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לזכות ר' מאיר בן לאה



BITACHON WEEKLY

ואתחנך-נחמו

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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Rabbi Yaakov Shur

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BITACHON WEEKLY

פרשת ואתחנן - נחמו
תשפ"ו

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פרשת ואתחנן

וְאֶתְחַנֵּן אֵל ה' ג כג

Sing To the Extreme About All the Good Going on In Your Life AMAZING STORY

The *Baal HaTurim* says¹ that וְאֶתְחַנֵּן is the same gematria as "שירה" *Shira*. **Moshe first said *Shira* in order that his *Tefila* should be accepted.** I once had a bad swelling that required antibiotics and staying in bed for several weeks; which I despised! I decided to sing to the extreme, like *Dovid* always said *Haleluka's*, which mean screaming in praise (similar to the word: הוללות wildness) since to really succeed, a person needs to go extreme. (Chazon Ish²). **

I spent a good hour forcing myself to *Chazzer* all the good going on in my life until I felt *Shikor* (drunk) with *Hoda'ah*. Then, I asked Hashem for an immediate *Yeshua*. In two days, the redness had disappeared!

*Hashem
wants
Yidden to
sing, dance,
and forget
their
pecklach,
by having
Bitachon in
Him*

כִּי מִי גוֹי גָּדוֹל - וּמִי גוֹי גָּדוֹל ד ד-ח

A True Jewish Leader Understands His Flock and He Doesn't Get Carried Away with *Tochacha*

This *Parsha* is loaded with the sharp *Tochacha* of *Moshe Rabeinu*, who was concerned that we shouldn't get ourselves into trouble when we enter *Eretz Yisroel*. He recounts the episode of *Baal Pe'or* and many other drastic mistakes that we made in the past, and he warns how we should be careful: אֲבָד תֵּאבְדוּ ד כו "It's life or death", *Chas V'shalom*. **

However, he is constantly building us up, saying: כִּי מִי גוֹי גָּדוֹל "Which nation is as great as you" again and again, אַךְ "You'll do *Teshuva*", and: וְיָבִיט ד מא he even showed his concern for a *Rotze'ach B'shoge* (unintentional murderer), and he helped them by designating *Arei Miklat* for them (even though *Chazal* call³ them *Reshaim*). A true:

¹ בעל הטורים עה"פ וְאֶתְחַנֵּן. בגימטריא "שירה", שאמר לפניו שירה כדי שישמע תפלתו.
² כעין זה מצאתי בספר במחיצת החזון איש (לר' רפאל הלפרין, ב"ב תשנ"א עמ' 253) "אם אין קיצוניות, אין שלמות". ושם (עמ' 263) "יש להתאמץ בכל מחיר, ואז יתכן להצליח". ושם (עמ' 259) "התורה דורשת מסירה יתירה, ולא בחיים רגילים התורה נקנית". וכעין זה (שם עמ' 265) "לא בחיים רגילים התורה נקנית, היא דורשת התמסרות עילאה".
³ מכות י ב, ר"ש בן לקיש פתח לה פתחא להאי פרשתא מהכא (משפטים כא יג) וְאֶשֶׁר לֹא צָדָה וְהֶאֱלָקִים אֹנֶה לְיָדוֹ וגו', כְּאֶשֶׁר יֹאמֵר מֶשֶׁל הַקְדָּמוֹי מְרַשְׁעִים יֵצֵא רָשָׁע וגו', (ש"א כד יד) במה הכתוב מדבר, בשני בני אדם שהרגו את הנפש, אחד הרג בשוגג ואחד במזיד, לזה אין עדים ולזה אין עדים, הקב"ה מזמין לפונדק אחד, זה שהרג במזיד יושב תחת הסולם, וזה שהרג בשוגג יורד בסולם ונפל עליו והרגו, זה שהרג במזיד נהרג וזה שהרג בשוגג גולה.
ויש לציין מה שכתב בשו"ת שבות יעקב (ח"ג סי' קמז) **שאלה**. שני עדים שחתמו השטר, ובאו עדים על אחד מהם שהרג נפש בשוגג לפסול אותו לעדות, ובעל השטר מביא עדים שעשה תשובה על זה קודם שחתם השטר, אם הוא כשר או לא. **תשובה**. הנה טרם אשיב על גוף השאלה, צריך אני לידע מהיכתי תיתי עלתה בדעתך שמי שהרג שוגג פסול לעדות, כי לע"ד נראה פשוט דכשר לכל עדות אף קודם שעשה תשובה. אולי ראית מה דאיתא בא"ח סימן נ"ג סעיף ב' בהג"ה שכתב ז"ל למי שעבר עבירה בשוגג כגון שהרג הנפש בשוגג וחזר בתשובה מותר להיות ש"ץ עכ"ל, משמע אבל לא עביד תשובה פסול להיות ש"ץ, ומשם למדת גם לענין עדות דפסול, וזה אינו, דבש"ץ צריך להיות פרקו נאה, משא"כ לענין עדות צריך דוקא במזיד שנקרא רשע, וכ"כ הרמב"ם פ"י מהל' עדות דדוקא שעבר עבירה במזיד שחייב מלקות או מיתה או רשע דחמס וכה"ג יע"ש, וכן מבואר בטח"מ סימן ל"ז, אבל מי שבא שגגת מעשה לידו כשר לעדות דלא מקרי רשע כיון דבשוגג בא מעשה לידו. ואולי יצא לך ממה דאיתא בש"ס פ"ב דמכות דף י' ע"ב ר' שמעון בן לקיש פתח פתחא להאי פרשתא מהכא ואשר לא צדה והאלקים אנה לידו כאשר יאמר משל הקדמוני מרשעים יצא רשע במה הכתוב מדבר בשני בני אדם שהרגו את הנפש אחד הרג בשוגג ואחד הרג

Jewish leader understands his flock, and he doesn't get carried away with *Tochacha*. ***

כך עוֹנִין אֶת הַמְעוֹקוֹת: have a *Tayna* on *Yaakov*: "Is this how you speak to a broken person??" *****

We Need to Be *Dan* Our

Generation *L'kaf Zechus* a Lot

We need to be this way with ourselves also. *Chazal* explain⁴ that when it says: וַיִּשְׁכַּב רְאוּבֵן אֶת בְּלָהָהּ וַיִּשְׁלַח לָהּ כֹּב it doesn't mean literally, *Chas V'shalom*. Just according to the lofty *Madrega* of *Reuven*, even a slight *Aveira* is looked at as if he did something much more drastic. The same way, when we are dealing with broken and depressed people, which can be typical of our generation, we need to be *Dan L'kaf Zechus* a lot. ****

Yaakov told *Rochel*: הֲתַחַת אֱלֹקִים "Am I Hashem??" and the *Seforno* says⁵ that when *Yaakov* heard *Rochel* say: הֲבָה לִי בָנִים וְאִם "Give me children, or else I will die!" he felt she was bordering on *K'fira*, *Chas V'shalom* (since her words implied that the power to grant children rests with *Yaakov*). Yet, *Chazal* stick up for *Rochel* and

Just as it's difficult to work on Bitachon, so is it difficult to constantly judge yourself L'kaf Zechus, despite your many mistakes and Aveiros. If your nature is to put yourself down, you have a holy obligation to work on blowing yourself up constantly

Many Concepts We Heard from *Baalei Mussar* Are Simply Not for Our *Dor*

There are many, many concepts in *Avodas Hashem* that we have heard from *Baalei Mussar*, which are simply not for our *Dor*! We may do good things with *Negi'os*, and we may have loads of *Middos* which may not be *Mamash* the real *Chet*, but they "smell" from *Ka'as*, *Kin'ah*, *Ta'ava*, and *Kavod*, etc. We habitually put ourselves down, and we have no right to do that! *****

We have pressures and difficult backgrounds that can often *Pater* (excuse) us from many unwanted behaviors. For so-and-so the *Metzuyan* doing a certain thing is a big *Aveira*, but for "Mr. Zero" who's barely getting up in the morning, the same behavior is a much smaller *Aveira*. Each

person has to be judged according to his unique situation. *****

במזיד, לזה אין עדים ולזה אין עדים וכו', ופירש"י שם ע"י שהיו שניהם רשעים ההורג והנהרג ההורג חייב גלות ואין עד בדרך וכו', הרי דגם ההורג בשגגה מקרי רשע, מזה אין ראיה כלל, דהוא דרש בעלמא ואין למידין הלכה מדברי אגדה, ולהדיא מוכח שם בש"ס דההורג בשגגה לא מקרי רשע כלל כדאיתא שם בפ"ק דמכות דף ה' ע"ב חייבי מלקות מניין ת"ל רשע רשע חייב גלות מניין אתי' רוצח ע"ש בפרש"י, הרי להדיא בשוגג לא מקרי רשע דאל"כ ה"ל למילף הכל מרשע רשע וק"ל. ובר מן כל דין הרי מבואר להדיא במתני' פ"ב דמכות דף י"א ע"ב במתני' דרוצח שגלה לעיר מקלטו אין יוצא משם לעולם לא לעדות מצוה ולא לעדות ממון ולא לעדות נפשות, הרי להדיא דכשר לכל עדות אם לא שהורג נפש במזיד דאז פסול לכל עדות.

⁴ שבת נה ב, אמר רבי שמואל בר נחמני אמר רבי יונתן, כל האומר ראובן חטא אינו אלא טועה, שנאמר (וישלח לה כב) וַיִּקְרֹא בְנֵי יַעֲקֹב שְׁנֵים עָשָׂר, מלמד שכולן שקולים כאחת, אלא מה אני מקיים וַיִּשְׁכַּב אֶת בְּלָהָהּ פִּילְגָשׁ אָבִיו, מלמד שבלבל מצעו של אביו ומעלה עליו הכתוב כאילו שכב עמה. תניא, רבי שמעון בן אלעזר אומר, מוצל אותו צדיק מאותו עון, ולא בא מעשה זה לידו, אפשר עתיד זרעו לעמוד על הר עיבל ולומר (תבא כז כ) אָרוּר שָׁכַב עִם אִשְׁתּוֹ אָבִיו וַיִּבֶא חֹטֵא זֶה לִידוֹ, אלא מה אני מקיים וַיִּשְׁכַּב אֶת בְּלָהָהּ פִּילְגָשׁ אָבִיו, עלבון אמו תבע, אמר, אם אחות אמי היתה צרה לאמי, שפחת אחות אמי תהא צרה לאמי, עמד ובלבל את מצעה.

⁵ ביאור על התורה אשר חבר און וחקר הגאון השלם האלקי כמהר"ר עובדיה ספורנו זלה"ה בפרשת ויצא עה"פ וַיִּסַּח אֶף יַעֲקֹב בְּרַחֵל וַיֹּאמֶר הֲתַחַת אֱלֹקִים אֲנִי (ל ב) וַיִּסַּח. על אמרה "הבה לי" כאלו היה בידו לעשות זה, וכעס בקנאותו לכבוד קונו, ולא הביט לאהבתו אותה בזה.

You May Have a *Chiyuv* to Constantly Consider Yourself a *Rash'kebe'hag*

There is a big *Yetzer Hara* to have massacist tendencies. There is a lust to degrade yourself and decide you're no good. If you are really working on your *Middos*, then you will *Davka* be *Dan* yourself *L'kaf Zechus* no matter how bad you are. By working on *Middos* you need to go extreme, and the person who has a tendency and a subconscious thrill to put himself in the "garbage can" all day, may have a *Chiyuv* to constantly consider himself a *Rash'kebe'hag*. *****

Esther was the hero of the *Purim* story. At first, she didn't want to sacrifice her life, and *Mordechai* had to speak sharp words (ואת וביית אבירך) you and your father's house will be lost) to get her to do it. Yet, she eventually said to the *Chachomim*: כתבוני לדורות מגילה ז א inscribe my story for generations. I want to be remembered forever by *Gantz Klal Yisroel*! *****

Look Away from Your Shortcomings, And Focus Only on Your Greatness

We need to learn from this to look away from our shortcomings, and move on and focus only on our greatness (especially if we don't function, even partially), despite our deep massacist tendencies. Stop saying: "My learning, davening, *Bain Adam La'chaveiro*, etc. isn't done wholeheartedly". Remember! R' Shlomo Wolbe *Zatzal* said that a person should be *Dan* himself *L'kaf Zechus*. *****

PS. If when you are: תובע (tough on) yourself, it causes to improve, then of course you

should be more tough on yourself. Get a *Rebbe* who understands you and play safe! עשה לך רב

אנכי ה' אלקיך

The Message of *Aseres HaDibros*: To Be *Sameach B'chelko*

There seems to be a central theme in the entire *Aseres HaDibros*; to be *Sameach B'chelko*. אנכי "I am your Hashem" means that you have everything if you stick to Hashem, since He took us out of *Mitzrayim* and can always help us. לא יהיה לך "Don't look elsewhere" like the *Navi* said: מה מצאו אבותיכם בי עול ירמיה ב ה What's wrong with just sticking to Hashem? Be *Sameach B'chelko*; you have everything when you have *Emuna*. אשר הוצאתיך מארץ מצרים He has already done the impossible (*Yetzias Mitzrayim*) for you, so there is no need to look elsewhere. **

Kibud Av v'Em means being happy with yourself and your own roots. Your parents brought you into this world, and you are forever grateful to them since they are the source of your very existence. *Kibud Av v'Em* is indeed a form of *Sameach B'chelko*, and being happy that you're alive. ***

Shmiras Shabbos means to let go and stop thinking of getting "more" in life. Take a break and relax. Be *Sameach B'chelko* and just enjoy Hashem's beautiful world, and get a *Mitzva* of *Oneg Shabbos* which symbolizes your love and appreciation of His world. *Shabbos* is *Zecher L'yetzias Mitzrayim*, meaning that it reminds you how Hashem saved you from the worst *Yissurim*, and there is nothing to worry about, since we are in His

A person's memory should be full of the great deeds (gold) he has done in the past. Never should a person think of his shortcomings and disabilities (except on Yom Kippur, and when so doing brings positive results)

world!

And all the negative commandments are clearly *Sameach B'chelko* messages. We don't steal, kill, desire, or hurt others by being a false witness. Notice how of all *Arayos*, the only one mentioned is *Eishes Ish*, which means not being satisfied with your own, and looking for others, *Rachmana Litzlan*. *****

A Person Is as Happy as He Makes Up His Mind to Be STORY

A *Yungerman* from Australia with twelve normal, healthy, total-*Nachas* children wrote me a 30-page letter about the pain he has since his wife is having all kinds of trouble in having more children. He is trying all kinds of *Eitzos* and getting *Brachos* from R' Chaim Kanievsky (*Shlita*) *Zatzal* and many others, and he is super frustrated since he's getting no place. *****

I have seen many childless couples, and it is striking how both these types suffer just as much. I knew an old *Talmid Chochom* who had a beautiful

family with loads of *Einiklach* all major *Metzuyanim* (top learners), and he himself was a super accomplished person. *****

Yet, he was very bitter because he felt that his learning wasn't up to par, despite his great *Hasmada*. **A person is as happy as he makes up his mind to be!** *****

Nobody can tell person what to think. Your mind is totally in your own *Reshus*

Sometimes you have way too much of a nature of always being dissatisfied, and it's better to keep quiet and learn how to be Sameach B'chelko, even in Ruchaniyus. You need to go extreme in working on your bad Middos, and don't ask for anything! Just thank, and you'll accomplish much more

(control), and you can turn your life into a *Gan Eden* just by always thinking happy thoughts, and not focusing on other people, with all the jealousies and *Redifas HaKavod* that kills all the fun. A message of *Aseres HaDibros* is not to have any *Kin'ah*, *Ta'ava*, and *Kavod*; and to be happy with Hashem.

Novardokers Realize That All the Pain of Criticism Comes from Redifas HaKavod AMAZING TRUE STORY

A *Yungerman* from Boro Park is married to an extremely difficult wife who screams and criticizes all day. His self-esteem has suffered greatly, and his children are full of pain. He discovered Bitachon Weekly and my talks, and he and his boys are constantly going over my principles. As a result, they have all become super happy. **

Whenever his wife screams at her sons, they are truly overjoyed. They keep calling themselves Novardokers who realize that all the pain and intolerance of criticism comes from *Redifas*

HaKavod. They are constantly praising each other instead of being jealous or one another. They pride themselves with being a: לב ששמו בגדולת אחיו heart that rejoices with his brother's greatness. ***

Instead of looking for *Kavod*, they truthfully love *Bizyonos*, and pride themselves with the *Zechusim* of *Bizyonos* (thereby losing all their sins). (*Ariza*⁶).

⁶ הובא בספר שומר אמונים, מאמר השגחה פרטית, סוף פרק ט (מאת כ"ק מוריני ורבנו קדוש ישראל ותפארתו צדיק יסוד עולם מרן אהרן ראטה צוקללה"ה, ירושלם תשנח, דף קטו א) הבזיון מזולתו הוא יותר מועיל מכל מיני סיגופים אם מקבל באהבה, כמו שאמר רבינו האר"י ז"ל והרמ"ק ז"ל שאם היו יודעים טובת הבזיונות, היו מחפשים זאת בשווקים וברחובות.

תְּשֻׁעָה בָּאֵב

דְּרִכֵּי צִיּוֹן אֲבִלּוֹת מִבְּלִי בָּאִי מוֹעֵד אִיכָּה א ד

There Is Plenty to Cry About on *Tisha B'av!*

But first be double-sure that you aren't depressive. In that case, you have to spend all your time and *Kochos* on being super-happy and happy and more-happy. Hashem understands, and He will have more nachas from you working on *Simcha* instead of crying for the *Bais Hamikdash*. But when you do cry, remember the beautiful *Mizbeach* and *Shulchan* and *Menorah*, and the sweet smelling *Mizbeach HaKetores* and those lightening-speed holy *Cohanei Hashem*, and the incredible "Mar'eh Cohen" after the *Cohen Gadol* left the *Kodesh HaKodoshim* on *Yom Kippur*. **

Cry when you think of *Simchas Bais HaSho'eva*, and everyone crowding on *Erev Pesach* with their tiny lambs. Remember the excitement and the music of: הִבָּאת בִּינֹרִים (bringing *Bikkurim*; the massive parade of people who were coming to the *Bais Hamikdash* to thank Hashem with *Bikkurim*), and don't forget the *Simcha* of being *Oleh Regel*, and proclaiming: שְׂמֵחֵתִי **How I rejoice when told we will go to the house of Hashem.** עֲמָדוֹת Our feet were literally

People have a weird Geshmak in being sad, and they feel a certain sick importance about being a nebach. Self-pity is a Yetzer Hara!

standing within your gates, *Yerushalayim*. You can go meshuga over the loss of the incredible *Simcha* which we don't even understand. Hashem's own house! It's all gone! And plenty of *Simcha* disappeared from the beautiful world. Instead, we have all kinds of pain and weaknesses (in *Ruchaniyus* and in *Gashmiyus*). *Chazal* say: יָרְדָה חוֹלְשָׁה לְעוֹלָם ע' מגילה כא א ***
weaker.

Smart people try their best to make believe they were actually there, and especially if you learn lots of *Kodoshim* topics, you feel it more. Whatever you do in your efforts to be real is *Gevaldig*. ****

לָחֶם פָּנִים לְפָנֵי תַמִּיד תְּרוּמָה כה ל

Make Sure You Have *Sipuk Ruchani* (Satisfaction with Your *Ruchaniyus*) At All Times, And Appreciate Your Present *Matzav* Always

The *Shulchan* had to have *Lechem HaPanim* on it always. Every *Shabbos*, the *Cohanim* would remove last week's *Lechem*, and put the new *Lechem* on the *Shulchan*. While the first *Cohen* slid the *Lechem* off the *Shulchan*, a second *Cohen* would stand on the other side of the *Shulchan*, sliding the new *Lechem* alongside the old *Lechem* in order not to leave the *Shulchan* empty for even one second. (*Mishna*⁷). Bread symbolizes being "full" and satisfied (וְאָכַלְתָּ וְשָׂבַעְתָּ) and sated (וְלָחֶם לֵבב אָנוּשׁ יִסְעֵד). In *Avodas Hashem* you may have big expectations which you

ועוד הביא (שם קיד ב, בהגה) בשם ספר שערי קדושה לרבינו חיים וויטאל (חלק א שער ו) ואם עיני שכל לך, היה לך לחפש מי שיצערך כי חיים אתה מבקש לך.

⁷ משנה מנחות (יא ז) ארבעה להגים נקנסין, שנים בידם שני סדרים, ושנים בידם שני בזיכין. וארבעה מקדימין לפניהם, שנים לטול שני סדרים, ושנים לטול שני בזיכים. המכניסים עומדים בצפון, ופניהם לדרום. המוציאין עומדים בדרום, ופניהם לצפון. אלו מושכין ואלו מניחין, וטפחו של זה כנגד טפחו של זה, שנאמר (תְּרוּמָה כה ל) לְפָנֵי תַמִּיד. רבי יוסי אומר, אפלו אלו נוטלין ואלו מניחין, אף זו היתה תמיד.

aren't up to yet, and in the meantime you need to push yourself to be satisfied and full in your present Avoda. *****

Don't go around empty, i.e., feeling dissatisfied with your present and always living in the future, which now you have *Koach* only temporarily to have. You could be a: קָרַח מִכָּאן וּמִכָּאן ("bald" on both sides) like *Korach* who wanted what wasn't really his and he lost everything. Make believe you have *Sipuk Ruchani* (satisfaction with your *Ruchaniyus*) at all times, and appreciate your present *Matzav* always. *****

Davka appreciate your **Bedi'eved** learning, and low level **Chesed** and **Tefila** and **Bain Adam La'chaveiro** as if it's **Gevaldig** and couldn't be better. Make a **Le'chatchila** out of your worst **Bedi'eved**. You don't want an empty *Mizbeach* by not focusing on the fullness and greatness of your present. And the name "**Korach**" means empty (bald). Don't focus so much on the greatness of other *Gedolim* and lose sight of your own *Chashivus*.

נַחְמוּ נַחְמוּ עַמִּי

כָּל גֵּיא יִנָּשָׂא וְכָל הָר יִגְבְּעָה יִשְׁפְּלוּ יִשְׁעֵיהֶם ד'

Breaking Middos Is Everything

You've suffered enough! Such a long and

painful *Galus*! Hashem wants us to come back to Him and enjoy the beautiful world of *Kavod Shamayim* being prevalent. Now, on the road back home there are two problems. The road has to be straightened out. You have low ditches and holes that need to be filled up, so you don't fall into a pit. And you have to flatten out those hills and mounds

which stand in the way. **

כָּל גֵּיא יִנָּשָׂא יִשְׁעֵיהֶם ד' Every deep ditch will be lifted and filled up, and all the mountains and hills will be put down. (*Metzudos*⁸). NOW we have a straight and smooth road to walk on with *Geshmak*. We can suggest that this can be a *Remez* to: עֵיקַר חַיִּית הָאָדָם שְׁבִירַת הַמִּדּוֹת *Shviras HaMiddos*, which is the main purpose of life. (*Gr"a*⁹). Breaking *Middos* is everything, and if you don't get involved in it, then you have a crazy weird road. ***

Those Who Are M'vatel Lesser Beings Are the REAL Losers

Many people are by nature arrogant and *Ga'ava'dik*. They think that they own the world, and they are "*Bessere Mentchin*" (a better type of person). If Hashem gave them talents and intelligence, and all kinds of *Kochos* and abilities, they look down at people who struggle, e.g., with learning *Torah*, or being a nice normal person, with friends and *Kavod* and a smooth sailing life. They have all the advantages. They get into the best *Yeshivos*, or make the most money,

⁸ מצודת דוד עה"פ כל גיא ינשא וכל הר יגבעה ישפלו ישעיהו מ ד) כל גיא - כל עמק ירומם, וכל ההרים ישפלו להיות הדרך ישר ושוה. העקב - דרך המעוות יהיה מישור. והרקסים - מקומות הגבוהות יהיו בקעה.
⁹ הגר"א בפירושו למשלי עה"פ החזק במוסר אל תרף נצרה כי היא חייך (משלי ד יג) כי היא חייך, כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, לכן צריך תמיד להתחזק, ואם לא יתחזק למה לו חיים.

or get the most *Chashuva Shiduchim*. ****
They have an easy time with *Shalom Bayis* and raising kids, and they don't get stressed so easily, since they have a happy and normal background and a good nature. They may finish *Shas* and/or become wealthy, and have loads of *Kavod* and admiration from everyone. But they don't realize that in the world of truth, they may be in the "garbage can" and the worst *Gehinom* is theirs, since they are *M'vatel* all those lesser beings. They may have strong *Shitos* "L'shem Shamayim", and poke fun at "lower" *Shitos* (quoting *Gedolim*, of course). Actually, the *Yetzer Hara* is having a ball with them, and *B'emes* they are real losers. *****

If You Don't Go to a True Rebbe or Mussar Yeshiva That "Puts You in Your Place" You Are in Trouble

Like it says: *יֵשׁ דֶּרֶךְ יֵשׁר לְפָנַי אִישׁ* *וְאֶחָרִיתָהּ דֶּרֶךְ מוֹת מִשְׁלִי יָד יָב* A person can think he is going in the right direction, but really he is going towards his downfall. So don't be so envious of all those super-successful popular *Tzadikim* and *Geonim* and *Roshei Yeshivos* and *Baalei Tzedaka* and wonderful *Askanim*. They have the horrific *Nisayon HaGa'ava* which you may not be aware of, since they smile so nicely and act so *Eidel* and *Ois'ge'arbet* like *Tzaddikei HaDor*. If they don't go to a true *Rebbe* or *Mussar Yeshiva* that "puts you in your place" and introduces you to the hard work of *Shviras HaMiddos* (that every human must be involved in, but may not even realize its importance), then *Rachmana Litzlan*. *****

Working On Anava Is Healthy Only for the Mutzlach'dik Person

There were plenty of *Korach's* and *Y'ravam's*

and *Doeg's* and *Achitofel's*, etc., who remain symbols of failure, *Rachmana Litzlan*. (PS. Not every *Mutlach'dik* person is automatically a *Baal Ga'ava* who's heading for *Gehinom*. There are plenty of those who are true *Tzadikim*). These successful people are: *וְכָל הָר וְגִבְעָה יִשְׁפְּלוּ* like "mountains" who need to lower themselves. When *Chazal* say: *בֵּה מְאֹד מְאֹד הָיָה שָׂפָל רוּחַ אֲבוֹתָנוּ* be a very big *Anav*, they mean mainly these types of people. And

unfortunately, there are: *כָּל גֵּיא יִנָּשָׂא* the lowly types, who are busy working on *Anava* and *Shiflus* (lowliness), and they dig a deeper-and-deeper pit for themselves, and they never become the true great person (that they don't even realize) they truly are. It's all hidden to them, since they're so busy with *Anava*. *****

The Shafel Needs to Work Mainly on Romemus

I mainly talk about the *שָׂפָלִי רוּחַ* lowly souls who are "deep pits", and need to be: *וְיִגְבֶּה לְבוֹ בְּדֶרֶכִּי ה'*

uplifted types (*כָּל גֵּיא יִנָּשָׂא*). They need mainly *Romemus*, and need to always fill up that never ending deep hole, and blow themselves up loads and loads.

Learning Shaar HaBitachon Makes You a New and Happy Person

TRUE STORY

A *Yerushalmi* woman had a very hard life, with super difficult *Parnasa* issues and loads of misunderstanding with her husband, etc. She started listening to *Bitachon Shmuessin*, until she decided to spend an hour a day learning *Shaar HaBitachon B'iyun* (in depth). Although she can't always do it, she said that whenever she does it, her whole day is totally *B'simcha*. What normally caused her aggravation, now gives her loads of *Simcha*,

Keep pouring as many positive messages on yourself all day long, and watch how you'll transform yourself into a much better, happier, and more capable person

and she is a new and happy person.

TRUE STORY

A super-shy *Bachur* called me up to tell me that all his life he had been very shy and inhibited, until he studied loads of my *Novardoker Shmuessin*, which keep telling you to *Farpok* (not care about) the whole world. He told me that ever since he applies these *Yesodos* in his life, he had such a wonderful time in camp like never before. So much stress & fears were not there anymore, and he was a free and happy person. **

I know a *Yungerman* who gets a thrill from his constant laughing and *Farpocking* (not caring about) his many daily issues. He has plenty serious ones, yet he laughs at them and blanks out the problem with all the details, and he is constantly seeing *Yeshuos L'maala Min HaTevah*.

NOVARDOK

I know a *Dayan* in Lakewood who is a *Talmid* of R' Benzion Bruk *Zatzal*. I mentioned to him how impressed I was with him when he spoke in B.M.G. about 35 years ago. He was very calm and *Menucha'dik*. He was very short, and he looked strikingly similar to R' Moshe Feinstein *Zatzal*. He had a seriousness about everything he said, that I've never seen anywhere. He was a *Zaken* when he was *Niftar*, but they say that his *Petira* was directly because he didn't eat on *Yom Kippur* when he should have. **

Of course, *Pikuach Nefesh* comes first, and it was obviously a mistake. However, you can

tell that this person would easily and gladly give his life for Hashem. He was total *Ruchani*, and *Gashmiyus* played no role in his life whatsoever. This is how he came across, and indeed, *Novardok* is famous for this. Although he appeared like a normal, put



R' Benzion Bruk

together person with his feet on the ground, yet, it seemed to matter zero to him whether he was making an impression or not. ***

He seemed to have no *Shaychus* at all with stage fright. He cared very much about the topic he was giving a *Shmuess* about. His *Talmid* told me that as he became older, his *Madregos* became higher and higher. In his later years he could barely talk, and when he gave a *Vaad*, you almost couldn't hear him.

He was very weak. Yet, when

he gave a *His'orerus* every *Shabbos* after *Mincha* (like *Minhag Novardok*), you heard him! **Very** loud! ****

They shut the lights after the *Zman*, and after giving a *Shmuess* in depth, they lift their voices and are *M'orer* (stir) themselves to do *Teshuva*. They give a *Mashal* to describe the *Matzav* of *Elul*, to a person who is drowning in the ocean, and he has a piece of wood to grab. If he holds on, he will live. If not, it's over, *Chas V'shalom*. *****

I knew a *Novardoker* who had abnormal *Nisyonos* that could "kill an elephant". Yet, he was a symbol of *Simcha* and *Laibedikeit* despite his advancing years. I asked him how he manages, and he told me that as long as he puts in his time to learn *Mussar*, he's okay. "While you grab the piece of wood, you're saved".



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Parshas Devarim 5786

Shiur ID	Duration	Language
461960	1:44	English
461961	2:55	English
462387	44:36	English
461962	5:38	English
462388	6:25	English
462389	3:22	English
463381	43:01	English
462390	3:40	English

Questions To Rabbi Mandel



Non-Stop Complaining

Question: Dear Rabbi Mandel. I am looking for your guidance regarding a challenge I am facing at home. My wife frequently expresses frustration, claiming that I lack financial knowledge, and that I am not earning enough money. Despite her concerns, we are currently living very comfortably.

I would appreciate your advice on how to best handle this situation and address these recurring conversations. Thank you in advance

Answer: I have seen *Yungerleit*, especially Europeans from prewar Europe, where the wife could scream all day long, and they will never answer. It all goes over their head (I've seen Americans who can do this also, *Gedolei Torah*). I've seen a lady let her husband "have it" (a famous *Gadol* in all the *Gedolim* pictures) she lets him have it! And he doesn't care! He just laughs it off. You have to learn to do that. Laugh it off, and who cares. But don't answer her.

Follow-up Question: Dear Rabbi Mandel, I am writing to follow up on my previous message regarding the challenges I am experiencing at home. While I appreciate your time, I was hoping to receive a more detailed or perhaps a different perspective on the situation.

As I mentioned, I am looking for further guidance on how to best address my wife's concerns regarding our financial situation, especially given that we are currently living comfortably. If possible, could you please provide a more comprehensive response or additional advice on how to navigate these recurring conversations? Thank you again for your guidance and support

Answer: How to deal with a wife like this? I don't even know. I'm not good at this. You need to ask someone else. What I know is, keep away, don't talk so much. *כל המרבה דברים, מביא חטא אבות א יז* The more you speak, the more likelihood for sin. The *Mashgiach* of Lakewood, R' Nosson *Zatzal* said, the more you talk with your wife, the less healthy it is. Don't talk all day. Talking is not healthy.

Do your thing, and don't get so involved with her. That much I know. It's very healthy. And don't be so "nice". So you're not so "perfect"; who cares?

But if your wife is going to dominate things, and do things that are not *Tsum Zach* (appropriate), you'll run into trouble, *Chas V'shalom*. I give a *Bracha* that everything is going to straighten out.

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

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