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



BITACHON WEEKLY

מטות-מסעי

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 מטות מסעי
תשפ"ו

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פרשת מטות מסעי

לא יחל דברו לג

Every Word A Yid Says Is Powerful Holiness

This *Parsha* gives us a message of how great is an *Adam*, that he can create brand new *Issurim* in his life. His words have real power!

STORY

A person called me crying about his son, who is severely depressed and he can't concentrate at all. He has stopped learning for 8 months, and he sits home doing nothing all day. **

You can save the entire world and its people with your words. And keep sticking up for yourself!

This boy used to be a big *Masmid* (and a *Metzuyan*), and the pain is unbearable. I was overwhelmed when I heard the father crying uncontrollably. In desperation, I said that "I'm

going to cure him right now!" I said that "I believe that with every positive word I say, I'm curing him as I talk." ***

I Believe That Every Word I Say Creates a Real *Malach*

Indeed, just merely working on *Bitachon* has tremendous power, so I kept repeating those precious words of *Chizuk*. Like the *Leshem* says¹: אין

¹ ספר לשם שבו ואחלמה (להג"ר שלמה אלישוב, ספר הדעה"ח"ב, דרוש ה' ענף ד' סימנים ג-ה, בדפוס פיעטרקוב שנת תער"ב דף קלה ד"ה והנה) ואילו שהיו ישראל מחזקים את עצמם תמיד להיות נפשם ולבם אל ה', ולהבטיח עליו ית"ש שלא יסיר מהם את הגלוי אור הגדול דעתיקא קדישא גם בהיותם במדבר (רשות הס"מ) ולא להסתכל על הס"מ ותחבולותיו כלל כי הם כולם רק נסיונות, הנה אז היה זה גופה ענין האתערותא דלתתא להמשיך ולהעמיד עליהם הגלוי אור הגדול דא"א לעולם. ומשה רבינו ע"ה היה יודע כל זה, שהדבר תלוי מעתה רק בעצמם שיחזקו את לבם באמונה ובטחון לה'. וזהו מה שגינה אותם הכתוב (תהלים עח כב) כי לא האמינו באלקים ולא בטחו בישועתו.

אמנם כל זה לא היה מחמת רוע לבבם ח"ו, אלא רק מחמת שלא מצאו את עצמם כדאי לזה, והוא כסברת החובות הלבבות שער הבטחון פרק ג הקדמה ד, כי אין להשתמש במדת הבטחון אלא רק מי שעושה רצונו ית"ש בכל התורה והמצוה והוא עבד נאמן לה'. ולכן הם כאשר באו למדבר ומצאו את עצמם שהם עומדים תמיד בפתוי הס"מ ותחבולותיו, לא הרהיבו את עצמם לבטוח בה' שיתנהג עמהם למעלה מן המדה ובנסיים תמיד, כי אמרו שאינם כדאי לזה. ולכן היו באים בתלונה תמיד: למה זה העליטנו ממצרים, מאחר שאי אפשר להתקיים באמונתו ית"ש כהראוי, ע"י היצה"ר שמתגבר ומתחדש בכל יום.

אמנם הנה שגו בכל זה הרבה, והיה השגיאה בשתיים. אחד הוא כי הרי אין הקב"ה בא בטרוניא עם בריותיו וכמאמרם ז"ל (ע"ז ג א) ואין להאדם אלא להתחזק תמיד, והבא לטהר מסייעין אותו (שבת קד א, יומא ספ"ג) ואמרו שם אדם מקדש עצמו מעט מקדשין אותו הרבה. והרי על זה נברא כל העולם כולו בהרע והטוב שיתוקן ע"י האדם. ואין האדם בן חורין להבטל מהעבודה הזאת. והשגיאה השנית הנה היה סברתם בענין הבטחון, כי האמת הוא שאין דבר עומד בפני הבטחון וכמ"ש במדרש תהלים (מזמור לב פסוק י) וְהַבּוֹטֵחַ בְּה' חֶסֶד יִסְבְּבוּ, אפילו רשע הבוטח בה', חֶסֶד יִסְבְּבוּ. ואמרו שם עוד: רבים מקאובים לרשע (לפי שאינו תולה בטחונו בהקב"ה) וְהַבּוֹטֵחַ בְּה' אפילו רשע חֶסֶד יִסְבְּבוּ. וכן אמר הרמב"ן בספר האמונה והבטחון פ"א כי זהו שנאמר (תהלים לז ג) בְּטַח בַּה' וְעָשָׂה טוֹב. ולא אמר עשה טוב ובטח בה'. כי הבטחון אינו תלוי במעשים טובים כלל, אלא בטח בה' בין שתהיה צדיק בין שתהיה רשע, בטח בה'. אלא שאח"כ אמר ועשה טוב, כי אם לא כן הרי יפרע ממך עכ"פ, כי הקב"ה מאריך רוחיה וגבי דיליה, וימצא עת זמן ליפרע ממך על כל פנים, (ואולי גם דברי חובות הלבבות הוא ג"כ רק על דרך זה, אבל הבטחון עצמו, במה שהוא בוטח, אין דבר עומד לנגדו). ובפרט בענינינו בענין דור המדבר אשר כל פחדם היה מפתוי היצה"ר שהוא רק במחשבה לבד ולא במעשה ח"ו, לא היה להם לפחוד כלל כי זהו עצמו כל מלאכת האדם בעולמו לסבול מנכלי היצה"ר ולא לתור אחריו, ואין כפיית היצר גדול מזה, ועל זה הוא כל שער התורה והמצוה. והרי היה בידם זכות גדול במה לבטוח בה' שיעשה להם נסים ונפלאות בנהירו דעתיקא קדישא שהוא הגלוי אור דא"א תמיד, ואין להם אלא להתחזק בה' תמיד. ולכן כאשר אמרו (בשלח יז ז) הַיְשׁוּ ה' בְּקִרְבְּנוּ (הנהגת שכר ועונש) אם אין הנהגה עליונה דעתיקא) בדרך נסיונא ותלונה, הנה היה להם לחטא ופגם. לכן גינה אותם הכתוב ואמר (תהלים עח כב) כי לא האמינו באלקים ולא בטחו בישועתו, כי היה זה מחמת חסרון הבטחון כנזכר. וזהו שאמר ג"כ ולא בטחו בישועתו כי היה זה מחמת חסרון הבטחון כנזכר. וזהו שאמר ג"כ (תהלים עח לב) ולא האמינו בנפלאותיו, ורצה לומר שלא האמינו בעצמם שהם כדאי שיעשה עמהם נפלאות תמיד, והכל על ידי פחיתת הבטחון.

NOTHING can get in the way of *Bitachon!* I kept saying that I believe that every word I say is a real *Malach*, and by now, there are loads of *Malachei Rachamim* heading in his direction, like it says: 'הבוטח בה' the *Baal Bitachon* is surrounded with *Chesed*, which means that *Malachei Rachamim* and *Chesed* surround and protect him. (*Kav HaYashar*²). ****

After just a few minutes, I told the father to go to the boy's room and see how he looks. He came back telling me that for the first time in a long time, the boy was smiling ear to ear. Then, I continued saying words of *Bitachon*, and I told the father to take another look. He came back telling me that his son looked like a new person. ****

The next day he called me to say that it was just unbelievable! I've done similar things in other situations.

Don't Cheapen the Power of Your Words!

STORY

A few weeks ago, a father and mother called me from a hospital, telling me that their son had a stroke, *Rachmana Litzlan*, and half his body wasn't working, *Rachmana Litzlan!* I screamed that: "It's *Mamash* baloney and the boy is perfect!" ***** I challenged the father to look at his eye, which had suddenly closed and was now open! By the way, I also yelled at the boy that

"I know that he's perfect, and it's all a joke". The boy laughed. I kept repeating again and again "Look how he's laughing. Everything is 100% fine!" (By the way, the *Gr"a* says³ that laughter cures the body, like it says: רוח איש יכליל מחלהו משלי יחיד the good spirit of a person can cure his sickness). *****

The parents told me that he suddenly looked great, except for a slight tingling in one arm. I told them to get away from the hospital as soon as possible, since doctors are scary, and the fears that they instill in a person can make things worse. *****

The parents came home after a day or two, and they kept discussing their boy positively and saying "he looks great!" all the time. Needless to say, today he's *Gevaldig*. With every word I said, I kept convincing myself that it was causing *Yeshuos*. I was *M'kayem*: **Don't cheapen the power of your words!** *****

Your Words Are Alive and Are Causing *Yeshuos*

Try to **make believe that your words are alive and are causing *Yeshuos***. You keep shouting and talking yourself into it! I was *Zoche* to save many lives with this *M'halech* with *Nisei Nissim*, and "doctors were stunned" when half-dead patients who were in ICU and *Yener Machla*, *Rachmana Litzlan* all over their bodies, suddenly snapping out of their deathly *Matzav!* And the

A person doesn't realize how his building up is real and alive, and it produces realities! Even dreams can come true. How important is every positive thought and happy word, and how respect can enhance and produce

² קב הישר (חיברו הרב המופלג כמוהר"ר צבי הירש בן הגאון המפורסם כמוהר"ר אהרן שמואל קאידנוור זלה"ה בעל מחבר ספר ברכת הזבח ושאר ספרים הידועים, פרק ח) וידע, עד כמה גדולה מדת הבטחון, של הבוטח בה! יתברך, ברוך הוא, א"י מלאכי חסד סובבים אותו ומגנים בעדו מכל פגעים רעים, כמו שאמר הכתוב (תהלים לב י') והבוטח בה' חסד יסובבנו.
³ הגר"א בביאורו למשלי עה"פ רוח איש יכליל מחלהו ורוח נכאה מי ישאנה (יחיד) כמ"ש למעלה שהשמחה בא ע"י הרוח וזה רוח איש, כשהאיש תמיד בשמחה הוא יכליל מחלהו אף שיבוא עליו מחלה ח"ו הוא יכליל מחלהו בשמחתו יבטלנה אבל מי שיש לו רוח נכאה והוא עצבון מי יכול לישא את זאת.

MRIs suddenly look totally different. *****

Don't We Believe That Hashem Can Do Anything?

Many times, I said that the patient should be going home the next day, and unbelievably, it came true. I'm always screaming loud in order to make my convictions more and more real (to myself and others). I keep saying with an undertone of anger: "How **can't**

it be true? Don't we believe in: הכל יכול that Hashem can do anything! Is *K'riyas Yam Suf* a "fairy tale", *Chas V'shalom*? *****

Why do we say *Az Yashir* and אמת and אמת ויציב and עזרת אבותינו וְאָמוּנָה, etc. (which talk about *Yetzias Mitzrayim* and *K'riyas Yam Suf*) every single day of our lives? Aren't we supposed to make the *Nissim* of *Mitzrayim* and *K'riyas Yam Suf* a true part of our present? Aren't they supposed to give us *Hasagos* (aspirations) in what Hashem can do, and therefore our *Bitachon* in Him should save us from our most impossible *Nisyonos*? *****

The More It Scares You, The More Power It Has

Don't we say **every day**: אֲנֹכִי ה' אֱלֹהֵיךָ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם הַרְחֹב פִּיךָ open your mouth wide with *Tefila*, and expect *Nissim* like *Yetzias Mitzrayim*?!?

When you make a joke out of a stroke, *Rachmana Litzlan*, since Hashem can easily repair it, then you have power over a stroke. If people wouldn't view money like a "bear" and a big wall, then the money would come to them more easily. *****

Every time they kvetch about "how are we going to manage", they can *Chas V'shalom*

make matters worse. They make a g-d out of money; or the *Machala, Rachmana Litzlan*. **The more it scares a person, the more power it can have to destroy. I once read that a person's mind can reduce cancer cells by imagining them shrinking and disappearing!** *****

Many years ago in Lakewood, people wouldn't get involved in founding *Mosdos* so easily, since there was very little money in Lakewood. I knew a very successful *Yungerman* who *Davka* did create *Mosdos*, and he laughed at people's fears. He was a big *Baal Bitachon*, and he mentioned how you can easily get money "from here and from there, etc." His attitude made the difference. *****

Not Being Nis'pael from a Problem Brings Yeshuos

I know a person who laughs at court cases. He can picture the judge like a person in a clown costume. Sure enough, he always wins! The same with *Shiduchim* and having children and improving relationships and moving. Your mind is a #1 factor, and not being *Nis'pael* from a problem (and instead being *Nis'pael* from a *Nifla'os HaBorei*) brings *Yeshuos*. *****

A Tzelem Elokim Can Create Mof'sim and Yeshuos with His Words

A *Tzelem Elokim* can create new *Issurim* with a *Neder*, and he has to value his power of speech. He can indeed create *Mof'sim* and *Yeshuos* with his words, especially if he plays down the *Nisayon* at hand.

The more you review the Parsha of Yetzias Mitzrayim, learn Mussar, like Shaar HaBitachon, and review all your Hashgachos and answered Tefilos, the more you will believe, and the more you will actually see Yeshuos and Nissim in your life

The Three Weeks

How Dangerous It Is to Be a Negative-Critical Type

Again and again, I was told in *Novardok* that the *Tzadikim* of *Shaul HaMelech's* army used to fall in battle because they spoke *Lashon Hara*, and the *Baalei Avoda Zara* from *Achav's* army used to win because they didn't speak *Lashon Hara*. (*Yerushalmi*⁴). A person has no idea how dangerous it is to be a negative-critical type. He fools himself because he's a *Masmid*, or *M'zakeh HaRabbim*, or a *Baal Tzedaka* or *Baal Chesed*, or a real *M'dakdek B'mitzvos* who is respected and he "knows all the answers", or he is a big name and personality, etc. ** But if you don't work on stubbornly being an *Ayin Tova* (despite the *Chesronos* around you), then you can *Chas V'shalom* fall into *Sin'as Chinam* and be an accomplice for our *Galus* and an: *עיכוב* hindrance for *Moshiach* to come. *Moshiach* is one big piece of *Ayin Tova*. (*R' Pinchos Koretzer*⁵). Learn *Sefer Shmuel* about how *Dovid* saw only

*L'chavod
the Three
Weeks,
have an
Ayin
Tova*

good in his worst enemies, like *Shaul*, *Avner*, and *Shim'i ben Gera* who cursed him in public, yet *Dovid* took HIM to be his son, *Shlomo's Rebbe!* (*Gemara*⁶). And for his rebellious son *Avshalom* he cried many, many times: "My son, *בְּנֵי אֲבִשָׁלוֹם*, *בְּנֵי בְנֵי שׁ"ב יט א*: *Avshalom*, my son, my son!" ***

No Criticism Allowed (Hopefully Yourself Included!!!)

In *Tanach* we have⁷ *Dovid* waiting to hear the news about who won the war with *Avshalom*.

Dovid saw *Achimatz ben Tzadok* (the *Cohen Gadol*) running towards him, and he said: *אִישׁ טוֹב זֶה וְאֵל בְּשׁוֹרָה* "Good people say nice things". And *Chazal* say: *כָּל הַפּוֹסֵל בְּמוֹמֵי פוֹסֵל* a person projects his own faults on others. **A person who is critical should know that there must be something wrong with him also. Happy, secure, and**

confident people aren't critical. ****

Most people are plenty critical, but they should work on being *Dan L'kaf Zechus* and they will improve. And whatever they don't improve, they should keep their negative opinions to themselves. When Hashem made the world, He said again and again: *וַיֵּרָא*

⁴ ירושלמי ריש פאה (ד ב) אמר רבי אבא בר כהנא, דורו של דוד כולם צדיקים היו, וע"י שהיה להן דילטורים, היו יוצאים במלחמה והיו נופלים וכו', אבל דורו של אחאב עובדי ע"ז היו, וע"י שלא היה להן דילטורין, היו יורדים למלחמה ונוצחין.

⁵ אמרי פנחס (שער ז, ענינים שונים אות סז) גם מדתו להסתכל בכל אדם רק על הטוב שלו, ולדון אותו לכף זכות, ומאד היה מזהיר על זה. גם היה מזהיר מאד לקבל עלבונות מכל אדם בשמחה, ושיהיה חביב מאד אצלו מה שבזהו אדם, והיה מצחק כשהיה אדם קובל לפניו שפלוני ביזהו, והיה אומר הלא טוב מאד. (אות סח) מ"ג מליניץ שאמר בשם רבו המוכיח ז"ל, **אדם שיכול ללמד זכות על כל הברואים הוא בחי' משיח**, כי צדיק קטן אוהב רשעים קטנים, וצדיק גדול אוהב רשעים גמורים. (ומשיח אוהב אפילו הרשעים הגמורים הגדולים). (אות סט) בר"ג הנ"ל שאמר בשם רבו הנ"ל **שמיח ילמד זכות על כל ישראל אפילו על רשעים שהם צדיקים**, אז ז"י זענען גרענט, ומחמת זה יחזרו בתשובה, וע"ז תהיה הגאולה, כי בתשובה נגאלין (והיה אומר: צדיק קטן אוהב רשעים קטנים, וצדיק גדול אוהב אפילו רשעים גדולים, אבל משיח יהיה אוהב ומלמד זכות אפילו על רשעים גמורים, וכל מי שמלמד זכות על כל הברואים מבחינת משיח).

⁶ ברכות ח א, ואמר רבי חייא בר אמי משמיה דעולא, לעולם ידור אדם במקום רבו, שכל זמן ששמעי בן גרא קיים, לא נשא שלמה את בת פרעה. (דסמוך למיתת שמעי כתיב (מ"א ג א) וַיִּתְחַתֵּן שְׁלֹמֹה אֶת פְּרָעָה. רש"י).

⁷ ויאמר הצפה אני ראיה את מרוצת הראשון כמרצת אחימעץ בן צדוק ויאמר המלך איש טוב זה ואל בשורה טובה יבוא. ויאמר המלך שלום לנער לאבשלום, ויאמר אחימעץ ראיתי הקמון הגדול לשלח את עבד המלך יואב ואת עבדך ולא ידעתי מה (הנה כשראה אחימעץ בן צדוק שלב המלך דוד על אבשלום, מנע עצמו מלספר לו זאת הבשורה אשר יכאב לבו בה, ולזה התנצל ואמר שלא ידע בזה דבר. רלב"ג). ש"ב יח כז-כט.

בטוב "It's good". Hashem put us in a world of *Nisyonos* and situations that don't seem good, since He wants to test us, to see if we insist on seeing good despite the bad situation. Then He can give us more *Schar*, and: לפנים צערא אגרא אבות ה כב (the harder it is, the more *Schar* you get). Hashem wants to see if we can be like *Dovid*, who said: אם חסד I sing to Hashem not only when life is comfortable, but even when I have difficulties. *****

Dovid had the most horrific situations and unending *Redifos* (persecutions) throughout his life. And not only didn't he complain, but he was heavily involved in being the official: ש"ב כג sweet singer of Israel, who brought a: שפע abundance of *Bracha* to the whole universe with his immortal *Tehillim*.

Kvetching and complaining are forms of distancing yourself from Hashem

Nissim, like *Yetzias Mitzrayim*. **
Don't Forget How Your *Tefilos* and *Bitachon* Worked Wonders

This is a prevalent weakness that we all have. Every new *Nisayon* scares us, since we don't remember how Hashem saved us again and again in similar *Nisyonos*, and we don't remember how our *Tefilos* and *Bitachon* worked wonders! Don't forget! Keep notes! *Chazzer* them often, and tell them over again and again! ***

- Not to be critical like the *Meraglim*; not to be negative!
- And be extreme in positivism!

Don't think it was easy for *Kalev* and *Yehoshua* to say: טובה הארץ מאד מאד "The land is very, very good!" A positive thinker has to work hard!

- Look how davening for *Middos Tovos* can save you, like it saved *Kalev* when he went to daven at *Me'aras HaMachpeila*
- Watch out for *Ta'avos*, *Rachmana Litzlan*. Look what *Bilam* did!
- Not to be a *Kavod* maniac like *Bilam*, *Rachmana Litzlan*
- See what a fool you can look like by not working on your lusts and ongoing *Retzonos*. You become like a *B'heima* (animal), and the *B'heima* is even smarter than you. ****
- Remember the *Pi HaAsson* (donkey opening his mouth), and what a fool he made out of *Bilam*, who was so *Shikor* with *Redifas HaKavod*, that he talked back to a silly: בעל חי animal who seemed smarter than him, and he put *Bilam* in his place!
- Look how Hashem can turn curses into *Brachos*, and be *Mis'chazek* in

סיום ספר במדבר

כל פרשיות ספר במדבר מוסר השכל במדות
These Parshiyos Are Loaded with Lessons in Middos

Parshas Bha'aloscha, Shelach, Korach, Balak, and Pinchos are loaded with lessons in *Middos*; on how a person:

- shouldn't be impatient, even when there is much needed, like basic water for families; and instead have *Bitachon!*
- shouldn't have *Kin'ah*, like *Korach* and the *Meraglim*
- have an *Ayin Tova*; to see good in *Eretz Yisroel* and
- be fearless, and not afraid of giants
- be *Dan Hashem L'kaf Zechus*
- to trust Him, and to remember His past

Bitachon to the extreme!

These *Nisyonos* were super difficult, and we can't judge these people. But *Parshas Chukkas* has a major answer, when we see how the main thing is **aiming** towards the *Kodesh HaKodoshim* (which we learn from the *Cohen* who sprinkles the blood of the *Parah Aduma* towards the *Kodesh HaKodoshim*) even if you are still far away (like the *Cohen* who stands far away, on *Har HaMishcha*). *****

The *Alter of Kelm Zatzal* says⁸ that the *Ma'ala* of *Pinchos* was his *Gevura* not to be *Nis'pael*. People don't realize that being tough is also an important *Midda*, and in *Novardok*, *Amitzus* (courage) was #1.

Appreciate And Respect Yourself

TRUE STORY

A *Yungerman* was going from job to job. They weren't good jobs, and he was soon a failure, without any job at all. I told him to write down his *Maalos* before he looks for a job. As soon as he did this, for the first time he got an excellent quality job. **When you write your *Maalos*, you are appreciating and respecting yourself, and the whole universe says: אָמֵן כֵּן יְהִי רָצוֹן Amen, may this be His *Ratzon*!** **

The same with looking for a *Shidduch*, or a

house, having children, or succeeding in *Torah* and *Avodas Hashem*. You silently look down at yourself, and the world goes along with your opinion. I know a person who was about to be dismissed from his job, so he spent a long time writing his *Maalos* and sticking up for himself to Hashem. In the end, he kept his job.

Sometimes the *Gevaldige Mitzva* of Breaking *Middos* Is Very Different Than You Think

I know a person who feels that everything he does is no good. He offered his wife some cold soda, but right away he criticized himself that he speaks too rough and abrupt. "That's how you talk??" And this goes on very often; he is always correcting himself. A person can live like this, and in his case, being an *Ois'ge'arbete Yungerman* is never going to happen, since he's in a constant state of being Mr. No-goodnik, and you can't grow if you're always in the mud. **

It's *Assur* for him to start becoming a *Ganzer Baal Mussar*. He has one *Mitzva*, i.e., וְחַי בְּהֵם וְלֹא שְׂמִימֵת בְּהֵם to breathe life into himself. Building himself up and being *Dan* himself *L'kaf Zechus* is a constant agenda for him and a: וְיָבִי קְדוּשָׁה in holy obligation and a *Mitzva Rabba*; it's *Mamash Hatzalas Nefashos*! And just like the *Chovos Halvavos*

Keep being Dan yourself L'kaf Zechus, and be a Melitz Yosher on yourself. Criticizing yourself is usually nothing more than a sick Yetzer Hara of self-persecution

⁸ חכמה ומוסר (ספר שלם בתורת היראה והמוסר, אשר דלה רבי שמחה זיסל זיו, הסבא קדישא מקעלם, מתורת רבו הגאון רבי ישראל מסלאנט, ערוכים מכתב יד קדשו, ניו יורק תשיז, עמ' שצג) מדת הגבורה הרי זה מדה שקיימה את כלל ישראל כולו. "פינחס בן אלעזר בן אהרן הכהן השיב את חמתו מעל בני ישראל בקנאו את קנאתי בתוכם ולא כליתי את בני ישראל בקנאתי", הא אם לא קנא, לא נשאר שריד ופליט משונואיהם של ישראל, כי היו ח"ו כולם מתים במגפה, כמבואר שם במפרשים. והנה ביאר הכתוב באיזו מדה נצטין אשר בה הציל את כלל ישראל מכליון, ר"ל, הוא הגבורה, כי ספר הכתוב אחר כך "זמרי בן סלוא נשיא בית אב לשמעוני" ולא פחד משבטו של שמעון. "ישם האשה המכה המדינית קצבי בת צור ראש אמות בית אב במדין הוא". נכתב בתורה פסוק שלם, לבאר לנו שם הזונה ושם אביה המזנה, רק להודיע מדת הגבורה של פנחס שלא הרך לבו לחרחר ריב עם מלך גוים, ובמקום שנעלמה הלכה מכולם וגעו בבכיה, הנה אם היה בו מדת המורך, בודאי היה נתבלבל דעתו, והיה נעלם ממנו גם כן, אבל רצה הקב"ה לפרסם מדת הגבורה של פנחס, לפיכך נעלם מהם ונתפרסמה מדת הגבורה שלו, הרי כי מדת הגבורה הקימה את כלל ישראל, כמבואר במקרא בפירוש, ומדת המורך היה לה כח להחריב ח"ו הכלל כולו.

says⁹ that killing yourself is worse than killing others, so is this person engaging in a prime *Hatzalas Nefashos* as if he's saving the *Gadol HaDor* all day!

ה' צדיק יבטח תהלים יא ה

Hashem Tests His Favorite *Ovdim*

TRUE STORY

Abe Morgan decided to work on getting along better with a certain neighbor, to whom he felt

he wasn't giving enough respect. *Erev Yom Tov*, he wrote 60 *Maalos* about his neighbor, and he learned a *Sefer "Kaf Zechus"* to inspire him to see only good. Guess what happened?



Exactly this *Yom*

Tov, he got into a big argument with this neighbor; something which never happened before. His *Rebbe* told him not to worry, since this is a common test that Hashem gives to His favorite *Ovdim*, like *Avraham Avinu*.

(R-L) Dr. Naftali Hertz Bursztyn (3rd from right), R' Shneur Kotler, R' Nosson Wachtfogel (far left)

And this person was radically different from everything R' Ahron stood for. When Heinrich Himmler, *Y'mach Sh'mo* agreed to save a few thousand *Yidden* for money, R' Ahron went to a Jewish agency, who were capable of getting the money over to Himmler. ***

Although the Satmar Rebbe and R' Yonasan Shteif *Zatzal* were among those people, still the agency wondered why R' Ahron went out

of his way for the rest of those *Yidden*. "They are mostly neologs (the antireligious of *Klal Yisroel*), who are totally against you". R' Ahron became very upset. "Aren't their mothers

Yidden?" "How dare I not save them?"

There is a similar story with R' Yosef Chaim Sonnenfeld *Zatzal*, who insisted on saving the life of such a person.

STORY

The famous *Tzadik*, Dr. Naftali Hertz Bursztyn *Zatzal* was davening in shul on *Shabbos*. Suddenly, a *Machlokes* broke out between a *Kano'i* from *Eretz Yisroel* (this happened during 1948) and a modern thinker. Dr. Burstein took his two children by his hands, and he walked out of the shul, missing *Mussaf B'tzibur* (normally he **never** davened *B'yechidus*).

NOVARDOK

Stories of *Ahavas Yisroel*

Once, a very controversial *Talmid Chochom* was sick, and the *Bachurim* asked R' Ahron Kotler *Zatzal* if they should say *Tehillim* for him. **

R' Ahron was on fire about this. How could they ask him such a question? Of course!

⁹ חובות הלבבות שער הבטחון (פרק ד) הממית את עצמו, (ו) הוא נתבע על זה כאילו המית זולתו מבני אדם, אף על פי שמותו על הדרך ההוא בגזירת האלקים וברשותו. וכבר הזהירנו שלא להמית שום אדם בשום גלגול, באמרו (יתרו כ יג) לא תרצח, וכל אשר יהיה המומת קרוב אל הממית, יהיה העונש יותר ראוי, כמו שכתוב (עמוס א יא) על רִדְפוּ בְחָרְבֵי אֶחָיו וְשָׁחַת רִחְמָיו וגו'. וכן מי שהמית את עצמו יהיה ענשו גדול בלי ספק.

Questions To Rabbi Mandel



Ultrasound Discovered a Heart Problem

Question: Dear Rabbi Mandel, BH we are expecting a baby. However, in the ultrasound they discovered a heart problem (left side not pumping, Hypoplastic Left Heart Syndrome). They want to do more scans and tests to see if there are more issues, but I don't want to do that because I hope that I can still daven for a miracle. Did the Rabbi hear of similar cases where there has been a positive outcome, despite the doctor's findings?

Hashem can do anything and make the baby healthy, but I wonder how I can merit this, besides davening for it. Is there anything else that I should be doing?

I get very scared and depressed when the hospital is calling me. They are very pushy and do not respect my decision to not make further testing (talking about the UK). I would love to have more Bitachon and not panic, but that is unfortunately not where I am holding right now.

Any advice would be appreciated, as I don't know whom to talk to about this; the issue is too big for me. Thank you very much

Answer: I would avoid them. They are making you nervous. And making you nervous is not healthy for anyone. The way they talk, and the way they dramatize what the problem is, it's terrible. Keep out. You have a normal healthy baby, and don't get near them. I would recommend that (however, I'm not sure if you are ready to do that, though). This could very well save the whole situation, because when you have a really positive attitude, sometimes that works. I've done it plenty.

But if you do have to go, daven hard, saying: "Hashem, I'm not going to them; I'm going to You!" and that's exactly what's going to happen! Going directly to Hashem can EASILY turn around the situation.

This happened 4 hours ago. I got a phone call from a principal of a school, whom I met yesterday. He told me that the baby is breached, and the mother is giving birth any day. It's positively breached; nothing to talk about. And I said "I'm positive it's NOT breached. It's positively going to be a normal birth!" I got a phone call 3 hours ago "normal birth". This is from yesterday! From one day to another.

(over)

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One of my *Chasidim* once called me up from Canada. The baby was about to be born, it was breached; a cesarian. And I said “No breach!” THE KID TURNED AROUND ON THE SPOT! The doctors and nurses were going crazy. “What happened?! Hey, where are you? We thought you were the other direction!” This happened right in front of their own eyes.

My own daughter had such an experience. They were in the operating room for a C-section, and I laughed. I said “No C-section! He's flying out” HE FLEW OUT! Normally! My daughter still laughs about it, how the kid came flying out just like I said.

SO YOUR BABY WILL BE PERFECT! DON'T EVEN WORRY FOR A SECOND! That's what I think. Don't worry at all! And keep away from those guys. What do they want? To torture you? They are “pushy”? Why are they pushy? Let them pay YOU money, if it's so important to them. Did you ever see the dentist's office? Does the dentist want you to have good teeth? That means he's out of business! You don't trust these people! Why are they so pushy? Are they so loving and caring? If so, let them not charge you anything, if they really love you so much.

I don't trust any of these guys. But, if you are not up to ignoring them completely, my recommendation is, every time you go, **speaking a lot: “Hashem, I know this is going to be a perfect baby”**

There's a person here in Lakewood who did that. The baby was supposed to be a mess. He spent a month screaming the other way (I can get you his number if you want) and his wife thought he was crazy. And while the baby was being born, he kept screaming... and the baby was perfectly normal.

He did it; he did it himself. I give a *Bracha* that everything is going to be perfect. You will lead a normal happy life; only normal happy babies all over. Kol Tuv

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