאוֹתוֹ וְגְאוֹנוֹ - שֶׁלֹּא כִּדְיוֹ הוּא כִּי עֵיקַר גִּידוּלֵי בְּנָיו ע"י מִמְזֻרֹת וְנִיאוּף הַבְּנוֹת מֵאִבֵּיהֶן. עִבְרָתוֹ - עִיבּוּרוֹ וְהִרְיוֹן שֶׁלוֹ, ד"א עִבְרָתוֹ, חֲמַתוֹ שֶׁשָּׁמַר לִישְׂרָאֵל לֹא כֵן גְּבוּרָיו עָשׂוּ שֶׁהָיוּ כְּפוּיֵי טוֹבָה. רש"י).

וּבִירְמִיָּה מֵחַ כֵּט-ל, שְׁמַעְנֵנו גְּאוֹן מוֹאֵב גַּא מְאֹד גְּבוּהוֹ וְגְאוֹנוֹ וְגְאוֹתוֹ וְרָם לְבוֹ. אֲנִי יִדְעֵתִי נֶאֱמַר ה' עִבְרָתוֹ וְלֹא כֵן בְּדָיו לֹא כֵן עָשׂוּ. (שְׁמַעְנֵנו - מֵאֵמֶר הַנְּבִיא בְּלִשׁוֹן הָאוֹמוֹת שִׂיאֲמָרוֹ עַל מוֹאֵב כֵּן שָׁמַעְנוּ שֶׁהָיָה מִתְגַּאה מוֹאֵב מְאֹד בְּעוֹדוֹ בְּשִׁלּוֹתוֹ וְכַפֵּל לִשׁוֹן הַגְּאוּהָ כִּמְהָ פְעָמִים לְרוּחַ הַגְּאוּהָ. רד"ק. עִבְרָתוֹ וְלֹא כֵן - שִׁנְאוֹת לִישְׂרָאֵל לֹא בְּאֵמֶת וְלֹא בְּמִשְׁפָּט. בְּדָיו - גְּבוּרָיו. לֹא כֵן עָשׂוּ - לֹא כִגְמוּל הַשִּׁיב לְזֶרַע אֲבֵרָהֶם, שֶׁנִּלְחַם עִם הַמְּלָכִים וְהִצִּיל אֶת לוֹט אֲבִיהֶם. רש"י).

⁵ אֲבוֹת הַיֵּט, כָּל מִי שֶׁיֵּשׁ בְּיָדוֹ שְׁלִשָּׁה דְּבָרִים הַלְלוּ, מִתְלַמְּדֵי שֶׁל אֲבָרָהֶם אֲבִינוֹ. וְשְׁלִשָּׁה דְּבָרִים אַחֲרֵיהֶם, מִתְלַמְּדֵי שֶׁל בְּלָעַם הַרְשָׁע. עֵין טוֹבָה, וְרוּחַ נְמוּכָה, וְנִפְשָׁ שְׁפָלָה, מִתְלַמְּדֵי שֶׁל אֲבָרָהֶם אֲבִינוֹ. עֵין רָעָה, וְרוּחַ גְּבוּהָה, וְנִפְשָׁ רְחֹבָה, מִתְלַמְּדֵי שֶׁל בְּלָעַם הַרְשָׁע. (וְהַגְּאוּהָ וְהוּא רֹחַ גְּבוּהָה וְכו', וְאֲמַנְנָם גְּאוֹתוֹ אֲמָרוֹ (כד ד) נֶאֱמַר שְׁמַע אֲמָרֵי אֱ-ל. רַמְב"ם בְּפִירוּשׁ הַמְּשֻׁנָּוֹת. וְהִרְע"ב כֶּתָב: רֹחַ גְּבוּהָה - מֵאֵן ה' לְתַתִּי לְהִלָּךְ עִמָּכֶם (כב יג) אֵלֵא עִם אַחֲרֵיהֶם. וְכו"כ רַבִּינוּ יוֹנָה וְשֶׁאֵר הַמְּפָרְשִׁים)

⁶ רַמְב"ם הַלְכוֹת שְׁמִיטָה וְיֹבֵל (יג יג) וְלֹא שֶׁבֶט לֹוי בְּלִבָּד, אֵלֵא כֹל אִישׁ וְאִישׁ מִכָּל בְּאֵי הָעוֹלָם אֲשֶׁר נִדְּבָה רֹחוֹ אוֹתוֹ וְהִבִּינָם מִדְּעוֹ לְהַבְדִּיל לְעִמּוּד לְפָנָיו ה' לְשִׁרְתוֹ וְלַעֲבוּדוֹ לְדַעַה אֵת ה', וְהִלָּךְ יִשְׂרָאֵל כִּמוֹ שֶׁעָשָׂהוּ הָאֱלֹקִים, וּפְרָק מֵעַל צוּאָרוֹ עוֹל הַחֲשׁוֹנוֹת הַרְבִּים אֲשֶׁר בִּקְשׁוּ בְּנֵי הָאָדָם, הָרִי זֶה נִתְקַדֵּשׁ קִדְשׁ קִדְשִׁים וְיִהְיֶה ה' חֲלָקוֹ וְנִחַלְתוֹ לְעוֹלָם וְלְעוֹלָמֵי עוֹלָמִים, וְיִזְכָּה לוֹ בְּעַה"ז דְּבַר הַמְּסִיפִיק לוֹ כִּמוֹ שֶׁזָּכָה לְכַהֲנִים וְלָלוּיִם. הָרִי דוּד ע"ה אֹמֵר (תְּהִלִּים טז ז) ה' מִנֵּת חֲלָקֵי וְנִפְסִי אֶתָּה תוֹמִיךְ גּוֹרְלִי.

⁷ יוֹמָא כַּג א, תַּנּוּ רַבָּנִן, מַעֲשֵׂה בְּשֵׁנֵי כַּהֲנִים שֶׁהָיוּ שִׁנְיָן שׁוּיָן וְרִצִּין וְעוֹלִין בְּכַבֵּשׁ, קִדְּם אֶחָד מֵהֶן לְתוֹךְ אַרְבַּע אֲמוֹת שֶׁל חֲבִירוֹ, נִטַּל סָכִין וְתַקַּע לוֹ בְּלִבּוֹ. עֵמֶד רַבִּי צְדוּקָה עַל מַעֲלוֹת הָאוֹלָם וְאֵמֶר, אֲחִינוּ בֵּית יִשְׂרָאֵל, שְׁמַעוּ, הָרִי הוּא אֹמֵר (שׁוֹפְטִים כא א-ב) כִּי יִמְצָא חָלָל בְּאֶדְמָה וְיִצְאוּ זִקְנָיָהּ וְשִׁפְטָיָהּ, אִמּוֹ עַל מִי לְהִבְיָא עֲגָלָה עֲרוּפָה, עַל הָעִיר אוֹ עַל הָעִזְרוֹת?? גַּעַן כֹּל הָעַם בְּבִכְיָה. בֵּא אֲבִיו שֶׁל תִּינוּק וּמִצְאוֹ כִּשְׁהוּא מְפָרְפֵר, אֵמֶר, הָרִי הוּא כִּפְרַתְכֶם וְעֵדִין בְּנֵי מְפָרְפֵר וְלֹא נִטְמָא סָכִין, לְלַמְדָךְ שֶׁקִּשָּׁה עֲלֵיהֶם טִהַרְתָּ

Chazal where *Cohanim* got carried away in their *Avoda* (in one case a *Cohen* killed his friend, and in the other case he broke his foot). The *Rambam* (at the end of *Hilchos Shemita v'Yovel*) refers⁸ to these people as Hashem's soldiers. *****

We are all this way, since we're called: ה' צבאות the army of Hashem, and even a Jewish woman is called *Eishes "Chayil"*. Without a question, this "war" has to do with *Milchemes HaYetzer*, where the *Cohen* was a special soldier, more than the rest of *Klal Yisroel*. And there is a *Makom* (time and place) to *Davka* be tough on yourself and on others, or else everything becomes *Hefker*, *Chas V'shalom*. *****

We are different than *Mitzri'im* who actually worshipped sheep, which can symbolize their passive stance against their *Yetzer Hara*.

מעיל מכפר על לשון הרע זבחים פח ב

Beware Of Habitual Negative Thoughts About Yourself

There are *Tzaddikim* who are very sensitive not to hear a drop of *Lashon Hara*, and if a person talking to them makes the slightest lapse in his speech, they will immediately say: "Stop! It's *Lashon Hara*!" They are 100% right. *Lashon Hara* is poison. And so, so many of us need to stop ourselves, as we

Every Yid is in the army, fighting against his own Yetzer Hara. Even women, who don't go to war are called Eishes Chayil (a soldier)

habitually think negative thoughts about ourselves, and to yell internally: "Stop! You're speaking *Lashon Hara* about yourself!" **

You'd be shocked if you knew how much power words have on you, including your own brain-chatter. We need only to try to improve, and to have more positive thoughts about ourselves. The more we accomplish, the more *Simcha* we have. As usual, you have no *Chiyuv* to make yourself crazy; just try your best. And you'll get plenty *Schar* for this *Avoda Chashuva*. ***

Lashon Hara Comes When a Person Is Lacking Self-Esteem and Looking for Kavod

And if despite all your efforts you're still loaded with negatives, be happy, since you are such a: לֵב נִשְׁבֵּר broken heart, which has tremendous value. *Chazal* say⁹ that whoever speaks *Lashon Hara* deserves to be thrown to

dogs. We can suggest that since a *Baal Lashon Hara* speaks evil to get attention from people and he loves *Kavod*, therefore we show him just the opposite. ****

People like to show how smart they are, and how they are knowledgeable and wise, and up to date and "with it", and not a *Bat'lan* (loafer) or a fool, etc., so they speak *Lashon Hara*. **A person who has no self-esteem**

כלים יותר משפיות דמים, וכן הוא אומר (מ"ב כא טז) וגם דם נקי שפך מנשה הרבה מאד עד אשר מלא את ירושלים פה לפה. ובמשנה שם (כב א) מעשה שהיה שניהם שנין ורצין ועולין בכבש, ודחף אחד מהן את חברו, ונפל ונשברה רגלו.

⁸ רמב"ם הלכות שמיטה ויובל (יג י"ב) כל שבט לוי מוזהרין שלא ינחלו בארץ כנען, וכן הן מוזהרין שלא יטלו חלק בביזה בשעה שכוּבשין את הערים, שנאמר (שופטים יח א) לא יהיה לכהנים הלויים כל שבט לוי חלק ונחלה עם ישראל וכו', ולמה לא זכה לוי בנחלת ארץ ישראל ובביזתה עם אחיו, מפני שהובדל לעבוד את ה' לשרתו ולהורות דרכיו הישרים ומשפטיו הצדיקים לרבים, שנאמר (ברכה לג י) יורו משפטיך ליעקב ותורתך לישראל, לפיכך הובדלו מדרכי העולם, לא עורכין מלחמה כשאר ישראל, ולא נוחלין, ולא זוכין לעצמן בכח גופן, אלא הם חיל השם, שנאמר בְּרַךְ ה' חילו, והוא ברוך הוא זוכה להם, שנאמר (קרח יח כ) אני חלקך ונחלתך.

⁹ פסחים ק"ח א, מסות כג א, ואמר רב ששת משום רבי אלעזר בן עזריה, כל המספר לשון הרע, וכל המקבל לשון הרע, וכל המעיד עדות שקר בחבירו, ראוי להשליכו לכלבים, שנאמר (משפטים כב ל) לִקְלֹב תִּשְׁלַכֵּן אֹתוֹ, וְכַתִּיב בַּתְרִיָּה (כג א) לֹא תִשָּׂא שִׁמְעֶה שְׂוֹא, וְקָרִי בִיה לֹא תִשְׁיֵא.

wants to put others down, so he'll come out bigger than the person he's speaking about. *****

So the *Torah* puts him in his place. A dog is a symbol of lowliness and inferiority; a zero. And *Chazal* describe *Lashon Hara* with the *Passuk*: לא תשא שמוע שווא משפטים כג א do not bear a report of: שווא, which means "vain" a total waste with no *Tachlis*; to teach that the *Baal Lashon Hara* is total emptiness and a low-life. Imagine how much *Schar* and greatness is due to a person who refrains from *Lashon Hara* and speaks words of *Torah* and *Chesed*. How much unending greatness? *****

Those Who Have Control Over Their Speech Are the True Honorable Humans

Hashem's measurement of goodness is greater than His measure of punishment! Those who don't talk *Lashon Hara* are nobility and royal and precious and respectable; they have true "class" and are esteemed and admired. They are the true "Be'sere Mensch'en", i.e., the classy big-league types. They are honorable humans; the true *Tzelem Elokim*. *Chazal* say¹⁰ there was no greater *Baal Lashon Hara* as *Haman*. And look how he ended up hanging in disgrace; the lowliest form of death for the nobodies. *****

And look at *Esther*; for good reason she ends up on top. אין אסתר מגדת ב כ (*Esther* would not reveal her identity), she has control over her speech!

The Metzora is a person who needs people. He looks for recognition by speaking Lashon Hara. For his Teshuva, he needs to become more of an independent type of person. This is why he has to be locked away; he even has to leave the city, so he can learn to be independent. He needs to be alone with Hashem and become a higher person, instead of a babbling "Klein Keppel" who has to always show off how smart he is with his latest "exciting" gossip

אבני מלואים

A Person Must Be Fully Loaded with The Unique Prescription for His Specific Avodas Hashem

Avnei Milu'im means stones which "filled" their setting. Of course, a stone has to fill its setting. What's the *Chiddush* of: *Avnei Milu'im*? Every stone is a different color, and each color had a definite purpose in curing the weakness that was: specific for that *Shevet*. We can say (at least: בדרך רמז as a *Remez*) that to be successful, a person has to be fully loaded with the unique prescription for his special *Avodas Hashem*. **

You are a full person when you load yourself and fill yourself only with what's good for you! That's when you fulfill your *Tachlis* in this world. When you are always focusing on all kinds of *Avoda's* albeit the greatness of the biggest *Tzaddikim*, you can be guilty of a subtle form of suicide, *Rachmana Litzlan*. You are not being yourself! ***

Your envy and your fake *Ratzon* to be what Hashem didn't create you to be, makes you empty of your *Tachlis*, *Chas V'shalom*, and this is a *Churban* of a person. You need to study day

¹⁰ מגילה יג ב, אמר רבא, ליכא דידע לישנא בישא כהמן.

and night your own needs that work for you. Be full only with your own *Derech*, and don't be a: *a: מְשִׁילֵי אֶרֶץ בְּקִצָּה* fool who is always looking "elsewhere". **You are full only with yourself and what helps you!** **** There is a *Torah* type, a *Chesed* type, a *Tefila* type, a *Baki*, a: *a: חָרִיף* sharp person, a: *a: מְכַנִּיס אֹרַח* one who hosts guests, a: *a: מְשַׂמֵּחַ* one who cheers-up others. You need to be an expert in what you're good at, and stay there your entire life. *Moshe* is *Moshe*, and *Ahron* is *Ahron*; no mixing and no confusing! A *Baal Tzedaka* for *Ani'ym* (the poor) or *Almanos* or *Yeshivos*, a *Baki* in *Nezikin*, or *Kodoshim*, or *Moed*, or *Mussar*, or a certain type of *Bitachon*, or a unique way of davening. Every *Derech* is a world by itself and has to be respected throughout your life, and never envy other *D'rachim*. *****

Such a breastplate gives light to the entire world. Each stone is filling up its golden box, and all 12 stones coexist with lots of *Simcha*, since they enjoy their own *Derech* and they are happy and *Fargin* all the other *D'rachim*. **The only people who suffer from envy are those who don't appreciate their own greatness enough, and they don't have that "full" feeling.** *****

***Rodfei Kavod* Need Other People's "Holy" Opinions to Keep Them Happy**

This is why *Ahron* was *Zoche* to the *Choshen*, since he was a: *a: לֵב שֶׁשָּׂמַח בְּגְדוּלַת אָחִיו* heart that rejoiced with his brother's greatness. And the only way you can really be happy with another's success is when you feel "full"

with your own *Matzav*. People who don't have enough *Sipuk* (satisfaction) from their own, feel empty, and therefore they look elsewhere to help themselves fill up. These are the *Rodfei Kavod* of the world, who need other people's "holy" opinions to keep them happy. *****

People suffer because they don't see the beauty and importance of Shvivas HaMiddos. They live with "Daas HaOlam" where if you aren't getting Kavod, it's a disaster. A true Baal Bitachon doesn't need Kavod, money, and Ta'avos to make him happy. His extra close relationship with Hashem makes him the happiest person in the world

They are not independent. Perhaps the *Mitzva* of the *Cohen Gadol* being "alone" in the *Kodesh HaKodoshim* on *Yom Kippur* (like it says: *וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בְּקִדְּשׁוֹ* no other person shall be present when he enters) is a *Remez* on being self-sufficient without needing approval from anyone else. And he wears: "בֵּד" the *K'sones* of "*Baad*" (linen) which grows "alone" without any branches. *בֵּד* "*Baad*" and: *הִסְבֹּדְדוּת* *Hisbodedus* is the same word. And it says: *וְכָפַר* he shall be *M'chaper* for himself and for his "house", and *Chazal* say: *זוֹ* *בֵּיתוֹ*, his "house", this refers to his wife. A: *בֵּית* house is a symbol of *Tz'niyus* (*הִנָּה בְּאֹהֶל*), or it could mean a person who isn't: *סוֹמֵךְ* (rely) on others, and is happy at home. I knew an elderly *Almana* who lived alone in a

dangerous area of Brooklyn. She told me that being alone in her house didn't bother her or scare her. *****

People can develop the ability of being: *מְתוּבָּד* alone with Hashem with practice and *Tefila*. It became easier for me when I realized that Hashem is the *Shoresh* (root) of all *Hatzlacha*, and a short time with Hashem can give much more than long hours with

people. The *Chovos Halvavos* says: אין התועלת והנזק מן הנברא אלא מן הבורא שער הבטחון People cannot help you or harm you; only Hashem can, and in *Novardok* this was a favorite piece of *Mussar* to always *Chazzer* (review).

פורים

יִזְעַק זְעָקָה גְדוּלָה וּמְרָה אִסְתֵּר ד' א Even In Difficult Times A Yid Never Gives Up Since He Always Has Hashem

Chazal say¹¹ that *Mordechai* burst out crying in *Shushan* because *Yaakov Avinu* caused *Eisav* to burst out crying (like it

וַיִּזְעַק זְעָקָה גְדוּלָה וּמְרָה עַד מְאֹד תּוֹלְדוֹת כֹּז לֵד when he stole the *Brachos*. Notice how by *Eisav* it says: עַד מְאֹד (he cried) "exceedingly", and not by *Mordechai*. *Eisav* gives up completely, but a *Yid* realizes that he always has Hashem, and even in difficult times his pain is always less. When *Avraham* was *Maspid Sara*, it says: וְלִבִּיתָהּ "he cried for her" with a small: כָּף *Kaf*. Similarly, when *Rivka* had aggravation, it says: קִצְתִּי בְחַיִּי מִפְּנֵי בְנוֹת "I am distressed" with a small: קוּף *Kuf*. **

אם מִזְרַע הַיְהוּדִים מְרַדְכֵי *Zeresh* told *Haman*: אֲשֶׁר הַחֲלוּת לִפְנֵי לִפְנֵי לֹא תוּכַל לֹא כִּי נָפֹל תִּפּוֹל לִפְנֵי "Since *Mordechai* is beginning to get

*A Lesson of
Purim: Work on
your weakness
and Anava P'sula.
Klal Yisroel needs
you! Learn from
Mordechai and
Esther!!!*

the upper hand, "soon he'll finish you off completely". Look how his best friends and his brilliant wife speak to him! And look at the total *Yi'ush*! This is just like *Eisav*! וַיִּבֶז עֵשָׂו אֶת *Eisav* (gave up and) despised the *Bechora*. Who knows; if *Haman* hadn't given up, perhaps he would have come out ahead,

Chas V'shalom. ***

There is a story in *Sefer Shmuel* ¹² about *Klal Yisroel* who went to war against the *Pelishtim* while bringing the *Aron HaKodesh* in battle. As soon as the *Pelishtim* saw the *Aron HaKodesh*, they became disheartened and were ready to give up. But they were *M'chazek* each other to continue fighting despite the *Aron*

HaKodesh, and indeed they won the war, killing the two sons of *Eli Cohen Gadol* and capturing the *Aron HaKodesh*. ****

Look at the *Koach* of not being *Mya'esh*! And this is without *Bitachon* in Hashem; just the basic *Midda* of not having *Yi'ush* has such power! Imagine the *Koach* of a *Yid* who isn't *Nis'pael* from his serious health, *Parnasa*, or relationship issues, and he isn't *Mya'esh* because of his *Bitachon* in Hashem! *****

The True *Sechel* Is When You Have *Bitachon* in Hashem

אֲחֵי וְזָרֵשׁ חֲכָמִיו וְזָרֵשׁ And who gave *Haman* his advice? חֲכָמִיו וְזָרֵשׁ His wise men and his wife *Zeresh*. All the smarties; and *Zeresh* is mentioned

¹¹ בראשית רבה (סז ד) כְּשִׁמְעַע עֵשָׂו אֶת דְּבָרֵי אָבִיו (תולדות כז לד) א"ר חנינא, כל מי שהוא אומר שהקב"ה וותרן הוא יתוותרון בני מעוהו, אלא מאריך אפיה וגבי דיליה, זעקה אחת הזעיק יעקב לעשו, דכתיב כְּשִׁמְעַע עֵשָׂו אֶת דְּבָרֵי אָבִיו וַיִּזְעַק זְעָקָה גְדוּלָה וּמְרָה, והיכן נפרע לו, בשושן הבירה, שנאמר (אסתר ד א) וַיִּזְעַק זְעָקָה גְדוּלָה וּמְרָה.

¹² ש"א ד ד-יא, וַיִּשְׁלַח הָעָם שְׁלֵה וַיִּשְׂאוּ מִשָּׁם אֶת אֲרוֹן בְּרִית ה' צְבָקוֹת יֹשֵׁב הַכְּרִבִּים וְשָׁם שְׁנֵי בְנֵי עֲלִי עִם אֲרוֹן בְּרִית הָאֱלֹקִים חֲפָנִי וּפִינְחָס. וַיְהִי כִּבּוֹא אֲרוֹן בְּרִית ה' אֶל הַמַּחֲנֶה וַיִּרְעוּ כָּל יִשְׂרָאֵל תִּרְעוּעָה גְדוּלָה וַתְּהִי הָאָרֶץ. וַיִּשְׁמְעוּ פְּלִשְׁתִּים אֶת קוֹל הַתִּרְעוּעָה וַיֹּאמְרוּ מָה קוֹל הַתִּרְעוּעָה הַגְּדוּלָה הַזֹּאת בְּמַחֲנֶה הָעִבְרִים וַיִּדְעוּ כִּי אֲרוֹן ה' בָּא אֶל הַמַּחֲנֶה. וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי אָמְרוּ בָּא אֱלֹקִים אֶל הַמַּחֲנֶה וַיֹּאמְרוּ אוֹי לֹנוּ כִּי לֹא הִיְתָה כְּזֹאת בְּמַחֲנֶה הָעִבְרִים וַיִּדְעוּ כִּי אֲרוֹן ה' בָּא אֶל הַמַּחֲנֶה. וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי אָמְרוּ בָּא אֱלֹקִים הַמִּפְּיָם אֶת מִצְרַיִם בְּכָל מִכָּה בַּמִּדְבָּר. הַתְּחִזְקוּ וְהִיוּ לְאֲנָשִׁים פְּלִשְׁתִּים פֶּן תַּעֲבְדוּ לַעֲבָרִים כַּאֲשֶׁר עֲבַדוּ לָכֶם וְהִייתֶם לְאֲנָשִׁים וְנִלְחַמְתֶּם. וַיִּלְחַמוּ פְּלִשְׁתִּים וַיִּגְּפוּ יִשְׂרָאֵל וַיִּגְּפוּ אִישׁ לְאֵהָלָיו וַתְּהִי הַמִּכָּה גְדוּלָה מְאֹד וַיִּפֹּל מִיִּשְׂרָאֵל שְׁלֹשִׁים אֶלֶף רִגְלִי. וְאֲרוֹן אֱלֹקִים נִלְקַח וּשְׁנֵי בְנֵי עֲלִי מֵתוּ חֲפָנִי וּפִינְחָס.

separately because she was known for her special brilliance! **R' Yisroel Salanter Zatzal says that where Sechel stops Bitachon begins.** People who work only with inborn *Sechel* are in for big trouble. *Chazal* say¹³ that Hashem gave the *Yidden* so much *Chochma, Bina, De'ah* and *Sechel* in order to use for *Bitachon*; this is the TRUE *Sechel* of: *הכל יכול* Hashem can do anything! *****

I heard an inspiring *Shabbos Shuva Drasha* from R' Gershon Liebman *Zatzal*, and he talked about *Temimus*. Be a *Tamim* without any fear "even from the Holocaust!" And he lived this! He would build *Yeshivos* in the ghetto under the Nazis, and his *Simcha* level was 1000% during the Holocaust. His *Yahrzeit* is *כ"ט אדר א'*. *כ"ט אדר א'* His merit should protect over us, *Amen*. *****

When *Purim* came, *Novardokers* were more concerned about becoming a *Mordechai!* "***Mordechai would not bend or bow down***" was their motto. Notice how *Mordechai* is *M'vazeh* himself, screaming in the streets! (For sure, a lot of the *Novardok "Shita"* of "*Pratim*" comes from *Mordechai*, who was a major source of their *Shita*). *****

The *Meforshim* say that *Mordechai* and

In the darkest moments, Mordechai already acted like he was in charge, since he had Bitachon in Hashem

Esther were: *מְתַקֵּן* repaired the sin of their ancestor *Shaul HaMelech*. *Michal bas Shaul* had complained¹⁴ to *Dovid* for being *M'vazeh* himself while dancing for *Kavod Shamayim*, and *Dovid* told her that the reason why her father had lost his *Malchus* to him was because he wasn't willing to be *M'vazeh* himself for *Kavod Shamayim*. So now we have ***Mordechai* being: *מְתַקֵּן* repairing the sin of his *Zeide* by embarrassing himself *B'rabim* (in public) in order to save the nation of Hashem.** *****

It also says: *וּמִרְדֵּכַי לֹא קָם וְלֹא זָע אִסְתֵּר* *Mordechai* did not stand for *Haman* and he didn't even budge. He had no *Hispa'alus* from *Haman's* opinion of him; the exact opposite of *Shaul*, who said: *כִּי יֵרְאֵתִי אֶת הָעָם* he was afraid of (the opinion of) the people. And

Chazal say¹⁵ that the whole *Klal Yisroel* disliked *Mordechai*, yet *Mordechai* isn't concerned; unlike *Haman*, who as soon as one *Mordechai* doesn't bow down to him, he says: *וְכָל זֶה אֵינְנִי שׂוֹהֵה לִי אִסְתֵּר הַיְגִי* "all my wealth and success is worthless to me". And if *Shaul HaMelech* is so concerned about people's opinion of him, then he is *L'havdil* similar to *Amalek (Haman)*. So how could he be *Zoche* to wipe them out? *****

¹³ תנא דבי אליהו רבה (יח לא) ברוך המקום ברוך הוא שבחר בכם בישראל מתוך שבעים לשונות, ונתן בכם חכמה בינה דעה והשכל שתהיו בוטחין בו בכל עת ובכל שעה.

¹⁴ ש"ב ו יג-כג, ויהי כי צעדו נשאי ארון ה' ששה צעדים ויזבח שור ומריא. ודוד מכרצר בקל עז לפני ה' ודוד חגור אפוד בד. ודוד וכל בית ישראל מעלים את ארון ה' בתרועה ובקול שופר. והיה ארון ה' בא עיר דוד ומיכל בת שאול נשקפה בעד החלון ותרא את המלך דוד מפזז ומכרצר לפני ה' ותבז לו בלבה. וישב דוד לברך את ביתו ותצא מיכל בת שאול לקראת דוד ותאמר מה נכבד היום מלך ישראל אשר נגלה היום לעיני אמהות עבדיו כהגלות נגלות אחד הרקים. ויאמר דוד אל מיכל לפני ה' אשר בחר בי מאביך ומכל ביתו לצות אתי נגיד על עם ה' על ישראל ושחקתי לפני ה'. ונקלתי עוד מזאת והייתי שפל בעיני ועם האמהות אשר אמרת עמם אכבדה. ולמיכל בת שאול לא היה לה ילד עד יום מותה.

¹⁵ מגילה יב ב, רבא אמר, כנסת ישראל לאידך גיסא, ראו מה עשה לי יהודי ומה שילם לי ימיני, מה עשה לי יהודי דלא קטליה דוד לשמעיה דאיתליד מיניה מרדכי דמיקני ביה המן (אלמלא קטליה דוד לשמעיה בן גרא לא הוה מתיליד מרדכי דמרגיש ביה בהמן וגרים צערא. נוסח כתי"י), ומה שילם לי ימיני דלא קטליה שאול לאגג דאיתליד מיניה המן דמצער לישראל.

Notice the striking similarity between *Mordechai*, who had everyone hating him, including *Klal Yisroel*; and *Dovid*, who had enemies galore, and only after he was *Niftar*

his enemies were embarrassed, when the gates for the *Aron HaKodesh* refused to open up, until *Shlomo* said: *בְּעִבּוּר דָּוִד עֲבָדְךָ אֵל תִּשָּׁב* Do it for *Dovid's* sake. *****

For good reason *Chazal* insist¹⁶ that *Mordechai* was called *Ish Yehudi* because *Dovid* who was from *Shevet Yehuda* saved his *Zeide*, *Shim'i ben Gera*. We have a major connection between *Dovid* and *Mordechai* in their *Hanhagos*. *Mordechai* is also called "Yehudi" because: *כָּל הַכּוֹפֵר בְּעִבּוּדָה זָרָה נִקְרָא* *whoever rejects Avoda Zara* is called "Yehudi". Notice how *Esther* was embarrassed over *Mordechai's* brazen *Hanhaga*, wearing a sackcloth before the king's palace. *****

This is similar to *Michal bas Shaul* being embarrassed of the *Hanhaga* of *Dovid* when he was *M'vazeh* himself for *Kavod Shamayim*. A woman is more sensitive to *Kavod* than a man. (*Chazal*¹⁷) and especially *Esther*, being from *Shaul HaMelech's Mishpacha* who were

known for *Tz'niyus*. And: *אֵין אֶסְתֵּר מַגִּידַת בֵּיתָהּ* (*Esther* would not reveal her identity) is also part of the *Tz'niyus* and the *Midda* of *שְׁתִּיקָה* silence, which are related. *****

*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*

We can also say that when *Dovid* saved *Shim'i ben Gera's* life, it was because the extreme *Chutzpa* of *Shim'i*, when he threw stones and cursed *Dovid* (a *Melech!*). This was exactly what was needed to produce a *Mordechai* who was a major *M'chutzaf* towards *Haman*. Perhaps this is why *Dovid* took *Shim'i* to be his son *Shlomo's* tutor, since a *Ben-Melech* must have a fearless *chutzpadik Rebbe* (or else the *Rebbe* would be afraid of a *Ben-Melech*, who could someday take *N'kama* (revenge) for all the smacks and sharp *Tochachos* (criticism) of his tutor). *****

It appears that *Shevet Binyamin* had plenty of *Chutzpa*, as we see by the story of *Pilegish B'givah*, when *Shevet Binyamin* refused to give up the *Reshaim* of their *Shevet* who had tortured the *Pilegish* to death. And they even won two battles against

the entire *Klal Yisroel*. *****

In that battle, it says that there were 700 left-handed archers who used sling shots and never missed! The *Netziv* says¹⁸ that *Shevet*

¹⁶ מגילה יב ב, קרי ליה יהודי, אלמא מיהודה קאתי, וקרי ליה ימיני, אלמא מבנימין קאתי, אמר רב נחמן, מרדכי מוכתר בנימוסו היה. אמר רבה בר בר חנה אמר רבי יהושע בן לוי, אביו מבנימין ואמו מיהודה. ורבנן אמרי, משפחות מתגרות זו בזו, משפחת יהודה אומרת אנא גרים דמתילידי מרדכי דלא קטליה דוד לשמעיה בן גרא, ומשפחת בנימין אמרה מינאי קאתי.

¹⁷ יבמות סב ב, תנו רבנן, האוהב את אשתו כגופו, והמכבדה יותר מגופו (דזילותא דאיתתא קשה מדגברא. רש"י) והמדריך בניו ובנותיו בדרך ישרה, והמשיאן סמוך לפירקון, עליו הכתוב אומר (איוב ה כד) וַיִּדְעַתְּ כִּי שְׁלוֹם אֶהְיֶה.

¹⁸ הנצי"ב בספרו העמק דבר עה"ת עה"פ לבנימין אמר (ברכה לג יב) טבע שבט בנימין וגדוליו להתהלך בדרך החסידות והפקרות למעלה מטבע אנושי בבטחון כאשר יבואר. על כן סמך ברכת שבט לשבט לוי. והיינו שבעת שמת שאול והיה דוד מקונן עליו והחל לפני הקינה (שמואל ב, א יח) ללמד בני יהודה קשת הנה כתובה על ספר הישר וכו' שבעת מלך שאול היה דוד בעצמו מתגבר על גלית במקל ובאבן ולא היה נצרך ללמד בני יהודה קשת. והיינו משום דזכות שאול היה אז. אבל היום ההכרח ללמד בני יהודה קשת. והנה היא כתובה על ספר הישר. הוא ספר דברים כדאיתא במסכת ע"ז פרק ב, והיינו מקרא שאנו עומדים בו. דברכת יהודה היה ידיו רב לו, ובברכת בנימין כתיב ישכון לבטח עליו, ואין צריך לרוב טכסיסי מלחמה.

Binyamin was special in their *Bitachon* and *Hefkeirus* (fearlessness). This is why *Dovid* used a slingshot to kill *Golyas HaPelishti* (the giant), since he was then under *Malchus Binyamin* (*Shaul HaMelech*). These extreme **Baalei Bitachon** were lefties, perhaps to symbolize a מרידה rebellion against *Tevah* and normal conventional warfare (swords and spears etc.).

A true **Baal Bitachon** laughs at *Tevah*, and he comes out ahead even without *Hishtadlus*. He is a *M'chutzaf* against *Hishtadlus*. *Binyamin* is the *Shevet* who never bowed down to *Eisav HaRasha* (and "Eisav" is similar to: עֲשֵׂה doing, i.e., "You have to do something to succeed!")

So *Mordechai* is a perfect combination of *Ish Yehudi* and *Ish Yemini*. He has the combination of the *Chutzpa* of *Dovid* and the *Chutzpa* of *Shevet Binyamin* and *Shim'i*. To fight *Amalek*, we need all the power we can get! And look how *Mordechai* and *Esther* went against their roots with such extreme brazenness and disregard for public opinion, and no worry about *Bizyonos*.

These are the true *Baalei Bitachon*. להודיע שקל קוֹיך לא יבשו. ולא יקלמו לנצח כל החוסים בך. שושנת יעקב. **The Baal Bitachon is a: מורד rebel and an: עז פנים brazen against Tevah. He can be almost reckless without fear or worry.** This is the lesson of *Purim*. R' Yerucham Levovitz *Zatzal* says that there is a tremendous amount of *Tikkun* needed to undo the *Middos Ra'os* (bad *Middos*) of your previous generations, and it needs unending *Tefila*.

How important it is to give time and Kochos doing Pratim, and learning how to be fearless; to fear only Hashem and not

a *Basar V'dam*. How much tons-more desperately-needed *Zikkui HaRabbim* would be taking place if people would take *Mordechai* and *Esther* and R' Ahron Kotler *Zatzal* as examples to feel and *Achrayus* for the *Klal*, instead of a *Baalei Battim* lifestyle, living for your OWN *Shteiging* and your OWN *Nachas* and your OWN *Parnasa*. Do you want a big *Zechus* this *Purim*? Make *Mordechai* proud of you by trying to copy him!

NOVARDOK



רבי יעקב יצחק בן אברהם צבי גלינסקי זצ"ל
כ"ב שבט תשע"ד

R' Yaakov Galinsky Zatzal (continued)

We have written about R' Gershon Liebman's unusual love and respect for R' Ahron Kotler *Zatzal* and R' Chaim Ozer *Zatzal*. R' Galinsky

Zatzal was fearless. He was once in Santiago, Chile, and he visited a giant Jewish school which had zero *Limudei Kodesh*. The *Menahel* (principal) gave him a tour of the school, and R' Yankele kept calling him a big *Chochom* for every inch of his accomplishments in the school. **

In the end, he remarked that in *Haggadah Shel Pesach* we have a *Chochom* next to a *Rasha*. It is a *Remez* that a person can be a *Chochom* and a *Rasha* at the same time. "Here you have a Jewish school with zero *Yiddishkeit*, and you aren't ashamed??" From that time on, the school started including some *Torah* in their curriculum. ***

A frum *Mosad* (institution) had once done a big *Avla* (injustice) to one of its staff members. The next time the *Mosad* asked R' Yankele to speak for them, he kept repeating: "How can a *Mosad* do such a thing to a staff member??" He said this fearlessly, right before the *Hanahala* (administration). R' Chaim Mordechai Wainkrantz *Zatzal* was once *Maspid* a person who had three children sitting there who were all *M'chalelei Shabbos*. He openly mentioned the tremendous *Avla* (injustice) of children not keeping *Shabbos* (I was there). ****

R' Galinsky *Zatzal* was always on the move; like the *Alter Zatzal*, who used to say that a person should always be moving and doing. (R' Ahron Kotler *Zatzal* was very much like this). He was a true fearless soldier, who didn't get involved in details. He didn't know what he ate, and he didn't care where he slept (he once spent a night sleeping on two chairs). *****

He didn't flatter *Gevir'im*. And when he got a

check, he didn't look at it and start flattering and blushing over a nice amount. He just thanked quickly and abruptly, and kept moving to his next job. He would take a nap during the day, and when he was awakened, he jumped up instantaneously like a soldier.

He was once on a long trip, and he had to rest up. But someone knocked on the door of his: אַכְסֵינְיָהּ host, and wanted to see him. *****

He totally forgot that he needed to sleep, in order to cater to this person's needs. By the way, people often become "*Avadim*" (slaves) to the rules of getting "my much needed 8 hours" (and they should!) But I've seen great success when I brainwashed people into believing that most of your tiredness comes from the **worry** of: "Did I sleep enough?" *****

At my son's *Bar Mitzva*, he took a bus from NY to Lakewood. The bus was delayed for 4 hours with bumper-to-bumper traffic in

scorching heat. He came to the *Bar Mitzva* as fresh as ever, full of energy and pep. A *Novardoker* soldier **decides** not to be "under the weather" or under *Tevah* in general; just under Hashem. *****

TRUE STORY

A friend of mine's mother was *Niftar* at the age of 100. He once asked her: בְּמָה הָאֲרָכָתּוֹת יָמִים "What is your secret to longevity?" She answered: "My positive attitude." He remembered her in her younger years; she was just the opposite! **People can change!** At 76 she was an *Almana* twice, and she was planning to go to *Eretz Yisroel*. They warned her that it's not easy to adjust to a new environment. She said that she was sure that she would adjust, since she **decided** that she

When it comes to Bitachon in a good future, a Tamim doesn't start getting involved in Tevah and worries, like saying "What if my Bitachon doesn't work?"

would like it! The *Novardokers* were known for this. *****

It's all up to **you**; your job, marriage, even health. The more you **decide** that you're healthy, the more it can become a reality.

STORY

R' Kalman Krohn *Zatzal* told me that R' Yaakov Galinsky was sent by the *Steipler Zatzal* to go to a hostile Arab country, and deliver a message to some special person who lived smack in a crowded Arab *Shuk*. He went fearlessly, with his beard and *Payos*, etc. And if I remember correctly, he was sent twice on this mission. I heard that the *Chazon Ish Zatzal* sent him on a similar frightful mission. **

During the war, he was flown to the front lines to speak for the Israeli soldiers. He told me, that *Baruch Hashem* he was successful in cheering them up. R' Kalman *Zatzal* asked him why he wasn't afraid to go to such a dangerous place. He said: "What is there to be afraid of? Hashem is everywhere!" He was the greatest celebrity, and he took the microphone on *Purim* and entertained BMG. ***

I remember him mentioning that: "If the women who are gossiping in the marketplace aren't raving over you, it's not a problem at all". I understood that he was trying to get through the famous *Yesod* of *Novardok* of "not caring what people think of you". He taught the *Yeshiva'leit* in BMG songs like the famous: אַשְׁרֵי מִי שֶׁעָמְלוּ בְּתוֹרָה, וְעוֹשֶׂה נֶחֱת רוּחַ

לְיוֹצֵרוֹ. There is a picture of him dancing on the table holding an umbrella (it was a rainy day) at the *Chasuna* of R' Chaim Kanievsky's *Mishpacha*. ****

I was once driving him in my car, and his window was wide open, during an extremely cold and windy night with rain drizzling at him. He didn't seem to be affected in the least. I asked him if he worked on these things, and then I remembered that he had been in

Siberia. He once came to a *Chasuna*, and he remarked: "The *Chosson* and *Kalla* are already happy; we have to try to make OURSELVES happy!"

Learning Chovos Halvavos Can Change Your Life

About 10 years ago, a *Yungerman* from Brazil called me for *Eitzos* (advice), since he

had all kinds of difficulties. In

the end, he spent 10 minutes first-thing in the morning thanking Hashem for about 60 *Chasadim* in his life, and every day he learned *Chovos Halvavos* for ½ an hour. Sometimes he gave a *Shiur* on different: שְׁעָרִים sections of *Chovos Halvavos*; especially *Shaar Cheshbon HaNefesh* was *Geshmak*. He fell in love with the *Sefer*, which is extremely positive, and **it teaches you how to feel grateful to Hashem instead of always feeling shortchanged, albeit in a *Ruchaniyus* area.** **

That year, he married off two children, and his daughter who was married 6 years without children had a baby.



R' Yaakov Galinsky



To hear a clear recording of Rabbi Mandel's shiurim, call by dialing:

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Here are the ID numbers for last week's Shiurim

When the menu starts, press 9 and the Shiur ID right away or 130# for all shiurim

Parshas Teruma-Shekalim 5785

Shiur ID	Duration	Language
352934	4:19	English
352933	6:13	English
352932	7:37	English
353309	46:17	English
353392	1:25	English
353393	1:38	English
353394	:033	English
354148	39:36	English



**Thank You to all who
already signed up for
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- 

Questions To Rabbi Mandel



How Do We Understand When It Seems That Great People Fall

Question: *L'chavod HaGaon HaTzaddik* etc..... How can we understand the *Gemara* in *Taanis* that says¹ that *Choni HaMe'agel* didn't receive the *Kavod* he was used to getting (according to *Rashi*) and it bothered him so much that he asked to die? Shouldn't he have said "*Aderaba*" and *Shteiged* even more?

Answer: That is a great question! I had trouble with that myself! What should I tell you? Well, all I can say is, a giant like him, is somebody we really don't understand. That's number one. Number two, it was *Min HaShamayim* that even great people have a certain human side to them. For the *Tikun* of their *Neshama*, they need to be like that. R' Yochanan couldn't handle losing his chavrusa². What are you going to say about that one? He just couldn't handle it! Does that make sense; a giant like him?? The explanation is that it was *Min HaShamayim* he should have this type of suffering; he needed it for the *Tikun* of his *Neshama*.

By and large, he was bigger than these types of things; but Hashem allows a thing like this to happen, because a person needs it for his perfection. But surely for us, it's "*Aderaba*" and keep *Shteiging*. That you stick with!

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

¹ תענית כג א, אמר רבי יוחנן, כל ימיו של אותו צדיק היה מצטער על מקרא זה (חוני המעגל היה מצטער על המקרא הזה. רש"י) שיר המעלות (לשון עילוי) בשוב ה' את שיבת ציון היינו כחלום נדמה גלות בבל שהיה שבעים שנה) אמר, מי איכא דניים שבעין שנין בחלמא (בתמיה מי איתא דניים שבעין שנין בחלמיה ויש אדם ישן שבעים שנה בשינה אחת) יומא חד הוה אזל באורחא חזייה להווא גברא דהוה נטע חרובא, אמר ליה האי עד כמה שנין טעין, אמר ליה עד שבעין שנין (עד שבעין שנין לא טעין פירא בטעינא קמייתא) אמר ליה, פשיטא לך דחייית שבעין שנין, אמר ליה האי גברא עלמא בחרובא אשכחתי, כי היכי דשתלי לי אבהתי, שתלי נמי לבראי, יתיב (חוני המעגל) קא כריך ריפתא, אתא ליה שינתא, ניס. אהדרא ליה משוניתא (עלתה סביבותיו שן סלע) איכסי מעינא (ואיכסי מעינא דאינשי - ולא אשכחוהו התם) ונים שבעין שנין, כי קם, חזייה להווא גברא דהוה קא מלקט מינייהו, אמר ליה, את הוא דשתלתי, אמר ליה, בר בריה אנא, אמר ליה, שמע מינה דניימי שבעין שנין, חזא לחמריה דאתילידא ליה רמכי רמכי (וולדי וולדות, באלו השנים דניים, מעוברת זכר היתה, וחזר ובא עליה, והולידו) אזל לביתיה, אמר להו בריה דחוני המעגל מי קיים (שאל להון בנו של חוני המעגל קיים הוא) אמרו ליה, בריה ליתא, בר בריה איתא, אמר להו, אנא חוני המעגל, לא הימנוהו, אזל לבית המדרש, שמעיניהו לרבנן דקאמרי נהירן שמעתתין כבשני חוני המעגל (מוגהת לנו שמועה זו כאילו למדנוה בחייו של חוני המעגל, שהיה מפרקה לנו ומגיה לנו יפה יפה) דכי הוי עייל לבית מדרשא כל קושיא דהוה לרובן הוה מפרק להו, אמר להו, אנא ניהו, לא הימנוהו, ולא עבדי ליה יקרא כדמבעי ליה, חלש דעתיה, בעי רחמי ומית. אמר רבא, היינא דאמרי אינשי, או חברותא או מיתותא (אם אין חבריו של אדם נוהגין בו כבוד כבתחילה, נוח לו שימות).

² ב"מ פד א, יומא חד, הוה מפלגי בי מדרשא, הסייף והסכין והפגיון והרומח ומגל יד ומגל קציר מאימתי מקבלין טומאה (משנה היא בטהרות. רש"י) משעת גמר מלאכתן, ומאימתי גמר מלאכתן, רבי יוחנן אמר משיצרפם בכבשן, ריש לקיש אמר משיצחצחן במים, אמר ליה לסטאה בלסטיותיה ידע (לפי שהיית לסטים אתה בקי באותן כלי אומנות ליסטיית) אמר ליה, ומאי אהנת לי, התם רבי קרו לי (רבן של לסטים וראש להן הייתי) הכא רבי קרו לי, אמר ליה, אהנאי לך דאקרבינך תחת כנפי השכינה, חלש דעתיה דרבי יוחנן, חלש ריש לקיש, אתאי אחתיה (דר' יוחנן, אשתו דריש לקיש) קא בכיא (וקא בכיא קמיה - דר' יוחנן להתפלל על בעלה) אמרה ליה, עשה בשביל בני, אמר לה עזבה ותימך אני אחיה, עשה בשביל אלמנותי, אמר לה ואלמנותיך עלי תבטחו (פסוק הוא בירמיה, מט יא) נח נפשיה דרבי שמעון בן לקיש, והוה קא מצטער רבי יוחנן בתריה טובא (מתחרט על שהמיתו, שלא היה מוצא תלמיד ותיק כמותו) אמרו רבנן מאן ליזיל ליתביה לדעתיה, ניזיל רבי אלעזר בן פדת דמחדדין שמעתתיה, אזל, יתיב קמיה, כל מילתא דהוה אמר רבי יוחנן אמר ליה תניא דמסייעא לך, אמר, את כבר לקישא, בר לקישא כי הוה אמינא מילתא, הוה מקשי לי עשרין וארבע קושייתא, ומפריקנא ליה עשרין וארבעה פרוקי, וממילא רוחא שמעתא, ואת אמרת תניא דמסייע לך, אטו לא ידענא דשפיר קאמינא, הוה קא אזיל וקרע מאניה וקא בכי, ואמר, היכא את בר לקישא, היכא את בר לקישא, והוה קא צוח עד דשף דעתיה מיניה, בעו רבנן רחמי עליה ונח נפשיה.