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# BITACHON WEEKLY

ויקהל-פרה

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 ויקהל תשפ"ה

## IN THIS ISSUE

- WE EMULATE THE WAYS OF THE *TORAH* WHICH ALWAYS SPEAKS POSITIVELY
- ALWAYS INSIST ON SEEING YOURSELF AS A "WINNER" AND A SUCCESS
- OFTEN THE BIGGEST *MITZVA* IS TO LEARN HOW TO ACCEPT THINGS YOU DON'T LIKE
- ALWAYS GIVE YOURSELF A GOOD *SHTEMPEL*
- THE TRUE *TACHLIS* OF A PERSON IN *OLAM HAZEH* IS TO AMASS *SCHAR* FOR THE NEXT WORLD
- A *YID* THINKS AHEAD DURING HIS LIFE AND THEREFORE HE IS ALWAYS DOING *TESHUVA*
- DON'T FORGET TO REST!
- BY COUNTING AND WRITING YOUR BLESSINGS, YOUR ENTIRE LIFE WILL HAVE A *BRACHA*
- HEAVY *MUSSAR* AND ASPIRATIONS TO BE GREAT IN *RUCHANIYUS* HELPS YOU WEATHER THE STORMS OF YOUR *NISYONOS*
- BEING OVERLY EXPOSED AND STILL HOLDING PURE IS THE GREATEST ACCOMPLISHMENT
- *MORDECHAI* WAS *ROSH SANHEDRIN*, AND INVOLVED WITH LITTLE CHILDREN
- STORIES OF NOVARDOK  
YAHRTZEIT OF R' GERSHON LIEBMAN ZATZAL  
HOW CAN A PERSON IN THESE TURBULENT TIMES LIVE ONLY FOR HIMSELF?

# פרשת ויקהל

וַיַּעַשׂ אֶת הַכִּיּוֹר לַחַיִּים

## We Emulate the Ways of The Torah Which Always Speaks Positively

Rashi says<sup>1</sup> that the *Kiyor* was for water that was given to a woman suspected by her husband, and it was a tool for making peace between husband and wife. You can look at

it another way; i.e., it was there to "catch" a wicked woman and to kill her, since those waters were: מֵיִם הַמְאָרְרִים curse-bearing waters and were dangerous to a guilty woman. Only for the innocent woman it remained a medium to bring peace; when a husband saw that his wife had not sinned, since the water only killed when guilty.

Yet, the *Kiyor* is called an instrument for peace. Notice how the *Torah* speaks positively. Similarly, we have the *Mitzva* of: קִידוּשׁ יָדַיִם וְרַגְלָיִם (for a *Cohen* to wash his hands and feet before doing the *Avoda*) and

Speaking  
positively  
literally  
invites  
more  
positive

\*\*

the *Torah* says<sup>2</sup> you'll wash your hands and you **won't** die, and we derive from there the opposite, that there is a punishment if you don't wash. Yet, the *Torah* speaks only positively. And the same with many *Mitzvos* of the *Bais Hamikdash*, it says<sup>3</sup>: וְלֹא יָמוּת he will **not** die. \*\*\*

The *Gemara* in *Brachos* speaks<sup>4</sup> about how *Dovid* remarked how he was busy dirtying his hands with all kinds of discharges: לְטַהֵר אֶשֶׁה לְבַעֲלָהּ in order to *Paskin* that she is *Tahor*. Actually, she could be *Tamei* or *Tahor*; yet *Dovid* calls his job: לְטַהֵר אֶשֶׁה לְבַעֲלָהּ "I'm here to make pure." Look how the *Torah* always speaks positively. When

a person has a job with a happy side and a difficult side, he should say: "I'm going to have my fun." \*\*\*\*

## Always Insist on Seeing Yourself as A "Winner" And A Success

Or, if his family gives both nachas and

1 רש"י עה"פ וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֻשֶׁת וְאֶת כֶּנֶס נְחֻשֶׁת בְּמִרְאֵת הַצְּבָאֹת (לח ח) בְּמִרְאֵת הַצְּבָאֹת. בנות ישראל היו בידן מראות שרואות בהן כשהן מתקשטות ואף אותן לא עכבו מלהביא לנדבת המשכן, והיה מואס משה בהן מפני שעשויות ליצר הרע, א"ל הקב"ה קבל, כי אלו חביבין עלי מן הכל, שעל ידיהם העמידו הנשים צבאות רבות במצרים, כשהיו בעליהם יגיעים בעבודת פרך היו הולכות ומוליכות להם מאכל ומשתה ומאכילות אותם, ונטלות המראות, וכל אחת רואה עצמה עם בעלה במראה, ומשדלתו בדברים לומר אני נאה ממך, ומתוך כך מביאות לבעליהן לידי תאוה, ומזקקות להם ומתעברות ויולדות שם, שנאמר (שה"ש ח ה) תסת התפוח עוררתיה, וזה שנאמר בְּמִרְאֵת הַצְּבָאֹת, ונעשה הכיור מהם שהוא לשום שלום בין איש לאשתו להשקות ממים שבתוכו למי שקינא לה בעלה ונסתרה. ותדע לך שהן מראות ממש, שהרי נאמר (לח כט-ל) ונחשת התנופה שבעים פקר וגו' וַיַּעַשׂ בָּהּ וְגו', וכיור וכנו לא הוזכרו שם, למדת שלא היה נחשת של כיור מנחשת התנופה. כך דרש רבי תנחומא, וכן תרגם אונקלוס בְּמִחְזֵית נְשִׂיא, והוא תרגום של מראות מירוא"ש (miredoirs) בלע"ז. וכן מצינו בישיעה (ישעיה ג כג) הגליונים מתרגמין מִחְזֵיתָא. (וברש"י בישיעה שם: הן המראות, כתרגומו מחזייתא, על שם שמגלות צורות הפנים קרוין גליונים).

2 כְּבָאֵם אֶל אֶהֱל מוֹעֵד יִרְחֲצוּ מֵיִם וְלֹא יָמוּתוּ וְגו' וְרַחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמוּתוּ. כי תשא ל כ-כא.

3 וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל הַקֹּדֶשׁ לִפְנֵי ה' וּבְצֵאתוֹ וְלֹא יָמוּת (תצוה כח לה) וְהִזְרַתָּם אֶת בְּנֵי יִשְׂרָאֵל מִטְמְאָתָם וְלֹא יָמוּתוּ בְּטִמְאָתָם בְּטִמְאָם אֶת מִשְׁכְּנֵי אֱנֹשׁ בְּתוֹכָם (מצורע טו לא) דַּבֵּר אֶל אֶהֱרֵן אַחִירָךְ וְאֵל יָבֵא בְּכָל עֵת אֶל הַקֹּדֶשׁ מִבֵּית לְפָרְכֶת אֶל פְּנֵי הַכְּפֹרֶת אֲשֶׁר עַל הָאֹרֶן וְלֹא יָמוּת (אחרי טז ב) וְכִסָּה עֵינָי הַקְּטָרֶת אֶת הַכְּפֹרֶת אֲשֶׁר עַל הָעֵדוּת וְלֹא יָמוּת (שם פסוק יג) וְזֹאת עָשׂוּ לָהֶם וְחִיו וְלֹא יָמוּתוּ בְּגִשְׁתָּם אֶת קֹדֶשׁ הַקְּדָשִׁים (במדבר ד יט) אַךְ אֶל כָּלִי הַקֹּדֶשׁ וְאֶל הַמִּזְבֵּחַ לֹא יִקְרְבוּ וְלֹא יָמוּתוּ גַם הֵם גַּם אֲתָם (קרח יח ג).

4 בְּרֹכֹת ד א, לְדוֹד שְׁמֵרָה נִפְשִׁי כִּי חָסִיד אֲנִי (תהלים פו ב) וְכו' כִּי אָמַר דוֹד לִפְנֵי הַקֹּדֶשׁ בְּרוּךְ הוּא, רְבוּנוֹ שֶׁל עוֹלָם, לֹא חָסִיד אֲנִי, שְׁכַל מַלְכֵי מִזְרָח וּמַעֲרָב יוֹשְׁבִים אֲגוּדוֹת אֲגוּדוֹת בְּכַבּוּד, וְאֲנִי יָדִי מְלוּכָתוֹ בְּדָם (שהנשים מראות לו דם נדה, אם טמא אם טהור, שיש מראות דם טהור באשה. רש"י) וּבִשְׁפִיר וּבִשְׁלֵי אֶל לְטַהֵר אֶשֶׁה לְבַעֲלָהּ.

**Agmas Nefesh, he should refer to his family as a nachas. Always insist on seeing yourself as a “winner” and a success:**

- “I am a born winner!”
- “I usually do the right thing”
- “I like my job”
- “I like my nature”
- “I like my situation”

R' Avigdor Miller *Zatzal* points out how we always say: כָּלֵה נְאֻה וְחִסּוּדָה “a beautiful *Kalla*”, no matter what the truth is. \*\*\*\*\*

- “I like the world”
- “I like myself”
- “I like my particular *Peckel*”

(What *Peckel*? I’m barely aware of it, since I’m always learning *Shaar HaBitachon!*)

- “I like my habits” (good and bad)
- “I like my past” (good and bad).

**TRUE STORY**

A *Yungerman* went to hear a *Chabura* (an informal shiur) by one of his peers, and he was lost. His friends were way ahead of him. They were into a hot *Pilpul*, and he couldn’t keep up, and he felt depressed. He kept saying: “I like being left out and dejected, and I like feeling like a nobody”, etc. This did wonders for him, and in the end, he davened for all those people who he had so much *Kin’ah* for, and he felt like a million dollars. \*\*

**Often The Biggest *Mitzva* Is to Learn How to Accept Things You Don’t Like**

He told me that he tried many other tricks to

console himself. But nothing worked except this. Many times, Hashem just wants you to learn how to accept things you don’t like, and this is the biggest *Mitzva* and it relaxes you.

**Learn to accept red lights in your life!** Look how *Avraham Avinu* had to wait 100 years until he was *Zoche* to children! \*\*\*

The holy *Am Yisroel* was built on the tremendous patience of *Avraham* and *Sara*, who watched all those successful families growing and expanding and they have zero! People made fun of *Avraham Avinu* and called him a barren mule. (*Chazal*<sup>5</sup>). *זו תורה וזו שכרה*. Is this the reward for someone who keeps the *Torah*? This is what you get for being such a *Tzadik* and a *Baal Chesed*? Look at the iron patience that he had! **The ability to accept what you don’t like; we all need to learn this. We were born to see if we can tolerate all those many “no’s” in our lives.** \*\*\*\*

Like the *Chovos Halvavos* says at the end of *Shaar HaBitachon*: מעולם לא השפמתי לדבר והתאיתי לזולתו. **I never woke up to one situation and wished that it was different! The**

**more you learn how to accept all those “no’s” in your life, the more you will get in the end. Notice how *Avraham Avinu* was *Zoche* to be: אב המון גוים the father of all the nations.** \*\*\*\*\*

R' Nossan Wachtfogel *Zatzal* said that a person has to learn how to be: *tolerate a*

*Every positive word makes the goodness more and more official, and you can bring a Bracha on a bad situation just by saying Gam Zu L'tovah*

<sup>5</sup> בראשית רבה (לח ו) ר"א אומר וְדַבְרִים אֲחֻדִים שֶׁאִמְרוּ דַבְרִים חֲדִים עַל ה' אֱלֹקֵינוּ ה' אֶחָד וְעַל הַיָּה אֲבֵרָהּם בֶּאֱרֶץ. אִמְרוּ: אֲבֵרָהּם זֶה פְרֻדָּה עֵקֶרָה הוּא אֵינוּ מוֹלִיד. וּבִבְרָאשִׁית רַבָּה (מֵא ה) הֵיוּ אוֹמְרִים לָהֶם רַעִי לוֹט: כִּי אָמַר הַקֵּב"ה לֹאֲבֵרָהּם, לְזַרְעֶךָ אֲתָן אֶת הָאֶרֶץ הַזֹּאת, וְאֲבֵרָהּם פְרֻדָּה עֵקֶרָה וְאֵינוּ מוֹלִיד. וְשֵׁם (ג ג') אָמַר רַבִּי יְהוּדָה בֶּר' סִימוֹן, מִשְׁתָּה גְדוֹל מִשְׁתָּה גְדוֹלִים, עוֹג וְכָל גְדוֹלִים עִמּוֹ הֵיוּ שֵׁם, אִמְרוּ לַעֲוֹג לֹא הֵייתָ אוֹמֵר: אֲבֵרָהּם פְרֻדָּה עֵקֶרָה וְאֵינוּ מוֹלִיד. וּבַדְבָרִים רַבָּה (א כה) בִּשְׁעָה שֶׁנִּכְנַס יַעֲקֹב אֶצֶל פְּרַעֲה לְבַרֵךְ אוֹתוֹ שֶׁנֶּאֱמַר (וִיגֶשׁ מִז ז) וַיִּבְרָךְ יַעֲקֹב אֶת פְּרַעֲה הִיא עוֹג יוֹשֵׁב שֵׁם. בְּאוֹתָהּ שְׁעָה אָמַר לוֹ פְּרַעֲה לַעֲוֹג: לֹא כִי הֵייתָ אוֹמֵר אֲבֵרָהּם פְרֻדָּה עֵקֶרָה הוּא וְאֵינוּ מוֹלִיד? הֲרִי בֵן בְּנֵי וְשִׁבְעִים נֶפֶשׁ מִירְכּוֹ.

situation, and to be: *tolerate yourself* is also a job. Accept yourself! Despite all your *Meshugasim*, mistakes, forgetfulness, sins, weaknesses in *Ruchaniyus* and *Gashmiyus* and idiosyncrasies! איזהו עשיר השמח בחלקו Who is considered truly rich? One who is content with what he has. The more you accept, the greater you become! \*\*\*\*\*

### Always Give Yourself a Good Shtempel

I still call myself:

- a *Masmid*
- a *Savlan* (no *Ka'as*)
- a: שומר עיניו person who looks away from things he shouldn't be looking at
- a nice person
- a calm person
- a *Sameach B'chelko*
- a *Baal Bitachon*
- well-liked by all
- a great parent (or son/daughter)
- a *Yarei Shamayim*
- a *M'dakdek B'mitzvos*
- a positive non-critical person

*If a person keeps saying that he is happy with another person's Hatzlacha (although he's really jealous) sooner or later he will become a real Ayin Tova*

- a strong person in *Ruchaniyus* & *Gashmiyus*, etc.

Even though in truth I'm faaaaaaaar from perfect. I keep saying about myself: כלה נאה "a beautiful *Kalla*"! So often, it's easier to have an *Ayin Tova* on others than on yourself, and you may need to become a somewhat egotist (with a *Rebbe*, of course) just for survival. All those negative thoughts (true or not) are usually just *Ma'aseh Satan* and *Hevel Havalim*. **The real truth is "I'm *Gevaldig*, with Hashem's help!**

### קלעי החצר לה יז

#### The True *Tachlis* of a Person in *Olam HaZeh* Is to Amass *Schar* for The Next World

*Rashi* says<sup>6</sup> that the: קלעים sheets that formed the walls of the *Mishkan* looked like the sails of a ship. We can suggest that before any *Yid* came into the *Mishkan*, he saw the walls which looked like sails of a ship, **and he reminded** himself of his true *Tachlis* in *Olam HaZeh*; i.e., to get *Schar* in the next world! *Chazal* say<sup>7</sup> that *Olam HaZeh* is compared to dry land, and *Olam HaBah* is

<sup>6</sup> רש"י בפרשת תרומה עה"פ ועשית את חצר המשכן לפאת נגב תימנה קלעים לחצר (כז ט) עשוין כמין קלעי ספינה נקבים נקבים, מעשה קליעה ולא מעשה אורג, ותרגומו "סרדין" כתרגומו של "מכבר" (כז ד) המתורגם "סרדא" לפי שהן מנוקבין ככברה.

<sup>7</sup> קהלת רבה (א לד) עה"פ מענות לא יוכל לתקן (קהלת א טו) בעוה"ז מי שהוא מעוות יכול להתקן ומי שהוא בחסרון יכול להמנות, אבל לעתיד לבא מי שהוא מעוות אינו יכול להתקן ומי שהוא בחסרון אינו יכול להמנות. יש מן הרשעים שהיו חברים זה לזה בעולם אחד, מהם הקדים ועשה תשובה בחייו קודם מיתו, ואחד לא עשה תשובה קודם מיתו. זכה זה שעשה בחייו ועמד בצד חבורה של צדיקים, וזה עומד בצד חבורה של רשעים, והוא רואה את חבירו ואומר: שמא משוא פנים יש בעוה"ז? אוי לאותו האיש, הוא וזה היינו בעולם יחד, שהיינו כאחד וגנבנו כאחד וגזלנו כאחד ועשינו כל מעשים רעים שבעולם כאחד, מפני מה זה בצד חבורה של צדיקים ואותו האיש בצד חבורה של רשעים? ואומר לו: שוטה שבעולם, מנוול היית לאחר מיתתך שלשה ימים, ולארון לא הכניסוך, ובחבלים גרורך לקבר, תחתיך יצע רמה ומכסיף תולעה (ישעיה יד יא) וראה חברך בניוולך, ונשבע לשוב מדרך רשעתו, ועשה תשובה כצדיק, וגרמה לו תשובתו ליטול לכאן חיים וכבוד וחלק עם צדיקים. כל כך למה שהיתה ספיקא בידך לשוב, ואילו שבתה היה טוב לך. והוא אומר להם: הניחו לי, ואלך ואעשה תשובה! ומשיבין אותו, ואומרים לו: אי שוטה שבעולם! אין אתה יודע שהעוה"ז דומה לשבת ועולם שבאת ממנו דומה לערב שבת, אם אין אדם מתקן מערב שבת מה יאכל בשבת? ואין אתה יודע שהעולם שבאת ממנו (פי' עוה"ז) דומה ליבשה, והעולם הזה (פי' עוה"ב) דומה לים, ואם אין אדם מתקן לו מן היישוב, מה יאכל בים? ואין אתה יודע שהעוה"ז דומה למדבר ועולם שבאת ממנו דומה ליישוב, אם אין אדם מתקן לו מן היישוב, מה יאכל במדבר? מיד, חורק שיניו ואוכל את בשרו, שנאמר (קהלת ד ה) הפסיל חבק את ידיו ואכל את בשרו. והוא אומר: הניחו לי וראה בכבוד חברי. והן אומרים: שוטה שבעולם! מצווין אנו מפי הגבורה שלא יעמדו

like the sea, and a person needs to prepare himself on dry land in order to prepare for his journey in the ocean where he can't attain anything. Perhaps this is why the: מַעֲרָב west side of the *Mishkan* is always called: יָמָה "towards the sea", since the: יַם הַתִּיכוֹן Mediterranean Sea is on the west side of *Eretz Yisroel*. \*\*

### A Yid Thinks Ahead During His Life and Therefore He Is Always Doing Teshuva

And this is where the *Kodesh HaKodoshim* and the *Aron HaKodesh* is. It is also considered the: פֶּתַח doorway to *Gan Eden*, and this is why any *Cohen Gadol* who wasn't: רָאוּי worthy died in the *Kodesh HaKodoshim*. Also, the *Ephod* (apron) is similar to what royal women wear when they ride a horse. (*Rash*<sup>8</sup>). It's a: פֶּלֶא wonder, what significance does this have for us? We can suggest that just like a *Yid* thinks ahead during his life and he's always moving, similar to *Yaakov Avinu's* cooking round lentils since they symbolize moving and dying, so we should always be doing *Teshuva*. \*\*\*

And have a royal *Chashuva* ride in this world, as we always prepare for *Olam HaBah*. This is why the *Mitzri'im* drowned, since they don't live for *Olam HaBah*; and even on land it says that their "wheels", which symbolize movement: וַיִּנְהָגוּ בַכַּבָּדוֹת בַּשָּׁלַח יָד כֹּה they are

*The smart person gets Shikor from Torah instead of Shikor from Olam HaZeh*

heavy and stuck in the mud of inaction. Like the wife of *Potiphar*, who kept saying: שֹׁכְבָה being horizontal (4 times<sup>9</sup>), i.e. inaction, like a *B'heima* who doesn't stand up; unlike an *Adam*. \*\*\*\*

This is why it says that the beams of the *Mishkan* were *Davka*: עֲצֵי שֹׁטִים עֹמְדִים כּוּ טו standing; the stance of movement and doing, and like a true *Adam* (עַץ הַשָּׂדֶה) who is compared to a fruitful tree).

### שבת שבתון לה' להב

### Don't Forget to Rest!

*Rashi* says<sup>10</sup> that *Shabbos* is mentioned before the building of the *Mishkan*, to teach us that building the *Mishkan* is not: דוּחָה שֶׁבֶת (take priority over) *Shabbos*. We can suggest that there is also a general message and *Remez* here. Building of the *Mishkan* is called *Melech Shamayim*. It is very precious, and therefore it is repeated so many times (similar to: יָפָה שִׁיחַת עֶבְדֵי אֲבוֹת the conversation of *Eliezer Eved Avraham*, which is repeated twice and at length in great detail). A person shouldn't forget to rest! You can get carried away with your learning and davening, and people become too intense in their holy fervor. \*\*

Rejuvenation is necessary for learning! The *Chofetz Chaim Zatzal* would close the lights of his *Yeshiva* at 12:00,

צדיקים בתוך רשעים, ולא רשעים בתוך צדיקים, ולא טהורים בצד טמאים, ועל מה אנו מצווין? על השער הזה, שנאמר (תהלים קיח כ) זָה הַשָּׁעַר לֵה' צְדִיקִים יֵבְאוּ בוֹ: מִיֵּד קוֹרֵעַ אֶת בְּגָדָיו, וְתוֹלֵשׁ אֶת שַׁעֲרוֹ, שֵׁנֵי אֲמָר (תהלים קיב י) רָשָׁע יִרְאֶה וְקָעָס. (וכן הוא ברות רבה ג ג, מדרש משלי פרשה ו, ובהוספות לפסיקתא רבתי עם מאיר עין, דפוס וינא תר"מ, הוספה א פרק ג, דף קצח ב).

<sup>8</sup> רש"י בפרשת תצוה עה"פ וְאֶפֶס (כח ד) לא שמעתי ולא מצאתי בברייתא פירוש תבניתו, ולבי אומר לי שהוא חגור לו מאחוריו, רחבו כרוחב גב איש, כמין סינר שקורין פורצייני"ט בלעז (חגורה) שחוגרות השרות כשוכבות על הסוסים.

<sup>9</sup> וישב לט ז, ותשא אשת אדניו את עיניה אל יוסף ותאמר שכבה עמי. (שם פסוק י) ולא שמע אליה לשכב אצלה להיות עמה. (פסוק יב) ותתפשטהו בבגדו לאמר שכבה עמי. (פסוק יד) ותקרא לאנשי ביתה ותאמר להם לאמר ראו הביא לנו איש עברי לצחק בנו בא אלי לשכב עמי.

<sup>10</sup> רש"י עה"פ ששית ימים תעשה מלאכה וביים השביעי יהיה לכם קדש שבת שבתון לה' (לה ב) הקדים להם אזהרת שבת לציווי מלאכת המשכן, לומר שאינו דוחה את השבת.

because if *Bachurim* don't get their sleep, they can end up losing plenty of *Torah*. Our holy *Shabbos* is a general message. First, as a reminder that ideally, Hashem wants us always in a "Shabbos mode", similar to *Gan Eden*, where *Adam HaRishon* did zero and just enjoyed Hashem's beautiful world. Also, this is why it says: תַּעֲשֶׂה מְלָאכָה the work shall "be done" (as if it's happening by itself) and by resting on *Shabbos* you'll remember that when you're building the *Mishkan* it's not really the person doing. \*\*\*

It's all Hashem, and everything we do is actually only Hashem who gives us the *Koach*. So before we build the *Mishkan*, we remember *Shabbos Kodesh*. And we are reminded again and again: הָאָדָם a person was created only to have pleasure in Hashem, and: תַּחַת אֲשֶׁר לֹא עֲבָדְתָּ not serving Hashem with *Simcha* brings all the *Tzaros* and *Churbanos*. Similar to the generation of *Churban Bayis Sheini* who were *Osek* (involved) in *Torah and Chesed* but had *Sin'as Chinam*. When you are nervous and intense in your *Avodas Hashem* it is a sign that you are forgetting Hashem, and: שִׁבֶת הַיּוֹם לָהּ the day of *Shabbos* for Hashem reminds you to work with *Menucha*. \*\*\*\*

In *Novardok* they were constantly saying: לֹא עֲלֶיךָ הַמְּלָאכָה לְגַמּוֹר אֲבוֹת ב' טז You are not responsible to get it all done! I'm constantly meeting stressed out *Ovdei Hashem*, who may be big *Masmidim* and *Askanim* in *Melech HaKodesh*, but they don't know how to relax. R' Matisyahu Salomon *Zatzal* was a *Talmid* of R' Elya Lopian *Zatzal* from

*Kelm*, where *Menucha* was paramount. And R' Matisyahu was a pleasure to observe in action; always relaxed. \*\*\*\*\*

He told me that the *Menucha* of *Kelm* was *Bitachon*. It's not always easy to copy such a person, but with lots of *Tefila*, I've seen people become full of *Menucha*. **P.S. If you are a hardworking intense *Oved Hashem*, you can hurt yourself in *Ruchaniyus* and *Gashmiyus*, *Chas V'shalom*, unless you work in a relaxed manner (like R' Moshe Feinstein *Zatzal*) or you take frequent breaks with total relaxation. ביטולה Rejuvenation is necessary for learning!**

*Resting, relaxing, and enjoying life can also be called "doing" if you do it for rejuvenation.*  
ביטולה זוהי קיומה  
Rejuvenation is necessary for learning!

אֲבְנֵי מְלֻאִים לָהּ כִּז

**By Counting And Writing Your Blessings, Your Entire Life Will Have a *Bracha***

The names of the 12 *Shevotim* were all together on the *Choshen* worn by the *Cohen Gadol*, and they were called "Avnei Milu'im" ("full" stones). **The only way we can have 12 *Shevotim* getting along together on the same *Choshen* is when each *Shevet* is: מְלֵא full; either with "filling" your belly with *Torah*, or each one with a full realization of his**

**own *Maalos*.** If he knows only ½ of his *Maalos*, he can fall into *Kin'ah* and *Churban*. People who are "full" get along with others, and are happy with other people's success; like *Ahron* who was happy with the success of *Moshe* (וַיִּרְאֶה וַיִּשְׂמַח בְּלִבּוֹ). \*\*

**You may need to spend time, literally counting (and writing) your blessings, and then your whole life will have a *Bracha* and you will have an *Ayin Tova* for others.**



## פרשת פרה

וְזָרְקְתִי עֲלֵיכֶם מִיַּם טְהוֹרִים וְנִתְתִי לָכֶם לֵב חֲדָשׁ  
וְהִסְרֹתִי אֶת לֵב הָאֲבָן מִבְּשָׂרְכֶם  
הַפְטָרָה לַפְרֶשֶׁת פָּרָה - יַחֲזַקְאֵל לֹו כַה־נֹו

### All Your *Ruchaniyus* Issues Can Disappear

The *Navi* says that Hashem will purify our hearts by removing our “stony” heart and giving us a new, feeling heart. Look how Hashem can change a person! All your *Ruchaniyus* issues can disappear if you believe in the power of one *Parshas Parah*.

Instead of those ice cold

*Tefilos*, now you daven with feeling, and you can

even cry; no more: לֵב

אֲבָן cold heart! I know

a person who had

major issues with

*Shmiras Einayim*,

until he told Hashem:

אֶלְמֵלֵא הַקֶּבֶ"ה עֲזָרוּ לֹא

יְכוּל לֹו “It is in Your hands

to save me from my

*Ta'avos*”.



Before *Pesach* used to be a time special for getting rid of *Ruchaniyus Chametz*. It's a

time to daven extra hard, and to work on having the main *Bitachon*, i.e., in *Ruchaniyus*. Many, many who suffered from lifetime bad-habits in the wrong direction, like *Ka'as* and *Chanufa* and *Sheker*, have suddenly turned around. The “red” cow which symbolizes sin and bad habits, can suddenly be channeled in the right direction. \*\*\*

The more you *Chazzer* the words of the holy *Navi*: 'וגו' וְזָרְקְתִי וגו' I will purify your heart, etc., the more you believe in their truth; and the more

you believe, the more it will happen. R' Shimshon Pincus *Zatzal* once took me aside into a room privately, and told me that he *Chazered*: אֶלְקִים: לֵב טְהוֹר בְּרָא לִי thousands of times, and “the entire Shimshon Pincus comes from this”.

## Purim Continues

מְרַדְכֵי הַיְהוּדִי - אִישׁ יְמִינִי

### Heavy *Mussar* and Aspirations to Be Great in *Ruchaniyus* Helps You Weather the Storms of Your *Nisyonos*

*Mordechai* is described in two

ways (*Yehudi* and *Yemini*)

and *Esther's* second

name is *Hadassa*. A

“*Hadas*” symbolizes

*Tz'niyus*, since it's

like a braid, and

*Esther* means: הַסְתֵּר

and hidden. *Chazal*

say<sup>11</sup> that *Mordechai* is

called “*Yehudi*” because

whoever rejects *Avoda Zara* is

called a *Yehudi*. And he is

also from *Shevet Binyamin*

(*Yemini*) who was the only

*Shevet* who did not bow down to *Eisav*. So

just like *Esther* is a double *Tz'nua*, so is

*Mordechai* a double steadfast *Yid*, not

bending to the *Avoda Zara* of *Haman* which

is mentioned twice in the *Megila*. And we see

*Esther's Tz'niyus* when she was forced to go

to the *Melech* (וְתִלְקָה) against her will, and:

אִין אֶסְתֵּר מְגֵדַת בַּכּ her refusal to reveal her

identity is another form of *Tz'niyus*. וְשִׁינָה

If it is repeated twice, then it's

solid. \*\*

<sup>11</sup> מגילה יג א, רבי יוחנן אמר, לעולם מבנימן קאתי, ואמאי קרי ליה יהודי, על שום שכפר בעבודה זרה, שכל הכופר בעבודה זרה נקרא יהודי כדכתיב (דניאל ג יב) איתי גברין יהודאין וגו'.

**Being Overly Exposed and Still Holding Pure Is the Greatest Accomplishment**

People ask: What's the big celebration of *Purim*, if in the end *Esther* remains married to such a *Rasha*? The greatness of *Yaakov*, the: *גִּבּוֹר בְּחִיר שְׁבָבוֹת* greatest of all three *Avos* is because he was in the same belly with *Eisav* and grew up with him. He also said: *עַם לְבָן* I lived together with *Lavan*, yet I kept all 613 *Mitzvos*. Being overly exposed and still holding pure is the greatest accomplishment. After the *Churban Bayis Rishon*, the *Nisyonos* were horrific, and many *Yidden* married gentile women. So the strong *Yidden* made extra restrictions. No oil, wine, or bread of a *Goy*. \*\*\*

And *Daniel* and his friends ate seeds. *Chazal* say<sup>12</sup> that for 75 years, *Esther* saw not a single man except for *Mordechai*. *Mordechai* and *Esther* had extreme precautions, and despite living with a *Melech*, *Esther* had zero pleasure from him and all his luxuries. When she stood by her greatest *Nisyonos*, it says: *וּבְהִגִּיעַ תֵּר אֶסְתֵּר בֵּית* *וּבְהִגִּיעַ תֵּר אֶסְתֵּר בֵּית* she was the daughter of *Avichayil*. Notice how she lived in the past, and insisted remaining the true *Bas Avichayil* who was a *Tzadik*, and she always remained connected to *Mordechai*. \*\*\*\*

When *Mordechai* said to her: *וְאֵת וּבֵית אָבִיךָ* you and your father's house will be lost, we see how she was connected to her father (whom she never knew!) Both

*Do you want to remain a simple admirer of Mordechai and Esther, or do you actually want to become like them?*

*Mordechai* and *Esther* had heavy *Mussar* and great expectations to be great in *Ruchaniyus* to weather the storms of their *Nisyonos*. We can suggest that her father "*Avichayil*" can be a *Remez* to being the father ("*Avi*") of the greatest *Eishes* "*Chayil*", *Esther*. \*\*\*\*

She was indeed strong and not yielding to the horrific pressure of the gentile world, and: *אֵין אֵין* she would not reveal her identity. Both *Mordechai* and *Esther* were fortified again and again with extra *Mussar* and inspiration. As a result, they were both

"steel" and unyielding, and were worthy of creating the *Chag* of *Purim* for *Klal Yisroel*.

During this time of the year, *Novardokers* are involved in trying to emulate *Mordechai*: *וּמְרַדְכֵי לֹא* *וּמְרַדְכֵי לֹא* who refused to bow to *Haman*.

**וְיְהִי אֱמֵן אֶת הַדְּסָה בֵּז  
Mordechai Was Rosh Sanhedrin, And Involved with Little Children**

The *Megila* says that *Mordechai* brought up *Esther*. And later it says that *Esther* continued to obey *Mordechai*: *כַּאֲשֶׁר הָיְתָה בְּאֻמְנָה אֶתוֹ* the same way she obeyed him when growing up. There seems to be a stress on the fact that *Mordechai* reared *Esther*, and all her greatness came from the special *Chinuch* she had from *Mordechai*. It is also interesting how *Mordechai* was so involved with little children. *Chazal* have two stories<sup>13</sup>: *Mordechai* ran after 3 boys in the street and asked them

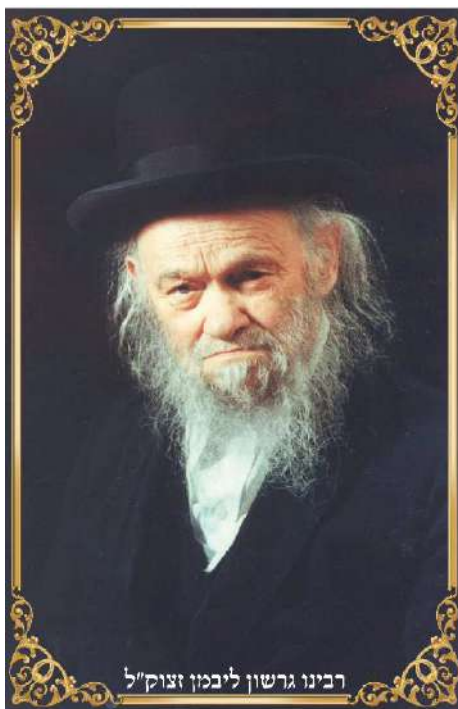
<sup>12</sup> תרגום עה"פ ויהי אמן את הדסה היא אסתר בת דוד (ב ז) והוא מרבי ית הדסה היא אסתר ברת אחובי, ואמאי הוּו קרין לה הדסה, על די הוּו צדקתא וצדיקיא דמתילו לאסא, אסתר הוּו קרין לה על די הוּו צניעא בביתא דמרדכי שבעין וחמיש שנין ולא חזת אפי גבר אלהן אפי מרדכי.

<sup>13</sup> אסתר רבה (ז יג) ובשעה שנחתמו אותן האגרות ונתנו ביד המן, ויבא שמח הוא וכל בני חברתו, ופגעו במרדכי שהוא הולך לפניהם, וראה מרדכי שלשה תינוקות שהיו באים מבית הספר ורוץ מרדכי אחריהם, וכשראה המן וכל חברתו שהיה רץ מרדכי אחרי התינוקות הלכו אחרי מרדכי לדעת מה ישאל מרדכי מהם, כיון שהגיע מרדכי אצל התינוקות שאל לאחד מהם

what *Passuk* they learned that day. All 3 quoted encouraging *Pesukim* of *Bitachon*, and *Mordechai* was *B'simcha Rabba* from this. \*\*

Also, when things got really scary, *Mordechai* gathered<sup>14</sup> all the children in the shul and had them all fast. They loved him very much, and *Haman* kept finding *Mordechai* together with children. His *Zeide* was *Shim'i ben Gera*, who was a *Rosh Sanhedrin* just like *Mordechai*, and he was chosen by *Dovid* to be the tutor of his young son *Shlomo*. A striking similarity. Both *Shim'i* and *Mordechai* were *Rosh Sanhedrin*, and both were involved with little children.

The recent difficulty of getting children into *Yeshiva* or camps is a *Zechus Gadol Me'od*. Every inch of pain and aggravation and disappointment is a gold mine. It shows how we strive to learn *Torah* and *Yiddishkeit*. (I heard that R' Ahron Kotler *Zatzal* appreciated when *Bachurim* tried all kinds of tricks to get into Lakewood Yeshiva). רצה הקדוש ברוך Hashem הוא לזכות את ישראל משנה סוף מכות wants to give us more *Zechusim!* It's all *Min HaShamayim!*



R' Gershon Liebman

# NOVARDOK

Yahrtzeit of R' Gershon Liebman *Zatzal*

ר' גרשון בן ר' חיים אברהם

כ"ט אדר א' תשנ"ז

TO BE AN *ISH EMES*

During the Nazi Holocaust, the Brisker Rav *Zatzal* had fled Brisk to a distant city, but his

wife was still in Brisk, and he sent R' Gershon *Zatzal* to bring her back to him and his family. You have to picture what it entails to travel during WWII with German soldiers and police looking high and low to catch Jews and torture them to death, *Rachmana Litzlan*. They had their vicious dogs trained to tear people apart, *Rachmana Litzlan*. They had dead bodies hanging from street lights, with a sign attached to them which read: This is a Jew who posed as a gentile. \*\*

Who would be willing to travel in such a horrific *Matzav*

except for a *Novardoker* like R' Gershon *Zatzal*. In *Novardok*, *Chodesh Adar* wasn't *Stam* a fun month; to tell stories and *P'shetlach* (*Vorts*) about *Mordechai* and

פסוק לי פסוקיך, א"ל (משלי ג כה) אל תירא מפחד פתאם ומשאת רשעים כי תבא. פתח השני ואמר אני קריתי היום ובזה הפסוק עמדתי מבית הספר (ישעיה ח י) עצו עצה ותפיר דברו דבר ולא יקום כי עמנו אל. פתח השלישי ואמר (ישעיה מו ד) ועד זקנה אני הוא ועד שיבה אני אסבל אני עשיתי ואני אשא ואני אסבל ואמלט. כיון ששמע מרדכי כך שחק והיה שמח שמחה גדולה.

<sup>14</sup> אסתר רבה (ט ד) לאחר שעשה העץ, הלך אצל מרדכי ומצאו שהיה יושב בבית המדרש והתינוקות יושבים לפניו ושקים במתניהם ועוסקים בתורה והיו צועקים ובוכים, ומנה אותם ומצא שם כ"ב אלף תינוקות, השליך עליהם שלשלאות של ברזל, והפקיד עליהם שומרים, ואמר למחר אהרוג אלו התינוקות תחלה ואח"כ אתלה את מרדכי, והיו אמותיהם מביאות להם לחם ומים ואומרות להם בנינו אכלו ושתו קודם שתמותו למחר ולא תמותו ברעב, מיד היו מניחין ידיהם על ספריהם ונשבעים בחיי מרדכי רבינו לא נאכל ולא נשתה אלא מתוך תעניתנו נמות, געו כולם בבכיה עד שעלתה שועתם למרום ושמע הקב"ה קול בכייתם כבשתי שעות בלילה, באותה שעה נתגלגלו רחמיו של הקב"ה ועמד מכסא דין וישב בכסא רחמים.

*Esther*. They insisted on **becoming** a: ומרדכי Mordechai who was not afraid and refused to bow to *Haman*. Rebbetzin Bender told me that *Novardokers* were energetic and fearless, building 85 *Yeshiva's* all over Poland with loads of *Mesirus Nefesh*. Needless to say, the Brisker Rav's Rebbetzin ע"ה refused to come with R' Gershon. It was simply too scary. \*\*\*

On *Purim*, we daven that we should fear only Hashem, and not worry so much what people think of us. Then we'll have a true *Simchas Purim*, when we are free of the "yoke" of constantly worrying about: מה יאמרו הבריות What will people say?? R' Galinsky was sent by the Steipler *Zatzal* to a hostile Arab country to deliver an important message to someone. And the *Chazon Ish Zatzal* also sent him on a similarly dangerous mission. R' Ahron Kreiser *Zatzal* told R' Gershon *Zatzal*: "Why don't you daven?!" "A person like you has the *Koach* to save the whole *Klal Yisroel*!" When R' Michel Shwartz *Zatzal* told R' Reuven Grozovsky *Zatzal* that he was a *Talmid* of R' Gershon, R' Reuven started screaming: "An *Emeser*, an *Emeser*! (A real & truthful person!)" \*\*\*\*



R' Gershon Zatzal speaking

### How Can a Person in These Turbulent Times Live Only for Himself?

It's not so easy to be an *Ish Emes*. You can be a major *Tzadik* and *Gaon*, but when scary things happen in your life, you forget all those *Tefilos* you say every day with loads of *Kavana* (*Yetzias Mitzrayim*, *Az Yashir*) and all those beautiful *P'shetlach* (*Vorts*) about *Yetzias Mitzrayim* that you said. R' Reuven

Grozovsky *Zatzal* was himself an *Ish Emes* and a *Kano'i* who was ready for *Mesirus Nefesh* for the truth. I have to thank R' Gershon *Zatzal* for convincing me to become a *Melamed* (*Rebbe*). I was learning *Geshmak* in BMG in my comfort zone, until R' Gershon *Zatzal* told me: "How can a person in these turbulent times live only for himself?" \*\*\*\*

R' Gershon *Zatzal* was riding a donkey, going to far off places in North Africa, knocking on doors and saving hundreds of Sephardi boys from the clutches of Zionism, *Rachmana Litzlan*. I knew many of his *Chevra*. They became *Roshei Yeshivos* and *Gedolei Torah* and people who do *Zikkui HaRabbim*, etc. By *Mordechai* it says: ויזעק "he cried out a great and bitter cry" publicly. He also wore sackcloth, which was not allowed in front of the king's gate, like it says: כי אין לבוא אל שער המלך בלבוש שק אסתר דב. He was even inappropriate in his love for *Klal Yisroel*, and he went all out to save them, despite the fact that they disliked him! (*Gemara*<sup>15</sup>). \*\*\*\*\*

And *Esther* went out of her way to get the *Yidden* to hate her, when she made a party with *Haman*. Now the *Yidden* would stop relying on her, and would rely only on Hashem. *Dovid* was loaded with enemies, and *Moshe* said: עוד מעט וסקלני בשלח יזד they are on the verge of stoning me! These are true leaders, who don't care for their own *Kavod*. They care only for *Klal Yisroel*. This was R' Gershon *Zatzal*. I heard him cry out in public several times. \*\*\*\*\*

to be continued...

<sup>15</sup> 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 דאתיליד 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 דאתיליד מיניה המן דמצער לישראל.



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Parshas Ki Sisa-Purim 5785

Shiur ID	Duration	Language
355634	6:28	English
355635	4:22	English
356060	47:17	English
355636	5:11	English
356157	8:11	English
355158	1:14	English
356892	43:51	English
355159	6:26	English



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# Questions To Rabbi Mandel



## Follow-Up To Last Week's Question: Negative and Self-Destructive Behaviors

**Question:** In last week's question, you told a woman not to worry that she oversleeps, etc., because she is trying her best. How do you know she is trying her best? It is not responsible to go to sleep at 3 am. Maybe she should try going to bed on time. Is there no room for taking care of herself? If she can't fall asleep, perhaps she is an "Ones", But how can you exempt her from trying?

**Answer:** I view it like I'm the rock-bottom address. That's when you call "Mandel"; when you're throwing your hands up to a useless situation. That is the way I understood this person, and that's the way it seemed to me. However, it's obvious and *Pashut* that you try the normal channels first. Then, if nothing works, that's when you tell a person what I said.

Now, this "*Nusach*" that I used, that makes me sound like I'm talking to a person who is already doing their best, "You're trying all you can", I saw by two of my *Rabbeim*, both in *Slabodka* and in *Novardok*. Once from R' Chaim Tzvi Fogel *Zatzal* (who was *Slabodka*) and again from R' Gershon *Zatzal* (who was *Novardok*). I remember R' Gershon saying to me: אַוּאָדע לְעֶרְנֵט אִיר מוֹסְרִי "Oh, surely you are involved in learning *Mussar*!" (he didn't ask: דו לְעֶרְנֵט? "Are you learning *Mussar*?"). That's how they spoke to people. They didn't say to a person: Maybe you're not doing the right thing??

Now, certainly some people need to "hear it between the eyes!". "Are you doing? Or are you not?" There is a *M'halech* to say that. But after reading that letter, I made the assumption that this is not a person who didn't try anything. She is not a spring chicken! She's older, she's been around. But there's no question in the world, you do what you can, like therapy, etc., or whatever's out there. That's *Pashut*! If there are things that can be done, what is the question?! I'm amazed that you were thinking differently. Obviously! You do what you can in order do to make things better!

If people get the impression from what I wrote that: "Do whatever you want, it's a *Hefker-Velt*"; that's not true. I don't believe in that. I believe that you say that only when you have no choice. That's what got me into *Bitachon*; because I was not capable of doing the normal thing, and in a lot of areas I was stuck with *Bitachon*. That is a *Bracha Min HaShamayim*. You're stuck! You have no choice! You become a *Baal Bitachon*. But that's *Pashut* that you do whatever you can. In fact, you are *M'chuyav* to! And if you don't, it's not the right thing!

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