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



BITACHON WEEKLY

שלה

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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Rabbi Yaakov Shur

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שרה יהודית בת ביילא
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BITACHON WEEKLY

פרשת שלח תשפ"ה

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פרשת שלח

וַיְהִי כִּלְבָּאֵת הָעָם יִגְלִי

Those Who Have a Strong Yetzer Hara and Have to Break It Are Our Major Heroes

Kalev shushed the whole nation and he said:

"Do you know how much Moshe has done for us? *Kriyas Yam Suf*, the *Mon*, *S'lav* (fatty delicious birds)". And Kalev added that "he'd even go up to *Shamayim* on ladders, if Moshe said so". We see how grateful Kalev was to Moshe, and he refused to forget all the goodness that Moshe did, unlike the: עַם people who appeared to forget all of it, and are ready to stone anyone going against their opinion! **

This is typical of *Shevet Yehuda*, of which Kalev was part of; whose very name means thank you. However, the *Ohr HaChaim* points out¹ the greatness of

The one who struggles feels worse, but in truth he is more Shleimus'dik than the perfect Tzaddik who doesn't struggle

Kalev which was even greater than Yehoshua, when the *Torah* points out *Davka Kalev*, and says: וְעַבְדִּי כִלְבָּאֵת הָיְתָה רוּחַ אַחֲרֵת Kalev, and says: וְעַבְדִּי כִלְבָּאֵת הָיְתָה רוּחַ אַחֲרֵת his nature is the opposite. He had to daven-hard by *Kivrei Avos* in *Chevron*, to be:

עַצַּת הַמֶּרְגְּלִים spared from the: עַצַּת הַמֶּרְגְּלִים plot of the *Meraglim*. **Those who have a strong Yetzer Hara and have to break it are our major heroes.** ***

In *Sefer Shmuel* there is a story² about *Naval* who was called: כְּלָבִי "Kalbi" because he came from Kalev. And how *Dovid* describes him³ as an ingrate since *Dovid* was helping him *B'derech Kavod* and protecting him in the nicest way⁴; yet *Naval* had no *Hakaras HaTov*, and he was *M'vazeh Dovid*⁵. *Dovid* was ready to kill him. He described how he protected *Naval*, yet: וַיֵּשֶׁב לִי רָעָה תַּחַת טוֹבָה ש"א

¹ אור החיים בפרשת שלח עה"פ וְעַבְדִּי כִלְבָּאֵת הָיְתָה רוּחַ אַחֲרֵת עמו וַיִּמְלֵא אַחֲרֵי וְהִבִּיאֲתוּ אֶל הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה וְזָרְעוּ וַיִּרְשְׁנָה (יד כד) צריך לדעת, למה לא הזכיר אלא כלב ולא יהושע? גם כוונת אומר "היתה רוח אחרת עמו", גם אומר "וַיִּמְלֵא אַחֲרֵי", גם אומר וְהִבִּיאֲתוּ בְּתוֹסֶפֶת וְא"ו בגזירת הכתוב. אכן פירוש הכתוב הוא על זה הדרך: "וְעַבְדִּי כִלְב", וטעם שאני קורא אותו עבדי הוא "עֶקֶב", פירוש "שכר" אשר "היתה רוח אחרת עמו", שהגם שיהושע גם כן לא ניאץ ה' עם המרגלים, אף על פי כן זה היה לו סיבה תפלת משה הצילתו מיצר הרע ומכוחותיו שהם המרגלים לבל יטעוהו, מה שאין כן כלב, שנכנס בגדר סכנת יצר הרע וחברתו הרשעה, ותחל רוח רעה לפעמו, והראה שהלך ונשתטח על קברות האבות (סוטה לד ב), והוא אומר "רוח אחרת עמו", ואף על פי כן "וַיִּמְלֵא אַחֲרֵי", פירוש השלים אחר רצונו יתברך. ודקדק לומר בדרך זה, לצד שיש באדם שני יועצין, יועץ רע, ויועץ טוב ללכת אחרי ה', והוא השלים ומילא אחרי חלק ה', וזה הוא על דרך אומרם ז"ל (קידושין לט ב) מי שבאה עבירה לידו וניצול ממנה נותנין לו שכר כעושה מצוה, וזה אינו ביהושע כי לא היתה רוח אחרת עמו להטעותו מדרך השכל כי משה מנעו, ויש כח בתפלת הצדיקים גם לבחינה זו, בסוד צדיק מושל ביראת ה', והבן, אשר על כן זכה כלב שיקרא "עבד ה'" כמשה רבינו עליו השלום.

² שמואל א (כה א-ג) וַיָּמָת שְׁמוּאֵל, וַיִּקְבְּצוּ כָל יִשְׂרָאֵל לְיִסְפְּדוֹ לוֹ וַיִּקְבְּרֵהוּ בְּבֵיתוֹ בְּרֵמָה וַיָּקָם דָּוִד וַיֵּרֶד אֶל מְדְבַר פָּאָרָן. וַאֲשֵׁי בְּמַעֲוֶן וּמַעֲשֵׂהוּ בְּכַרְמֶל וְהָאִישׁ גָּדוֹל מְאֹד וְלוֹ צֶאֱן שְׁלֹשֶׁת אֲלָפִים וְאַלְף עֲדִים וַיְהִי בְּגִזְזֵי אֶת צֹאנוֹ בְּכַרְמֶל. וְשֵׁם הָאִישׁ נָבָל וְשֵׁם אִשְׁתּוֹ אֲבִיגַיִל וְהָאִשָּׁה טוֹבַת שְׂכָל וּפֶת תָּאָר וְהָאִישׁ קָשָׁה וְרַע מַעֲלָלִים וְהוּא כְּלָבִי.

³ שמואל א (כה כא) וַדָּוִד אָמַר אֶךָ לְשִׁקָּר שְׁמַרְתִּי אֶת כָּל אֲשֶׁר לָזָה בַּמְדְּבָר וְלֹא נִפְקַד מִכָּל אֲשֶׁר לוֹ מֵאוֹמָה וַיֵּשֶׁב לִי רָעָה תַּחַת טוֹבָה.

⁴ שמואל א (כה טו-טז) וְהָאֲנָשִׁים טָבִים לָנוּ מְאֹד וְלֹא הִקְלַמְנוּ וְלֹא פָקְדָנוּ מֵאוֹמָה כָּל יְמֵי הַתְּהַלְכָנוּ אִתָּם בְּהִיוֹתָנוּ בַּשָּׂדֶה. חוּמָה הִיוּ עֲלֵינוּ גַם לִילָה גַם יוֹמָם כָּל יְמֵי הִיוֹתָנוּ עִמָּם רַעִים הַצֶּאֱן.

⁵ שמואל א (כה יא) וַיַּעַן נָבָל אֶת עַבְדִּי דָּוִד וַיֹּאמֶר מִי דָּוִד וּמִי בֶן יִשִּׁי הַיּוֹם רַבּוֹ עַבְדִּים הַמִּתְפָּרְצִים אִישׁ מִפְּנֵי אֲדֹנָיו. וְלִקְחֹתִי אֶת לַחְמִי וְאֶת מִימִי וְאֶת טֶבַחֲתִי אֲשֶׁר טִבַּחְתִּי לַגִּזְזִי וְנָתַתִּי לָאֲנָשִׁים אֲשֶׁר לֹא יָדַעְתִּי אִי מִזֶּה הֵמָּה.

Naval reciprocated my kindness with insult. Although all the *Meforshim* describe⁶ the *Rish'us* of *Naval* since he was stingy, it appears from the *Passuk* that *Dovid's* main *Tayna* was ingratitude. (see *Ramban*⁷). **** And just as *Dovid* was always going against his *Tevah* and doing *Ha'tavah B'makom*

Hakpada, i.e., *Davka* doing a favor (*Ha'tavah*) instead of being upset (*Hakpada*); *Naval* is the extreme opposite! We can suggest that when the *Passuk* mentions: והוא קלבי ש"א כה ג that "he descended from *Kalev*", this is being *M'ramez* the true nature of *Kalev ben Yefuneh* (which surfaced in his descendant, *Naval*) and how *Kalev* had it in him **not** to have gratitude. *****

I would venture to say that when *Kalev* screamed: ויהס "Hushhhhhh!" he was acting out his own *Derech Milchemes HaYetzer*, like it says: רגזו ואל destroy your *Yetzer Hara* without *Rachmanus*! *Kalev* was a soldier like the: חילות של בית דוד *Dovid*, and this is why *Shevet Yehuda* were the strongest soldiers, since they have a big *Yetzer Hara* which they always fight. *Dovid*

was a warrior king, and surely it wasn't only in *Gashmiyus*; he went to war against his strong *Yetzer Hara*, since he was an *Admoni*.

ועבדי כלב עקב היתה רוח אחרת עמו יד כד

Everything Depends on The Ruach You Are Exposed To

How does *Kalev* go against all the *Meraglim*?

Especially since he had a: נטיה tendency in their direction, and to overcome it, he had to daven in *Chevron*. When a person has a different *Ruach*, he's in another world, and people don't impress him. When all your life you've been exposed to a: סביבה environment, albeit a frum and *Torah'dik*: סביבה environment, where all you hear and see is "look who got a *Bracha* under the *Chuppah*? And "look how Mrs. So-and-So raises her kids, and has so much nachas". Although some of this rhetoric can be verified, plenty of it is only silly *Kavod*. **

You need a whole new *Ruach*. Like being part of a *Chabura* who makes a joke out of: מה

"What will people say??", and then you'll have a mind of your own. I know a true story about a *Bachur* who

A person who goes against his Tevah and practices "Ha'tavah B'makom Hakpada", Davka doing a favor (Ha'tavah) instead of being upset (Hakpada), is Zoche to create Nissim which are L'maala Min HaTevah

⁶ הרלב"ג בספר שמואל עה"פ והוא בן בליעל מדבר אליו (ש"א כה יז) הנה בליעל נאמר בשתוף על הרשע ועל הכילי, ומזה הענין הב' הוא בזה המקום.

⁷ רמב"ן בפרשת האזינו עם נבל ולא חכם (לב ו) ששכחו הטוב שעשה להם, ולא חכם, להבין את הנולד, שיש בידו להטיב ולהרע, לשון רש"י. ואונקלוס תרגם עמא דקבילו אורייתא, עשאו מן נבל תבל (יתרו יח יח), שפירש בו מלאה תלאה. יאמר, עם שנלאו בעשיית התורה, ולא יתחכמו שהיא לטוב להם כל הימים. וכן אמר בגוי נבל (האזינו לב כא) בעמא טפשא, שנלאו להיות חכמים או בעלי דת. ור"א אמר, נבל במעשה, ולא חכם בלב.

ולפי דעתי, העושה טובת חנם יקרא נדיב ומשלים רעה למי שהטיב עמו יקרא נבל, והוא שאמר (ישעיה לב ה) לא יקרא עוד לנבל נדיב, כי הוא הפכו. ולכך אמרו על נבל הכרמלי (ש"א כה כה) כשמו כן הוא נבל שמו ונבלה עמו, כי דוד עשה עמו טובה גדולה ושמר את כל אשר לו, והוא לא רצה לשלם לו גמול ויעט במלאכיו ויבזהו. וזהו טעם הכתוב בחבריו של איוב (איוב מב ח) לבלתי עשות עמכם נבלה, כי היו הם מלמדים זכות על מעשה השם הנכבד והנורא שהוא במשפט ואם ירע להם תראה נבלה. ויתכן שיקרא כן בעבור שהוא נפל מבני אדם, כאשר יאמר כאלה נובלת עליה (ישעיה א ל), כמו נופלת עליה. ויקראו המתה "נבלה" שנפלה לארץ ומתה, כמו שאמר (שופטים יד ח) לראות את מפלת האריה.

decided to marry a fancy shmancy shidduch that was world-famous, and he was getting *Shikor* (drunk) from the *Kavod* he was getting. His friends let him have it, and they saved him. Of course this is not for us. These *Bachurim* weren't made out of paper, like most people these days. ***

There were plenty *Tzadikim* who were like *Kalev*, and they weren't afraid of the *Velt* including the frum world when it came to *Kavod Shamayim*. I knew a person who stood up *B'rabim* (in public) against a famous *Rasha*, and as a result he lost his job. They say that at his *Levaya* many people saw an: עמודא דנורא pillar of fire at his grave. The *Satmar Rebbe Zatzal*, *R' Ahron Kotler Zatzal*, the *Alter of Novardok Zatzal*, the *Chasam Sofer Zatzal*, *Rabbi Miller Zatzal*. These are some examples of

Yidden who weren't impressed with: מה יאמרו: "What will people say??", and they could get quite tough even in public. ****

TRUE STORY

My father-in-law, *R' Ahron Rotman Zatzal* was a *Talmid* of a fearless *Tzadik Yesod Olam*, the *Munkatcher Rebbe*. He was at a family *Chasuna* back in Hungary before the war, and some people started getting involved in mixed dancing. He begged them not to, but to no avail. So he went into the kitchen, and asked to help out. They gave him a wide tray with plenty Hungarian gooky shmaltzy oily food, and he carried it into the

Chasuna. He "accidentally" on purpose tripped, and all the food fell on those: פורצי גדר (boundary breakers) and the *Treifa* dance was over. *****

זכותו יגן עלינו, אמן

May his merit protect over us, *Amen*.

View That Scary Person in Your Life with *Rachmanus*

TRUE STORY

Many years ago, a *Chashuva Magid Shiur* from *Eretz Yisroel* called me, telling me how he suffers from his *Menahel* (principal), who



R' Ahron Rotman

is jealous of his success and is always embarrassing him in public (including in front of his *Talmidim*!). Sometimes, the right prescription is putting the *Menahel* in his place, possibly in a gentle, but assertive way. And sometimes the person has to learn to be tough and not

sensitive, and learn how to laugh it off and have *Bitachon*! I know someone who makes sure to keep kissing and hugging the person who keeps being *M'vazeh* him. *****

This is the best way to have him "farpackt" (to have him in your back pocket). "Not only do I not care what you say; I view you with *Rachmanus*, since I'm more popular than you". But people are raised with "just be *Eidel*", and that's considered good *Middos*. This can sometimes be true, but: לא דוקא not necessarily. *Kalev ben Yefuneh* certainly wasn't *Eidel* when: he ניהס כלב את העם יג ל he hushed the entire nation, and *Rashi* says⁸

⁸ רש"י עה"פ ניהס כלב את העם (יג ל) השתיק את כולם. ניהס - לשון שתיקה וכן (זכריה ב יז) הס כל בשר (עמוס ו י) הס כי לא להזכיר. כן דרך בני אדם הרוצה לשתיק אגודת אנשים אומר שייט.

that he screamed shhahh! And neither was *Moshe Rabeinu Eidel* when he smashed the *Luchos*. *****

**A Chinuch in Being M'vatel
People Always Look Rosy on the Outside
Don't Chap Hispa'alus!**

TRUE STORY

Many years ago, in a South American country, a very *Chashuva* girl was chosen to be valedictorian in a gigantic girl's school. She had to make a speech in front of hundreds, and she was petrified. There may be a *Chinuch* in having *Kavod* and *Derech Eretz* (that too can use some help), but unfortunately a *Chinuch* in: ביטול belittling is lacking, i.e. to be *M'vatel* humans and not consider every *Chashuva* person a g-d! In all probability, all "those" important people have all kinds of serious issues that the public may not even know about. *****

This fancy lady, or *Chashuva Yungerman* with his long beard, have just discovered a sad diagnosis in the family, *Rachmana Litzlan*. And we're so scared of them! And this other guy is at the verge of divorce, or bankruptcy, or isn't on speaking terms with close family members, or just lost his job, or desperately needs larger living quarters. I advise people to assume that such things

are actually going on. Everything looks rosy on the outside, and everybody is at their best behaviors in public (when you see them). *****

But he looks so happy and confident! They are all hiding their perpetual *Ka'as*, and *Ta'ava*, *Kin'ah*, *Sin'as Chinam*, depression, and *Ga'ava* issues. By the

way, everybody has some serious issue, or else he's ready for "*Yenner Velt*" and he can join the *Malachim*. This is what I call a *Chinuch* in being *M'vatel* other people, and not being *Nis'pael* from a: בָּשָׂר וְדָגִים *Basar V'dagim* (i.e., a *Basar V'dam*)! He's a zero just like you are, and: אֵין עוֹד מִלְבָּדוֹ there exists nothing besides Hashem. Only from Hashem do we need to *Chap Hispa'alus*.

וַיִּבְנוּ הָעָם בְּלִילָה הוּא י"א

**Being Positive and Accepting
Is Mamash Everything**

The *Seforim HaKedoshim* say⁹ that our *Dor* are *Gilgulim* (souls that returned to this world) from *Dor HaMidbar*. It is fascinating how the *Torah* is constantly

harping on one type of sin, i.e., **kvetching!** From last week's: מְתַאֲוָגִים complainers, and this week's *Meraglim*, and next week's: קָרַח *Korach* and his flock. There are 613 *Mitzvos* in the *Torah*. And of course, there is *Chesed* which is: עוֹלָם חֶסֶד יִבְנֶה תְהִלָּים פֶּט ג

*True Emuna
and Bitachon
means no
Hispa'alus and
getting carried
away from
people. When
you see great
talents, brains,
wealth, and
even
Ruchaniyus'dik
Kochos;
Hispa'alus is
reserved totally
for Hashem*

⁹ ספר הליקוטים (להתנא האלקי רבינו הקדוש מוהר"ר יצחק לוריא אשכנזי זיע"א אשר דיבר בקדשו כפי הקבלה האמיתית שקיבל מפי אליהו ז"ל, לקטו תחלה הרב עיר וקדיש מרנא ורבנא ר' מאיר פאפירש זלה"ה מדרושי הרב האמתיים, ואח"כ סדרו הרב המקובל האלקי כמוהר"ר שר שלום מזרחי ידידי שרעבי זצוק"ל, ירושלים תער"ג, פרשת שמות עמ' לא א) ואמנם סוד הגלגול הזה הוא דבר נעלם, והענין הוא כי אין לך דור ודור שמשא אינו בתוכו, להשלים הדור ההוא של המדבר, כי גם דור המדבר הם יחזרו להתגלגל בדורינו זה דרא בתראה. ובזה תבין, כי רוב אנשי דורינו נשואיהם מושלות עליהם, ובפרט הבעלי תורה, והטעם הוא, לפי שהיו בזמן העגל שלא מיחו בערב רב, ולפי שהנשים לא רצו לתת דמי זהב, ולכן הנשים שולטים בהם. נמצא, כי בדורינו זה הוא גלגול דור המדבר, וגם הערב רב ג"כ, ומשה בתוך כולם.

foundation of the world, and how about the *Mitzva* of *Talmud Torah* which is: כָּנָגְדוּ כָּלֶם equal to all the other *Mitzvos* together. Why did “complaining” suddenly become the #1 culprit in our lives? **

Look how these *Parshiyos* are like a broken record message: Don't complain! Be positive and accepting; this is *Mamash* everything. And it's actually about having true *Bitachon* and being *Sameach B'chelko*. Look at the unreal *Onshim* (punishments), *Rachmana Litzlan*. Being burned alive, *Rachmana Litzlan!* Being swallowed up by the ground, *Rachmana Litzlan!* A whole *Dor* dying in the *Midbar* horrible deaths, *Rachmana Litzlan!* Losing *Olam HaBah*, *Rachmana Litzlan!* It's not so simple if you're allowed to be *Dan* the *Meraglim* *L'kaf Zechus!* ***

Crying And Worrying Is a Most Serious Chet

And you actually get punished for crying and for worrying, like it says: וַיִּבְכּוּ הָעָם the nation cried on that fateful night, and *Chazal* say that this crying caused: בָּקִיָּה לְדוֹרוֹת weeping for generations! And as a result of this crying, the *Churban* of both *Bais Hamikdash's* (the first and the second) happened that night (*Tisha B'av*)! Guess what? In *Novardok* I was given a program by my *Rebbe*, R' Ozer Schwartz *Zatzal*, and part of it was a *Kabala* (resolution) not to worry (considered a: חֶטָּא serious *Chet*) for one minute a day. **** An eye witness saw R' Gershon Liebman *Zatzal* for 5 years in the concentration camps, and he never, ever complained! The

greatness of *Dovid HaMelech* is that despite having a horrific life, loaded with life-and-death persecutions, loads of betrayal, and instead of family support, he has his closest relatives trying to kill him. He had a lifetime of bitter enemies, who were the most *Chashuva* people. *****

During his lifetime, people had strong doubts whether he was a *Tzadik* or in all probability a *Rasha* because of *Ma'aseh Bas Sheva*. He was an unpopular person with a bad reputation! And forget about the *Goyim* who were his arch enemies and hated him like poison; these were his own brothers whom he sacrificed his life for. He was totally selfless, and when he said: וְאֶנְכִי תוֹלַעַת וְלֹא אִישׁ תְּהִלִּים כִּבִּי I am a mere worm and not a man, he meant it! And by the way, his main bitter enemy was his own *Yetzer Hara*, from which he suffered plenty because of many difficult and almost

uncontrollable desires, lusts, and weaknesses. *****

Viewing Yourself as A Soldier Takes Away Loads of Problems and Weaknesses

He was full of plenty shameful: נְטִיּוֹת tendencies in all kinds of unhealthy directions (being an *Admoni* like *Eisav HaRasha* and a *Moavi*!) What kept him going? First of all, he was a lifetime soldier, and being a soldier is mainly battling your own *Yetzer Hara*, which is why we were called: צְבָאוֹת ה' the “army” of Hashem when we left *Mitzrayim*! We are **all** actually soldiers in this sense. And his son *Shlomo* called even our women “*Eishes Chayil*” (“soldiers”), since this is what holds up our battle. *****

Being a complainer is much more serious than people think. It can be Pikuach Nefesh not to be a complainer. Don't you dare complain. Not even a drop! And (often) not even in Ruchaniyus'dik problems!

When a person views himself as a soldier, it takes away loads of problems and weaknesses. A soldier by definition isn't spoiled. He's in the army, where the whole idea is self-sacrifice, and you feel proud and fearless and strong when you see yourself as a soldier. It's much easier to do what you dislike if you see yourself as a soldier. *****

A Yid Can Keep Singing Despite Unreal Tzaros and Horrific Nisyonos

And besides being our warrior king, *Dovid* is just as much known for his sweet music. Indeed, this is a true soldier; i.e., he's loaded with inhuman *Tzaros*, and he is *Davka* the happiest person who never stops singing beautifully! ובְּשִׁירֵי דָוִד עֲבָדָךְ It is *Davka* with the songs of *Dovid* that we praise Hashem. When we say this, we should remember how a *Yid* can keep singing, despite unreal *Tzaros* and horrific *Nisyonos*. *****

The *Mesilas Yescharim* mentions *Dovid* about 14 times; way more than the *Avos* and *Moshe*, etc. Obviously, *Dovid* is our example who we need to emulate. We came to this world: לאו דוקא not necessarily to "live happily ever after". Hashem wants to see if we can sing with *Bitachon* despite our painful *Nisyonos*. This is way more important than finishing *Shas*, being a big *M'zakeh HaRabbim*, a *M'dakdek B'mitzvos*, and a big *Baal Tzedaka*. *****

***Dovid* was a plenty big *Masmid* and a big *Baal Tzedaka*. But he is known for his songs and his *Tehilim* much more than anything else. He even wanted his songs to be equal to *Nega'im* and *Ohalos*, and he said: זְמֵרוֹתַי הֵיוּ לִי חֻקִּים תְּהִלָּה קִיט נד Your commandments are to me like a song. He**

saw his *Talmud Torah* as a form of singing to Hashem. But by him, singing was #1. He was called נְעִים זְמֵרוֹת יִשְׂרָאֵל ש"ב כג א the sweet singer of Israel. *****

That's why we came to this world, to see how truly happy we can be despite all our many pecklach. I would venture to say that when *Dovid* learned *Parshas Bamidbar* through *Korach*, he decided to go the extreme opposite of *Korach*, the *Meraglim*, *Miriam's* criticism of *Moshe*,

and the: כְּמִתְאֲנָנִים רַע יא א whiners; and to be the extreme opposite of a complainer. *****

A "Dovid" Type Has One Friend in Shamayim Which Solves All His Problems

The "extreme" means when a normal person cries and complains and gets sad and full of *Y'ush*, *Dovid Davka* sings and shouts in praise, he dances and rejoices. *Dovid HaMelech* is one piece of "Aderaba" mentality. And he is our example how to go through life. A "Dovid" type has one Friend in *Shamayim* which solves all his "problems", like he said: ה' רַעִי לֹא Hashem is my אֶחָסֵד תְּהִלָּה כג א

Sheppard, I will never lack. This is his precious lifestyle, which has the power to hold up the world. *****

Singing Is a Form of Building and Producing and Growing

Just like sadness brings destruction and *Churban* and: בְּכִיָּה לְדוֹרוֹת weeping for generations, so does *Simcha* bring: בְּנִין מְזֻמָּר שִׁיר חֲנוּכַת הַבַּיִת לְדָוִד building, like it says: song of the *Bais Hamikdash* of *Dovid*. The reason why the *Bais Hamikdash* is named after *Dovid* for the mere fact that he **wanted** to build it (and only *Shlomo* really built it)

A Melech is pure goodness, and he sees no evil anywhere.

Dovid was loaded with Ha'tavah B'makom Hakpada. Instead of getting upset, he loves and saves his enemies

since his constant singing despite all his **Tzaros** is in itself a form of: **בְּנִין** building and producing and growing. *****

Dovid is also the author of: אֶפֶּילוֹ חֶרֶב חֹדֶה מוֹנַחַת עַל צַאֲרוֹ שֶׁל אָדָם, אֵל יִתְיַאֵשׁ עִצְמוֹ מִן הַחֲרָמִים בְּרוֹכֵי אֵל Even if a sharp sword is resting on a person's neck, he shouldn't lose hope. *Dovid* never gives up! Just the opposite of *Dor HaMidbar*, who cried and cried with *Tza'ar* and *Yi'ush*. This is *Kalev's* mentality, when he said: כִּי יָכוֹל נוֹכַל לָהּ יְיָ We can succeed! Positivism! *Bitachon*! Don't ever be afraid and worried and anxious; you have Hashem who took us out of *Mitzrayim* and can do anything! הַכֹּל יָכוֹל He can do anything! ***** There is no *Parsha* that spells out the evil and futility and stupidity and sadness of being negative like our *Parshiyos* here. A *Yid* should *Chazzer* (review) these *Parshiyos* all his life, and he'll overcome his fears and stresses and pains and self-pity and all kinds of negative guilt feelings. *****

A Complainer Is Simply Not Human

Notice how Hashem discussed their oncoming deaths: פְּגִרְיָכֶם יָד כֵּס "your corpses", the same *Lashon* used for dead animals. The very life of a person is in order to always sing with thankfulness, like it says: מָה בָּצַע בְּדַמִּי בְּרִדְתִּי אֶל שְׁחַת הַיּוֹדֵךְ עֹפֶר הַיְגִיד אֲמַתְךָ What good will be my "silence" (because of death) will I be able to thank You when I turn to dust? Will I be able to say your truth, that you are the Creator who created me and the whole world? The problem with a human's death is the lack of *Hoda'ah* in the world. But an animal doesn't thank anyway, so when a thankless human dies, he's called

a: פֶּגֶר a dead animal! *****

Now we see the wickedness of complaining; you're simply not a human! And we understand that before anything you want to achieve in this world, be a **thanker!** And you'll be **Zoche** to everything!

Chizuk For the War

To Worry About *Klal Yisroel*

This is your opportunity for greatness. The real great person is *Moshe Rabeinu*, who worries about *Klal Yisroel*. Be *Mispallel* that you should have it in you. **WORRY ABOUT KLAL YISROEL!** It's the healthiest thing you can do for your body and your *Neshama*, more than anything else. The *Mashgiach Zatzal* R' Nossen Wachtfogel *Zatzal* said in his later years "he'd like to spend the rest of his life doing nothing other than davening for *Klal Yisroel*". **

Believe in the Power of Your *Tefilos*

Get involved! Help! Insist that "Whatever I'm going to say, Hashem is going to listen!" You can't imagine how your *Tefilos* are answered! I myself kept davening for "no casualties". When Hamas started, I kept asking "I want a boomerang!"

And that's exactly what happened. Everybody knows, that their missile from the hospital went right back on them. **THAT WAS MY TEFILA!** ***

You think it's a joke?? This time I did the same thing. The first day, their own missile hit an Arab family, wiping out a family of 5! I call that a boomerang! From all the people who got killed, this is half the people! A bunch of

*By
complaining
you are
showing
Hashem that
you feel that
things are
bad in your
life, and you
are showing
your
ingratitude
for all the
goodness
going on*

Arabs! I'm not even sure how many Jews got killed. Because I davened so hard: "*Eibishter*, please! Not one *Yid*!" All day long, I go around repeating this "No injuries!"

Be a *Tamim*! There's no better *Tefila* than when you're davening for *Klal Yisroel*. Hashem loves that! He wants you to care for the public. Be an *Ish HaKlal*. This puts you in a different world! It's better than "*Shas*" "*Poskim*", etc., there's nothing like this! You're real!

Avraham Avinu davened for *Sedom*! **Caring for the world is the greatness of a human being!** Otherwise you are just a *B'heima* (animal); all you care about is for your "*Boich*" (filling your stomach). (Maybe a *Bachur* shouldn't be told so much about the world. Let him be a little self-centered and just focus on *Shteiging* in learning; don't be such a *Tzadik*). But as you get older, it's time to care for the *Klal*!

For your own good; Hashem will love **you**! He'll treat you differently than everybody. I don't know how you can sleep at night, when you start thinking about what's going on. Bombs are flying, על עמך יערימו סוד ויתעצו על צפוניך תהלים פג ד they plot against Hashem's nation. It's unbelievable! And daven a lot!

Now here goes a story. One *Tefila* I davened was for the "boomerang". Then, I asked in another *Tefila*. I asked that they should be quite embarrassed, which is exactly what happened. I said: "*Eibishter*, You let them have it! Put them in their place!" The way I'm

It's a lonely road when all you care about is "living happily ever after" which is a fake Goyishe concept

speaking; and I expect results! I did that with Hamas: "*Eibishter*, obliterate them, do a job on them, they should remember it..." Like in the olden days, when I was a kid, they would tell the boys who didn't behave in *Yiddish*: איך גייט דיר באלד געבען צוויי פֿעטש, וַעסֶט איהר! "I'll give you two smacks, that you'll remember it!" I say exactly that when I'm speaking about them; only thing is that I beg, the main thing is: "don't let one *Yid* suffer". Not even psychologically. This is my *Nusach*. And I repeat it again and again. And I have no doubt that it works wonders. I have sooo many stories where I got exactly what I asked for.

The war is an: עת רצון favorable time and you can daven for anything you want. A person could shine. I went to the *Rosh Yeshivos*, and I also went to the biggest *Rov* in Lakewood. I urged them that we have to get together and make a *Yom Tefila*. But I myself cancelled it, when I found out this morning that nothing happened, no casualties; I davened that I shouldn't need to make it happen. So I got *Schar* for trying to organize to save *Gantz Klal Yisroel*.

What's wrong with organizing just one minyan? Do you know how much reward you are going to get? SHOW YOU CARE! What's with you? וַיֵּרָא בְּסִבְלָתָם *Moshe* went out to his brothers to see their pain. The *Rambam* says¹⁰ that anyone can be a *Tzadik* like *Moshe*. The *Arizal* says that there were countless *Gedolei Yisroel* in that generation;

¹⁰ רמב"ם הלכות תשובה (ה ב) אל יעבור במחשבתך דבר זה שאומרים טפשי האומות ורוב גולמי בני ישראל, שהקב"ה גוזר על האדם מתחלת ברייתו להיות צדיק או רשע. אין הדבר כן, אלא כל אדם ראוי לו להיות צדיק כמשה רבינו או רשע כירבעם. או חכם או סכל, או רחמן או אכזרי, או כילי או שוע, וכן שאר כל הדעות, ואין לו מי שיכפהו ולא גוזר עליו, ולא מי שמושכו לאחד משני הדרכים, אלא הוא מעצמו ומדעתו נוטה לאי זו דרך שירצה, הוא שירמיהו אומר (איכה ג לח) מפי עֲלִיוֹן לא תצא הַרְעוֹת וְהַטּוֹב, כלומר אין הבורא גוזר על האדם להיות טוב ולא להיות רע.

why did Hashem pick *Moshe*? Because he is the one that when *Klal Yisroel* is in trouble, he went all-out. if you were wondering why *Moshe Rabeinu* is bigger, that's why!

So show you care for *Klal Yisroel*! Be an *Ish HaKlal*! It is: פאקט נישט unflattering for you to live just for yourself: איש תחת גפנו ותחת תאגרתו under your own fruit tree. Are you are not ashamed? "Oh, I'm okay!" Come on! Now, in order to feel it, first daven that you should be like that, and Hashem will reward you; He will love you!

NOVARDOK

People Who Are Always Breaking Their Middos Are Zoche to Big Madregos

R' Gershon's *Anava*! A *Bachur* in his *Yeshiva* told me a story about himself. When he was younger, he was quite wild, and once R' Gershon *Zatzal* hit him. (It's hard to believe this, but this is what he told me). The next day R' Gershon gave a *Shmuess* in front of the *Yeshiva* and he mentioned *B'rabim* (in public) that his hand was hurting him all night. He felt it was a punishment for hitting this *Bachur*. ** The *Bachur* told how good he felt that R' Gershon was actually saying that Hashem stuck up for him! He became one of R' Gershon's *Chasidim* and he improved. R' Gershon prided himself with *Middas Hachna'a*. He would learn plenty of *Mussar* to get in the mode of wanting to be *Mach'nia*. In *Novardok* it is a great status to be warm and *Eidel*, and to speak softly with *Hachna'a*. *** "You take that from him?" are poison words in *Novardok*. They show *Ga'ava* and *N'kama* and *Ka'as* and all the bad *Middos*. Of course

there are no rules with these things, and at certain times, a person needs to be assertive. I once saw Rabbi H. *Shlita* kissing again and again a person who had been: פוגע interfered with his *Kavod*. ****

Ha'tavah B'makom Hakpada i.e., *Davka* doing a favor (*Ha'tavah*) instead of being upset (*Hakpada*), is a famous *Novardok Yesod*. I know a story about an old *Novardoker* who was hurt by someone, and he was looking for ways to break the ice in their relationship. He kept calling this person, to find out different telephone numbers. By the way, this old *Novardoker* was well known for *Ruach HaKodesh*. People who are always breaking their *Middos* are *Zoche* to big *Madregos*. *****

A friend of mine had a difficult marriage, and his wife wasn't easy. He went to an old *Novardoker* and poured his heart out to him. The *Novardoker* was amazed? You are so lucky! With such a wife you can *Shteig* and become great! I would imagine he meant *Shteiging* in *Anava*, and not taking *N'kama*, and *Vitur* (giving in), and being *Dan L'kaf Zechus*, etc. *****

You need lots of *Mussar* to have this *Torah* mentality. Otherwise, you can *Chas V'shalom* be similar to *Eisav's* mentality. *Eisav* never forgives, and he hates forever. *Novardok* was very serious about these issues. You don't want to come to the next world after 120 years with the same jealous or angry nature that you were born with. *****

When every night you report to your *Rosh HaVaad* how many times you controlled your anger, and he gives you a pat-on-the-back, and praises you with many *Chazal's*, you feel good about working on yourself. This was the world of *Novardok*.



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373682	6:52	English
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Questions To Rabbi Mandel



Concerned About *Ayin Hara* Over My Wealth

Question: First, I wanted to thank the *Rebbe* for the amazing *Vadim*, there are no words!!! There is no one like the *Rebbe* who gives us such a fountain of *Chizuk*, *Simcha*, laughter, *Bitachon*, *Emunah* and *Hadracha* on a constant basis. Our *Hakaras HaTov* is boundless!!!

Here is my question. What would the *Rebbe* advise to someone who is extremely, extremely wealthy? Should he be concerned about jealousy? Additionally, may he purchase items that are above the means of others (e.g., house, car, vacations, etc.)? Thank you!

Answer: Now, as far as "*Ayin Hara*" is concerned, I always quote *Chazal* who say: מֵאֵן יִפְּסֹד לְאִישׁ אֲשֶׁר לֹא קָפִיד, "If you don't care about it, it's not going to hurt you". Don't get stressed out over these things; it's a big *Yetzer Hara*. In fact, this *Shayla* (whether one should be concerned about *Ayin Hara* or not) was asked to R' Elyashiv or R' Shlomo Zalman¹. If I recall correctly, he said that if you're not doing something "special" to hurt others, there is no concern.

You can't live a life where you're afraid of "*Ayin Hara's*", and "boxed-in" with every move you make. Nevertheless, it may be a good idea to exercise a bit of caution to some

(over)

¹ קצת כעין זה מצאתי בספר מעדני שלמה (הוראות ובירורי הלכה אשר קיבל ממרן הגאון רבי שלמה זלמן אויערבאך זצוקללה"ה, לר' ירחמיאל דוד פריד, ירושלים תשעו, עמ' תכג) הגיעו לפני מרן זוג שנולד להם בן, והיו ביניהם חילוקי דעות בנוגע לקריאת השם. האב רצה לקרותו יהונתן, אולם האם סירבה מפני שלאחרונה נפטר בבנין בו הם גרים ילד קטן ששמו היה כך, ולכן האם חששה לקרותו בשם כזה, ואילו האב טען שלא יתכן ששם המופיע בתנ"ך יחול עליו פגם מפני פטירת איזה ילד שנקרא כך. כשהציעו את הדברים לפני מרן, חשב קמעא, ואמר להם שהוא מציע לקרות לו שם אחר ולא יהונתן. למרות שהאב תמה בליבו על הכרעת מרן, קיבל את דבריו וקרא לו בשם אחר. לאחר זמן פגש אותו אברך את מרן, ושאלו האם הוא חושש כ"כ מפני עין הרע. ענה לו מרן "לא כל כך", אם כן, שאלו האברך, מהו הטעם שהכריע שלא לקרות לבן יהונתן. ענה לו מרן, הלא אמרתם שהילד הנפטר היה גר בבנין בו הנכם גרים. תתאר לעצמך, בעוד שנתיים או יותר, ישחק ילדך בחוץ, ואז אשתך תקרא לו בקול "יהונתן!", איך תהיה הרגשתה של אותה אמה שנפטר לה יהונתן שלה!

ואגב, יש לציין מה שהובא בספר גאון ישראל (קצות דרכיו של ראש הישיבה וגאון ההוראה, הגאון רבי שלמה זלמן אויערבאך זצ"ל, על ידי ח. ש. רוזנטל, ירושלים תשפב, ח"ב עמ' 762, להכניס עין טובה) הג"ר אלכסנדר דינקל היה מהרמ"ם החשובים בישיבה קטנה "קול תורה" והיה מקורב לרבינו. בתחילה התגורר בשכונת קטמון, אלא שבעקבות חילולי שבת שהיו בה, עבר דירה והשתכן באזור גאולה. יום אחד הודיע לו רבינו שהוא מתעתד להגיע לבקר בדירתם החדשה, לשתות איתו לחיים לרגל חנוכה הבית. כשהגיע, אמר לו רבינו "בא נראה את הדירה החדשה", והחל מסייר איתו, ואומר "הנה כאן המטבח, והנה כיור, וזה המרפסת, וזה החדר השני", כך עבר והסתובב בכל הדירה. כשסיים את הביקור, אמר לו רבי אלכסנדר, "למדנו רבינו, תורה היא וללמוד אני צריך, מה פשר הנהגה הזאת? ענה לו רבינו, יש אנשים שיש להם פאניקה (panic) מ"עין הרע", וכמו שאנחנו מבינים שיש מושג כזה של עין הרע, שאם מתבוננים באופן רע, זה משפיע רע, כך יש גם ענין של עין טובה, שמשפיע טוב, פי חמש מאות, ולכן נכנסתי לכל חדר וחדר כדי להכניס שם עין טובה.



degree and have other people in mind. However, do not get carried away with that, unless it doesn't cost you much; otherwise it could make you into a big "basket case", which is not *Derech HaTorah*. *Derech HaTorah* is to go-on, live your life, let the *Eibishter* run His world, and be *Mispallel* that you shouldn't cause any problems.

But putting *Ayin Hara* aside, there is an entirely different *Cheshbon* to take in to account, i.e., to be a mensch! Don't do that stuff; don't go out to hurt! Don't be a nasty guy who shows-off to everybody. Be a mensch! *Chazal* say this in a number of places, that there is an *Inyan*: לֹא לַבִּיּוֹשׁ אֶת מִי שֶׁאֵין לוֹ to do things in order not to embarrass those who are lacking (for example, by *Bikkurim*², and by the girls who would dress in plain white *Beged* not to make jealous³). That's for sure a very *Chashuva* thing. Do that as much as you can, just not to hurt people.

But you can't always control it. I know stories of parents who had to watch the way their kids were suffering (for whatever reason) and they did everything they could. YOU'RE NOT IN CHARGE! For Heaven's sake! People will have pain, and it's not your fault if you can't do something to hide.

Suppose you have a guy who comes across very, very smooth. And he just looks great. And the guys around him don't look so great. So, should he bite off his nose?? What do you want from the guy?? That's me! Or suppose there are two brothers, one has ten kids, one has none. You shouldn't visit your brother any more? You can't get carried away, and sometimes you may have to just live your life. You can't stop living. You have to face reality; that you'll be causing people pain. So what?? You're not doing it on purpose. Don't get stressed! Of course, you can daven for the other guy, go all out for him; that's something else.

Obviously, if you are "*Shteching the Oigen*" ("stabbing others in the eyes") that's for sure not nice; you don't do things to "show off", that's for sure not a *Derech*. Forget about *Ayin Hara*, it's just not nice, it's not decent.

"The ways of the *Torah* are sweet" is the overriding *Yesod* in the whole *Yiddishkeit*! Make sure it makes sense. Don't go meshuga. And you'll be alright. The *Eibishter* will take good care of you. I give a *Bracha* that it's going to be just fine.

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

² משנה ביכורים (ג ז) בראשונה, כל מי שיודע לקרות, קורא. וכל מי שאינו יודע לקרות, מקרין אותו. נמנעו מלהביא, התקינו שיהיה מקרין את מי שיודע ואת מי שאינו יודע. (ומפני שכל בני אדם לא היו יודעים לשון הקודש, כמו שנתבאר בעזרא, חזרו להקרות כל העם, כדי שלא יתביישו אותם שלא היו יודעים לקרות. פירוש המשניות להרמב"ם).

³ משנה תענית (ד ח) אמר רבן שמעון בן גמליאל, לא היו ימים טובים לישראל כחמשה עשר באב וכיום הכפורים, שבהן בנות ירושלים יוצאות בקלי לכן שאולין, שלא לבייש את מי שאין לו. (שכולן שואלין, אפילו עשירות, שלא לבייש את מי שאין לו. רע"ב). ויש לציין עוד לגמ' ברכות (יח א) והתניא, לא יהלך אדם בבית הקברות ותפילין בראשו וספר תורה בזרועו וקורא ואם עושה כן עובר משום (משלי יז ה) לעג לרש חרף עשהו. רבי חייא ורבי יונתן הוו שקלי ואזלי בבית הקברות, הוה קשידיא תכלתא דרבי יונתן, אמר ליה רבי חייא, דלייה, כדי שלא יאמרו "למחר באין אצלנו, ועכשיו מחרפין אותנו". (הלועג והמבזה לרש, מראה בדבריו כי מחשבתו שהעני והרש יבא מחסרון דעת האדם וקוצר חריצותו, וכי העושר ימצא לו בכחו ובעוצם ידו, על כן חרף עושהו. רבינו יונה במשלי שם)