

BITACHON WEEKLY

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פרשת פנחס תשפ"ה

In Inyeinu Kedusha the Main Thing Is the Battle; And Never Giving Up

The story is told about a *Bachur* who had to go to a very *Treife* area in Tel Aviv. He came back with lots of guilt, since it was very hard to be careful with *Shmiras Einayim*. He went to the Steipler *Zatzal* to complain about his *Matzav*. The Steipler *Zatzal* asked him if he tried once or twice to look away, and he said, "Yes". The Steipler *Zatzal* told him that he wants to stand up for him because of this.

Those who despite being in a low *Matzav* in *Inyanei Kedusha* still try to do that tiny bit, are *Zoche* to untold *Zechusim*. Of course, we need to avoid *Nisyonos*. When a person goes in the street and he watches his eyes, he gets tremendous *Zechusim*. For every person that he avoids looking at, he creates a: מלאך מליץ defending angel who will defend him in the *Olam HaEmes*.

And if indeed, a person is *Nichshal*, *Chas V'shalom*, but he does *Teshuva*, then that very same wicked *Malach* which his sin created, suddenly changes faces and he becomes a *Teshuva Malach*, i.e., your best friend who sticks up for you!

רצה הקדוש ברוך הוא לזכות את ישראל משנה סוף
Hashem wants to give us more
Zechusim! Some people complain that the
Nisyonos of today's streets and offices are
too difficult for them. Actually, the: תקופה
time before *Moshiach*, the *Yetzer Hara* is
almost "out of business", and he tries his
best to get his last opportunity to destroy
people. R' Matisyahu Solomon *Zatzal* said
that our streets are worse than: טומאת
the *Tum'ah* of *Mitzrayim*, and a big
Mekubal said that Manhattan has the low
life *Neshamos* from the *Dor HaMabul*,
Rachmana Litzlan.

This is precisely why our *Zechusim* are
unbelievable. A *Yungerman* had his
"game" by counting 55 opportunities to
watch his eyes, just in the few minutes that
he drives to work every day. Each time he
looks away, he buys himself a giant: מלאך
defending angel. And when he falls
and looks, *Chas V'shalom*, he can also get

The True *Kano'i* Is a Kind and Peaceful Person Who Always Sees Good in *Yidden*

We find *Pinchos* surrounded by *Pesukim* that portray him as a
kind person; first, his lineage is traced to *Ahron* who symbolizes
peace (*Chazal* call *Ahron* a shtick (piece of) *Chesed* and
goodness. And now he has: ברית שלום *Bris Shalom*).

Despite the special praises and rewards that the *Torah* gives
Pinchos for being a *Kano'i*, we also get a message that a *Kano'i*
isn't what every hotheaded far'fumber person is; he's full of
goodness despite his *Kana'us*. *Chazal* say that he was only a
Kano'i because he didn't see the lions of *Klal Yisroel* (*Shevet*
Yehuda & Dan) doing anything.

Novardokers told me that *Kana'us* is: יקר מקל הון more valuable
than anything, and should be encouraged, but only together with
lots of appropriate *Mussar*, so you don't turn into an animal, *Chas*
V'shalom. *Pinchos* (the *Kano'i*) who is *Eliyahu HaNavi* remains
the: מלאך הברית *Malach* that comes to a *Bris*, and **always sees**
good in the *Yidden*, and he doesn't appear to people who have
Hakpados.

When people don't have any depth and try to understand each
other, it can lead to the worst: אכזריות cruelty! Like *Eisav* who
only sees the "red stuff" but he doesn't even know what he's
eating! My Uncle R' Manis Mandel *Zatzal* would always defend
students who didn't listen.

He insisted that they should have their ears checked, since they
may have a physical problem. But foolish parents and teachers
don't think; they just get agitated and scream: "Can't you hear
me!" Husbands and wives, friends and neighbors, and especially
different sects and *Shitos*; there are tons of misunderstandings,
and as a result, *Sin'as Chinam* is rampant!

When we see a *Yid* who isn't quite on our level, we should be
motivated to go all-out to understand him.

plenty of *Schar* for the pain that this gives him.

And even when you are *Nichshal* you keep saying: "That was only temporary insanity and a: מום עובר short-term illness. But the real me is all the way on top. It's not healthy to put yourself down. In *Ma'ariv* we say: וְהִסֵּר שָׁטָן please remove the *Satan* from "before" us and from "behind" us. What does "before" and "behind" mean? "Before" is the *Satan* that tempts us to sin, and "behind" is the *Satan* that if we fall, makes us put ourselves down. וְהִסֵּר שָׁטָן אֶת הַשָּׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ A *Tzaddik* falls seven times, and gets up! We are only human, and all we have to do is try our best.

A *Yungerman* told me that he has a severe addiction, and he can't control his eyes. I told him just to call me every other day, reporting to me his efforts to improve. This sounds like a simple *Eitza*, but it works wonders. It's already about a month since he started, and he's altogether a new person. Every time he calls, he sounds happier and happier.

The *Seforim HaKedoshim* say that the biggest *Madrega* is to have a struggle, even without being so successful. You are like a front liner in the army of *Klal Yisroel*, and through your struggles and suffering, you are making it easier for those very *Tzaddikim* that you envy so much! Nobody, is perfect, but during *Parshas Pinchos* the best thing to do is to daven to be more and more a true *Pinchos*, and less and less a *Zimri*.

We have a lot to learn from *Pinchos*, and the main thing is to keep davening for even the smallest improvement. You can't always get the high *Madrega* that you're looking for so quickly, and you need to have patience with yourself. Just a drop more being a *Pinchos* and not a *Zimri* one step at a time, and don't be impressed when you get those big "dips" in *Avodas Hashem*; this is the name of the game. The main thing is just to be an *Oved* (true servant of Hashem) and to daven and try. **And most important: appreciate your successes in Avodas Hashem.**

Novardok

When *Pinchos* killed *Zimri*, everybody was against him, since they considered him Mr. Nobody. "What a Chutzpa!" *Shitas Novardok* is like *Pinchos* - no *Shiflus* allowed! You never tell yourself "I'm not worthy"! In time of war we need everybody, and even a plain person goes first class. R' Wainkrantz *Zatzal* once told someone that if he is looking for a "Prat", then after making a speech he should ask people: "How did you like my speech?" so they view him as an insecure *Rodef Kavod*. (This is not for everybody. You need a *Rebbe* to guide you). מה רב טובך אשר צפנת ליראיך פעלת לחסים בך נגד בני אדם ותהלים לא כ. What great reward awaits the *Y'rei Shamayim* "who goes against what people think". The *Chofetz Chaim* says that a *Baal Bitachon* can go against what people think, and his *Schar* is tremendous.

R' Gershon Liebman *Zatzal* was once at the house of a well-to-do *Yid*. He was asking for money for his *Yeshiva*. The man started screaming that he has no interest in "idle" *Yeshiva* boys; he only gives money for promoting professional people like doctors and lawyers. He threw R' Gershon out while screaming at him.

R' Gershon asked if he could just enter his house once, to tell him a story. During WWII, he was walking around the streets, with the *Talmidim* he had, from the unbelievable *Yeshiva* that he established smack in middle of the ghetto and under the Nazis. They noticed an elderly gentleman who was starving to death, and begging a person for some food.

Although this person was holding a **double** portion in his hands, he refused to give some to the old man. He said: "Each person has to take care of himself!" Right there, the old man died of starvation, and R' Gershon with his *Bachurim* did what they could to give him a *Ba'kovod'ike Kevura* (honorable burial). R' Gershon said: "In *Yeshiva*, we produce people who have basic human decency!!!" The rich man started screaming: "Guess who that wicked man was. It was me!" He was deeply ashamed, and he decided to give the money to R' Gershon.