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



BITACHON WEEKLY

כי תשא - 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 כי תשא - פרה
תשפ"ו

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פרשת כי תשא

מי לה' אֵלִי לב כו

Fighting Your Yetzer Hara with Simcha and Passion is Geshmak

The *Ma'aseh Eigal* wasn't entirely a bad episode. It created the true *Avdei Hashem*, *Shevet Levi*, and they were *Zoche* to: ולתת a special *Bracha*. Just like a person enjoys his *Ta'avos*, since there is plenty of excitement and passion which makes the world of sin attractive, **there is even more Geshmak to those who fight their Yetzer Hara with Simcha and a passion.** Especially if he sees himself as a noble and respectable soldier. **

There is a group of frum Jews who work hard for *Klal Yisroel*, and are able to accomplish *L'maala Min HaTevah* with great *Simcha* and motivation. They see themselves as Hashem's soldiers, and as the modern *Shevet Levi*. They are on fire, and they accomplish worlds. *Shevet Levi* were full of love for their brothers (like it says: *Shimon* and *Levi* are שמעון וְלֵוִי אחים ויחי מט ה "brothers") and were both the devoted: אחי brothers of *Dina*. *Leah* called him "*Levi*" because: הפעם ילדה אישי אלי ויצא כט לד "Now we can have some love". I would even suspect that the word "*Leeb*" ("love" in Yiddish) and "love" come from *Levi*. ***

Going Against Your Grain Is "First-Class" *Shviras HaMiddos*

And now *Moshe* rubs it in how *Shevet Levi* has to kill: איש את אחיו ואיש את רעהו ואיש את

their closest relatives, and to go the opposite his nature. Like *Avrohom Avinu* who was commanded by the *Akeida*: קח נא את בנך take your precious, beloved, only son. This is called "first-class" *Shviras HaMiddos* and true *Mesirus Nefesh*; i.e. going against your grain. *Novardokers* were called Hashem's soldiers (by the *Ponivezer Rav*), and nothing was too hard for them to do. And learning *Madregas HaAdam* gives you a tremendous *Geshmak* in breaking your *Middos*. *Novardokers* even made celebrations and parties when they were *Zoche* to break their *Middos*. ****

Every Yid is in the army, fighting against his own Yetzer

Loving the truth is much more enjoyable than running after *Ta'avos*. In *Parshas Ki Savo* it consistently says: אָרוּר שָׁכַב עִם אִשְׁתּוֹ אָבִיו, עִם כָּל בְּהֵמָה, עִם אָחִיו, עִם חֲתָנָתוֹ כִּי cursed is he who "lays" with, etc. Every sin is called: שׁוֹכַב laying flat,

like the wife of *Potiphar* kept repeating¹ a *Lashon* of: שָׁכַב laying down i.e., being horizontal, which symbolizes being lazy and inactive. *Chazal* say: זְמָה inactivity brings a person to the worst *Aveiros* and mental health issues, and *Eisav* was an *Ish Battel*. When *Paroh* ran after *Klal Yisroel*, the wheels of his chariot fell off, and the bones of the *Mitzri'im* dislocated. This symbolizes why they would soon drown; because of their: זְמָה immoral, inactive lifestyle. *Avrohom Avinu* loved working people (*Medrash*²), and תלמידי

¹ וישב לוט ז, ותשא אשת אֲדִנְיוֹ אֶת עֵינֶיהָ אֶל יוֹסֵף ותאמר שָׁכַב עִמִּי. (שם פסוק י) ולא שמע אליה לשכב אֲצִלָּהּ לְהִיּוֹת עִמָּה. (פסוק יב) ותתפֹּשְׁהוּ בְּבִגְדוֹ לֵאמֹר שָׁכַב עִמִּי. (פסוק יד) ותקרא לְאִנְשֵׁי בֵיתָהּ וּתֹאמַר לָהֶם לֵאמֹר רָאוּ הֵבִיא לָנוּ אִישׁ עֹבֵר לְצַחֵק בָּנוּ בָּא אֵלַי לְשָׁכַב עִמִּי.

² בראשית רבה (לט ח) אמר רבי לוי, בשעה שהיה אברהם מהלך בארם נהרים ובארם נחור, ראה אותן אוכלים ושותים ופוחזים,

חֲכָמִים אֵין לָהֶם מְנוּחָה, לֹא בְעוֹלָם הַזֶּה וְלֹא בְעוֹלָם
Tzadikim have no rest, not in this world or in the next. People who are busy are
 happier. *****

Waging War Against Your *Ratzon* Brings All Blessings

There was massive *P'ru uR'vu* in *Mitzrayim* by *Bnei Yisroel* (sextuplets) to symbolize productivity and growth and moving the *Doros*. But a *Yid* has even more than just being productive (especially by being a *Masmid* in *Torah*); he is a warrior. *Klal Yisroel* left *Mitzrayim*: חֲמִשִּׁים armed. The word: חֲמִשִּׁים also means “one out of five”, which can also mean that one out of five fought his *Yetzer Hara* (armed) in *Mitzrayim*, and therefore was *Zoche* to leave. And we were called: צְבָאוֹת ה' the soldiers of Hashem when we left *Mitzrayim*. We leave the land of: שְׂכִיבָה laying flat and doing zero, and we become soldiers, especially *Shevet Levi* after *Ma'aseh Eigel* who was *Zoche* to: וְלִתֵּת עֲלֵיכֶם הַיּוֹם בְּרָכָה לֵב כֵּס “*Bracha*”, the opposite of: אָרוּר שׁוֹכֵב “*cursed* is he who *lays*”, etc. *****

A *Novardoker* loves a challenge against his *Retzonos*, and he's always writing his *Pe'ulos* against his *Yetzer Hara*. קְנֶה לָךְ חֵבֵר (Acquire for yourself a friend) your קְנֶה (pen) is your friend (i.e., write down your victories against the *Yetzer Hara*). R' Gershon Liebman *Zatzal* used to look for golden opportunities to break his *Ratzon*. R' Chatzkel Levenstein *Zatzal* used to say: “Do you want to *Shteig*? Break a *Ratzon*!” R' Chaim Mordechai Wainkrantz *Zatzal* was famous for always going against his *Ratzon*,

and everybody felt the *Shechina* in his kitchen. *****

Give yourself a *Shtempel* “warrior”, and look for small steps in *Shviras HaMiddos* (preferably with a friend) and you'll *Shteig* much more and you'll be much happier. *Avrohom Avinu* was called: אִיתָן tough, and both he and *Dovid* were phenomenal warriors physically (both are described³ as: לִבּוֹ קָלֵב lionhearted) and this is also a *Mashal* to their constant fighting their *Yetzer Hara*.

Wage war against your past that puts you down, and insist you are great. Keep saying “I can do much more”, and be *Dan* yourself *L'kaf Zechus*. Everybody has to pick the battles suited for him. By a *Yid*, even a woman is called an *Eishes Chayil* (and we are: עֲדִין שְׂבָאוֹמוֹת בִּיצֵה כֹה ב the boldest of all nations). By many people, their main *Nisayon* in life is to

constantly battle negative thoughts.

TRUE STORY

A *Yungerman* tells me his agonizing difficulties with relationships and *Parnasa*, etc. I keep telling him how great everything is in my life in all areas. I told him not to worry; I also have my aches and pains. Yet, when he keeps repeating his woes, he just hurts himself. But when I keep “lying”, I get tons of *Mitzvos* for every word I say, which is *Shviras HaMiddos* and *Mitzvas HaBitachon*, and the *Zechus* of speaking positively brings true *Yeshuos*, in *Olam HaZeh* and in *Olam HaBah*.

Don't Forget Your Self-Esteem on Purim
 The *Shulchan Aruch* says⁴ it is a *Mitzva* to get *Shikor* on *Purim*, and *Purim* is a time to let

Busy
 people
 don't sin.
 They also
 have
 automatic
 self-esteem

אמר, הלואי לא יהא לי חלק בארץ הזאת, וכיון שהגיע לסולמה של צור ראה אותן עסוקין בניכוש בשעת הניכוש בעידור בשעת העידור, אמר: הלואי יהא חלקי בארץ הזאת. אמר לו הקב"ה (יב ז) לְזַרְעֶךָ אֶתְּ אֶת הָאָרֶץ הַזֹּאת.
³ הרמב"ן בפ' תולדות (עה"פ אם תעשה עמנו נעה, כו כט) על אברהם אבינו, ומקרא מלא הוא בספר ש"ב (יז י) על דוד המלך.
⁴ שלחן ערוך (סי' תרצה סעי' ב) חייב אינש לבסומי בפורי' עד דלא ידע בין ארור המן לברוך מרדכי.

loose and make merry, and not be so uptight and nervous. It's time to relax, and be *B'simcha* to the extreme. Yet, the *Mishna B'rura* brings⁵ the *Me'iri* who warns that when getting *Shikor*: **לֹא לְהִפָּחִית בְּעֵצְמִינוּ** not to lower yourself and cheapen yourself! **סָכֵן וְקָל וְנִמְרָא** Surely all year round, how important it is to be dignified and always put together, and not act like a *Meshugener* and put yourself down, *Chas V'shalom!* **

You have a *Tzelem Elokim*, which is the epitome of greatness and honor and importance and *Chashivus* and *Kavod*. (Hashem is described as: **וַיְבֹא מֶלֶךְ הַכְּבוֹד תְּהִלִּים** **וְכָדֵר** the *Melech HaKavod*). *Halevai* we would comprehend a tiny fraction of our greatness, despite our sins and low status and many mistakes and all our foolhardiness and weaknesses and *Narish'keit* and *Meshugassen*. **We are all at least a bit nutty, especially in a *Dor*: פָּנֵי הַדּוֹר כְּפָנֵי הַכֶּלֶב** which is lowly like a dog. Yet, we still have no right to cheapen ourselves and look down at ourselves!

Don't Turn into a Doormat and Allow Yourself to Be Battel to a Situation TRUE STORY

I witnessed a parent who was devoted to a

sick child, and as a result of all the involvement, the parent got sick and is no longer alive, *Rachmana Litzlan*. I keep meeting people who are obsessed with the pain or aggravation that a child or spouse or parent is causing. They feel that it is a *Mitzva* to be: **נוֹשָׂא בְעוֹל עִם** feel another person's pain. They have a valid point, and a *Yid* especially should be this way. **

However, this relative or friend must have a dis-attached side to him, or else he'll *Chas V'shalom* hurt himself as well (physically or mentally) and there is no *Chiyuv*. (However, *Chazal* do mention an exception⁶, which is usually not *Nogea* and is usually a: **מַעֲשֵׂה יֵצֶר** the *Yetzer Hara*). And when you get depressed and anxious, it doesn't help anybody. **Being totally upbeat and *B'simcha* and having *Bitachon* in Hashem can do much more for all, although it may appear callous and mean, *Chas V'shalom*.** ***

Avraham Avinu was the epitome of *Chesed* and *Rachamim*, and *Davka* he was given the *Nisayon* of

את בְּנֵךְ אֶת יְחִידְךָ אֲשֶׁר את בְּנֵךְ אֶת יְחִידְךָ אֲשֶׁר his precious, beloved, only son, and Hashem told him: **וּבָרַךְ חֹתֶמֶיךָ** we "sign off" (the first *Bracha* of *Shmoneh Esrei*) with

It is obvious that our Dor needs much more: וְיִגְבֶּה לָבוֹ בְּדַרְכֵי ה' uplifting to serve Hashem and self-esteem, and those who put themselves down (which used to be the biggest Mitzva) can be in for all kinds of serious depressions and dysfunctions, Rachmana Litzlan

⁵ משנה ברורה (סי' תרצה, ביאור הלכה ד"ה עד דלא ידע וכו') וז"ל המאירי, חייב אדם להרבות בשמחה ביום זה ובאכילה ובשתיה עד שלא יחסר שום דבר, ומ"מ אין אנו מצוין להשתכר ולהפחית עצמינו מתוך השמחה, שלא נצטווין על שמחה של הוללות ושל שטות, אלא בשמחה של תענוג שיגיע מתוכה לאהבת הש"י, והודאה על הנסים שעשה לנו, וע"ש מה שמבאר דברי הגמרא. וזה לשון החיי אדם, כיון שכל הנס היה ע"י יין, לכן חייבו חכמים להשתכר, ולפחות לשתות יותר מהרגל, כדי לזכור הנס הגדול. ואמנם, היודע בעצמו שיזלזל אז במצוה מן המצות, בנט"י וברכה ובהמ"ז, או שלא יתפלל מנחה או מעריב, או שינהוג קלות ראש, מוטב שלא ישתכר, וכל מעשיו יהיו לש"ש, עכ"ל.

⁶ ברכות יב ב, ואמר רבה בר חנינא סבא משמיה דרב, כל שאפשר לו לבקש רחמים על חבירו ואינו מבקש נקרא חוטא, שנאמר (ש"א יב כג) גַם אֶנֶכִּי חָלִילָה לִי מִחֹטָא לֵה' מִחֲדָל לְהִתְפַּלֵּל בְּעִדְכֶם. אמר רבא, אם תלמיד חכם הוא, צריך שיחלה עצמו עליו.

YOU, and not *Yitzchok* or *Yaakov*. Was he such an egoist, that he couldn't *Fargin* his own beloved *Yitzchok* or *Yaakov*? The lesson is clear: *חַיִּיךָ קוֹדֵם* Your life comes first! Despite all your goodness and tireless help and *Tefilos*, there has to be an almost selfish side to you that doesn't allow you to be *Battel* (nullified) to a situation and turn into a doormat and a piece of mush.

כי מי גוי גדול ואתחנן ד

Expect Nissim!

The *Tachlis* of *Megilas Esther* is to teach us: *כי מי גוי גדול אשר לו אלקים קרבים אליו כה' אלקינו בכל קראנו אליו* the greatness of *Tefila*. (*Rambam*⁷). Four times, the words of the *Megila* are read aloud. (*Rema*⁸). The first time introduces *Mordechai*: *מרדכי בן יאיר בן שמעי בן* the son of *Ya'ir*, the son of *Kish*, the son of *Yemini*; all 3 names are *Maalos* in *Tefila*. (*Gemara*⁹). The other times tell the greatness of *Mordechai*, and what *Tefila* did for him. This teaches you **not be *M'zalzel* in your *Tefilos* and your *Bitachon*. Keep davening and don't give up.** *כי כל קוֹיךָ לא יבשו* All those who hope to Hashem will not be disappointed.

In order to be a true Baal Bitachon, a person needs to be strong and not to get impressed when his Tefilos aren't answered, or when scary obstacles seem to go against his Bitachon

קם רבה שחטיה לרבי זירא מגילה ז ב

The Most Horrific Purim Tragedy

The *Gemara* tells¹⁰ a story of how *Rabba*, one of the *Gedolei HaDor* went ahead at his *Purim Seuda* and sheched his friend *Rabbi Zaira*! (The next day, he did *T'chiyas HaMeisim*). Nobody really understands this weird story. Yet, we can suggest that there is a major *Purim'dike* message here. The *Rema* says¹¹ that before you start *Seudas Purim* you should learn *Torah*, since it says: *לְיִהוּדִים* The Jews had *Orah* (light) and *Simcha*, and *Chazal* say: *אורה זו תורה מגילה ז ב* *Orah* (light), this refers to *Torah*. ** And we know that the entire war of *Amalek* happened when *Bnei Yisroel* camped in "*Refidim*" which means: *שָׁרְפוּ יְדֵיהֶם מִדְּבַר תוֹרָה סנהדרין* they were weak in *Hasmadas HaTorah*, and that's why *Amalek* came. Being weak in learning *Torah* causes *Amalek* to come. And perhaps, weak means that you're learning like you're in an old age home. I've heard many stories of how the *Alter Mirrer Talmidim* "killed" each other in learning without *Rachmanus*. *Mamash* cruel! "You don't know what you're talking

⁷ הרמב"ם (בהקדמה ליד החזקה, אחרי מנין התרי"ג מצות) שהנביאים עם בית דין תיקנו וצוו לקרות המגילה בעונתה כדי להזכיר שבחיו של הקדוש ברוך הוא ותשועות שעשה לנו והיה קרוב לשווענו, כדי לברכו ולהללו, וכדי להודיע לדורות הבאים שאמת מה שהבטיחנו בתורה (ואתחנן ד) כי מי גוי גדול אשר לו אלהים קרבים אליו כה' אלקינו בכל קראנו אליו.

⁸ רמ"א (סי' תר"ץ סעי' יז) הגה. יש שכתבו שנוהגין לומר ד' פסוקים של גאולה בקול רם, דהיינו: איש יהודי וגו', ומרדכי יצא וגו', ליהודים היתה אורה וגו', כי מרדכי היהודי וגו'; וכן נוהגין במדינות אלו (הגהות מיימוני פ"ח וכל בו ואבודרהם); והחזן חוזר וקורא אותן.

⁹ מגילה יב ב, איש יהודי היה בשושן הבירה ושמו מרדכי בן יאיר בן שמעי בן קיש איש ימיני. מאי קאמר? אי ליחוסא קאתי, ליחסיה ואזיל עד בנימין. אלא מאי שנא הני? תנא, כולן על שמו נקראו: בן יאיר, בן שהאיר עיניהם של ישראל בתפלתו. בן שמעי, בן ששמע אל תפלתו. בן קיש, שהקיש על שערי רחמים, ונפתחו לו.

¹⁰ מגילה ז ב, אמר רבא, מיחייב איניש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי, איבסום (נשתכרו. רש"י), קם רבה שחטיה לרבי זירא, למחר, בעי רחמי ואחיה. לשנה, אמר ליה, ניתי מר ונעביד סעודת פורים בהדי הדדי, אמר ליה, לא בכל שעתא ושעתא מתרחיש ניסא.

¹¹ רמ"א (סי' תרצ"ה סעי' ב) טוב לעסוק מעט בתורה קודם שיתחיל הסעודה, וסמך לדבר ליהודים היתה אורה ושמחה, ודרשין אורה זו תורה (מהרי"ב).

about, you *Meshugena!*"

Fighting In Learning Is Healthy and Gives Long Life

I've heard from eye witnesses how R' Ahron Kotler *Zatzal* learned with such fire; you had better watch out because he'd let you have it.

One of his close *Talmidim* once saw a terrible scene which is unbelievable. Look at *Chazal* how one *Tanna* said:

כְּמִדּוּמָה לִי שָׂאִין לוֹ מוֹחַ בְּקִדְקִדּוֹ יְבֻמוֹת ט א, מנחות פ ב "You seem like you are missing a brain in your skull", etc. and look at the wars between *Rabban Gamliel* and *Rabbi Yehoshua*, etc. The *Gemara* in *Kiddushin* says¹² that even father and son become the worst enemies, and afterwards they make up and become best friends. ****

The *Mashgiach*, R' Nossan Wachtfogel *Zatzal* used to pride himself how a black Goy was amazed how they seem like they hate each other, and really they're best friends. People who have: fighting in learning aren't involved in other fights, like divorce and politics (unless they don't learn *Mussar*). *Torah* learning brings about *Shalom* in the world. The normal

Every human has a flame and a fire in him. It can either be used for his Ta'avos or for Avodas Hashem

healthy form of: fighting in learning gives long life, and keeps away *Amalek*, who loves the *Treife* kind of war. (RSRH says¹³ that they even appreciate the enemy if he puts up a good fight). ****

"Shechting" his friend can be a *Mashal* of how important is: fighting in learning. Do you really think *Rabba* was so angry at *Rabbi Zaira* that he shechted him? If he was speaking in learning and he got carried away, then it's easier to understand. *Tosafos* mentions¹⁴ how *Rabbi Akiva* hit himself until he was bleeding, when his *Rebbe*, *Rabbi Eliezer* was *Niftar*, even though: cutting your skin for a *Meis* is forbidden and is *Chayav Malkus*. *Tosafos* explains that *Rabbi Akiva* was distressed over the *Torah* that was lost with his

Rebbe's Petira. *****

The First Victory Against Amalek and Haman Is Learning with Fire and Not Stam Learning

This is *Mu'tar* (permitted), since it's not the death of *Rabbi Eliezer* per se, but the loss of his *Torah*. The *Meforshim* say¹⁵ that *Rabban*

¹² קידושין ל ב, לא יבשו כי ידברו את אויבים בשער (תהלים כז ה) מאי את אויבים בשער, אמר רבי חייא בר אבא, אפילו האב ובנו, הרב ותלמידו, שעוסקין בתורה בשער אחד, נעשים אויבים זה את זה, ואינם זזים משם עד שנעשים אוהבים זה את זה, שנאמר (חקת כא יד) את נהב בסופה, אל תקרי "בסופה" אלא "בסופה".

¹³ פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה (פרשת בשלח עה"פ ויבא עמלק, יז ח, עמ' רמה ד"ה עמלק אינו) עמלק אינו שונא אומות השוות לו בכחן ובכלי זיין, אלא רואה את המוכנות הצבאית שלהן כסימן של הערצה לחרבו. עמלק נלחם בהם אך מכבד אותם, מאחר והם מכירים בכחו ושותפים לעקרונותיו.

¹⁴ תוספות (יבמות יג ב, ד"ה דאמר רחמנא לא תעשו חבורה על מת) והא דאמרין בסוף פרק ד' מיתות (סנהדרין סח א) גבי ר"ע שהיה מכה עצמו על ר"א שנפטר עד שהיה דמו שותת לארץ, ואומר רבינו יצחק דאיכא למימר דדרך שריטה אסר רחמנא דוקא, א"נ אתורה היה מצטער, כדאמרין התם הרבה מעות יש לי ואין שולחני כו'.

¹⁵ קול הרמ"ז (פירוש נפלא על המשניות אשר פעל ועשה הגאון המופלג בוצינא קדישא חסידא ופרישא המקובל הגדול כמוהר"ר משה זכותא זלה"ה אב"ד בק"ק וינציאה וק"ק מנטובה יע"א, ברכות פרק ב משנה ז, ד"ה כשר היה) "כשר היה" כיוון לשני דברים. האחד, דאע"ג דטעמא דאין מקבלין תנחומין על העבדים הוא משום דלא ליתי לאסוקי ליוחסין, וכדכתבו התוס' בגמרא (טז ב, ד"ה אין וכו'), מ"מ כבוד תורה עדיפא דה"ק ר"ג שהיה ראוי טבי להסמך. והשני, דאמרין בירושלמי פרק הישן (ה"א) דבחיי היה מניח תפילין ולא מיחו בידו חכמים, ובזה יש טעם למה דלא ניחוש לעבדים אחרים, דכבר זה היה מובדל בכשרותו ולא תיפוק חורבה, ומש"ה תני "כשר היה", שהיא מלה כוללת לת"ח וחסיד, והרואה אותו מקבל תנחומין ידע שמפני תורתו וכשרותו קבלם.

Gamliel was: מְקַבֵּל תְּנֻחָמִין mourned the loss of his slave “*Tavi*” even though he wasn’t his close relative and he was only an *Eved*, since it was his *Torah* that was missing. Of course, *Rabban Gamliel* and *Rabbi Akiva* loved the person himself; but there is a part of him that is his *Torah*, that isn’t *Mamash* him. Perhaps *Rabba* was upset with *Rabbi Zaira*’s argument with him in learning, and *Chazal* are showing how serious *Torah* has to be. Like R’ Gustman *Zatzal* once said, that “by us, *Torah* is life itself!” When we wipe out *Amalek* and *Haman* on *Purim*, and we remember why: לַיהוּדִים הִיְתָה we were *Zoche* to *Torah* because the first victory against *Amalek* and *Haman* is learning with fire and not *Stam* learning. *****

R’ Nosson Wachtfogel *Zatzal* used to say that a human loves fighting and competitive sports, and therefore there are wars. I’m sure plenty of divorces and politics have a subtle *Geshmak*, since it takes care of boredom and you have many subtle sick pleasures in these wars. I suspect that if Hamas would be hard working people, they wouldn’t develop a lust in killing people. *****

The *Koach* of *Iyun* should be reserved for *Gemara* and *Tosafos*; not for *Machlokes* and politics, and analyzing all the *Tzaros* in your life. My *Rebbe Zatzal* told me to put on blinders like a horse, and have simple *Temimus* and *Bitachon*. Being a *Tamim* is a happy positive life

וכתב רשב"א ז"ל, וא"ת לא יהא אלא בן חורין, מי מקבלין תנחומין על הרחוקים, כבר פרשו בירושלמי שתלמידו של אדם חביב עליו וכן עבדו המשמשו כרצונו היה חביב עליו כבנו.

¹⁶ משנה מנחות (יג ז) הרי עלי תודה ושלמים (תודה או שלמים. רע"ב) יביא כֶּבֶשׂ (פחות שבתודה ושלמים). פרשתי מן הבקר ואיני יודע מה פרשתי, יביא פֶּר ופָּרָה עֶגֶל וְעֵגְלָה (דתודה ושלמים איכא לספוקי בזכרים ונקבות). מן הבקמה ואיני יודע מה פרשתי, יביא פֶּר ופָּרָה עֶגֶל וְעֵגְלָה אֵיל וְרַחֵל גְּדִי וְגֵדִיהָ שְׁעִיר וְשַׁעֲרָה טֹלָה וְטֹלָה (רחל. נקבה בת שתי שנים. גדי. בן שנה מן העזים. שעיר. עז בן שתי שנים. טלה. כבש בן שנתו).

פרשת פרה

וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה וְהֵזָה אֶל נֹכַח פְּנֵי אֹהֶל

מוֹעֵד חֻקַּת יַט-בֵּד

Your Desire to Become Good Makes You Holy of Holies

וְהָאֵר עֵינֵינוּ
בְּתוֹרַתְךָ
“*Lighten up*”
our eyes in
Your Torah.
The only true
light is Torah,
and a person
who doesn’t
learn Torah
is in a dark
world

As soon as the lowest of the low decides to aim and strive and hope and wish to become good, on the spot, he becomes *Kodesh Kodoshim*. In the *Bais Hamikdash*, we never find a *Parah* (female cow) as being an official *Korban*; only a “*Par*”, which is a male ox. Of course you can bring any kosher domestic animal, like a *Parah* and *Eigel* (*Mishna*¹⁶), but they are never official *Korbanos*. Here, we have a *Parah* which is a: נִקְבָּה female, which symbolizes the opposite of strength (like it says: תִּשָּׁשׁ כֹּחַ)

his strength was weakened as a woman). **

Only by a male ox do we have the expression “he’s as strong as an ox”. So now we have a weak person, who isn’t the: הַכּוֹבֵשׁ **strong** person who overcomes his temptations. He is a piece of “butter”, who has no control over his whims and addictions to doing what he shouldn’t be doing. But with: sprinkling the blood aiming at the holiest direction in the world, **this is the beginning of his purity, and he’s already**

plenty pure just by making the slightest movement in the right direction. (Divrei Chaim¹⁷). ***

Just like the salesman, as soon as he puts his foot in the door, sooner or later he's taking over! By Hashem, the main thing is what's in your heart. He could be: **תמימה** completely red, i.e., not only is he red which symbolizes sin, but he's a **totally** red, and even just two black hairs makes him **Passul** (disqualified). (*Mishna¹⁸*). The Torah wants to show that **Davka** the worst bum can become the greatest. Just keep aiming for **Kodesh HaKodoshim**, i.e., the top, top of **Shleimus**, and you're already pure. **Just no Yi'ush!** ****

Always think highly of yourself (even if it's not completely true) since the way a person feels about himself is the way he will eventually become. The more a person has voices telling him he's really not so good, the greater he really is, since the Yetzer Hara always starts up with our greatest people

To Be Happy with Your Current Situation Is a Test of Patience

"But I keep doing the same thing again and again!" So what?! Hashem can save you in a second, and just your patience is being tested. Perhaps this is why *Rashi* says¹⁹ that *Para Aduma* is a *Kapara* for *Ma'aseh Eigel*, which is a *Chet* (sin) of impatience (they couldn't wait for *Moshe*, and an *Eigel* is an "immature" (not ready) cow). So now you are actually overjoyed with your mere aiming for the right direction and you have patience. ****

Like the *Mashgiach*, R' Nossan Wachtfogel *Zatzal* said "A person needs to have *Savlanus* (tolerance) for himself and his stupid idiosyncrasies".

¹⁷ ספר דברי חיים (מאת הגאון הקדוש שר התורה והיראה צדיק הדור רבן של ישראל כקש"ת מרן רבי חיים האלברשטאם זצלה"ה זי"ע ועכ"י אבד"ק צאנז והגליל יצ"ו, פרשת שמייני על הפסוק זה הדבר אשר צוה ה', טו) ויש לרמז שעל דרך זה בא פרה אדומה, שהנה מצינו בכמה קרבנות הקדושה והזהירות בטהרה יתירה כמבואר, ולהיפך אצל פרה אדומה מטמא כל העוסקין בה, והיתה מעשיה חוץ לירושלים, ומטמאין הכהן השורף הפרה, והלא כל זה בודאי טעמא רבא איכא במילתא, ואם כי ידוע אשר טעם הפרה נעלמה, אך עם כל זה קצת יש לרמז שאפילו מי שהוא בתחתית שפל המצב בעונו והוא חוץ לקדושה וטמא, עם כל זה אם עינינו נוכח פני אהל מועד ומזה דמו בשבירת לב, ורואה ההיכל כמו שהיה המצוה חוץ לירושלים לטמא הכהן, רק שיזה דמה ורואה ההיכל מרחוק. כמו כן אפילו מי שנתרחק ביותר, אם מזה מדמו בתשובה ובשבירת לב, ורואה מרחוק הקדושה, מקבלו ה' ובא אחר כך אל המחנה וטהר. אדרבא, לחד מאן דאמר בעל תשובה עדיף מצדיק מעיקרא.

¹⁸ משנה פרה (ב ה) היו בה שתי שערות שחורות או לבנות בתוך גומא אחת, פסולה (דכתיב אדומה תמימה, אי במומין הרי כבר אמור אשר אין בה מום, אלא שתהא תמימה באדמימות. רע"ב). רבי יהודה אומר, אפלו בתוך פוס אֶחָד היו בתוך שני כוסות והן מוכיחות זו את זו, פסולה. רבי עקיבא אומר, אפלו ארבע אפלו חמש והן מפזרות, יתלוש. רבי אליעזר אומר, אפלו חמשים. רבי יהושע בן בתירא אומר, אפלו אחת בראשה ואחת בזנבה, פסולה.

¹⁹ רש"י בפרשת חקת עה"פ והנפשו הנגעת תטמא עד הערב (יט כב) ומ"א העתקתי מיסודו של ר' משה הדרשן וזהו. (ב) ויקחו אליך - משלהם כשם שהם פרקו נזמי הזהב לעגל משלהם כך יביאו זו לכפרה משלהם. פרה אדמה - משל לבן שפחה שטינף פלסין של מלך, אמרו תבא אמו ותקנה הצואה כך תבא פרה ותכפר על העגל. אדמה - על שם (ישעיה א יח) אם יאדימו כתולע, שהחטא קרוי אדום. תמימה - על שם ישראל שהיו תמימים ונעשו בו בעלי מומין, תבא זו ותכפר עליהם ויחזרו לתמותם. לא עלה עליה על - כשם שפרקו מעליהם עול שמים. (ג) אל אלעזר הכהן - כשם שנקלהו על אהרן שהוא כהן לעשות העגל, ולפי שאהרן עשה את העגל לא נעשית עבודה זו על ידו שאין קטיגור נעשה סניגור. (ה) ושרף את הפרה - כשם שנשרף העגל. (ו) עץ אֶרֶז ואֶזָבוב ושני תולעת - ג' מינין הללו כנגד שלשת אלפי איש שנפלו בעגל. וארז הוא הגבוה מכל האילנות ואזוב נמור מכולם, סימן שהגבוה שנתגאה וחטא ישפיל את עצמו כאזוב ותולעת ויתכפר לו. (ט) למשמרת - כמו שפשע העגל שמור לדורות לפורענות, שאין לך פקודה שאין בה מפקודת העגל, שנאמר (לב לד) וביום פקדי ופקדתי וגו'. וכשם שהעגל מטמא כל העוסקין בו, כך פרה מטמאה כל העוסקין בה, וכשם שנטהרו באפרו, שנאמר (לב כ) ויזר על פני המים וגו', כך ויקחו לטמא מעפר שרפת החטאת וגו'.

The *Para Aduma* cannot have ever shouldered an: עול yoke. This is a symbol of the most-rotten of us. The term: בלי עול שמים means: one who cast off the yoke of *Shamayim*. *Avigayil*, the wife of *Naval* described her husband as²⁰ a: בלי עול without yoke; his name was *Naval* (meaning disgusting) and: כשמו כן הוא he was true to his name; disgusting and full of ingratitude. The same with the group of people who tortured the *Pilegish B'givah* to death for no reason. *****

The Worthless Outcast Becomes Exalted

These rotten-of-the-rotten who acted like *Sedom* are called²¹: בני בלי עול. The same with *Sheva ben Bichri* who rebelled against *Dovid*²². That's who this "red" *Para* symbolizes. And they *Shecht* this red cow on *Har HaMishcha* which is located: חוץ למחנה outside *Yerushalayim*, where we send the person with the worst *Tumas Tzora'as* who can't live among normal people, since he has no control over his tongue and he causes strife and pain with his *Lashon Hara*. He is the outcast of society, who has forfeited his right to live among people and must remain: חוץ למחנה outside the city. *****

Notice how *Elozor*, who is only the assistant *Cohen Gadol* is involved, and not the *Cohen Gadol* himself. The not-real becomes the real. וְשַׁחֲטָה אֹתָהּ לִפְנֵי ה' "The *Parah* shall be

shechted before him" *Rashi* explains²³ that a non-*Cohen* is the one who shechts, and *Elozor* watches him. Again, we have a plug for merely watching and not doing! And after it is burned, we use the: אפר ashes, the lowest and most worthless part of this destroyed and burned animal to effect *Tahara*. Similarly, we have the *Mitzva of Terumas HaDeshen* which means lifting and "raising" and exalting the filthy worthless ashes. *****

Being Boss Over Your Desires Makes You a Melech
Har HaMishcha is actually *Har HaZeisim* (the Mount of Olives). Not only does the *Cohen* stand on a mountain, which symbolizes greatness and being high (and *Tzaddikim* are compared to mountains²⁴) but it's *Davka* called *Har HaMishcha* similar to "*Moshiach*", like *Dovid* who was called *Moshiach* since a *Melech*

is on top, like oil which floats on top of all liquids, since he is a *Melech* over his: איברים limbs. His mind is in control of his emotions and his *Ta'avos*, and that's why he wears a crown. For this reason, it says that after the *Ma'aseh Eigel*, *Klal Yisroel* lost their: עדים "crowns" they received at *Har Sinai*. *****

The Tiny Nobody Becomes the Giant Tzadik

This is because at *Har Sinai*, the mind became boss over the whims and *Ta'avos*,

We all start off with "baggage" and: חטאת נעורים the sins of our "youth", yet we keep moving and growing. This is a lifetime mission - to keep going despite the rotten side of us!

²⁰ אל נא ישים אֲדָנִי אֶת לְבֹן אֵל אִישׁ הַבְּלִיעַל הַזֶּה עַל נֶבֶל כִּי כְשָׁמוֹ כֵּן הוּא נֶבֶל שְׁמוֹ וְנִבְלָה עִמּוֹ. ש"א כה כה.

²¹ הַמָּה מִיִּטְבִּיבִים אֶת לִבָּם וְהִנֵּה אֲנָשִׁי הָעִיר אֲנָשִׁי בְּנֵי בְלִיעַל נִסְבּוּ אֶת הַבַּיִת מִתְדַּפְּקִים עַל הַדֹּלֶת וַיֹּאמְרוּ אֵל הָאִישׁ בַּעַל הַבַּיִת הַזֶּקֶן לֵאמֹר הוֹצֵא אֶת הָאִישׁ אֲשֶׁר בָּא אֵל בֵּיתְךָ וְנִדְעֵנוּ. שופטים יט כב.

²² וְשֵׁם נִקְרָא אִישׁ בְּלִיעַל וְשְׁמוֹ שִׁבְעָה בֶּן בִּכְרִי אִישׁ יְמִינִי וַיִּתְּקֵה בְּשֹׁפֶר וַיֹּאמֶר אֵין לָנוּ חֶלֶק בְּדוֹד וְלֹא נִחְלָה לָנוּ בֶּבֶן יִשִּׁי אִישׁ לֵאחָיו יִשְׂרָאֵל. ש"ב כ א.

²³ רש"י בפרשת חקת עה"פ וְשַׁחֲטָה אֹתָהּ לִפְנֵי ה' (יט ג) זר שוחט ואלעזר רואה.

²⁴ תנחומא אמור (סי' ה) צִדְקָתְךָ כְּהַרְרֵי אֵל-וְגו' (תהלים לו ז) אלו הצדיקים שנמשלו בהרים, שנאמר (מיכה ו ב) שָׁמְעוּ הָרִים אֶת רִיב ה'.

and the *Eigel* they worshipped was a mindless animal. When they burned the *Parah*, they threw into a: אֶרֶז וְאִזּוֹב cedar wood and *Aizov* grass, the tallest and strongest: אֶרֶז tree with the nobody type: אִזּוֹב grass to show that by Hashem, it's all the same. **And the bum can be just as good as the *Gadol* if he keeps aiming and trying.** *****

ט The *Tahor* person shall gather the ashes. Look how the *Tahor* (i.e., the *Tzadik*) has to help the *Tamei*. We all have to respect the lowlife *Baal Teshuva* because we aren't really better; only Hashem is everything, and we just do our trying and wanting. *Chazal* say: פְּתַחוּ לִי פֶתַח כְּהֵדוּ שֶׁל מַחֲטָא וְאֶנִּי אֶפְתַּח לָכֶם כְּפֶתְחוֹ You just try a drop, and Hashem will open for you the biggest *Gadlus*. The doorway of the: אֱלֹהִים *Ulam* was double the size of all the doors of the *Bais Hamikdash* (*Mishna*²⁵) and it is the anteroom that leads into *Kodesh HaKodoshim*. **The tiny nobody becomes the giant *Tzadik*.** *****

The More You Think you're a Zero, The More Just the Opposite Can Be the Truth

Notice how *Davka Dovid* who was total "red"²⁶ with his base lusts like *Eisav HaRasha* was wanted by Hashem Himself to be *Melech*, against the opinion of his father who

You are justified in aiming for great Tzidkus, since you are a Tzelem Elokim and a Yid and your "inside" is indeed gold, with a holy Neshama and all kinds of dormant abilities

never sinned (*Gemara*²⁷) and against the opinion his brothers who were all *Gedolei Yisroel*, together with *Shmuel HaNavi* who was equal to *Moshe* and *Ahron*; they all said **"No good!"** And Hashem Himself said *Davka*

"Yes, good!" The more you think you're a zero doing nothing and becoming nothing and constantly repeating those ugly habits and wicked thoughts and a lifetime of negatives, the more just the opposite can be the truth! *****

Just keep being a foolish, irrational: עֲקָשָׁן (stubborn person), and not only aim for better, aim for the ***Kodesh Kodoshim Mamash!*** Keep talking and making believe you are a *Tzadik*. And not just an average *Tzadik*! *****

But a *Tzadik Yesod Olam Mamash!* "No *Rachmanus*!" Be a liar and again a liar! The *Yetzer Hara* lies to you all day, and gets you depressed for all kinds of crazy reasons, and he is an expert in putting you down. Notice how the word "*Temima*" is always used, in describing total redness, and describing a *Korban* without a *Mum* (blemish), etc. Would it not

have been better to say: שְׁלֵימָה "*Shleima*" (whole & complete), like we call a total *Tzadik* a: מוֹשֵׁלֵם (complete person)? *****

The True *Shleimus* Is *Bitachon*

We can suggest that the *Torah* wants to be

²⁵ משנה מדות (ב ג) כל הפתחים והשערים שהיו שם, גבהן עשרים אמה, ורחבן עשר אמות, חוץ משל אולם. ושם (ג ז) פתחו של אולם, גבהו ארבעים אמה, ורחבו עשרים אמה.

²⁶ וישלח ויביאהו והוא אדמוני עם יפה עינים וטוב ראי ויאמר ה' קום משחיהו כי זה הוא. ש"א טז יב.

²⁷ שבת נה ב, ב"ב יז א, תנו רבנן, ארבעה מתו בעטיו של נחש (בעצתו של נחש שהשיא לחוה, ולא בחטא אחר, שלא חטאו. רש"י בשבת. ובב"ב פירש"י בעצתו של נחש כלומר לא היו ראויים למות אלא שנגזרה גזירת מיתה על כל תולדותיו של אדם הראשון בעצתו של נחש) ואלו הן בנימין בן יעקב, ועמרם אבי משה, וישי אבי דוד, וכלאב בן דוד, וכולהו גמרא לבר מישי אבי דוד דמפרש ביה קרא, דכתיב (ש"ב יז כה) ואת עמשא שם אבשלם תחת יואב על הצבא ועמשא בן איש ושמל ויתרא הישראלי אשר בא אל אביגיל בת נחש אחות צרויה אם יואב, וכי בת נחש הוא, והלא בת ישי הוא, דכתיב (דהי"א ב טז) ואחיותיהם צרויה ואביגיל (בבני ישי כתיב), אלא בת מי שמת בעטיו של נחש.

M'ramez that the true *Shleimus* is *Bitachon*, since: *being* *Tamim* with Hashem means *Bitachon*, just like: *Yaakov*, the *Ish Tam*, and: *Noach*, the *Tzadik Tamim*. When you make yourself "stupid" *כבני אדם נשהם* (despite being very "smart" and clever) and work on *Bitachon*; as long as your **trying**, you're already from the biggest, and you are like the *Kodesh HaKodoshim* which has tiny baby *K'ruvim* in it who have no *Daas*.

NOVARDOK

רבי שלום ב"ר יהודה לייב שושנערציק מקיוב
ט' אדר ב' תשי"ט

Yahrtzeit of R' Shalom Kiever
A FEARLESS NOVARDOKER

R' Shalom Kiever (i.e., from Kiev) had been a *Novardoker Rosh HaVaad* before the war in *Pinsk*. When the war broke out and he was sent to a Siberian prison camp, he became totally involved in *Chesed*. He was the *Chi'yus* of all the depressed Jews, and while they counted all the inmates every morning, he would sing *Pesukim* out loud in front of the *Goyim*... and got away with it. **

An eye eyewitness describes what he saw in the Siberian Prison during World War II. On the first day the prisoners arrived, they were all sitting in their hut, deeply depressed about the sudden *Gehinom* they found themselves in. R' Shalom Kiever from *Yeshivas Pinsk* was totally different. He was singing *Simchas Torah Niggunim*, with the words: *אל תירא* *כי עמנו* don't be afraid of *Reshaim* *קל* because Hashem is with us. ***



R' Shalom Kiever

Suddenly, the head of the prison broke into the hut, ordering everyone to go outside in order to be counted. They all ran to do his bidding, for fear of dire consequences. R' Shalom didn't run like everyone else. He walked slowly to the entrance of the hut, saying *Pesukim* of *Tehilim* to himself. He didn't come out until everyone had been counted several times. When the chief warden noticed him, he cursed him with horrific threats; he would skin him alive, etc. Everyone was terrified, except for R' Shalom, who continued singing *Tehilim* in a **loud** voice, and saying: *שומר ה' את כל אוהביו ואת כל* Hashem protects all His loved ones, and will destroy all the *Resha'im*. ****

The warden told him to get in line, but R' Shalom ignored him, and continued to daven with his eyes to *Shamayim*. The warden pushed him, and ordered him to go to the tent. R' Shalom didn't budge, and the warden shrugged his shoulders and left him alone! R'

Shalom was never broken throughout the war. He wouldn't eat the *Treife* food, and instead ran to bring his food to the sick and starving inmates. *****

Believe it or not, R' Shalom survived the war! This is a real *Tamim*, who believes in *Pesukim* of *Tehilim* more than he believes in *Tevah*. *****

There was only one time R' Shalom was hurt, and that was when they took away his *Tefilin*. Imagine when it came time for *Shachris* the next morning, and R' Shalom didn't have his beloved *Tefilin*! However, this was not a problem! He just rolled up his left sleeve (as he did every morning) and proclaimed: "Hashem! You are my witness that I would **like** to continue wearing *Tefilin*. May it be considered AS IF I am actually wearing them!

Questions To Rabbi Mandel



How Do I Make Purim Super Successful?

Question: As *Purim* is coming closer, I'm looking to get advice about how to best spend my time on this auspicious day. I'm a mother of a few children, *Baruch Hashem*. I don't have as many little kids at home as I used to, and I probably could find more time to daven and maybe say some *Tehillim*... Should this be more of my focus this year? The day still somehow gets very hectic, so I wanted to know what I should be prioritizing... And if there's any secret advice to make this day be super successful. Thank you so much for all your life changing shiurim on Torah Anytime

Answer: Auspicious day? Hmmm, let me look up that word... (I'm joking!)

Now, here goes. It's a big stress for all of us to "make it". Just go through the motions, follow all the *Halachos*. Don't get complicated. But, try, if you can spend some time alone (at least a half hour, even an hour) alone with *HaKadosh Baruch Hu*, mainly thanking. But alone, with nobody there. And thank Him from the bottom of your heart for everything and anything. That's what I do. That's for me the best part of *Purim*. Just try to spend some time with Him.

Do a lot of *Chesed*. If you can collect money for *Tzedaka*, that's the most important part.

And have a ball! Eat good food, and don't get stressed (as much as you can). And if you do get stressed, laugh at it.

I wish you a happy *Purim* with all the *Segulos* of the time. And daven now, that you should have the most successful *Purim* possible. Daven, now.

Kol Tuv

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

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