
Bitachon Weekly

----- שליט"א Rabbi Yehudah Mandel -----

פרשת חקת-בלק תשפ"ו

We Need to Give More Respect and Chashivus to Our Unwanted Bitter Pecklach

The Kli Yakar points out that it doesn't say by Miriam like it says by Moshe and Ahron: וַיִּבְכוּ אוֹתָם בְּנֵי יִשְׂרָאֵל Bnei Yisroel cried for them, since they weren't Maspid Miriam properly, and therefore there was no more water as an Onesh (punishment) so they should give more respect to Miriam and now they realize that she was the cause of the Mayim (water) for 40 years. We can also say a Remez that a person with a name "bitter" doesn't have Chashivus by people.

It's truly a wonder how a person can live a life with a name "bitter"?! And when they first got the water, the place was called: מְרָה (bitter) since it was bitter until Moshe threw into it a poison piece of wood (Metzudos) and it became sweet. Yet, forever it's called מְרָה (bitter), and lots of Torah was learned in מְרָה. By a Yid, the name "bitter" isn't a Chisaron; it's a potential goodness (see Kli Yakar that this is how Talmud Torah works; first it's hard and then it sweetens).

The True Melech Appreciates the Bitterness in His Life and Rises to The Challenge

Miriam had another name: עֲזוּבָה "forsaken", because nobody wanted to marry her (since she had Tzora'as). We can suggest that this is also a Remez how we all forsake and dislike and reject our issues and pecklach (our: עֲזוּבָה). We all wish that we didn't have them. But Kalev married her and cured her. On Kalev it says: וְעַבְדִּי קָלֵב עֲקָב הַיְתֵה רוּחַ אַחֲרֵת עִמּוֹ יָד כֹּד and the Ohr HaChaim says that the greatness of Kalev was that he had a big Yetzer Hara to be like the Meraglim and he conquered his Yetzer Hara.

We can suggest that this is a Remez that Kalev was a person who became great because he had a big Yetzer Hara and he overcame it; i.e., he appreciated marrying Miriam (bitter) because he had Malchus and he was ready to rise to a challenge. His Einikel, Dovid, was also on this M'halech, and he even asked for a Nisayon. (However, we normally avoid asking for trouble).

Let The Other Person Be the Knocker, and in the End You'll Come Out Ahead

Ahron was buried on a double mountain. For sure this is a Remez for his double greatness. He was the top leader in Klal Yisroel, and when his younger brother Moshe got his job instead, he was happy, like Chazal say he was a: לֵב שֶׁשָּׂמַח בְּגְדוּלָתוֹ heart that rejoiced with his brother's greatness. Now he remains forever the second-best "nuchschlepper"! Now he is buried on a top, top mountain, which shows the greatness of a person who was happy being second best! He was also Zoche to wear the priceless Choshen because he Fargins.

The Nazis, Y'mach Sh'mam, believed in "Deutschland Ibber Ales", i.e., "We're on top of everyone else!" Look what horrors and cruelty these #1 people caused! I would say that it's a big Inyan to be a #2! Everybody should have a Ratzon to be #2. In your family, in the Bais Medrash, in your teaching career; let the other person be the knocker. You need to be Davka a lesser person. You aren't a Nazi who has to be on top.

There is a time and place to say: "I'm #1!" since: קָנְאָת סוּפְרִים תִּרְבֶּה חֲכָמָה (Ruchaniyus competition causes you to grow). But there is also a strong need to lust for being Davka a #2! Then you'll practice Anava! (And you'll actually come out ahead in the end).



Look how happy is a person who lives with Derech HaTorah. He realizes that his claim to fame is exactly his weakness that he has to overcome. In Novardok they thrived on their ability to fight their weakness, even a drop. The greatness of Kalev and of Miriam was their going against their Tevah, and indeed, in the real truth, it makes sense to call a person a name after his Nisayon. “This is my greatness.”

Look at the greatness of a woman whose very name is Miriam (which means “bitter” since she was born in “bitter” times, i.e., during the: קושי השעבוד peak of the Shi'bud). The whole Klal Yisroel has no water without her! Look at the greatness of all those Mussar types that spend extra time and Kochos on Shviras HaMiddos. And just as: עיקר היית האדם שבירת המדות a person's whole existence is for Shviras HaMiddos (Gr"a), in the same way, the whole world is alive with water since Miriam works on her Middos. She was the same one who: ונתצב אחרות מרחוק בד stayed to watch what would happen to Moshe. Miriam wasn't Mya'esh on Moshe, and she gets credit for Moshe Rabeinu!

People who realize that all those difficulties in your life **including difficult people** are just Nisyonos, have a much easier time, since they recognize the truth that's going on behind the scenes, i.e., it's only Hashem testing you! They don't give up so fast, since they know that your Matzav is just a Nisayon to make you great. Miriam is proud of her name, since her very essence is to be Omed B'nisayon (withstand tests) and change bitter to sweet.



Novardok

I was told by an old Navardoker that when looking for Shiduchim, you can get anything you wish. He had unusual success marrying off his large family with the best Shiduchim quickly and efficiently. He has zero money, and yet he is always succeeding without having all kinds of Chovos. At one point, he developed a Chov of about \$100,000, and he told me about it, as usual with his constant laughter and unending Bitachon.

I met him a year later, and he told me that a relative came along and raised the entire sum within a year. He told me that just like Hashem can give you exactly what you ask for in a Shidduch, so can He easily improve the people in your life that you may be concerned about. You keep working on Bitachon and Tefila, and watch. I, myself have witnessed miraculous changes in his family.

I saw chutzpadik teenagers turn into Gevaldige Baalei Middos and top Bnei Torah. I saw a cold and chilled married family member who appeared unfriendly, very into Gashmiyus, and very little sincerity about Yiddishkeit... a few years later I see an unbelievably friendly and warm and frum-type of a Ben Torah. A real Metzuyan!

A Novardoker once wanted a top Shidduch for his daughter, but his daughter refused this boy, despite his wishes. Instead, she married a very mediocre boy, who didn't give a good impression at all. The father was a big Baal Bitachon, and he constantly kept saying: “It's a Shidduch Min HaShamayim; **this is what Hashem wants, and therefore this is what I want**”. **He kept working on being Mach'nia to Hashem's Ratzon.**

Within a short few years, this Yungerman became a Metzuyan Gadol. He Shteiged and Shteiged miraculously, and today he is the pride of the family. This is the power of accepting Ratzon Hashem. בטל רצונך מפני רצונו אבות בד Abandon your desires and accept His desire.



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