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לזכות ר' מאיר בן לאה



BITACHON WEEKLY

קרח

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 קרח תשפ"ו

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פרשת קרח

ויקח קרח טז א

The Tzelem Elokim Has His Own Mind and Is Not Nis'pael from Big Crowds

Rashi says¹ that *Korach* persuaded the *Roshei Sanhedrin* to rebel against *Moshe*. He had many of the most *Chashuva* people on his side, yet he was totally wrong in the worst way. He had 250 נשיאי עדה קראי prominent leaders of *Klal Yisroel*. Notice how the 12 *Meraglim* failed miserably and lost their *Olam HaBah*, and when *Yehoshua* sent only two *Meraglim* (*Pinchos* and *Kalev*) they succeeded. *Kalev* singlehandedly went against the whole *Klal Yisroel*, like it says: *Kalev* shushed the people, and he separated himself from the *Meraglim* (like his name implies: בן יפנה, שפנה) to daven by the *Avos*. And *Pinchos* went against the entire *Klal Yisroel* who wanted to kill him when he killed a *Nasi B'yisroel* (*Zimri*). ** These two individuals were true *Tzelem Elokim*, who had their own minds, like *Avraham* who was called an "*Ivri*" since the whole world was on one side ("*Ever*"), and he was against them all. (*Chazal*²). Having many people on your side can be a major weakness. A *Rabim*, or people, support and encourage each other, and they feel justified

"We have more Chasidim than you do" "We have a larger family" "I have more friends" This is a form of silly Redifas HaKavod, and smart people don't mind lacking quantity

because of their sheer numbers. ***

A Baal Bitachon Is Not Impressed by Important Chashuva and Rich People

Look at the humongous number of Arabs in the world. Does that make them innocent, when they lead a cruel and wild existence? It is important not to be *Nis'pael* from large crowds. R' Gershon Liebman used to speak about the human weakness of being *Nis'pael* and impressed by: כמות size. You don't automatically follow what the "many" are doing! Or get *Nis'pael* from the: אנשי שם i.e., all those big names and high positions, like the *Chovos Halvavos* says in *Shaar HaBitachon*: ולא יפחידו עיניכם, ולא יירא ממחלקותם. The *Baal Bitachon* is not impressed by important *Chashuva* and rich people. ****

The first *Yesod* of *Novardok* is: **No Hispa'alus of big crowds or fancy people, or super-intelligence or Gevaldige talent or Gevura, etc. All this is a: סתירה contradiction to Bitachon in Hashem, where true Hispa'alus belongs.**

ואש יצאה מאת ה' ותאכל את החמשים ומאתים
איש מקריבי הקטרת טז לה

Doing Your Own Thing Without Envy Brings Bracha

How come 250 great *Tzadikim* bring *Ketores*

¹ רש"י עה"פ ויקח קרח (טז א) לקח את עצמו לצד אחד להיות נחלק מתוך העדה לעורר על הכהונה, וזהו שתרגם אונקלוס ואתפלא, נחלק משאר העדה להחזיק במחלוקת, וכן (איוב טו יב) מה יקחך לך, לוקח אותך להפליגך משאר בני אדם. ד"א ויקח קרח, משך ראשי סנהדראות שבהם בדברים, כמו שנאמר (חקת כ כה) קח את אהרן (הושע יד ג) קחו עמכם דברים.
² בראשית רבה (מב ח) ויגד לאברהם העברי (לך יד יג) רבי יהודה ורבי נחמיה ורבנן, רבי יהודה אומר, כל העולם כולו מעבר אחד והוא מעבר אחד, ר' נחמיה אמר, שהוא מבני בניו של עבר, ורבנן אמרי, שהוא מעבר הנהר, ושהוא משׁית בלשון עברי.

and it burns them alive, but when *Ahron* brings *Ketores*, it saves thousands of lives? Because of the famous *Yesod*: Envy is ignorance, and imitation is suicide. *Ketores* was meant for *Ahron*, and it's his *Avoda*, which he was destined to have. When you do your own thing, without envy and trying to imitate, then you bring a big *Bracha* (and: *Ketores* makes you rich). But when you want what you weren't meant to do, because of silly envy and lacking in *Sameach B'chelko*, albeit in *Ruchaniyus*, then you destroy yourself, *Chas V'shalom*. **

You are what you are, and not someone else. Don't wish you were R' Chaim Kanievsky, or a famous Reichman Baal Tzedaka, or a pure Tzadik, or any kind of good person who you feel is better than you. You suffer needlessly, and you hurt your *Neshama* with those lofty aspirations (unless done properly). **To be happy and being your little nobody self is the biggest *Madrega* in the world. Spend a lifetime thanking all day for being little nobody you.** ***

Be happy with the way you are, despite all your horrific *Chesronos* and even your wicked sins (as long as you try to improve in a normal way). **Also, an *Ahron* who loves peace and makes others feel important until they are ashamed to sin in front of him (*Chazal*³);** the beautiful sweet smelling *Ketores* is befitting for him, and not

with those big *Talmidei Chachomim* who don't learn *Mussar*, and think they are *Tzadikim* since they love *Ruchaniyus* so much.

The War with Iran

Every Second of Life Is a Gift and Privilege

TRUE STORY

Yesterday I received a phone call from *Yerushalayim*. Without any siren or previous warning, a large piece of dangerous metal came flying at a group of *Yeshiva* boys who were walking out of their *Yeshiva* (a famous top, top, *Yeshiva*). It narrowly missed them, and they were terribly shaken up. They asked how to respond to this. I told them that being shaken and realizing that they were all a drop away from death, *Rachmana Litzlan*, is a tremendous opportunity to be utilized as soon as possible. Finally, a person has a slight taste of the reality of life, and what a *Matana Gedola* and privilege is every second, like

Chazal say: על כל נְשִׁימָה וְנְשִׁימָה תְהַלֵּל קָה we have to thank Hashem for every single breath of air. **

Chap Arein a His'orerus for Teshuva

We aren't here forever! וְהָיָה יְתֵן אֵל לְבֹו קֹהֵלֵת זָב Life and death events are a wakeup call! I told them to be *M'kabel* to do (or not to do) what

There are people who thrive off being called a Tzaddik or a nice person of a smart person. But some people are much happier when they see themselves as plain nobodies

³ אבות דרבי נתן (יב ג) אוהב שלום כיצד, מלמד שיהא אדם אוהב שלום בישראל בין כל אחד ואחד כדרך שהיה אהרן אוהב שלום בין כל אחד ואחד, שנאמר (מלאכי ב ו) תורת אמת היתה בפיהו ועולה לא נמצא בשפתיו בשלום ובמישור הלך אתי ורבים השיב מעון. ר"מ אומר, מה ת"ל ורבים השיב מעון, כשהיה אהרן מהלך בדרך פגע בו באדם רשע ונתן לו שלום, למחר בקש אותו האיש לעבור עבירה, אמר, "אוי לי, היאך אשא עיני אחר כך ואראה את אהרן, בושתי הימנו שנתן לי שלום" נמצא אותו האיש מונע עצמו מן העבירה.

normally is too difficult, but now comes much easier. *Chap Arein* a healthy *Yiras Ha'Onesh* (fear of punishment) as long as the *His'orerus* for *Teshuva* lasts. Afterwards, you remember the words of the *Chofetz Chaim Zatzal* who advises⁴ getting involved in *Middas HaBitachon* in order to be saved from *Chevlei Moshiach*. **Sit on it more and more, and laugh at all those silly dysfunctional missiles including ballistic. Keep making jokes about this silly war, which is such a waste of time and money since Hashem loves His Am Hashem and for sure we will all be perfect, hopefully with lots of Teshuva; and the anti-Semitic Iranians will make big fools of themselves!** ***

Face reality! They are all just non-entities and big zeroes who were created to scare us and therefore help us do *Teshuva*. They are merely foolish puppets who talk big (and waste life) who will all disappear very soon as if they never existed. Take a look at the famous capital of Germany (Berlin) after WWII, which looked like a desolate parking lot, or Hiroshima after the bomb in Japan.

And remember the *Ga'ava* of these world "powers" (קְבִיכוֹל - as if they had any real "power"). ****

Daven To Hashem as If You Alone Will Save The Entire Klal Yisroel

What I do is to daven constantly to Hashem as if it's all up to me to save the whole Klal Yisroel. During the scariest war of the Gulf, I davened non-stop that **not one Yid should be hurt, as if I was nudging Hashem like a broken record; and this is exactly what happened!** R' Nosson Wachtfogel *Zatzal* said that ever since the *Ness Purim* there was never such *Mof'sim G'luyim* (open miracles) as the Gulf War. I later heard that a visiting *Admor* in L.A. davened the same *Nusach* (style) "Please Hashem, no casualties!" *****
Every Yachid should feel that he alone will save the whole Klal Yisroel with his Tefilos. I feel that Hashem wants me to feel that it was all my *Tefilos* that saved *Klal Yisroel*, and for sure it stands a good chance that this is *Mamash* the truth. I have a *Zechus Gadol V'norah* all the way up to *Shamayim*, and so do all those

יּוֹם אֵירָא

אֲנִי אֵלֶיךָ

אֶבְטַח

תהלים נוד

*If you are
scared & are
Mis'chazek,
that's real
Bitachon.*

*If you are not
scared, and you
don't chap that
there's a
problem, that's
not Bitachon.
- Brisker Rav*

⁴ זכור למרים (מאת מרן רבינו ישראל מאיר ב"ר אריה זאב הכהן זצוקלה"ה בעל החפץ חיים, פרק כ, בביאור הבטחון שיגאלנו במהרה) כתיב בקרא (תהלים קטו א-ב) לא לנו ה' לא לנו כי לשמך תן כבוד על חסדך על אמתך למה יאמרו הגוים וגו', ועיין בפסחים (ק"ח א) דזה יאמרו ישראל בעת מלחמת גוג ומגוג, ואית דאמרי שם בגמרא דזה נאמר על זמן של חבלי משיח, ומסיים אח"כ ישראל בטח בה' וגו' בית אהרן בטחו בה' וגו' יראי ה' בטחו בה' וגו'.

וצריכין אנו להבין מדוע חילק הכתוב את ישראל לג' מדרגות, הלא די היה לו לומר רק "ישראל בטח בה" דנכללו בזה גם בית אהרן ויראי ה'. אלא הכונה בזה כך היא וכאשר נבאר, דהנה ג' מדרגות ישנן בכלל ישראל: א. בית ישראל, והם כלל ישראל בכלל. ב. בית אהרן, והם הכהנים שהם מורים את העם דרך ה' התורה והמצוה. ג. ויראי ה', החרדים אל דברו, שהם במדרגה למעלה מן הכהנים. ועל כל זה יורה לנו הכתוב כי בעת מלחמת גוג ומגוג או בזמן חבלי משיח, אז תתגבר כל כך בעולם מדת הדין עד שיהיה אי אפשר להנצל ממדת הדין הקשה, ולכן יעץ הכתוב זיזרז אותנו ופרט אותנו לכל אחד ואחד מאיזה מדרגה שיהיה שנחזק את עצמנו בעת ההיא במדת הבטחון ובזכותה ננצל כולנו ממדת הדין הקשה שתתגבר אז בעולם, ועי"ז נהיה זכרים לפני ה', כדכתיב בתריה, ה' זכרנו; יברך יברך את בית ישראל, יברך את בית אהרן, יברך יראי ה' וגו', והם כל הג' שהזכרנו לעיל.

Temimim who daven alone with *Romemus*. The biggest *Mitzva* is when the *Klal* is in pain, and you care for them and daven with your whole heart. By the way, it doesn't hurt to cry. I spend a lot of time alone with Hashem, begging Him with all kinds of reasons why we are all *Tzadikim*, and the non-frum are only a *Tinok She'nishba* (it's not their fault since they don't know any better). *****

Being *Mis'chazek* in *Simcha* Brings *Yeshuos*

Hashem loves when you do this, and it's truly an: opportunity for your *Tefilos* to be answered when you become an *Ish HaKlal* like *Moshe Rabeinu* who: וַיֵּצֵא אֶל וַיֵּרָא בְּסִבְלָתָם went out to see his brothers' suffering. By the way, if you are a depressive type, I don't recommend doing anything besides *Simcha*, *Simcha*, *Simcha* and *Bitachon*, and acting really cool as if you don't care, *Chas V'shalom*. Of course you do, but: עַתָּה לַעֲשׂוֹת לָהּ: during emergencies you can't follow the regular boundaries, and you can't play games with depressions! You will get tremendous *Schar* for breaking your *Middos* even if you don't succeed in becoming happy, since you tried. *****

And the *Zechus* of breaking your *Middos* which is *L'maala Min HaTevah* (going against your nature) will bring *Nisei Nissim* and *Yeshuos L'maala Min HaTevah* (above the laws of nature) and you'll get credit for saving *Klal Yisroel* with your being cool! וּמִקְרָא מְלֵא

Even during his darkest moments, a Baal Bitachon is already in a mode of being on top. For him it's only a matter of time until his Yeshua becomes a reality

It is an open *Passuk*: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב תְּבַא כַח מַז ***Tzaros* come from no *Simcha*, and being *Mis'chazek* in *Simcha* brings *Mof'sim* and *Yeshuos*.**

The Days of Moshiach

וְעָלוּ מוֹשְׁעִים בְּהָר צִיּוֹן לְשַׁפֵּט אֶת הָר עֲשׂוֹ וְהִיְתָה לָהּ הַמְּלוּכָה עוֹבְדִיהָ אֵ כֹא

The Frustrated Painful Loser Is Actually the True Winner

The *Navi* tells us that when *Moshiach* comes:

וְעָלוּ מוֹשְׁעִים בְּהָר צִיּוֹן לְשַׁפֵּט אֶת הָר עֲשׂוֹ those who save *Klal Yisroel* (*Moshiach* and his ministers) will go up on *Har Tzion* in order to judge *Har Eisav*; and the Kingdom shall belong to Hashem. We can suggest that these two mountains, *Har Tziyon* and *Har Eisav* are a *Remez*. A mountain symbolizes aspiring and achieving and going upwards to greatness (*Tzaddikim* are compared⁵ to mountains). What is called a mountain to *Eisav*? Success and simply being the winner and the leader. But someone who tried and failed, as far as he's concerned it's

וַיִּכְז עֲשׂוֹ אֶת הַבְּכֹרָה כִּי לֹד *Eisav* belittled the *Bechora* (because he felt that he couldn't succeed. *Rashi*⁶). The first thing the *Navi*, *Ovadia* says when he talks about the downfall of *Eisav*, is: בְּזוּי אֶתְּהָ מָאֵד: he is greatly belittled. **

⁵ תנחומא אמור (סי' ה) צדקתך כהרבי א-ל וגו' (תהלים לו ז) אלו הצדיקים שנמשלו בהרים, שנאמר (מיכה ו ב) שמעו הרים את ריב ה'.

⁶ רש"י בפרשת תולדות עה"פ הנה אגכי הולך למות (כה לב) אמר עשו: מה טיבה של עבודה זו? אמר לו, כמה אזהרות ועונשין ומיתות תלוין בה, כאותה ששנינו אלו הן שבמיתה שתויי יין ופרועי ראש. אמר: אני הולך למות על ידה, אם כן מה חפץ לי בה.

If you didn't make it and you're not the *Bechor*, then you give up. You are *M'vazeh* the *Bechora*, you are *M'vazeh* yourself also. So you go in a different *Treife* direction, *Rachmana Litzlan*, with new and fake religions. His "mountain" is the simple understanding of "making it". But by us, it's just the opposite. *Dovid* wanted to build the *Bais Hamikdash*, and although he wasn't *Zoche*, it's still: *נקראת על שמו* attributed to him, and not to *Shlomo* who actually built it! (*Medrash*⁷). **The frustrated painful loser** is actually the true winner. ***

All Those Who Tried but Didn't Succeed Are Considered as If They Actually Succeeded

All those who tried but didn't succeed: *מעלה עליו הכתוב כאלו עשה* are considered as if they actually succeeded. There is no *Yi'ush* whatsoever. And who is our greatest hero? *Dovid Moshiach Hashem*, who did the lowest sin, but he did *Teshuva*. And now he's totally on top, because: *במקום שבעלי תשובה*

עומדים אין צדיקים גמורים יכולין לעמוד ברכות לד ב Baalei Teshuva are even GREATER than pure *Tzaddikim*! Just before the *Torah* was given, we have the *Parsha* of *Yisro*. *Yisro* had another name, "*Putiel*", which is super ugly. It means: *שהיה מפטם עגלים לעבודה זרה* the one

You can be a nobody, but as long as you try and move and desire, you are #1 despite your lack of success

who fattened calves in order to bring them as a *Korban* for *Avoda Zara*. ****

And now he's the big hero who is mentioned just before *Har Sinai* and *Kabolas HaTorah*, giving *Moshe Rabeinu Eitzos* (advice) how to run his judiciary system! And on *Shavuos* we read *Megilas Rus*, who was the daughter of the worst *Rasha* and anti-Semite, *Eglon Melech Mo'av*, who was *Zoche* to give birth to *Rus* because of the one time he stood up

L'chavod Shamayim! And this is the background of *Dovid*, the *Admoni* and *Moavi* who had a similar nature to *Eisav HaRasha*. *Rus* barely makes it to be accepted in *Klal Yisroel*, despite a big tumult, since: *לא יבא עמוני ומואבי בקהל ה' תצא כג ד* a *Moavi* is not allowed to marry into the Jewish nation (even if they convert). *****

In Truth, All Those "Winners" Are Unimportant Compared to the Nebach

And then, as soon as we come into *Eretz Yisroel* we meet *Rachav HaZonah*, who spent a lifetime doing the lowest sins. Now, she becomes the *Rebbetzin* of *Yehoshua* himself, and has 8 *Nevi'im* coming out of her. (*Gemara*⁸). *ועלו מושעים בהר ציון לשפט את הר עשו עובדיה א כא* Those who save *Klal Yisroel* (*Moshiach* and his ministers) will go up on *Har Zion* in order

⁷ מדרש תנחומא (נשא סי' יג) ויהי ביום כלות משה (נשא ז א) זש"ה (משלי כז יח) נצר תאנה יאכל פריה ושמר אדניו יכבד, אין הקב"ה מקפח שכר כל בריה, אלא בכל מה שאדם יגע ונותן נפשו על הדבר אין הקב"ה מקפח שכרו, לכך נאמר נצר תאנה יאכל פריה, תדע לך, שהרי שלמה בונה בית המקדש, שנאמר (עיין מ"א ט) ויבן שלמה את בית ה', ובשביל שנתן דוד נפשו על בנין בית המקדש, שנאמר (תהלים קלב א-ה) זכור ה' לדוד את כל ענותו אשר נשבע לה' וגו' אם אבא באהל ביתי וגו' עד אמצא מקום וגו', לא קפח הקב"ה את שכרו אלא הכתיבו על שמו, שנאמר (תהלים ל א) מןמור שיר חנכת הבית לדוד, וכי דוד חנכו, והרי שלמה חנכו, אלא לפי שנתן דוד נפשו עליו נקרא על שמו, הוי יפה אמר שלמה (משלי כז יח) נצר תאנה יאכל פריה ושמר אדניו יכבד.

⁸ מגילה יד ב, אמר רב נחמן, חולדה מבני בניו של יהושע היתה, כתיב הכא (מ"ב כב יד) בן חרחס, וכתיב התם (שופטים ב ט) בתמנת חרס. איתיביה רב עינא סבא לרב נחמן, שמונה נביאים והם כהנים יצאו מרחב הזונה ואלו הן, נריה, ברוך, ושריה, מחסיה, ירמיה, חלקיה, חנמאל, ושלום, רבי יהודה אומר אף חולדה הנביאה מבני בנייה של רחב הזונה היתה, כתיב הכא (מ"ב שם) בן תקנה, וכתיב התם (יהושע ב יח) את תקנות חוט השני, אמר ליה, עינא סבא ואמרי לה פתיא אוכמא, מיני ומינך תסתיים שמעתא (כלומר, על ידי ועל ירך תתפרש אמיתו של דבר, הא והא הואי. רש"י) דאיגירא ונסבה יהושע.

to judge *Har Eisav*. The day will come for all those brokenhearted Jews who struggled with shameful issues, like *Ka'as*, *Ta'ava*, *Bittul Torah*, and all kinds of difficulties in *Avodas Hashem* that make you feel like a zero. *****

They envy all those "winners" and *Baalei Kish'ron* (smart people) and pure: קדוש מרחם

"holy-from-birth" types who appear to be smooth-sailing success stories. Of course we don't look down at them when they have their *Nisyonos* to overcome that we may not know about. But the day of truth when "*Har Eisav*" (the natural winner mentality) is put on trial, and he becomes unimportant compared to the nebach since: טוב פעם אחת בצער ממאה שלא בצער better one *Mitzva* with pain than a hundred that are easy, and: אוס אוןס רחמנא ליבא בעי (if you weren't able to do any better, you are not responsible) since: רחמנא ליבא בעי by Hashem, the main thing is what's in your heart! *****

Our Failures Make Us Humble, Which Is Worth Much More

As long as you "held on" and you weren't *Mya'esh* like *Eisav*, and you remained a: partner to others doing a *Mitzva*, you might be #1 *Mamash* in the days of *Moshiach*. How important it is to constantly

be *M'chazek* yourself, and to glorify your vain and painful efforts, and your shortcomings in learning *Torah*, *Chesed*, *Ta'avos*, *Ka'as*, and *Atzvus*; all those *Bedi'aved's* become *Le'chatchila* of *Le'chatchila*. We need to play down those high levels in *Avoda*, and be happy that we try or we simply aspire. *****

In Novardok, they hated Shiflus. If you are a "nobody" (an Ani, poor person) then be a "proud" nobody (Ani). Never look down at yourself!

Actually, our failures can be our biggest *Maalos*, like the *Chovos Halvavos* says⁹, since they make us humble, which is worth much more than the highest *Madregos*, despite our depressing sins. (PS. If you're doing okay, don't look for trouble! You'll be just fine, as long as you are humbly thankful to Hashem). *****

- Those who don't sleep enough
- have a depressive or anxious nature
- are overworked
- don't "fit in"
- they "fell in", *Rachmana Litzlan*
- or are lacking in *Kish'ron* (ability) or purity or friends
- I have a crazy background
- You're one of those who's always making mistakes
- You're always being forgetful
- You're always saying the wrong thing
- I'm loaded with *Chesronos*
- I don't *Fargin*

⁹ חובות הלבבות שער עבודת האלוקים (פרק ד) והמדרגה התשיעית אנשים, האמינו בתורה ובגמול ובעונש עליה בשני העולמים, וכווננו בעבודת השם לשמו ולמה שיאות לו, אלא שלא נשמרו ממפסדי העבודות ונכנסו ההפסד עליהן ולא הכירו מאין, דומה למה שנאמר (קהלת י א) זבובי מות יבאיש יביע שמן רוקם יקר מסחמה מקבוד סכלות מעט, ואמר (קהלת ט יח) וחוטא אַחַד יאבד טובה הרבה. ואמר קצת החסידים לתלמידיו: אלו לא היו לכם עוונות, הייתי מפחד עליכם ממה שהוא גדול מן העוונות. אמרו לו: מה הוא גדול מן העוונות? אמר: הגבהות והגאווה, כמ"ש הכתוב (משלי טז ה) תועבת ה' כל גבה לב. ובחובות הלבבות שער התשובה (פרק ח) חוטא זה הוא שיש לו יתרון על הצדיק, שלא חטא החטא ההוא והדומה לו, כי הצדיק אין בטוחים בו, שלא יתגאה ויגבה לבו וירום במעשהו, וכבר נאמר, כי יש חטא שמועיל לשב יותר מכל צדקות הצדיק, ויש צדקה שמזקת לצדיק יותר מכל חטאות השב, כשיפנה לבו מן הכניעה ודבק בגאות ובחונף ואהבת השבח, כמ"ש אחד מן הצדיקים לתלמידיו: אלו לא היה לכם עון, הייתי מפחד עליכם ממה שהוא גדול מן העון. אמרו לו: ומהו גדול מן העון? אמר להם: הגאות והחונף.

- I'm lazy
- I'm too nervous
- I'm indecisive
- I always give up
- I have a bad *Mazal*
- nothing works by me
- I have too many *Kulos* (leniencies) or inconsistencies
- I'm too light
- or too frum and boxy
- I'm too "cool"
- I don't have a *Rov*
- I don't know what I'm doing
- everyone else is doing much better
- I have embarrassing weaknesses that people may or may not know about
- I'm ashamed how I can't control myself
- I'm impulsive
- I talk too much
- You don't learn enough
- You eat too much
- You're a *Rodef Kavod*
- You're a *Baal Ta'ava*
- I'm too quiet
- I don't smile enough
- I'm not *M'sudar'dik* (organized)
- You're a mess
- I'm not focused
- I'm disliked
- I'm inconsiderate
- I'm too critical
- I'm lonely
- I'm embarrassed to say what's going on in my mind
- You're a bigshot
- No hope! Give up!
- I have scary addictions
- I don't understand or appreciate people

No matter how many negatives are in your life, you should never focus your main energies on what you're lacking. A Yid needs to be positive, and enjoy the great Maalos Hashem gave him

- I'm a hopeless case
 - I'm a loser by nature
 - I'm a pessimist
 - You're a control freak
 - People take advantage of you
 - You're mush, no back bone
 - You don't have a sense of humor
 - too serious
 - too not-serious
 - you don't have *Yiras Shamayim*
 - I'm mixed up
 - I'm a bit crazy (or more than a bit)
 - People don't respect me
 - They don't know the truth about me
 - I'm a nebach
 - I have too much *Ga'ava*
 - I have an inferiority complex
 - אַחַרְוֹן אַחַרְוֹן חַיִּיב the best for last: ALL OF THE ABOVE! *****
- You'd be surprised to know how many people are plagued with constant unending negative thoughts, yet they move on and produce. They are *Mamash Tzaddikei HaDor*. אֲשֶׁרִי חִלְקָם Fortunate is their lot! *****

Take heart. Someday you'll be greatly appreciated!

NOVARDOK

Moving On in Life

There was a *Novardoker* who ended up in *Kletzk*. R' Ahron Kotler *Zatzal* wanted very much that his son, R' Shneur *Zatzal* should learn with him *B'chavrusa*, since he was the biggest *Masmid* in the *Yeshiva*. He lived in the USA, and he retired from work at 65. He learned for the next 30 years *B'hasmada Rabba* until he was *Niftar* at 93. He lost 3 of

his children in his lifetime, and they say that he moved on in life with perfect calm as if nothing happened. **

I heard the same type of story about many *Novardokers* who moved on as smooth as ever despite losing beloved spouses and dear children, etc. People are calling me with problems, about how to deal with the war in *Eretz Yisroel*. It causes plenty of worry and stress, especially for those who find out about the gruesome facts and all the cruelty of Hamas, *Rachmana Litzlan*. I don't advise getting involved in finding out all the morbid details (unless there is a *Tachlis* of davening harder for them). ***



Vaad Hatzalah with R' Gershon (sitting at head of table)

A *Chashuva Rov* said that finding out and viewing some atrocities is *Assur Le'halacha*, and a person can *Chas V'shalom* be considered a: מַאֲבָד עֲצָמוֹ לְדַעַת (reckless) if he causes himself unnecessary traumas. R' Gershon Liebman *Zatzal* saw much worse atrocities during the 5 years he was under the Nazis. He was constantly giving away his own meager food supply in order to save others. Yet, his *Simcha* level was incredible! ****

After years in *Novardok*, he knew how to balance his *Middos* properly. All those who have a hard time dealing with the current events in *Eretz Yisroel* should think of R' Gershon *Zatzal* (who had much more *Ahavas Yisroel* than all of us; he was constantly risking his life to save others during the

Holocaust). Yet, his *Simcha* level was even higher than usual! (R' Gurwitz *Zatzal*). *****

There is a *Novardok* story I heard first hand from R' Yitzchok Orlansky *Zatzal* who was present when he saw how the *Novardokers* reacted to a horrific pogrom that took place with their own *Talmidim*. I was advised not to publicize it, since our *Olam* won't understand it. In a nutshell: They had much more *Ahavas Yisroel*, yet their entire lives were based not

on success/failure situation, just how to respond to *Nisyonos*, like RSRH *Zatzal* mentions¹⁰ about the *Avos*. *****

All people talk about and worry about is how is the *nachas* and *Parnasa* and relationships

situation. In *Novardok*, all they asked you about was how are you reacting to your *Nisyonos*, which is the main purpose of a person's existence. **Making *Tikun HaMiddos* your main focus will make you much happier.** *****

I know a person who felt that he needed to improve his muscles. He used to do difficult exercises, and the only way he was able to continue was by constantly looking at the books that show you how great you'll look and feel if you keep up the exercises. *****

***L'havdil*, those who keep learning *Madregas HaAdam*, who inspires you to go against your nature, and proves to you that only this will make you happy, actually enjoy working on *Middos*.**

¹⁰ פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה בפרשת חיי עה"פ וְהָ בָרַךְ אֶת אֲבָרְהָם בְּכָל (כד א) הרי אושרו של אברהם מתבטא בכך, שהוא נתברך בְּכָל. יש הרואה ברכה בכל אשר יעשה, נכסיו מצליחים בידיו, אך הוא עצמו נשאר אומלל בתוך כל אותה ברכה; כל קניינו פורח ומשגשג, אך בלבו אין "שמחה", אין "צמיחה" ופריחה רוחנית. אולם אברהם חש עצמו מבורך, ופרח בכל ברכותיו. הדרגה העליונה, היכולה עם זה להיות נחלת כל אדם בכל מצב שהוא, הרי זו מעלת יעקב: "יש לי כל", הוא לעולם לא יחסר דבר, שכן לא ישאף לקחת, אלא לתת ולפעול, וגם בשפל המדרגה, כיעקב, ימצא סיפוק עליון לנפשו.



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Parshas Naso 5786

Shiur ID	Duration	Language
450961	42:51	English
450965	2:40	English
450966	4:48	English
450967	4:44	English
452086	46:47	English

Parshas Bha'aloscha 5786

452892	43:38	English
452907	4:09	English
452908	3:44	English
453820	42:22	English
452929	3:56	English

Parshas Shelach 5786

453821	4:09	English
453822	2:10	English
454341	44:22	English
453823	3:05	English
454342	4:03	English
454343	2:09	English
455567	53:08	English

Questions To Rabbi Mandel



How Can We Bring *Moshiach*

Question: Why isn't *Moshiach* here yet? And what can we try to do to hasten his arrival?

Answer: I don't want to be *M'katreg* on *Klal Yisroel* and say because "this" is wrong, "that's" wrong. I don't know anything anyway. **It's smart to say you don't know.** Why was the *Mann* called: מן הוא "What is it?" Sounds funny. And that's the way it stays! The *Lechem Min HaShamayim* is called "**What is it?**" **We don't know, and that's the way it stays. To teach people that you are a human being, and don't get involved in things that are above you. You remain with that question mark.**

And this was told to people who were complaining. **THAT will stop you from complaining, i.e., when you know that you are not in charge around here.** As a young bachur, I had difficulties. I went to the *Mashgiach* of Lakewood, R' Nosson Wachtfogel *Zatzal*, and he told me: "**Don't worry, Hashem knows what He's doing**". That took care of all my problems right there.

And *Moshe Rabeinu* said the same thing: תלינו עלינו בשלה טו ח ונחנו מה כי תלינו עלינו בשלה טו ח You are complaining against us? "What are we?" A human? What am I worth? I don't know myself who I am. What am I in the first place? Indeed, we're not worth anything without *HaKadosh Baruch Hu*. That question is a *Remez*, in the *Parsha* of complainers, which we all are (we always have our "ideas"; e.g., *Moshiach* should come, "this" should be, etc.). **We don't know!**

Nobody knows. I don't like to get involved in these things. Try your best to make *Moshiach* come. Do *Teshuva* on anything and everything and you'll bring *Moshiach*. We have to do ours, that's all. Don't ask me for all the answers. They say that R' Elyashiv's rebbetzin came in a dream to reveal why *Moshiach* is not coming etc., the whole Lakewood was talking about it... I heard from the relative of the person who had that dream, that it never happened! Haha!

Now, I do have something to say about this, and I think that I have a good point. *Moshiach* himself is heavily involved in breaking *Middos*. Maybe the *Dor* should get more involved in that area. Here's a guy who finishes *Shas*, he does *Tzeddacos*, and at the same time he gets angry, he has jealousy, he looks down at people. We are not going to be perfect anyway. It says¹ that *Eliyahu HaNavi* will help us improve ourselves, so we're not going to be perfect when *Moshiach* comes, anyway. **But in the areas that Dovid was famous for, I would suggest that's where we should TRY to perfect ourselves. He will like us more if we're "his type". For example, someone who's always doing Ha'tavah B'makom Hakpada, i.e., instead of getting angry he goes to the opposite extreme. If you act like Dovid; you're going to invite Dovid.**

Dovid has so much to give us. There are a lot of stories about him. He was different. The "*Dovid*" mentality (he went through a lot, he never complained, and similar things). Try to be like *Dovid*. It's beautiful. There's a lot to learn from.

He thanked 14 cities who helped him hide from *Shaul*; the *Passuk* lists² the names of all the cities. **He was very into being thankful to people.** Maybe we need that? I don't know. **Learn from Dovid! Learn Tanach, and that might be the answer to a lot of our problems.**

I'm not big enough to know why *Moshiach* isn't here. Forget it! Anything you do is fine. Try to do *Teshuva*. That's all. Maybe *Kiruv* would be important. Whatever you can do is: הפל ריוח only a plus. Kol Tuv.

You can submit your questions to Rabbi Mandel by emailing them to questionsforrabbiemandel@gmail.com To subscribe to the weekly, email weeklybitachon@gmail.com

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¹ משנה סוף עדיות, אמר רבי יהושע, מקבל אני מרבן יוחנן בן זכאי ששמע מרבן ורבן מרבן, הלכה למשה מסיני שאין אליהו בא לטמא ולטהר לרחק ולקרוב וכו' ונחמנים אומרים, לא לרחק ולא לקרב, אלא לעשות שלום בעולם, שנאמר (מלאכי ג) הנה אנכי שלח לכם את אליהו הנביא וגו' והשיב לב אבות על בנים ולב בנים על אבותם.

וכתב הרמב"ם בהלכות מלכים (יב ב) יראה מפשוטן של דברי הנביאים שבתחילת ימות המשיח תהיה מלחמת גוג ומגוג, ושקודם מלחמת גוג ומגוג יעמוד נביא לישראל ולהכין לבם, שנאמר (מלאכי ג) הנה אנכי שלח לכם את אליהו וגו' ואינו בא לא לטמא הטהור ולא לטהר הטהמ ולא לפסול אנשים שהם בחזקת כשרות ולא להכשיר מי שהוחזקו פסולין אלא לשום שלום בעולם שנאמר והשיב לב אבות על בנים.

² ש"א ל כו-לא, ויבא דוד אל צקלג וישלח מהשלל לזקני יהודה לרעהו לאמר הנה לכם ברכה משלל איבי ה'. לאשר בבית אל ולאשר ברמות נגב ולאשר ביתר. ולאשר בערער ולאשר בשפמות ולאשר באשתמע. ולאשר ברכל ולאשר בערי הירחמאלי ולאשר בערי הקיני. ולאשר בקרמה ולאשר בבור עשן ולאשר בעתף. ולאשר בחברון ולכל המקומות אשר התהלך שם דוד הוא ואנשיו. (אשר התהלך שם דוד - שהיו מחבאים אותו מפני שאול. רש"י. וברד"ק כתב: אשר התהלך שם - שהיה מתהלך ביניהם ממקום למקום כשהיה בורח והיו מסתירים אותו ועושים עמו טובות עשה גם כן הוא טובה מהשלל.