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BITACHON WEEKLY

ראש השנה

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

ראש השנה תשפ"ז

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ראש השנה

ובכן תן פחדך

Don't Make A G-d Out of a Human

On *Rosh Hashanah* we make Hashem *Melech* and **only** Him! There are many, many people that we love and admire, and we keep raving over their *Middos*, their *Yiras Shamayim*, intelligence, etc. "So-and-so is such a *Tzadik*! He did me such a favor!" "*Chaim* is *Gevaldig*! What a *Metzuyan*! Such a *Baal Middos*!" "Look at that *Gevaldige Gadol* who builds *Yeshivos*", or "That *G'vir* who gives his last penny away to *Tzedaka*!" Just getting excited over people can be the beginning of *Avoda Zara*, *Chas V'shalom*. **

And according to the *Chovos Halvavos*¹ it can be worse than *Avoda Zara*. Watch out! Don't get carried away by people and their talents and capabilities. This is a common weakness that we all have, and it **needs lots of work to be *M'vatel* all those powerhouses who impress us so much! Don't make a g-d out of a human! No matter who he is! He's just a plain: נברא: creation of Hashem, and everything he has is a gift from Hashem.** ***

Who Knows How Much Pain Is Caused by Worldwide Fear of Humans

Unfortunately, our fears of public opinion and our concerns over the impressions that we make can be a first-class taste of *K'fira*; you forget The Maker in *Shamayim*! However, I

feel that you can't demand from our weak *Dor* to be up-to-par in this area. People don't have a *Chinuch* in this area, so we have to understand them and be *Dan* them *L'kaf Zechus*. Yet, it's certainly not pleasant, and who knows how much pain is caused by worldwide fear of humans. ****

What makes people great? When you untie yourself from the pressures of human opinion

אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בְּאָדָם יִרְמִיָּה י"ז ה
Cursed is a person who has *Bitachon* in people. How much happier and relaxed is a: אֲשֶׁר יִהְיֶה אֲשֶׁר שָׁם ה'
מִבְטָחוֹ וְלֹא פָנָה אֶל רֵהֲבִים תְּהִלִּים מ ה
person who has *Bitachon* **only** in Hashem. Those types don't get tense or nervous by other humans. They are calm with: מְנוּחַת נֶפֶשׁ הַבּוֹטָח
the *Menuchas HaNefesh* of the *Baal Bitachon*. Besides *Rosh Hashanah*, we blow *Shofar* in *Yovel*. *Yovel* has a special meaning. The *Eved Ivri* chose to remain with his beloved

master, like it says: וְאִם אָמַר יֹאמֵר הָעֶבֶד אֶהְבֵּתִי
אֶת אֲדֹנָי מִשְׁפָּטִים כֹּא ה
He loves and admires his wonderful host, and he wants to remain after 6 years. *****

The Blast of the *Shofar* Reminds Us To "Fie!" People, Who Don't Really Count

So *Bais Din* puts a hole in his ear: אֹזֶן שֶׁשָּׁמְעָה
בְּהָר סִינַי כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים, וְלֹא עֲבָדִים לְעֲבָדִים
the ear that heard on *Har Sinai* that we are *Avadim* **only** to Hashem. He forgot Hashem in His great love for his kind master. And now comes *Yovel* when he goes free, and breaks the yoke of a *Basar V'dam* (flesh and blood

¹ חובות הלבבות (שער יחוד המעשה פרק ד) מפני שכל מי שאינו יודע את אדוניו לא יעבדהו בלב, אבל יעבוד מי שיודע ענינו ויתכן ממנו התועלת והנזק. ואם יעשה מי שאינו יודע את האלקים מעשה ממעשי העבודה, כוונתו בהם מי שיירא ויקוה מבני אדם בלבד, ועובד בני אדם ולא הבורא אותם, מפני שאינו יודע ולא מכיר ענינו, וכן נאמר בהעובד כוכבים כי מביאו לזה סכלותו באלקים יתברך.

human) once and for all. So we can give a good reason why Yovel is connected to *Rosh Hashanah*. *Rosh Hashanah* means Hashem is *Melech*, and Yovel means: לא יהיה לך אלהים not to have any other g-ds other than Hashem, i.e., don't serve humans. And the 100 *Kolos* (blasts of the *Shofar*) are like 100 "feifes" (whistles), like when you "fief" someone who doesn't really count. We all have a good 100 fake g-ds in our lives whom we fear or admire excessively. It could be your closest relative, and all those scary successful people and big personalities, etc. *****

So between Yovel and *Rosh Hashanah* we have total *Malchuyos*; i.e., only Hashem and no other fake g-ds! This is the lesson of *Rosh Hashanah*. And Yom Kippur is a lesson in loving people (when we ask *Mechila*, etc.) Notice how the stories of *Avraham Avinu* start off with not having fear; e.g., not from King Nimrod, from being thrown into the fire of *Ur Casdim*, not being afraid of *Paroh*, and risking his life to save *Lot* against 4 powerful kings. This is the beginning of *Rosh HaMa'aminim* (*Avraham Avinu*). Then, later in *Parshas Vayeira*, *Avraham* is super nice to the *Malachim*, and he tries to save *Anshei Sedom*. Similarly, *Rabeinu Yonah* in *Mishlei* says² that first *Shlomo HaMelech* in

Stop
"worshipping"
humans with
all those
excuses.
"But he is so
Chashuv" etc.
They are not
"g-ds",
Rachmana
Litzlan!

Mishlei spoke about *Emuna* and *Bitachon*, and only later about *Middos*.

ובכן תן פחדך - ובכן תן כבוד לעמך תפלת ר"ה
After Gadlus Hashem, Comes Gadlus HaAdam

Look how after we daven that the *Velt* should realize the greatness of Hashem, we daven for our own *Kavod*! Notice how by *Bikkurim*

we praise Hashem, and right afterwards we say *Vidui Maaser* and we praise ourselves עשיתי ככל "fulfilled everything You commanded me". This is a big *Yesod*. First comes *Gadlus Hashem*, and next comes *Gadlus HaAdam*! Not recognizing the importance of a human causes all kinds of *Tzaros*. **

Anava P'sula wreaks havoc in *Ruchaniyus* and in *Gashmiyus*. You need to be *M'romem* (uplift) yourself, since you are the main extension of Hashem in the entire

universe, and you are expected to respect the human without end!

No Vinegar on Rosh Hashanah ABSOLUTE POSITIVISM

Some people love having vinegar in their salad. We can suggest that despite the *Maalos* of bitter things, on *Rosh Hashanah* we avoid even that. We are extreme in our positivism. An *Adam Gadol* pointed out the *Gemara* that says³: עקם הכתוב the *Torah*

² רבינו יונה בפירושו למשלי עה"פ חסד ואמת אל יעזבך קשרם על גרגרותיך כתבם על ליום לבך (ג ג) הנה התחיל עתה לדבר על דרכי עבודת השם יתברך, ופתח להזהיר על המדות האלה, והם חסד ואמת וכו'. ודע כי מעלות חסד ואמונה גדולות ועצומות, אין קצה לתכונת מעלת מי שמגיע לשלמותם. אך מי שאינו אוחד בהם, אבל מתהלך בהפכם, הוא מן הרשעים הגמורים והנתעבים לפני ה' יתברך, כאשר תראה בפרשת אדם בליעל איש און (ו יב) ופרשת שש הנה שגא ה' (שם טז). כאשר נבאר שם בע"ה. על כן פתח הנה להזהיר בהם כאשר בא לדבר על עבודת ה' יתברך, למען תהיה העבודה רצויה באחוז בעליה בחסד ואמת, כי עבודת הרשעים אינה רצויה וכו' על כן למד דעת בפרשה הזאת על המדות הרצויות ועל דרכי האמונות כאשר יתבאר, ואח"כ יזהיר על קיום כל המצות בפרשה אחרת, שנאמר (משלי ג כא-כב) בני אל ילזו מעיניך נצר תשיה ומזמה ויהיו חיים לנפשוך.

³ פסחים ג א, אמר רבי יהושע בן לוי, לעולם אל יוציא אדם דבר מגנה מפיו, שהרי עקם הכתוב שמנה אותיות, ולא הוציא דבר מגנה מפיו, שנאמר, (נח ז ח) מן הבהמה הטוהרה ומן הבהמה אשר איננה טוהרה (ולא כתיב הבהמה הטמאה כי אורחיה,

goes out of its way not to write *בְּהֵמָה טְמֵאָה* (an impure animal), just: *אֲשֶׁר אֵינָהּ טְהוֹרָה* (an animal that is not pure). "Don't say so-and-so is not frum. He's not frum yet!" **Those who watch to make sure that every move they make should have a positivism, have astounding successes.** **

When R' Gershon Liebman *Zatzal* would meet me, he would smile and say: "Of course you learn plenty of *Mussar*". Such sweet *Eidele Hanhaga* (not wanting to criticize, or giving Eitzos) "Of course you learn *Mussar*!" ***

I saw the same *Hanhaga* by R' Chaim Tzvi Fogel *Zatzal*, a *Slabodka Talmid* of R' Meir Chodosh *Zatzal*. I was told by some *Slabodka Rosh Yeshivos* it was like the worst sin to even hint a: **negativity about any human!! B'shita!** ****

Avoid anything that even smells of negativism, and expect big *Yeshuos*!

This Rosh Hashanah Think of Simchas Torah

After the massacre of October 7, *Rachmana Litzlan*, there was a clear message for the whole *Klal Yisroel*. Hashem made this happen *Davka* on *Simchas Torah* to show the power of being happy with the *Torah*. How right next door to the most horrific pogrom, we have 12,000 *Bnei Torah* dancing *Hakafos*, totally oblivious to one of the worst surprise

attacks with the most inhuman atrocities to *Klal Yisroel*. Why were they saved? This is what you get when you are happy with the *Torah*! **

Being Happy and Appreciating Your Torah and Mitzvos Will Save You on Yom HaDin

Somebody asked me: "What's the *Chiddush*?

Chazal say: *תורה מגנא ומצלא סוטה* Learning *Torah* itself brings *Refua* and *Yeshua*. And: *קש* If your head hurts and you want to get better, go learn *Torah*! I told him that this is not necessarily true. The generation before *Churban Bayis Sheni* were *Osek in Torah* and *Gemilus Chasadim*, yet they had a terrible *Churban*. *Chazal* say they were guilty of: *נשלא ברכו* they did not say a *Bracha* before learning *Torah*, and the *Ran* says⁴ that this means that they weren't

Machshiv their own *Torah*, so the

long hours and *Hasmada Raba* of years of *Amal HaTorah* did nothing for them! ***

Bnei Torah Need to Appreciate Their Own Torah Learning

R' Nosson Wachtfogel *Zatzal* said that the famous saying of an *Am HaAretz*: *מאי אהנו לן* "What good are *Bnei Torah*?? They accomplish zero, since they just do nothing by sitting and learning" is said by *Bnei Torah* themselves when they don't

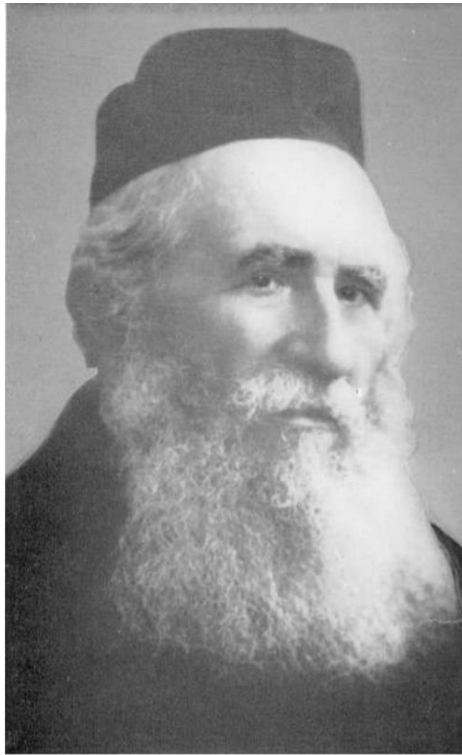
A person needs to spend time working on appreciating HIS Penimiyus, HIS own Torah and Mitzvos, HIS Maalos, and even his pecklach. And to stop looking and admiring others all day

הרי שמונה אותיות עקם, הטמאה חמש אותיות הן, אשר איננה טהורה שלש עשרה אותיות. ואף על גב דבאורייתא כתיב טמא, שני אורחיה בחד דוכתא, ללמדך לחזר על לשון נקיה. (רש"י).

⁴ ר"ן (נדרים פא א) ומצאתי במגילת סתרים של ה"ר יונה ז"ל דקרא הכי דייק דעל שלא ברכו בתורה תחילה אבדה הארץ דאם איתא על עזבם את תורתם כפשוטא משמע שעזבו את התורה ולא היו עוסקין בה כשנשאל לחכמים ולנביאים למה לא פרשוהו והלא דבר גלוי היה וקל לפרש אלא ודאי עוסקין היו בתורה תמיד ולפיכך היו חכמים ונביאים תמהים על מה אבדה הארץ עד שפרשו הקב"ה בעצמו שהוא יודע מעמקי הלב שלא היו מברכין בתורה תחלה כלומר שלא היתה התורה חשובה בעיניהם כ"כ שיהא ראוי לברך עליה שלא היו עוסקים בה לשמה ומתוך כך היו מזלזלין בברכתה והיינו לא הלכו בה כלומר בכונתה ולשמה אלו דברי הרב החסיד ז"ל והם נאים ראויין למי שאמרם.

appreciate their own learning. And an *Am HaAretz* who appreciates *Torah* can maybe be greater than a *Talmid Chochom* who doesn't appreciate himself. ****

Look at the long and horrific *Tochacha*, only because: תחת אשר לא עבדת את ה' אלקיך בשמחה תבא כח מז we did not serve Hashem with *Simcha*. *Rabeinu B'chayei* says⁵ that there are two parts to a *Mitzva*; the *Mitzva* itself, and the *Simcha* and appreciation of doing it. And the *Torah* speaks openly about the harsh punishment of not having *Simcha*. So here we have on October 7 a clear message: For having *Simchas HaTorah* you are saved from all evil; i.e. "Why were you all saved? Because תחת אשר עבדתם בשמחה"



ה"ד HaGaon R' Ahron Bakst Zatzal

you served Hashem with *Simcha*" i.e. you appreciated your *Torah*! *****

So when we do *Teshuva* on *Rosh Hashanah*, remember the message that Hashem gave us that year; being happy and appreciating your *Torah* and *Mitzvos* will save you on *Yom HaDin*!

Antisemitism Is a *Bracha Min HaShamayim*

R' Yerucham Levovitz *Zatzal* in *Parshas Ki Savo* brings a story⁶ that he heard from HaGaon R' Ahron Bakst *Zatzal*, ה"ד (Talmid Muvhak of the Alter of Kelm, and the last Rav in Shavel before the Holocaust. He was a huge *Baal Mussar*, and a close friend of the *Mashgiach*, R' Yerucham). A *Yid* lived alone in a gentile village, where there were no other *Yidden* for

⁵ רבינו בחי" בפרשת כי תבא עה"פ תחת אשר לא עבדת את ה' אלקיך בשמחה (כח מז) יאשימו הכתוב בעבדו ה' יתברך ולא היתה העבודה בשמחה, לפי שחייב האדם על השמחה בהתעסקו במצוות, והשמחה במעשה המצוה, מצוה בפני עצמו, מלבד השכר שיש לו על המצוה יש לו שכר על השמחה, ועל כן יעניש בכאן למי שעובד עבודת המצוה כשלא עשה בשמחה, ולכך צריך שיעשה אדם המצוות בשמחה ובכוונה שלמה, וכן אמרו במדרש רות (רות רבה ה, ו) אילו היה יודע ראובן שהקב"ה מכתוב עליו וישמע ראובן ויצילהו מידם (וישב לז כא) בכתפו היה מוליכו לאביו, ואילו היה יודע אהרן שהקב"ה מכתוב עליו "וראך ושמח בלב" (שמות ד יד) בתופים ובמחולות היה יוצא לקראתו, ואילו היה יודע בועז שהקב"ה מכתוב עליו ותאכל ותשבע ותותר (רות ב יד) עגלים פטומים היה מאכילה.

ובהקדמה לפרשת נשא (ד"ה והנה שלמה) להודיענו שיתחייב האדם להיותו שמח במצוות כשיעשה אותן או יראה אחרים עושין. וידוע כי השמחה במעשה המצוות מצוה בפני עצמה, וכשם שהמצוה עבודה לה' יתברך כך השמחה על המצוה נקראת עבודה, וכן כתיב תחת אשר לא עבדת את ה' אלקיך בשמחה (תבא כח מז) והוא שכתוב (תהלים ק ב) עבדו את ה' בשמחה. ביאר כי השמחה שלימות העבודה, ועל כן היה ענין השיר במקדש ובמשכן בשיר הפה והכלי שהוא מביא נפש האדם לדרך השמחה, ומכאן אמר הכתוב בלוי לעבוד עבודת עבודה, ודרשו חז"ל (ערכין יא א) אי זו עבודה לעבודה, הוי אומר זה השיר, כי היו הלויים מוזהרין ומצווים לשורר ולעורר השמחה על מצות הקרבן, כדי להיות מעשה המצוה בשמחה.

⁶ דעת תורה (לימודי מוסרי התורה מאת רבנו הגאון החסיד אור עולם מרן ירוחם הלוי ליוואוויץ צוקללה"ה, אשר לימד לרבים בישיבה הקדושה דמיר, דברים ב, עמ' מו) הרב משאווייל (הגאון ר' אהרן באקשט צ"ל ה"ד) אמר לי דבר נפלא. בכפר נכרים אחד דר שם יהודי אחד, ולא רצה כי ילדיו יהיו להם כל משא ומתן עם הילדים הנכרים, ואף גער על ילדיו וייסר אותם ולא הועיל לו כלום. ומה עשה? הנה פעם אחד בא לביתו זה השכן הנכרי, ואמר לו היהודי כי ילדיו שלו חולים במחלת השחין, וכי כל גופם מלא מזה, וכי המחלה זאת גם מדבקת היא, וכמובן שהילדים הנכריים כבר ברחו מילדיו שלו הרחק כמטחוי קשת! והרב משאווייל ביאר במעשה זה הנהגת הקב"ה עם בני ישראל אשר אוהב אותם ודאי, ובאמת מן הדין הרי צריכים למסור נפש למען לא להתחבר אל הגויים, כי אין קלקול קלקול התחברות אל הגויים, אבל ישראל כי לא נזהרים, ומעצמם לא מתרחקים מן הגויים, מה עשה הקב"ה? נתן הקב"ה בלבבות הגויים, כי הם ישנאו אותנו, והם יתרחקו ממנו! כל כמה שאנחנו רצים אחרי הגויים, כן במדה זו הם יברחו ממנו, הם עוד יתגאו עלינו, ואנחנו בעיניהם כשפלים ונבזים! ודאי כי אין כל ביאור לשנאת הגויים אותנו, לולא התוכחה של וְהִיִּית לְעֵנָה לְכָל מְמַלְכוֹת הָאָרֶץ (כח כה) לא היתה קיימת כל האנטישמיות בעולם!

his children to play with. Unfortunately, his children played with the *Goyishe* neighbors. He tried everything and anything to stop the relationship, but to no avail. He came up with a plan. What did he do? One time, when the *Goyishe* neighbor came to his house, he told him that all his children have: שְׁחִין *Sh'chin*, and their entire bodies are ridden with this horrific and highly contagious disease. **

That was the last time those gentile friends even set foot in his house! R' Ahron Bakst *Zatzal* explained the story: Actually, this is exactly what Hashem does to save us from the gentiles. Antisemitism was caused by Hashem Himself. In order to get us away from the *Goyim*, He put in their hearts all that vicious hatred that makes no sense. We are lucky! Thanks to our "dear" antisemitism, we are still our own: עם הנבחר special nation! ***

In 1966 I was in *Yerushalayim*, and HaGaon R' Noach Weinberg *Zatzal* told me that in *Eretz Yisroel*, 1000 Jewish girls were married to Arabs. Now, thanks to Hamas and Hezbollah, there won't be any intermarriage. There were a group of *Bais Yaakov* girls who had survived the Holocaust, and had gone through the worst *Gehinom* from those cruel Nazis. **** They ended up in Sweden. The Swedish *Goyim* were extremely friendly with them, and were very sympathetic to their plight. They invited them to their warm, loving homes, and introduced them to some "fine" Swedish young boys. The girls were too

smart for them, and they disappeared as quickly as possible. One girl couldn't resist, and ended up marrying one of the boys. Later, after she had a child she had deep regrets, *Rachmana Litzlan*, and she ran away. *****

Things Are Not Always the Way They Seem

Sometimes, what appears good is terrible, and what appears terrible is really good. Notice how *Parshas Ha'azinu* is called: a "song", and it is loaded with

sharp criticism on *Klal Yisroel*, calling them דור עקש ופְתִילֵל לב a crooked and twisted generation, and עם נָבֵל וְלֹא חָכָם an ungrateful and unwise nation. It is important for a person not to get too hung up on what is normally considered good, and not to view bad as total evil. It's never so *Pashut* (simple) and we don't know Hashem's ways. He's the boss and the Creator of the world,

and He knows what He's doing. *****

Each Person Has to Feel Like He's The Luckiest

Trust Him! A *Yungerman* who is divorced came over to me kvetching again: "Let's have a shidduch already!" This is going on for years already, and I'm in pain every time I see him. I told him that I believe in every person being "bipolar", i.e. two opposite desires in his system. This will give you sanity, and you'll be living with *Torah* perspectives. ***** The *Chovos Halvavos* says⁷ that a *Bachur* should actually be happy he's not a

It's a lifetime battle to insist on Aderaba and see good. And by your saying Gam Zu L'tovah, you have the power of bringing goodness out of the worst

⁷ חובות הלבבות שער הבטחון (פרק ד) והוא שאין אדם נמלט מאחד משני דברים: שיהיה נכרי או שיהיה בתוך משפחתו וקרוביו. ואם יהיה נכרי, יהיה צוותו באלקיו בעת השתוממותו ויבטח עליו בגרותו וכו', ויחשוב אחר כן בהסתלקות כובד משאם וחובותם מעליו, ויחשוב זה טובה מטובות הבורא עליו, מפני שאם יהיה רודף אחר עניני העולם וצרכיו, תהיה יגיעתו יותר קלה עליו מבלי אשה ובנים, וחסרונם מנוחה לו וטובה, ואם יהיה מבקש עניני אחריות, יהיה לבו יותר ריק ופנוי בעת התבודדותו

Yungerman, since he has *Maalos* that a *Yungerman* doesn't have (like no *Ol Parnasa*) and the *Yungerman* has to look down at *Bachurim* since he is married and they aren't. Each person has to feel like he's the luckiest. This takes daily review, and is an ideal *Mussar Seder*. The particular divorcee is a major *Baal Chesed*, and he works hard in *Inyanei Kedusha*. *****

Although for sure he's *Mochel* (i.e., he would rather not) being a *Bachur*, nevertheless there can be tremendous *Tikunim* (spiritual rectifications) that his *Neshama* has to go through, & this makes him a super-great person, i.e., how he functions despite his problem; and as a *Yungerman*, his good deeds wouldn't be worth as much. A person needs to be "bipolar" in all situations, and not be one-sided.

"I must have"

- children,
- *Hatzlacha* at home,
- nachas, etc.

NOT getting what you want might be WAY superior! *****

A *Menahel* (principal) once walked into a classroom, and the *Rebbe* asked the boys how they liked the *Menahel*. All the boys enthusiastically raised their hands. This put the *Menahel* in a good mood, and he asked

There are plenty of stories of people getting major Yeshuos when they became positive about a seemingly negative situation, because being positive about a situation means bringing Hashem into the picture and Me'maila there is a Bracha. This is the Yesod of Bitachon and Ayin Tova

who likes the *Rebbe*? They weren't so enthusiastic. Actually, this can turn out to be a *Bracha* for the *Rebbe*, since he wasn't such a charismatic well-loved *Rebbe* that makes *Menahalim* jealous, and many *Rebbes* have lost their jobs when they become too popular. *****

What Looks Bad Can Really Be a Ma'ala

What looks bad can really be a *Ma'ala*. During WWII, the Lithuanian gentiles went all-out with the Nazis to destroy the Jewish population. It is known that many Jewish girls put sand on their faces not to attract the gentiles, or else they'd be in trouble. People love being popular, and admire it in other people who are popular. It's not so *Pashut* (simple). When *Dovid* became a hero and he killed tens of thousands of *Pelishtim*, the women praised him, and they sang how *Shaul* only kills thousands, and *Dovid*

kills myriads (tens of thousands). *****

This was the end of *Dovid's* relationship with *Shaul*. From then on, *Dovid* went through *Gehinom* from all the persecutions he had from *Shaul*. Even when *Dovid* escaped, and had to leave *Eretz Yisroel* and go to enemy territory (*Pelishtim*), the *Kavod* he got from those women haunted him. *Achish Melech Gass* liked *Dovid*, and he would have saved him and let him stay there, except that his

מבלי ספק. ועל כן היו הפרושים בורחים מקרוביהם ומבתיהם אל ההרים, כדי שיפנו לבותם לעבודת אלקים. וכן היו הנביאים בזמן הנבואה יוצאים ממעונותיהם ומתבודדים לחובות הבורא עליהם, כמו שידעת מענין אליהו עם אלישע. ובהקדמה לשער הבטחון כתב: ואם איננו בעל ממון, יראה כי חסרון הממון טובה משובות המקום עליו, מפני שנסתלקו מעליו החובות, שהוא חייב בהן לאלקים ולבני אדם בעבורו, ומיעוט טרדת לבו בשמירתו והנהגתו. כמו שנאמר על אחד מן החסידים, שהיה אומר: המקום יצילני מפיתור הנפש, אמרו לו: מה הוא פיתור הנפש? אמר: שיהיה לי ממון בראש כל נהר (ובראש) כל קריה, והוא מה שאמרו זכרונם לברכה (אבות ב ז) מרבה נכסים מרבה דאגה, ואמרו (אבות ד א) איזהו עשיר השמח בחלקו.

men remembered what the women had once said about *Dovid*⁸. According to the *Malbim*⁹, they feared that *Dovid* would turn against them, in order that these women will praise him again.

It is striking that his having killed their giant *Golyas* wasn't what turned them against *Dovid*. It appears that Hashem, המַסְבִּב כָּל הַמְּסִיבֹת (who "causes" all the "causes") caused *Dovid* to see how *Kavod* can hurt and hurt: כְּלִי beyond measure. No wonder the *Me'am Lo'ez* says¹⁰ that nobody was *M'vazeh* himself

for *Mitzvos* like *Dovid*. How happy a person should be with *Bizayon*!

The War in Gaza and Hezbollah, Y'mach Sh'mam

The *Rosh Yeshiva*, R' Yisroel Newman *Shlita* has urged me to spread the word in the name

A Yid finds good in the worst situations. Seeing good is major Shvivas HaMiddos, and you have to go all-out when working on it

of R' Ahron Kotler *Zatza*¹¹, that during such wars in *Eretz Yisroel* we need to daven that the heads of *Eretz Yisroel* should do *Teshuva*, and we should also daven for our own *Teshuva*. This is the *Shoresh* (source) of the whole problem.

**

It is interesting that when the pagers blew up, they damaged the terrorists mainly in 2 places. Some were busy holding them up to see the messages with their eyes, and they became blind. For others, they blew up in their pockets. This is a striking

similarity to the damage that the: צָרָה hornets did to the *Canaanim* when *Yehoshua* first came to conquer *Eretz Yisroel*. It blinded, and was: מְסָרָם castrated them. (*Rashi*¹²). Everything is *Min HaShamayim* and with an exact *Cheshbon*.

⁸ ש"א כא יא-יב. וַיָּקָם דָּוִד וַיִּבְרַח בַּיּוֹם הַהוּא מִפְּנֵי שָׁאוּל וַיָּבֹא אֶל אֲכִישׁ מֶלֶךְ גֵּת. וַיֹּאמְרוּ עַבְדֵי אֲכִישׁ אֵלָיו הֲלוֹא זֶה דָּוִד מֶלֶךְ הָאָרֶץ הֲלוֹא לָזֶה יַעֲנוּ בַּמַּחְלוֹת לֵאמֹר הִנֵּה שָׁאוּל בְּאֶלְפֵינוּ וְדָוִד בְּרַבְבֵּיתוֹ.

⁹ מלבי"ם (שם) הֲלוֹא זֶה דָּוִד - חֲשֹׁדוֹהוּ שְׁבֹא כְּמֶרְגֶּל, כִּי אִי אֶפְשֶׁר שְׁבֹרַח, הֲלֹא הוּא מֶלֶךְ הָאָרֶץ. וְאִי אֶפְשֶׁר שִׁיבְרַח מִפְּנֵי שָׁאוּל, כִּי גָדוֹל הוּא מִשָּׁאוּל, אִם אֶצֶל הָעָם, שֶׁנֶּחֱשָׁב כְּמֶלֶךְ אֲצִלָּם, אִם מִצַּד גְּבוּרָתוֹ, כִּי הֲלֹא לָזֶה יַעֲנוּ בַּמַּחְלוֹת. גַּם אָמְרוּ הֲלֹא זֶה דָּוִד מֶלֶךְ הָאָרֶץ הַזֹּאת שֶׁל פְּלִשְׁתִּים, שֶׁכָּפִי הַתְּנָאִי שֶׁהִתְנָא גְּלִית אֲנַחְנוּ עַבְדִּים לְמִנְצָה הַפְּלִשְׁתִּי, וְהוּא בֹא לְלַכּוֹד אֶת הָאָרֶץ, הֲלֹא לָזֶה יַעֲנוּ שְׁנֵית בַּמַּחְלוֹת לֵאמֹר הִנֵּה דָוִד בְּרַבְבֹּתָיו, כִּי בֹא לְהַכּוֹת אוֹתָנוּ חֲלָלִים.

¹⁰ מִעַם לֹעֵז (שְׁמוּאֵל ב', ע"מ פח) אָמְרוּ חֲז"ל (בְּמִדְבָּר רַבָּה, ד' כ') אֵין לָךְ אָדָם מִיִּשְׂרָאֵל שֶׁבִּיזָה עֲצָמוֹ עַל הַמִּצְוֹת יוֹתֵר מִדָּוִד, זֶהוּ שְׁנֵאֲמַר (תְּהִלִּים קלא א) ה' לֹא גָבַהּ לִבִּי בִּשְׁעָה שֶׁמִּשְׁחֲנִי שְׁמוּאֵל לְמֶלֶךְ, וְלֹא רָמּוּ עֵינֵי (שֵׁם) בִּשְׁעָה שֶׁהִרְגֵּיתִי אֶת גְּלִית, וְלֹא הִלְכֵיתִי בְּגָדֹלֹת בִּשְׁעָה שֶׁהַחֲזִירוֹנִי לְמַלְכוּתִי, וּבִנְפִלְאוֹת מִמֶּנִּי בִּשְׁעָה שֶׁהִעֲלִיתִי אֶת הָאָרוֹן, אִם לֹא שְׁוִיתִי וְדוֹמַמְתִּי נִפְשִׁי כְּגִמְלָה עָלֵי אִמּוֹ, כִּשֵּׁם שֶׁהִתִּינוֹק הַזֶּה אֵינוֹ מִתְבַּיֵּשׁ לְהַתְגַּלּוֹת לִפְנֵי אִמּוֹ, כִּךְ שְׁוִיתִי נִפְשִׁי לִפְנֵיךְ, שֶׁלֹּא נִתְבַּיֵּשְׁתִּי לְהַתְבַּזּוֹת לִפְנֵיךְ לְכַבּוֹדְךָ, כְּגִמְלָה עָלֵי נִפְשִׁי, כְּאוֹתוֹ תִּינוֹק הַיּוֹצֵא מִמַּעַי אִמּוֹ, וְאֵין בּוֹ רוּחַ גָּסָה (אֵינוֹ מִתְבַּיֵּשׁ) לִינוֹק מִשְׁדֵּי אִמּוֹ, כִּךְ הִיתָה נִפְשִׁי עָלֵי, שְׁאֵינִי מִתְבַּיֵּשׁ לְלִמּוּד תּוֹרָה אֲפִילוֹ מִקִּטְנֵי יִשְׂרָאֵל.

¹¹ מִשְׁנֵת רַבִּי אֶהֱרֹן (מֵאֲמָרִים וּשְׁיחוֹת מוֹסֵר מֵאֵת רַבִּינוּ הַגָּדוֹל שֶׁר הַתּוֹרָה רַבֵּן שֶׁל יִשְׂרָאֵל מֵרֵן הַגָּאוֹן רַבִּי אֶהֱרֹן קֶטֶלר זְצוּקֵלָה"ה, ח"ד ע"מ עז, עִיקַר הַתְּפִלָּה – עַל הַגּוֹרֵם לְצָרָה) אָמְרוּ חֲז"ל (סְנֵהֲדִרִין מִד' ב') לְעוֹלָם יְקִדִּים אָדָם תְּפִילָּה לְצָרָה, שְׁנֵאֲמַר (אִיּוֹב לו' יט) הִיֶּעֱרַךְ שׁוֹעֵרָךְ לֹא בָצָר. וְכִשְׁרוּאִים שֶׁהִסְכֵּנָה קְרוּבָה לְבֹא, הִרִי שֶׁזֶה הַזְּמַן הַנִּכּוֹן לְהַרְבוֹת בַּתְּפִילָּה וּלְעוֹרֵר רַחֲמִים. דְּבַר פְּשׁוּט הוּא שֶׁהַתְּפִילָּה צָרִיכָה לִהְיוֹת עַל סִיבַת הַסְכָּנָה, דִּהְיִינוּ שֶׁנִּתְעוֹרֵר לְחַזֵּר בַּתְּשׁוּבָה, שֶׁהִרִי אֵין הָעֵרֹד מִמִּית אֵלָּא הַחֲטָא מִמִּית (בְּרֻכּוֹת לג א) וְאִם יֵשׁ עֵרֹד, הִרִי זֶה מִשּׁוֹם שֶׁהַחֲטָא גָרַם לְבִיאָתוֹ.

אֵין סִפֵּק שֶׁהַמִּינוֹת הַמִּתְפַּשְׁטֵת ע"י הַהִנָּהגָה בְּיִשְׂרָאֵל הִיא הַסִּיבָה לְשִׁנְאוֹת הַסּוֹבֶבֶת אֶת כָּלל יִשְׂרָאֵל, וְרִדִּיפַת הַדֵּת שֶׁל הַשְּׁלֹטוֹן בָּא"י הוּא הַגּוֹרֵם לְרִדִּיפַת יִשְׂרָאֵל ע"י כָּל הָאוֹמוֹת. וְעֲלִינוּ מוֹטֶלֶת הַחוּבָה לְהַתְפַּלֵּל עַל כֵּךְ, שֶׁמֶן הַשְּׁמִים יִרְחֲמוּ וְיַעֲזִירוּ אֶת לְבָבָם לְתִשְׁבּוּהָ, שֶׁכֵּן הַסִּיבָה לְסִכָּנָה הִיא הַסְכָּנָה הָאֲמִיתִית, וְכָל זְמַן שֶׁהִסִּיבָה קִיּוּמָהּ, הִרִי שֶׁאֵף אִם נִינָצֵל מִסְכָּנָה זוֹ, אֶפְשֶׁר שֶׁתְּבֹא צָרָה אַחֶרֶת בְּמִקּוֹמָהּ. וּמִשּׁוֹל הַדְּבַר לְמַחֲלָה, שֶׁרְפוּאָתָה גּוֹרֶמֶת לְכַאֲבִים רַבִּים וְעֲצוּמִים. אֲךָ כָּל בֵּר דַּעַת יֵבִין שֶׁכָּל עוֹד לֹא עֲלֵתָה לְמַחֲלָה אֲרוּכָה, חִיבִים לְהַמְשִׁיךְ בְּנִטִּילַת הַרְפוּאָה. וְכֵךְ הוּא גַם בְּעִנְיָנֵינוּ, שֶׁהַצָּרָה שְׁבֹאָה עָלֵינוּ הִיא הַרְפוּאָה, וְהַחֲטָא הוּא הַמַּחֲלָה, שֶׁמִּחֲמַתָּה בָּאָה הַרְפוּאָה, וְכָל זְמַן שֶׁלֹּא הוֹסֵר הַחֲטָא, לֹא הוֹעֵלֵנוּ כְּלוֹם בַּהֲסֵרֵת הַסְכָּנָה.

¹² רַש"י בְּפֶרֶשֶׁת עֵקֶב ע"פ וְגַם אֶת הַצָּרָה יִשְׁלַח יְדָוֹד אֶלְהֵיךְ בָּם עַד אֲבֹד הַנְּשָׁאִרִים וְהַנְּסִתָּרִים מִפְּנֵיךְ (ז' כ) הַצָּרָה. מִיֵּן שֶׁרַץ הָעוֹף שֶׁהִיתָה זּוֹרֶקֶת בֵּהֶם מֵרָחֵק וּמִסִּרְסוֹתָן וּמִסִּמָּאָה אֶת עֵינֵיהֶם בְּכָל מִקּוֹם שֶׁהָיוּ נֹסְתִּירִים שָׁם.

NOVARDOK

In Novardok, Kavod Meant Nothing

R' Bentzion Bruk *Zatzal* was once offered *Sandak'aus* at a bris, and it is a phenomenal *Segula* to be a *Sandak* (it is *M'chaper* on the worst sins). (R' Nosson Wachtfogel *Zatzal* once told someone that

he should go all out for the *Zechus* of *Sandak'aus*; even travelling over the ocean when you get the opportunity. "Run! It's *Gevaldig!*") Suddenly, R' Meir Chodosh *Zatzal* appeared at the *Bris*. **

As soon as R' Bentzion Bruk *Zatzal* saw that there was a *Kavod* issue in front of him, he fled! His son told me that *Kavod* was zero to him. "Go keep your *Kibud!* Let everyone speak about YOU that you got a *Bracha* under the chuppah, or you got *Shelishi*, or *Maftir*

Yonah!" In *Novardok*, the greatest *Kavod* was to flee from the fake pleasure of *Kavod!* ***

A certain *Yid* had learned in *Novardok*, and after the war he lived in *Bnei Brak* and became a *Rebbe*. Once, he was approached by a super, top-top bachur. This bachur was considered to be a "rising star" in the *Torah* world, and he came to this *Novardoker* for *Eitzos* in *Mussar* and how to work on himself. This bachur was such a "name brand" that

people considered it a tremendous *Kavod* to have any connection with him. ****

Yet, when he came to ask for *Eitzos*, he was told: "I'm not qualified", and the *Rebbe* refused to get involved in any way with this *Gevaldige* bachur. In *Novardok*, status meant nothing. Of course they are respectful of everyone. But they didn't fall for the *Velt's* weaknesses of worshipping "rising stars" and people of stature. *****

Focus Only on Hashem; Not on People

Do you know why they keep you waiting in doctors' offices, or on the phone, or in traffic jams? So you can spend that time talking to Hashem and focusing **only** on Him; not on people or circumstances. "**You'll** help me have a *Refua*, not the doctor," etc. So you learn to stop relying on anything outside Hashem. *****

The silliness of *Kin'ah*, *Ta'ava*, and *Kavod*; it's all *Dimyon* and "denial" of the beautiful truth of

Torah and *Mitzvos* (and the incredible enjoyment of a blatt *Gemara!*) In *Novardok* they made a *Birur HaMiddos* to examine and see through all your fake pains. For example, your "holy" aggravation about your shortcomings, or your wife and/or kids not being frum and/or nice enough; it's all silly *Redifas HaKavod*, and don't be so sure you're *L'shem Shamayim* killing yourself over your petty shortcomings.



R' Bentzion Bruk



To hear a clear recording of Rabbi Mandel's shiurim, call by dialing:
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Here are the ID numbers for last week's Shiurim

When the menu starts, press 9 and the Shiur ID right away or 1# for speakers and 30# for all shiurim

Parshas Nitzavim - Vayeilech 5786

Shiur ID	Duration	Language
472163	4:53	English
472722	2:00	English
472164	4:46	English
471217	2:55	Yiddish
471220	2:01	Yiddish
472723	4:15	English
472782	46:42	English
471582	3:33	Hebrew
472166	2:48	English
471222	1:51	Yiddish
471583	2:54	Hebrew
471584	4:21	Hebrew
472724	4:47	English
471585	3:27	Hebrew
472789	4:54	English
472790	4:10	English
471586	3:23	Hebrew
476162	48:37	English
471587	2:34	Hebrew
472791	4:56	English

Questions To Rabbi Mandel



Parts Of Davening That Sound Negative

Question: L'chavod HaRav HaGaon R' Mandel Shlita. There are no words to thank you for the whole *Simchas HaChaim*, positive outlook that you give over in your *Vaadim*. I have a question regarding *Teshuva*. We say in the *Vidui* of R' Nissim Gaon on Yom Kippur Katan a whole list of titles, which starts with: *שָׁמַיִן בִּי לֹא תוֹרָה וְלֹא חֻמָּה* and continues on. It would seem these aren't such positive feelings to think about one's self. From what I understand from your *M'halech*, a person should mainly focus on the good he did do, and here in the *Vidui* it seems like we're putting everything down.

Answer: Oh no, please don't get involved in the *Vidui* of R' Nissim Gaon! I believe R' Kalman Krohn *Zatzal*, from the big *Ovdei Hashem*, said beware! Don't run after those parts. That was great for previous generations AND NOT FOR US. A *Bracha* for one person can be a *K'lala* for another.

Keep away from that! Say that *Vidui* quickly, and get out of the woods. Spent the whole day thanking Hashem that you're alive. You don't need most of the *Vidui* anyway, because you are a *Tzadik*.

You are not going to let that *Vidui* hurt you. *Vidui* was made to be *M'saken* people. If they are not up to it, forget the *Vidui*! Say it in two words "Hashem, I'm sorry for all my sins". That's enough. And speak to a *Rav* who has *Sechel* (not a *Rav* who's going to say "Hup, you have to stick to the laws!") A *Rav* with *Sechel* knows when to tell certain people that the *Halacha* does not apply in your case.

I'm not a *Posek*. But I have heard plenty stories of *Rabbonim* who understood who they're dealing with. There's a fifth *Shulchan Aruch*. You can kill a person with *Halacha*! "It's a *Din*, you have to fast". But what if he has diabetes? "But you have to fast!" Get an understanding *Rav* before you get involved in R' Nissim Gaon. You have a totally different agenda. You have to eat some cherries, some candies, some ice cream. That's your *Rosh Hashanah*. And then you'll get *Schar*.

Hashem understands you and your situation! Does He want you to spend *Rosh Hashanah* turning into a nervous break-down? No way! (A little nervous doesn't kill anybody. And for some people, even that's too much. I take *Achrayus*. Not to kill a kid. Not to hurt people. Don't be so serious).

Or go to a *Chasidische Olam*. I once davened a *Chasidische* place. I thought it was *Shalosh Regalim*! "Is it *Sukkos* or is it *Rosh Hashanah*?" You don't sound like *Rosh Hashanah*! You are so chilled. You laugh; you joke. Where's your fear?! For some people, that's your *Rosh Hashanah*! (Perhaps some of them are capable for more fear. Maybe they should improve themselves. Everybody's different).

But others need to "take it easy" (like R' Yaakov Kamenetzky *Zatzal* told me when I was a nervous *Chosson*. That's coming from a *Gadol HaDor*). So if you are one of those who suffers from this R' Nissim Gaon, just say a short version, and goodbye. Many people don't say that whole thing. Not everybody has the time and the *Kochos* to do every inch of what should be done. Why should you torture yourself? Maybe Hashem will have more nachas if you'll STOP torturing yourself?

This new year, do *Teshuva*! And learn to chill! You haven't chilled enough last year. This year, you are going to sit back and laugh! That's your *Teshuva*! Relax, and don't worry all day "What's going to be, what's going to be?!" Kol Tuv. And have a K'siva Va'chasima Tova

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

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