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לזכות ר' מאיר בן לאה



BITACHON WEEKLY

כי תצא

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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לזכותן של

שרה יהודית בת ביילא
חיה פערל בת ביילא



BITACHON WEEKLY

פרשת כי תצא תשפ"ו

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פרשת כי תצא

כי תצא למלחמה כא י

There's Thankfulness, and Then There's Extreme and Complete Thankfulness

Klal Yisroel fought wars against its enemies,

but **the main war of a person is between your Yetzer HaTov and your Yetzer Hara** (*Chovos Halvavos*¹) which are symbolized by *Yaakov* and *Eisav*. Of course, *Yaakov* overcame the *Malach* of *Eisav*, and *Eisav* and his 400 men disappeared and left *Yaakov* alone.

Yaakov came out "Shalem" (whole) and a total winner. What is the difference between *Yaakov* and *Eisav*? *Eisav*

says: *I have MOSTLY everything*, and *Yaakov* says: *I have EVERYTHING*.

*Dovid is special because he sang and thanked despite his Tzaros - Netziv*³

*I have EVERYTHING. (Chofetz Chaim*²). At first glance they don't seem so far from each other (what's the difference between everything or mostly everything?). However, the extreme and complete thankfulness is a totally different world. **

Not Even a DROP of Negativity

R' Avigdor Miller *Zatzal* says "Never verbalize a negative emotion." **Not once!** Because, once you allow the salesman to put in his foot through the door, soon he'll take over completely. "Of course I have everything; but-but-but... just some more money or nachas or *Shalom Bayis* or *Kishronos*

or a good *Mazal* or even better health is needed. THEN I'll be okay!" ***

¹ חובות הלבבות שער יחוד המעשה (פרק ה) ואמרו על חסיד, שפגע אנשים שבים ממלחמת אויבים, ושללו שלל אחר מלחמה חזקה, אמר להם, שבתם מן המלחמה הקטנה שוללים שלל, התעתדו למלחמה הגדולה. אמרו לו, ומה היא המלחמה הגדולה, אמר להם, מלחמת היצר וחייילו.

² חפץ חיים על התורה (ביאורים ופירושים לחמשה חומשי תורה שנאמרו מפי רבינו הגדול, הגאון הצדיק מרן ר' ישראל מאיר הכהן זצוק"ל, נערך ונסדר ע"י הרב שמואל גרינמן, הוצאה שניה בני ברק תשי"ד, עמ' עו) ויאמר עשו יש לי רב (לג ט) ויאמר יעקב וגו' ויש לי כל (לג יא) ועיין ברש"י ז"ל. ואפשר גם לומר, כי בשני פתגמים הללו הביעו שניהם את השקפותיהם על העולם הזה. עשו אמר "יש לי רב", כלומר אמנם יש לי הרבה, אבל מי שיש לו מנה רוצה מאתים, ויעקב אמר "יש לי כל", כלומר לא חסר לי מאומה. עשו נתן עיניו בממון ובחמדת העולם, ויעקב הסתפק במה שיש לו.

³ הנצי"ב בהרחב דבר פרשת וזאת הברכה עה"פ כי שמרו אמת ובריתך יצרו (לג ט) והנה לזה החסידות של מעשה המצות במסירות נפש נדרש זהירות הרבה, ועל זה בירך משה "ואזריק", היינו שיהא אור תורת אמת מכשרתם לזה החסידות, שיראו לכיון הדרך הישר ולא יהא בא לעשות מעשה זר מעשהו שלא ע"פ ד"ת. והרי לוי ופינחס שניהם קנאו על הזנות ומסרו נפשם על זה, והנה פינחס עלה בשביל זה לגרם המעלות, ולוי גער בו אביו. וכיוצא בזה הרבה, ומשום הכי שנינו במסכת אבות "ולא עם הארץ חסיד" שנדרש לזה דיוק רב לשקול הפעולה לפי הזמן והמקום, וגם בכמה דברים נדרש לכללי התורה שאינם מבוארים.

(וכתב בהרחב דבר שם) ועכ"ז התפלל דוד המלך ע"ה (תהלים פו ב) שְׁמְרָה נַפְשִׁי כִּי חֲסִיד אֲנִי, ואיתא בברכות (ד א) לוי ור"י, חד אמר, כך אמר דוד, לא חסיד אני, שכל מלכי מזרח ומערב ישנים עד ג' שעות, ואני חוצות לילה אקום להודות לך על משפטי צדקך (תהלים קיט סב). וחד אמר, כך אמר דוד, לא חסיד אני, שכל מלכי מזרח ומערב יושבים בכבודם, ואני ידי מלוכלכות בשפיר ושליה, ולא עוד אלא כל מה שאני עושה כו' עם מפיבושת כו'. והדבר תמוה, למאי חקרו חסידותיו של דוד, ודאי יש עוד הרבה ענינים שהתנהג בחסידות, כמו מה שהתגבר על רצונו ולא הרג את שאול, ועוד הרבה. אלא משום דקשה לחז"ל לפי הפשט, וכי אפשר לומר לפני ה' שישמור אותו מפני שהוא חסיד וראוי הוא לכך, והלא אין צדיק בארץ לבא בזרוע בשביל מעשיו הטובים. להכי פירשו חד אמר, שהחסידות היו התמימות הנפלאה להודות לה' על משפטי צדקך, היינו על הטובה מעין הרעה, כדאיתא שם (ברכות ס א) וזהו מרוב בטחון במדת טובו ית'. והיינו מה שסיים באותו מקרא (תהלים פו ב) הוֹשֵׁעַ עַבְדְּךָ אֱתָהּ אֱ-לֹהֵי הַבּוֹטָח אֵלַיךְ. וחד אמר דהכי פירושו, שמרה נפשי שלא אחטא, כי חסיד אני מתנהג בחסידות במעשים

Dovid Sings to Hashem Even If Things Are Not the Way He Wishes

Dovid said: *אם חסד אשירה, אם משפט אשירה* I sing to Hashem not only when life is comfortable, but even when I have difficulties. He actually sang when things were **bad**! By him, it's total good no matter what. The *Gemara* says⁴ that *Nevuchadnetzar* almost sang better than *Dovid*, but when the *Malach* gave him a potch, he stopped singing, since he only sings when things are great. As soon as there is pain, there's no more singing. (*Kotzker Rebbe*⁵). When *Yehuda* was born, *Leah* said "Thank You", she doesn't go into any detail; because *Yehuda*'s very name and his essence is one shtick thanks! A blind and total thankfulness, without the slightest detail which could detract, since you already giving conditions and special circumstances in order to be thankful. ****

*By Avraham Avinu,
"Sameach"
meant Tzemach.
"Growing and
Shteiging is my
life, and not all
those
Hatzlachos!"
Avraham Avinu
wanted to do,
not to have
- RSRH⁷*

Then you are open to complaints, and in the end: *Eisav* made fun of the *Bechora*; he can abandon everything if it isn't the way he wishes. And when *Leah* says: "Thank You", it says:

וַתַּעֲמֵד מִלֶּדֶת she stopped giving birth, since she had a whole-hearted thanks and didn't need any more. This is why *Yaakov* decided that *Klal Yisroel* should have the name *Yehuda* (*Targum*⁶), since his: *יש לי כל וישלח* "I have EVERYTHING" fits in with *Yehuda*, i.e., a shtick *Hoda'ah*. *****

The Essence of Dovid Is Being Happy & Sameach B'chelko And Singing

Dovid HaMelech was a big *Masmid*, and his longest *Kapit'el* (chapter) in *Tehillim* (קי"ט) is about learning *Torah*. Yet, *Dovid* isn't called the "*Masmid*"; rather he is called: *הַשִּׁירָאֵל שֶׁבְּכָג א* the sweet singer. Being happy and *Sameach B'chelko* and singing is the essence of a: *יש לי כל* "I-have-

שקרובים להסיר מורא וכבוד מלך, ויהיה הקלקול רב, על כן שמרה נפשי לעבדך הבוטח אליך שתוליכני בדרך הישר. והיא ברכת משה, שהיא "אוריך" לאיש חסידך. ועל זה יתפלל כל חסיד, להיות נשמר מן המעוות.

⁴ סנהדרין צב ב, תנו רבנן, בשעה שהפיל נבוכדנצר הרשע את חנניה מישאל ועזריה לכבשן האש, אמר לו הקדוש ברוך הוא ליחזקאל, לך והחיה מתים בבקעת דורא. כיון שהחיה אותן, באו עצמות וטפחו לו לאותו רשע על פניו. אמר: מה טיבן של אלו? אמרו לו: חבריהן של אלו מחיה מתים בבקעת דורא. פתח ואמר (דניאל ג לג) אתוהי קמה רבךבין ותמהוהי קמה תקיפין מלכותה מלכות עלם ושלטנה עם דר ודר וגו'. אמר רבי יצחק: יוצק זהב רותח לתוך פיו של אותו רשע, שאילמלא בא מלאך וסטרו על פיו ביקש לגנות כל שירות ותשבחות שאמר דוד בספר תהלים.

⁵ אמת מקאצק תצמח (ילקוט השלם לתורות ואמרות של הרבי מקאצק, ליקט ר' משה שינפלד, בני ברק תשכא, עמ' לז אות פג, שמחה ביסורים) בקש נבוכדנצר לאמר שירה, בא גבריאל ומטרו על פיו. אין הכונה לאמר שסרבו לשמוע את שירת נבוכדנצר, אלא הכונה היא, שאמרו לו, אתה מבקש לומר שירה בעוד כתרך על ראשך, ברצוני לשמוע כיצד אתה אומר שירה לאחר שסטרו על לחייך. "בא גבריאל וסטרו על פיו" ספוג סטירה ועכשו אמור שירה!

⁶ תרגום יונתן בפרשת ויחי עה"פ 'הוֹדָה אֶתְּהָ יְיָ אֱלֹהֶיךָ אֶחָיִךְ (מט ח) יהודה אנת אודיתא על עובדא דתמר, בגין כן לך יהודון אחר, ויתקרון יהודאין על שמך.

⁷ פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה בפרשת חיי עה"פ 'וה' בָּרַךְ אֶת אֲבֹרְהָם 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 קנינו 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.

everything *Yid*, i.e., *Dovid*. At the beginning of *Sefer Sh'mos*, it says that all the *Bnei Yisroel* came to *Mitzrayim* אֶת יַעֲקֹב שְׁמוֹת א א which means **with Yaakov**. *****

I always wondered, why doesn't it say the normal *Lashon* יַעֲקֹב? We can suggest that the *Torah* is being *M'ramez* that *Yaakov* is all the *Shevotim* in one, and when it says that all the *Shevotim* came, it's just like saying *Yaakov* came. And indeed, *Chazal* say⁸ that *Klal Yisroel* are called *Yaakov*, (for example: לא אֵין בְּיַעֲקֹב בְּלֹק כָּא which means the entire *Klal Yisroel*). *****

The Person Who Always Praises Hashem Is a Sign of a Better Person

This is because a person who always says: "I have EVERYTHING", יֵשׁ לִי כָל וְיִשְׁלַח לִי יָא, and "I am humbled from Your kindness" קִטְנִיתִי מִכֶּסֶד יְיָ וְיִשְׁלַח לִי יָא, (these two things were said by *Yaakov*) and like *Dovid* who said: כִּי אֵין מִחְסוֹר לִירְאֵי תְהִלִּים לִד' "those who are close to Hashem are missing nothing" such a person **is** everything. *Chazal* say that: כָּל אִם תִּפְסֹל אֲחֵרִים, אִם תִּפְסֹל בְּמִוְמוֹ פֹּסֵל if you criticize others, it's a sign that something is wrong with you. *****

How much power there is in your positive (or negative) words!

And the same is true in a positive way with the *Ayin Tova* person, like it says: וְכָל הַמְרַבֶּה לְסַפֵּר בִּיצִיאת מִצְרַיִם הָרִי זֶה מְשַׁבַּח the more you praise Hashem, the better, and the *Meforshim* say⁹ that if you're always praising, it is a sign that you yourself are a better person.

TRUE STORY

An 18-year-old girl was falling drastically in *Yiddishkeit*. I told the parents to make believe she's a real frum *Tzadekes*, and to continuously say good about her. Also, to make up a story how she got engaged to a *Le'chatchila*-level *Yeshiva* boy, and is a total-nachas through and through. In just a few short months, whatever the parents said came

Mamash true! **

She is engaged to a top, top bachur, and the parents keep saying that the change is so dramatic and so impossible to believe, it's *Mamash Nisei Nissim*.

וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חָלוּץ הַנֶּעַל כֹּה The Giver Comes Out Ahead in Many Ways

In the end of the *Parsha*, there is a derogatory

⁸ הרד"ק בספר תהלים עה"פ יַעֲקֹב ה' בְּיוֹם צָרָה יִשְׁגָּבֶךָ שֵׁם אֱלֹקֵי יַעֲקֹב (כ ב) גַּם יִתֵּן לְפָרֶשׁ כִּי פִירוּשׁ אֱלֹקֵי יַעֲקֹב עַל כָּל יִשְׂרָאֵל, כִּי נִקְרָא יַעֲקֹב וְיִשְׂרָאֵל, כְּמוֹ (יִרְמְיָה ל י) אֵל תִּירָא עַבְדִּי יַעֲקֹב, וְכֵן בְּמִקּוּמוֹת רַבִּים.

⁹ דעת חכמה ומוסר (משיחותיו של רבינו הגאון החסיד אור עולם מרן ירוחם הלוי ליוואוויץ זצוקללה"ה, אשר השמיע לרבים בישיבה הקדושה דמיר בשנות תרצ"ד-תרצ"ה, נוא יארק תשכז, עמ' קטז) וכל המרבה לספר ביציאת מצרים הרי זה משובח, אמר אדמו"ר זצ"ל (הסבא מקלם) שהוא מל' משביח, שכל המרבה לספר ביצ"מ גופו נשבח, אחרי כל עשיית מצות אלו הוסיפו עוד שכל המרבה לספר הרי זה משובח, וכל המרבה יותר ויותר גופו נשבח יותר ויותר. (וכן הביא בהגדה של פסח מתנת חיים להמשגיח ר' מתתיהו סלומון זצ"ל בשם רבו המשגיח ר' אלי' לאפיאן זצ"ל. וראיתי בספר ישרי לב (חלק יד עמ' קכ) שר' אריה ליב לאפיאן זצ"ל אמר שאביו ר' אלי' ז"ל היה אומר כן בשם הגה"צ ר' שמחה זיסל זצ"ל).

וכ"כ בספר זכרון מאיר (לזכרו של ר' מאיר שנקר, ב"ב תשס"א עמ' 44, על סבו ר' שמואל הלל שנקר זצ"ל שהיה חתנו של ר' יוסף חיים זוננפלד זצ"ל, ותלמיד הסבא מקלם, ויסד בית המוסר הראשון בעיה"ק ירושלים על פי פקודת רבו הגדול בשנת תרנ"ז בשם "ישיבת אור חדש" בחצר שטראוס) עוד אמר את ביאורו של מורו ורבו הגאון רש"ז מקלם זצ"ל בהגדה של פסח שאמר וכל המרבה לספר ביציאת מצרים הרי זה משובח פירושו שהאדם עצמו נעשה משובח שכאשר מרבה ומספר ביצ"מ הוא משתבח.

ובספר אמרי אמת בשם אביו כ"ק ר' יהודא אריה ליב, בעל השפת אמת (לימים הראשונים של פסח עמ' 78) וכל המרבה לספר ביציאת מצרים הרי זה משובח, אז"ל אמר היינו שהמספר עצמו נעשה משובח על ידי ספור יציאת מצרים שזה מסייע לעבודת ה'.

וכן איתא בשפת אמת (ויקרא, לפסח, שנת תר"מ) כל המרבה לספר ביציאת מצרים הרי זה משובח אינו סימן שהוא משובח רק שנעשה משובח ע"י הסיפור.

name given to a person who did not want to do a favor to his brother. We spit in his face; it's a terrible disgrace. "You didn't want to do a favor for your brother?" That's what's coming to him. Why is the *Torah* so strong about not helping another? **

After the war, all those people who survived the Germans, Lieutenant Birnbaum testified how many reports have shown that **those who had in mind others, those who had community responsibility, those who thought "Let's build Yeshivos" "Let's worry about *Klal Yisroel*"**; all those did much better in their personal lives than

those who lived their own private lives. In the book on Lieutenant Birnbaum (page 137) "Studies done on camp survivors after the war revealed something remarkable. Those who took the attitude that it was every man for himself had much lower rates of survival than those who insisted on preserving some sense of communal responsibility even in the inhumane conditions of the camps. Those who said "Let's just build my home, and leave me alone", none of them did as well". This is a fact in *Tevah*. ***

If You're Involved in *Zikkui HaRabbim*, You Pull Out of All Your Own *Tzaros*
The giver is in a different world than the taker. The giver comes out ahead in many different ways. The human being, says R' Chaim of Volozin¹⁰, was created to be a

giver. *Zikkui HaRabbim* is not only to benefit the public. *Zikkui HaRabbim* is for the benefit of the person himself. Despite the worst horrors that a person may have (like those survivors went through), it doesn't matter; if you're involved in *Zikkui HaRabbim*, you pull out of all your own *Tzaros*.

A PERSON NEEDS TO SEE THE GOOD
 EVEN IN A BAD MATZAV

**You Get Much Further with Honey Than
 with Bees**

FASCINATING STORY

Someone came over to me around ten years

ago, a woman who had been divorced (a very messy divorce with a lot of heartache) and she was a very broken-hearted person. After 5 years, she is remarried, with children, and she has children from the first. Her husband had been supporting her for 5 years. Then, one day he decided no more. She called me up crying "Look what's going on. Now he's

hurting me again!" **

I said "The next time you meet him, don't say a word about his not-giving you. Instead, say thank you for all the years that he did give you. Nothing more, nothing less. Just say thank you for all the good years". Two days later she called me up. She did just that, and on the spot, he wrote her a check for the future. You get much further with honey than with bees. ***

This is the way you work with people. You



Lieutenant Meyer Birnbaum as a soldier in WWII

¹⁰ ספר נפש החיים (להגאון האמיתי פאר הדור ומופתו, כקש"ת מו' חיים נ"ע האב"ד ור"מ דק"ק וולאזין, הקדמת ר' יצחק בן מרן הגאון המחבר נ"ע, ד"ה בכל דרכיו) והיה רגיל להוכיח אותי על שראה שאינני משתתף בצערא דאחרני, וכה היה דברו אלי תמיד, שזה כל האדם לא לעצמו נברא, רק להועיל לאחרני ככל אשר ימצא בכחו לעשות.

work with Guttin's (goodness). You don't berate, you don't start getting angry, you don't start screaming, etc. You go along with the person. You understand; you recall the good part. This is what we need to do in our own lives. ****

When You Appreciate, Then Hashem Gives You What You Need

Why do people get so little mileage in so many areas? They are complaining about their lot from Hashem. Because Hashem may have given them a nice life in all different ways, but as soon as something goes wrong (the business goes wrong, the marriage goes wrong, the nachas goes wrong, etc.), it would be worth your time to start thanking for all the goodness of the past. *****

And the power of seeing only the good can bring back the old good, because the Eibishter might be waiting just for this. In the same way we deal with people, we deal with Hashem. When you appreciate, then Hashem gives you what you need. You are a different person. *****

A Family Escaped the Nazis Because Of A Few Kind Words

FASCINATING STORY

The same day I spoke to this woman, I opened up to a story in the Spring Hill Times which happened when people were trying to get out of Germany before WWII. There was a government office in Berlin that was issuing visas to get out of the country. Whoever didn't leave Germany, was killed by the Nazis, *Rachmana Litzlan*. *****

A young mother was determined to save her family. She traveled to Berlin, and made her

way to the office. As she got closer, she got despondent. She saw a long line formed, with hundreds of people waiting for the visas. The mother took her place in the back of the line, and waited for hours and hours in the sweltering heat. A few hours later, an official announced: "The work-day has ended! If anyone needs a visa, they should return the next day early in the morning". *****

Imagine if the more you keep davening, the more Hashem views you as a basically ungrateful person.

If you went the exact opposite direction, and just "thanked" all day, you'd go much further

The desperate mother didn't give up. She found somewhere to sleep; she was determined to save her family. When she returned the next morning, the lines were already out the door. Once again, she waited and waited, but unfortunately, she didn't get her turn. The office had distributed its quota of visas, and could no longer help anyone. Cries came out from the desperate, famished crowd, but there was nothing to do. They were stuck with the Germans, *Rachmana Litzlan*. *****

A Person Who Starts Thanking Is Headed for Good News

Slowly, the crowd began to disperse, but the young mother stayed in her place, shaken by the thought that her family may be stuck in Germany. As she stood there, an official emerged, a woman from the office. Without much thought, the young mother approached her and said "I just want to thank you for your tireless and incredible efforts. You are so great". *****

The official smiled, and continued on her way. The young mother didn't know what to do. She sat on the bench, and started to cry. A few minutes later, she felt a presence near her. She turned around, and saw the official

who worked in the office. With a small smile, the official turned to the mother, and said "You are right. It has been a hard and tedious day. It was even more painful to turn others away. However, **only one person had the kindness and decency to thank and acknowledge me, and that person was you**".

"I think that I may be able to get a few more visas for you and your family". That's exactly what happened. The official brought the shocked mother to the office, and issued her the last of the few precious, life-saving visas. **The family escaped the Nazis. Why? Because of a few kind words.**

This story, I read right after I had this *Ma'aseh* with this woman. They are both identical stories. And I **got the message from Shamayim** how people are always kvetching, and we do this with Hashem, and that's why we don't get anywhere. But that person who will go over to Hashem, and start thanking for the good past that he had, despite the change of events, is heading for good news.

Either way, it's a decency. It's a person who is in touch with reality. The reality of your life is that your life is full of kindness from head to toe, 24/7. Your very breath of fresh air; there's kindness everywhere. But people are busy with their issues, and they don't take out

Thankfulness is an emergency issue for many, many of us, including people who think they are already thankful

time to look at the other parts. If they took out time to see the other parts, they would be different people.

Dovid Was Known as the One Who Sang Over His Torah

A *Yid* has to be a "shtick" (one piece of) thankfulness. *Dovid* was not called a *Masmid*, despite his tremendous *Hasmada*. He loved *Torah*, he loved learning day and night. He was known as: נעים זמרות ישראל ש"ב א the sweet singer of Israel. What is the sweet singer of Israel? Says R' Zundel of

Salant¹¹, he used to sing and thank Hashem for the *Torah* that he learned. He wasn't known to be THE *Masmid*. He was the one who sang over his *Torah*.

Look who were his contemporaries. *Doeg HaEdomi*, *Achitofel*, *Y'ravam ben Nevat*, *Shaul* (who was a *Tzadik*, but still) none of them had his thankfulness. All of them were giants in learning. *Avner*, *Yoav*; these are all giants in learning. But nobody had the thankfulness that *Dovid* had. His

very name: נעים זמרות ישראל ש"ב א the "sweet singer" (which is his very essence) was thank you, thank you, I love you; that's all he talked about and that's all he thought about. He didn't have room in his system except for thank you's.

Dovid Wasn't Impressed with All the Pain Going on in His Life

He wasn't impressed with all the pain going

¹¹ ספר הצדיק ר' יוסף זונדל מסלאנט (עמ' עה, ד"ה ברכות ג ב, על הגמ' שם ברכות ג ב, חצות לילה אקום להודות לך על משפטי צדקך (תהלים קיט סב) ודוד בפלגא דליליא הוה קאי, מאורתא הוה קאי, דכתיב (תהלים קיט קמז) קדמתי בנשף ואשועה? וממאי דהאי נשף אורתא הוה, דכתיב (משלי ז ט) בנשף בערב יום באישון לילה ואפלה. אמר רב אושעיא אמר רבי אחא, הכי קאמר (דוד) מעולם לא עבר עלי חצות לילה בשינה. רבי זירא אמר, עד חצות לילה היה מתנמנם כסוס, מכאן ואילך היה מתגבר כארי. רב אשי אמר, עד חצות לילה היה עוסק בדברי תורה, מכאן ואילך בשירות ותשבחות (והכי מפרש בההוא קרא להודות לך וגו'. רש"י). עיין בע"ר שמקשה על רש"י, הא גם בההוא קרא ד"קדמתי בנשף" מפורש "ואשועה" שהוא מלשון תפלה? ע"ש. ו"ל שזהו שרמז רש"י לתרץ בתיבת "וגומר", היינו להודות לך על משפטי צדקך, פי' שלמדתי עד חצות.

on in his life. *אם חסד אשירה, אם משפט אשירה*. *Dovid* sings to Hashem not only when life is comfortable, but even when he has difficulties. If you read Rabiner Hirsch on *Tehillim* (which R' Shimon Schwab *Zatzal* said was written with *Ruach HaKodesh*) the way he *Teitches* (defines) *Dovid*, it is full with **his ability to weather the storms of life**. Even sins; he had a capability that he wasn't so impressed by things going wrong. It didn't bother him the way it bothers other people. That's *Dovid*. And we are waiting for *Moshiach*. You want him; let's try to be like him.

אלול

יום אירא אני אליך אבטח תהלים נד

The Fear of Elul

Someone has just quoted me, that I said that *Elul* should be like a *Purim*, and I am told that it went "viral"; the whole world is talking about it. And I was told that for many, many people, it saved them, because they were very depressed. Now, I don't deny that. Somebody asked me about that today, and I said "I can't say that for everybody. Some people should NOT do that. Some people should make half a *Purim*, not a whole *Purim*, and some people should make a double *Purim*. You're terribly depressed, so do *Teshuva* on *Simcha*!" (I can make the case for anything). However, I

*In the
olden days,
people
were
petrified of
Elul*

- R' Yisroel
Safner¹²

would like to say one thing. The general *M'halech* for everybody today, is "take it easy" these days. We are not what we used to be. We're not in *Kelm*, *Slabodka*, or *Novardok*; we have to be much, much more chilled. **

The Brisker Rav says that before a person has *Bitachon*, יום אירא אני אליך אבטח תהלים נד If you are scared, that's real *Bitachon*. If you are not scared, and you don't chap that there's a problem, that's not *Bitachon*. (I say, everything's good. My *Rebbe*, R' Gershon *Zatzal*, used to laugh and say "Yes, it's fine, it's fine. It's good, it's good). But ideally, you have to have a fear! ***

Similarly, when it comes an *Elul*, if you are going to go around "chilling out" in *Elul* and making a joke out of *Elul*... you have to somehow have a fear! *Elul* is not a joke! Do you know what it means *Yom HaDin*? Do you know what a *Pachad* it is? **Did you see what happened on October 7? Is it a joke? Maybe if they would have davened a little harder on *Rosh Hashanah* it would not have happened? The *Chofetz Chaim* used to constantly say that if people would have davened a little more, there would not have been a *WWI*.** ****

Do you know what davening does? So take advantage of that *Elul*; there are a lot of things that could happen! The world out there is not a joke. So I recommend, the first thing is, realize that it's very serious. And if you

¹² אור ישראל (קבוצת מכתבים ומאמרים להלביב ליראת ה' וללימוד היראה והמוסר, לאדמו"ר הרב הגאון רשכבה"ג החסיד והעניין אור עולם המפורסם בכל קצו ארץ מרנא ורבנא ישראל לביקין מסאלאנט צוקללה"ה, חובר מאת תלמידו הרב הגאון הגדול צדיק ונשגב שמו מרן רבי יצחק בלאזער זצ"ל בעל שו"ת פרי יצחק, וילנא תר"ס, עמ' 60) **מלפנים כאשר ידעתי, כל איש אחזו פלצות, מקול הקורא קדוש אלול**. החרדה הלזו נשאה פריה להתקרב לעבודתו ית"ש, איש לפי ערכו. ויש לציון מש"כ בספר דרכי חיים ושלום (אוצר מנהגי אדמו"ר מרן חיים אלעזר שפירא זי"ע, אבד"ק מונקאטש והגלילות, ע"י תלמידו ר' יחיאל מיכל גאלד זצ"ל הי"ד, מנהגי חודש אלול, אות תרפו) **בשבת מברכין אלול, כשהרים קולו נאדר בקודש לומר "ראש חודש אלול יהיה ביום פלוני", חיל כיולדה אחז לכל השומעים**. וכן אחר כך באמירת יחדשהו וגו' אחר תיבת "ולרפואה שלמה" היה מוסיף ואומר בקול בכי "ולתשובה שלימה" ולגאולה קרובה ונאמר אמן, ואם אכן הוא, נימוח ופשפש במעשיו.

realize that it's serious, then Hashem will respect you more, because He like that. And THEN you'll start chilling; you'll go buy ices and have some fun, and go to Yapchik for some "serious food", and enjoy life and have fun. But first realize that it is *Elul*, because if you are not going to realize that there are potential problems, then you may be in trouble. *****

You have to strike a balance. Don't get depressed. But at the same time remember *מי יחיה ומי ימות* our lives are in the balance and **it's a big Zechus when you're a little scared. Aderaba, it's a good thing for you.** You'll go further. Everybody has to have *Sechel* and do what's going to work for you. And be *Mispallel* that you should have the right *Elul*, and we should all be *Zoche* to a *K'siva Va'chasima Tova*.

NOVARDOK

I knew a *Chashuva Rosh Yeshiva* who used to say lots of wonderful *Divrei Mussar*, but it was hard to say that he kept what he said.



R' Avrohom Yoffen, son in law of the Alter of Novardok

Not everyone is able to live all his lofty ideals. I once asked R' Orlansky *Zatzal* (the last *Talmid* of the *Alter* of *Novardok*) about this.

he told me that you can't be *Dan* such a person. There may be something in his system that doesn't allow him to be what he'd like to be. **

I knew two such people, who despite being plenty *Chashuv*, yet they didn't really "make it", and the "*Olam*" wasn't truly *Machshiv* them. When they were *Niftar*, there were open signs from *Shamayim* proving their greatness! *רחמנא ליבא בעי* "Hashem wants our intentions" is not a joke or just a mere *פיוס* consolation. Someone who tries and wants and at least talks like a

Tzaddik isn't a nobody in *Shamayim*; at all! *** *Novardok* specialized in being *Dan L'kaf Zechus*. The *Alter Zatzal* said that if you see any evil or shortcoming in others then **you** have a problem of not having *Ayin Tova*. R' Avrohom Yoffen *Zatzal's* rebbetzin ע"ה (who was the daughter of the *Alter*) said that her husband was a "*Rabbi Akiva Eiger*" in his genius of always seeing good in people in so many unbelievable ways.



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Parshas Shoftim 5786

Shiur	Duration	Language
467775	5:13	English
467777	4:05	English
468157	44:40	English
468319	1:38:39	English
468331	1:05:52	English
467778	2:38	English
468158	2:23	English
468159	1:16	English
469010	41:43	English
468160	3:33	English

Questions To Rabbi Mandel



Should I Switch to a More Stable Job Which Requires Less Bitachon

Question: Shalom Rav. My wife works as a medical recruiter, finding jobs for doctors in hospitals and then taking a cut of their pay. It is a very good job for *Bitachon* because on the one hand she can make a lot of money if placements work out, but on the other hand things can fall through after lots of back and forth and nothing can come out of it. Recently she has experienced a lot of *Agmas Nefesh* of major placements falling through that she spent a lot of time on and would have made us a lot of money. In the meanwhile, our credit card debt piles up, which causes financial stress. Of course, we believe it is all from Hashem, but she wants to know if maybe it is a good idea to get a less stressful job that *B'derech HaTevah* will feel more calm-on-the-nerve with a more set income, or should she stick with this job, despite its emotional ups and downs?

Answer: I would take a more easy job! Unless you are ready to learn a lot of *Mussar*, which takes time and *Koach*. And you can get used to it. Maybe in the beginning it's harder, but if you are always learning *Mussar*, and you **learn to laugh when things go stressful**; and get together and **prepare yourself beforehand for a hard day**; e.g., talk about it "what happens the next time I have a hard day".

Be a soldier who says "Who cares!" and laughs at the whole thing, and show off "You see, hard days don't bother me! I'm cool!" That way you are growing. You are becoming a great person.

So, there is a *Makom* to stay in your present job, but it takes work. Maybe you can figure out a compromise. Or whatever else you can do. Because you don't want to give up a golden opportunity. But if you're not holding by it, and it's too much for you, then of course, do something stable and normal and: שְׁלוֹם עָלֵי נַפְשִׁי just do what works best for you.

I give a *Bracha* that you're going to have a lot of *Hatzlacha*.

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