

---

# Bitachon Weekly

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

---

## פרשת פנחס תשפ"ו

---

### The Entire Essence of a Tzadik Is His Level of Thankfulness

The Passuk says וְנִתְתָּהּ מִהוֹדֶךָ עָלָיו כֹּחַ. When Moshe appointed Yehoshua to become the leader of Klal Yisroel, he gave over his beautiful shine. And indeed, Moshe was like the sun, and Yehoshua like the moon. These are the two main celestial bodies, who give light and warmth to the world. In Sefer Yehoshua there is a story about Yehoshua stopping the sun. The Tzadik who is compared to the sun, has a power over the physical sun.

And Yehoshua said: שָׁמֶשׁ בְּגִבְעוֹן דוּם יְהוֹשֻׁעַ יב. Sun, be quiet! He told the sun to be silent since the sun can only move when it sings to Hashem. The word: הוֹד “Hod” is related to Hoda'ah; you have a beautiful shine when you are thankful. Take a look at Sefer Chovos Halvavos and you'll see that the entire Avodas Hashem is nothing more than an expression of thankfulness to Hashem.

**The entire essence of a Tzadik is his level of thankfulness. The Passuk: וְנִתְתָּהּ מִהוֹדֶךָ עָלָיו כֹּחַ Give from your “Hod” can be interpreted “Give from your thankfulness”, which means your very self and your true shining beauty. Just like the sun can't move without singing and thanking, so is a human. He goes nowhere when he's involved in kvetching. He's just looking for more trouble when he complains.**

Many people are stuck in their issues and things don't move. I've told many people to even stop davening for a certain period of time, and instead they should thank, or have Bitachon, which is a form of thankfulness (and the best form of Hoda'ah. Sefer Ha'Ikarim).

There are many miraculous stories. **The greatness of a person is his level of Hoda'ah.** Notice how the Melech, Dovid, who is the #1 person, was also #1 in always singing and thanking Hashem. And the Chazan (who is the leader) says Modim, which is total thankfulness, while the congregation says Modim D'rabanan, which is 1/2 thanking and 1/2 asking for more. The: הִירָא shine of a person depends on how much he is involved in thankfulness.

### You Cannot Demand from Yourself Things That Are Presently Beyond Your Reach

The Meforshim ask why we are commanded: צְרוּר אֶת הַמִּדְיָנִים to despise only the Midyanim and not the Mo'avim? The Chizkuni says that the Mo'avim had an excuse, since they were worried that we would wage a war against them, and also because we took their land away from Sichon. We see that there are some Yetzer Hara's that we are: מְסִיגֵל (cut out) to conquer (symbolized by Midyan) and we have to go in an all-out war to destroy them. צְרוּר! Hate! וְהִכִּיתֶם אוֹתָם And destroy them without Rachmanus! On the other hand, there is a Passuk in Mishlei: לֹא יָבוֹזוּ לַגֵּב כִּי יִגְנוּב: לא יבזו לגב כי יגנוב You can't have Taynos on a Ganav who is dying from starvation.

You can't have Taynos on a person who can't learn because he was up with the baby last night. Or a person who has all kinds of mental blocks, and his focusing suffers. And he isn't as careful with watching his eyes, since he's a depressive or anxiety-ridden person. Or a person who has horrific Nisyonos in Ka'as since he has a difficult life.

Even if he's exaggerating his problems, he's only human. And although he should still try and work on himself, you simply can't be tough on him and demand more: קְבִישַׁת הַנֶּצֶר control over his Yetzer Hara. So every person has to always have a: צְרוּר אֶת הַמִּדְיָנִים “destroy the Midyanim” mode, to fight tooth and nail what he's capable of overcoming, and have a Mo'av mode; i.e. no demanding what's presently beyond your reach.



**He even gives thanks for his depressions and his ailments and his pecklach. Thanking type of people light up the whole world like the sun.**

The thankful person shines with the good and happy feelings of thankfulness and being high and great and overcoming his difficulties. A kosher animal keeps chewing, and the Gr”a says that when you keep chewing it’s a sign of being a Sameach B’chelko since you focus on what you have instead of always fressing new stuff.

The Sameach B’chelko is proud of being Sameach B’chelko, which means “thankful with what I have” instead of always envying what others have. Sameach B’chelko makes you great, and you deserve horns on top of your head. You are a Rosh (head) and not a Zonav (tail). This is the mistake of Korach who wanted what wasn’t due him, and he ended up **down** under the ground. This symbolizes lowliness and dissatisfaction with what Hashem gave you.

**It’s worth spending a lifetime getting carried away with admiration for all those beautiful Maalos that Hashem gave you.** PS. Make sure you’re Davka getting carried away! Then you are truly great and happy and high. It’s tricky. Those who want to Shteig should realize that being overly involved in Hoda’ah over what you already have is true greatness.

The Treife animal isn’t Sameach B’chelko, and therefore he isn’t great and he doesn’t deserve horns! You will notice that **if you spend a long time thanking and then look in the mirror, you’ll see that your face is shining with Simcha. When you are Osek in Bitachon, the same thing happens.** You throw away those constantly recurring worries, and you become full of Menucha, Simcha, and Romemus.

## Novardok

---

I knew an old Novardoker who was a known Tzadik Yesod Olam (many said that he had Ruach HaKodesh), and was Moser Nefesh all his life in many areas of Avodas Hashem. He was an emotional type, and although he thought a lot before he spoke, and he was very deliberate, yet he could discuss his personal problems without thinking twice. He even told me once about what a hard time he had adjusting when he first got married.

I certainly don’t recommend such an Hanhaga for us, and I believe in being more reserved, and to especially avoid anything that smells of negativism. Yet, I’ve seen many big Tzaddikei HaDor who could occasionally open up, and even air-out their pains in life. There is nothing wrong with being human. I’ve also heard plenty of boasting and being proud.

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.



---

T O S U B S C R I B E

weeklybitachon@gmail.com

**Bitachon Hotline:** US 732-719-3898 · EY 079-704-0068

**Vaadin from Rabbi Mandel:** Kol Halashon 718-906-6400 (1, 4, 93) · TorahAnytime 718-298-2077 \$130