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לזכות ר' מאיר בן לאה



BITACHON WEEKLY

נח

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 נח תשפ"ז

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פרשת נח

וַיִּשְׁלַח אֶת הָעֹרֵב וַיֵּצֵא יֵצוּא וְשׁוֹב n

The Suspicious Raven and the Trusting Yonah

Rashi says¹ that when the Orev (raven) was sent out of the Teiva, he suspected Noach of wanting to get involved with his mate. This is because the Orev (raven) himself engages in stealing and illegal activities (they trick smaller birds, and thereby steal their meals, i.e., worms). This is the Klal of: קל הפוסל when a person criticizes someone else, he usually has the same problem. (Chazal²). Notice how the Yonah (dove), who is known for his loyalty to his mate, never suspects Noach. **

A person whose nature is to be a skeptic, but he works on Temimus (like Noach Ish Tzadik Tamim) and he forces himself to see only good, is a real Tzadik. Dovid HaMelech was known for his Ayin Tova, although he was a shrewd Admoni by nature. (Of course, sometimes you must be:

Besides the Inyan of Shmiras Einayim, we also need to have an Ayin Tova, and see only good in people

respectful but cautious). Working on Temimus is very hard, and when someone praises you, try to insist that: שכינה מדברת מתוך גרונו it is the Shechina that is speaking through this person's throat, and Hashem wants to give you a boost (and stop putting yourself down!) ***

When You're So Involved in Your Achievements You Can Sometimes Forget the Human Side of a Person

A friend of mine went to Germany. In the airport, they patted his body all over, and looked under his yarmulke, etc. although he had been through the metal detector and he was clean of metal. They were extremely thorough, and somewhat rough, and very rigid and mechanical. Eretz Yisroel has much more cause of suspecting terrorists, yet, in Eretz Yisroel they were much more easygoing than these Germans. ****

¹ רש"י עה"פ וַיִּשְׁלַח אֶת הָעֹרֵב וַיֵּצֵא יֵצוּא וְשׁוֹב עד יבשת המים מעל הארץ (n ז) יצא ושוב. הולך ומקיף סביבות התיבה ולא הלך בשליחותו שהיה חושדו על בת זוגו, כמו ששינו באגדת חלק.

² קידושין ע א, וכל הפוסל פסול, ואינו מדבר בשבח לעולם; ואמר שמואל: במומו פוסל. וברמב"ם הלכות איסורי ביאה (יט ז) כל משפחות בחזקת כשרות ומותר לישא מהן לכתחלה, ואע"פ כן אם ראית שתי משפחות שמתגרות זו בזו תמיד או ראית משפחה שהיא בעלת מצה ומריבה תמיד, או ראית איש שהוא מרבה מריבה עם הכל ועז פנים ביותר חוששין להן וראוי להתרחק מהן שאלו סימני פסלות הם, וכן הפוסל את אחרים תמיד, כגון שנותן שמץ במשפחות או ביחידים ואומר עליהן שהן ממזרים חוששין לו שמא ממזר הוא, ואם אמר להן שהם עבדים חוששין לו שמא עבד הוא שכל הפוסל במומו פוסל, וכן כל מי שיש בו עזות פנים או אכזריות ושונא את הבריות ואינו גומל להם חסד חוששין לו ביותר שמא גבעוני הוא, שסימני ישראל האומה הקדושה ביישנים רחמנים וגומלי חסדים, ובגבעונים הוא אומר והגבעונים לא מבני ישראל המה לפי שהעיוז פניהם ולא נתפייסו ולא רחמו על בני שאול ולא גמלו לישראל חסד למחול לבני מלכם והם עשו עמהם חסד והחיום בתחלה.

ובספר חסידים (סי' תרלב-ג) ודע שכל המספר על בני אדם רע, תוכל לחשדו בדבר זה רע שמספר על אחרים, שהרי אמרו כל הפוסל פסול ובמומו הוא פוסל. ולמה אמרו במומו הוא פוסל, כי הלב של הפוסל לא יוכל לחשוב מום לחבירו, אלא במה שמצוי בו אומר לאחרים. ובמדרש: שחר טוב יבקש רצון (משלי יא כז) אם ראית אדם שמדבר טובות מחבירו, אף מלאכי השרת מלמדים עליו זכות לפני הקב"ה, כד"א (תשא לג יט) וְחִנֵּיתִי אֶת אֲשֶׁר אֶחָן וְרַחֲמִיתִי אֶת אֲשֶׁר אֶרְחֵם. וְדַרְשׁ רַעָה תְּבֹאֲנֶנּוּ (משלי שם), אם ראית אדם שמדבר רעה על חבירו, אף מלה"ש מדברים רעה עליו לפני הקב"ה, כד"א (תהלים ז יז) יָשׁוּב עָמְלוֹ בְּרָאוֹשׁ.

The German is like the *Orev* (raven), and: קל they project their own faults on others. No nation was as cruel as they were. They are also very mechanical, and their workmanship is always solid without flaws. They put their *Kochos* into being *M'sudar* and precise and totally *Oisgehalten* in their hard work. This can be a great *Ma'ala*, but you can forget the human side of a person. They can look at a *Gavra* (human) as if he is a *Cheftza* (object), like *Anshei Sedom* who cut the feet of their guests so they should fit into their beds! *Rachmana Litzlan!* *****

Being Relaxed and *B'simcha* Is More Important Than All Your *Frumkeit*

How careful people have to be when getting carried away even with a good *Midda*, but they forget the *Ikar*. They turn into rigid "machines" without a heart. *L'havdil*, a person who is a big *M'dakdek* in *Halacha* can be a big *Tzadik* (like the *Talmidim* of the *Chazon Ish Zatzal*), but he can also lose the "*Neshama*" of the *Mitzvos* that he does. Here is a person who is *Makpid* to daven with lots of *Kavana* and at *Netz*, etc., yet he can say: אָמֵת וְאַמּוֹנָה (which is full of *Bitachon* and *Simcha* and *Nissim*) as a nervous wreck. *****

It would be *K'dai* (worthwhile) if he learns some *Shaar HaBitachon* and feels the kindness and all those miracles that Hashem does before he davens *Shachris*. Or he reminds himself of his daily *Yeshuos* and *Chasdei Hashem* before he says the

Haleluka's B'kol Ram (ferverently) with loads of *Kavana*. This is one of the reasons why *Gedolim* criticize *Frumkeit*. You can turn yourself and the people around you into a nervous wreck, with your *Shtarka Torah* and *Tefila*. *****

Sometimes being relaxed and *B'simcha* is more important, like *Dovid* who sang loads in thankfulness for his *Torah*.

Sometimes less *Torah* and *Tefila*, and less strong *Shitos*, are a preference. **Not to be such an intense *Tzadik*, and to live and let live.**

על כן קרא שמה בכל יא ט

Nothing Makes You Weak Like Worries

Hashem confused these people by giving them a different language, and this stopped their evil activity to rebel against Hashem and build the tower of *Bavel*. This is also like a *Mashal* in a person's private life; if he is confused and full of *Da'agos* (worries), he gets weak and dysfunctional. My brother-in-law, R' Mordechai Feder *Zatzal* told

me that nothing makes you weak like worries. **

Many times I was extremely tired and/or weak, and I sat and learned *Shaar HaBitachon* for half an hour. Suddenly I have more *Koach* and spirit, and I sat up on a normal chair instead of a sofa. This is why **learning *Shaar HaBitachon* is so precious! You become alive and happy when you dismiss and are *M'vatel* those silly *Da'agos* (worries), and you fill your brains**

Rabeinu Yonah describes³ the difference between Tzadikim and Reshaim. Tzadikim like to see only good, since Tzadikim are good people. They only see good in Hashem and in others and in themselves

³ שערי תשובה לרבינו יונה (שער הראשון, עיקר החמשי אות יח) הצדיקים מפארים ומכבדים בנ"י אדם על כל מעלה טובה הנמצאת בהם, והרשעים מחפשים מומי בנ"י אדם ושגאותם להשפילם.

up with happy dreams of a good future even if they are far-fetched. ***

Difficulties Give a Person Extra Schar and the Worse the Difficulty the Better

There is a lot of pain in being an anxious, nervous, or depressed, or panic-mode person; and it takes away your sins since it's real *Yissurim*. When *Klal Yisroel* had to first go to *Galus*, they went to "*Bavel*" which means a mixed-up place without the calm serenity that they enjoyed in their own *Eretz Yisroel*. Yet, *Davka* in such a confusing *Matzav* they created *Talmud Bavli*. **Difficulties give a person extra Schar, and the worse the difficulty, the better it is** (if you can tolerate it. But a *Baal Bitachon* overcomes and thrives *L'maala Min HaTevah*). ****

The Esrog Symbolizes Your Heart

THE MORE "BUMPS" IN YOUR LIFE, THE MORE MEHUDAR YOU ARE

The *Hiddur* (beauty) of an *Esrog* is if it has

You can't even talk to people who don't have pain in their lives. They are missing basic depth and real feelings

bumps and ridges. A round smooth lemon rind is a *Chisaron*. The more bumps in your life and pain and worry and scares in *Ruchaniyus* and in *Gashmiyus*, the more *Mehudar* you are! *The more pain, the more reward!* The *Esrog* is the

heart, and the *Kotzker Rebbe* said⁴ that there is nothing as "whole" as a broken heart. You lost your *Ga'ava*! What a *Bracha*! *****

Chizkiyahu HaMelech was a major *Tzadik*, and he almost became *Moshiach*. (*Gemara*⁵). He was the only Jewish king who completely destroyed the entire massive nation of *Ashur*! **This was the power of his terrible pain, when he didn't have *Koach* even to**

daven in order to get rid of *Ashur* who was about to attack him. (*Medrash*⁶). We can suggest that an overworked housewife with a large family can have even more abilities to have *Yeshuos* in her life when she tells Hashem that she has no *Koach*, and no time, even to daven, or to work on *Bitachon*. *****

⁴ אמת מקאצק תצמח (ילקוט השלם לתורות ואמרות של הרבי מקאצק, ב"ב תשכא, עמ' קפג אות תר, דבר והפוכו) אין לך דבר ישר יותר מאשר סולם העומד באלכסון, ואין לך עקום יותר משפת חלקות (גלייכ-וערטיל), ואין לך שלם יותר מלב נשבר.

⁵ סנהדרין צד א, לפרשה המשרה ולשלום אין קץ וגו' (ישעיה ט ו) אמר רבי תנחום, דרש בר קפרא בציפורי, מפני מה כל מ"ם שבאמצע תיבה פתוח וזה סתום? **ביקש הקדוש ברוך הוא לעשות חזקיהו משיח וסנחריב גוג ומגוג**, אמרה מדת הדין לפני הקדוש ברוך הוא: רבונו של עולם, ומה דוד מלך ישראל שאמר כמה שירות ותשבחות לפניך לא עשיתו משיח, **חזקיהו שעשית לו כל הנסים הללו ולא אמר שירה לפניך, תעשהו משיח?** לך נסתתם (פרש"י: מ"ם - שבתית למרבה המשרה סתום, לך נסתתם, לומר, נסתמו הדברים שעלו במחשבה ולא נעשה. לישנא אחרינא, שביקש הקדוש ברוך הוא לסתום צרותיהן של ישראל, שבקש לעשותו משיח. ומורי רבי פירש, לפי שנסתם פיו של חזקיהו ולא אמר שירה. כל הנסים הללו, שניצל מסנחריב ונתרפא מחליו) מיד פתחה הארץ ואמרה לפניו: רבונו של עולם, אני אומרת לפניך שירה תחת צדיק זה, ועשהו משיח! פתחה ואמרה שירה לפניו, שנאמר (ישעיה כד טז) **מִכְנָף הָאֶרֶץ זָמַרְתָּ שְׁמֵעֲנוּ צְבִי לְצִדִּיק וגו'.**

⁶ איכה רבה (פתיחתא אות ל) ארבעה מלכים היו מה שתבע זה לא תבע זה, ואלו הן דוד ואסא ויהושפט וחזקיהו, דוד אמר (תהלים יח לח) אָרְדּוּף אוֹיְבִי וְאֶשִׁיגֵם וְלֹא אָשׁוּב עַד כָּלּוֹתֵם, אמר לו הקב"ה: אני עושה כן הה"ד (ש"א ל יז) וְנָכַם דָּוִד מִהַנָּשֵׁף וְעַד הַעֲרֵב לְמַחֲרָתֵם, מהו למחרתם, ר"ל בן לוי אמר, לשני לילות ויום אחד, היה הקב"ה מאיר לו בלילות בזיקין וברקים, כמה דתנינן תמן על הזיקין ועל הזועות ועל הברקים, הה"ד (תהלים יח כט) כִּי אֶתָּה תִּפְאֵר נְרִי ה' אֱלֹהֵי יִגְיָה חֲשָׁפִי. עמד אסא ואמר: אני אין בי כח להרוג להם, אלא אני רודף אותם ואתה עושה, אמר לו: אני עושה, שנאמר (דהי"ב, יד יב) וַיִּרְדְּפֵם אֱסָא וְהָעָם אֲשֶׁר עִמּוֹ עַד לָגֵר וַיַּפֵּל מִכּוֹשִׁים לְאִין לָהֶם מִחֵיהָ כִּי נִשְׁבְּרוּ לִפְנֵי ה' וַלְפָנֵי מַחְנֵהוּ וַיִּשְׁאוּ שָׁלָל הַרְבֵּה מְאֹד, לפני אסא אין כתיב כאן אלא לפני ה' ולפני מחנהו, עמד יהושפט ואמר: אני אין בי כח לא להרוג ולא לרדוף, אלא אני אומר שירה ואתה עושה, אמר לו הקב"ה אני עושה, שנאמר (דהי"ב כ כב) וּבָעֵת הַחֲלוּ בְרִנָּה וַתִּהְלֶה נְתַן ה' מֵאֲרָבִים עַל בְּנֵי עֲמּוֹן מֵאֲבָב וְהָרָ שְׁעֵיר הַבָּאִים לַיהוּדָה וַיִּגְפּוּ. **עמד חזקיהו ואמר: אני אין בי כח לא להרוג ולא לרדוף ולא לומר שירה, אלא אני ישן על מטתי ואתה עושה, אמר לו הקב"ה אני עושה, שנאמר (מ"ב יט לה) וַיְהִי בַלֵּילָה הַהוּא וַיֵּצֵא מֶלֶאךָ ה' וַיַּךְ בְּמַחֲנֵה אֲשׁוּר.**

When Your Head Isn't Working, It Is Considered Major Yissurim

This *Olam HaZeh* is an *Olam Choshech* (world of darkness), but the truth is that when your head isn't working for whatever reason, it is considered major Yissurim, and who knows how much power even such a state has in *Shamayim*?

וּמִוֹרָאֲכֶם וּחְתָּכֶם יִהְיֶה עַל כָּל

חַיֵּית הָאָרֶץ ט ב

A Human Is a Conqueror, A Leader Who Dominates

The human being is a powerful leader of his world, and he is scary! In *Parshas Breishis* it says: וְכַבֵּשׁ וְרָדוּ בְּדֹגַת הַיָּם א כח. A human is a conqueror, a leader who dominates, and his world is called "Adama" since it is the place of the Adam. (RSRH⁷). It seems that

Eisav took these *Pesukim* literally, and he was busy capturing wild animals. But there is

a deeper meaning, and that is *K'vishas HaYetzer (HaK'sav V'haKabalah*⁸). **

Just Like Eisav Enjoys Capturing Wild Animals, Yaakov Enjoys Overcoming His Wild Yetzer Hara

The very: מְצִיאוֹת essence of a human is to dominate, to conquer, to overtake, to fight and win! The foolish man loves wars (as long as he feels that he can win), like the Japanese surprise attack on Pearl Harbor. A person with *Sechel* understands that gaining control over his passions is his main reason of existence, and just like *Eisav* enjoys his hunting wild animals and capturing them, **even more so does Yaakov enjoy overcoming his wild Yetzer Hara.** ***

Notice that the animals are called "*Cha'yos*" here (wild animals). This means that you are meant to overcome your **wild** instincts and

Do you want to succeed in being a real Baal Bitachon? First you have to show that you can handle failing attempts - in other words - after so much Mussar and Tefila for a shidduch, a child, Parnasa, etc. and then nothing happens and still you laugh it off as just a Nisayon Min HaShamayim and you aren't Nis'pael like so many Tip'shim who get angry and frustrated and full of Yi'ush. Hashem wants to see if you can be a tough soldier or a cute spoiled baby who doesn't belong in the army

⁷ פירוש הגאון מוהר"ר שמשון בן הר"ר רפאל הירש זללה"ה בפרשת בראשית, עה"פ וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם (א כו) אָדָם. ראה אוסף כתבים (כרך ח עמ' נב והלאה) שם הבאנו ראיות ברורות מדקדוק ומסבירא להשיג על הביאור המקובל של השם "אדם". "אדם" אינו נגזר מ"אדמה", אלא להיפך "אדמה" נגזר מ"אדם". יתירה מכך, האדם אינו מוגדר על ידי ארציותו. שכן מקור מוצאו הארצי הוא המשותף בינו לבין יתר הברואים, ואילו ייחודיותו של אדם היא בכך שהוא לא נברא כולו מהארץ; נשמת חיים מהאלקים שנפחה בגוף הארצי, היא שעשאתו ל"אדם". עצם ההכרזה הגדולה שנעשתה כאן (וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם) מעידה שהשם "אדם" מציין את תכליתו הנשגבה של אדם. כתובים נוספים גם מעידים על כך (יחזקאל לד לא) וְאֶתְּן צֶאֱנִי צֶאֱן מִרְעִיתִי אָדָם אֶתֶם. וְדַאי ש"אדם" לא נתפס כאן כגוש אדמה גרידא. (ושם בפסוק כז) כָּל הָאָרֶץ, תִּפְקִידָהּ לַיהוָה "אדמה" ממלכת האדם ואדמתו.

⁸ הכתב והקבלה בפרשת בראשית עה"פ פָּרוּ וּרְבוּ וּמָלְאוּ אֶת הָאָרֶץ וְכַבֵּשׁ (א כח) אחר שברכו "מלאו את הארץ" שישלימו דברים החסרים להם בעולם הארצי, להקל מעליהם טורח הגוף, דאית ביה מצד אחר חששא גדולה, שמרבוי הקנינים הארציים יהפך העבד לאדון והאדון לעבד, והאדם הראוי להיות כובש ומכניע תחתיו את תאוות גופו, יתהפך להיות כבוש תחתיהם, לכן חתם הברכה, וכבשוה, השתדלו שתהיו אתם הכובשים בחזקה על העולם הארצי, ואתם תהיו המכניעים תחתיתם את התבל הלזו להשתמש בהם רק לתועלתכם, והשמרו מאד שלא יהפך עליכם הסדר, ויהיה העולם הארצי מושל עליכם ואתם כבושים תחתיו, ללכת אחרי תענוגות הארציים וזהו וכבשוה (מאכט זיא אונטערוויפריג) הארצי יהיה כבוש תחתיתם ולא הפכו.

your flying fake desires and your hidden tricky *Yetzer Hara's*, similar to those unseen fish. When we left *Mitzrayim* we were called: 'ה' צבאות the army of Hashem, and: חֲמִשִּׁים armed soldiers. And in the *Midbar* we were counted as soldiers (לְצָבָאֲתָם) from 20 years old and up. ****

The Basic Existence of Every Human Is to Be a Fighter

There are plenty people complaining about a troublesome youth which causes them lifelong struggles in basic self-esteem or *Kedusha* or *Talmud Torah* or *Ka'as*, etc. **They resent being stuck with struggles that they feel that other people don't have. They don't understand that this is the basic existence of every human, i.e., to be a fighter.** *****

They envy those "on top" who are clean of all those nasty shameful *Yeridos*. But they don't understand that they are **much** greater than the "easy money" types, despite their many *Yeridos* and sins, and low, low level! Notice how the *Torah* criticizes *Moshe* and *Dovid* and the *Shevotim*. The pope never sins! We do! *****

A Yid Has to Feel Like an Ongoing Winner and His Yetzer Hara Is Afraid of Him!

In fact, our great people are only great because they tried hard and were soldiers. At the beginning of *Sefer Yehoshua*, *Moshe* is described again and again⁹ as an *Eved Hashem*. **This is his entire main greatness; being an *Eved* and a soldier and just trying.** *****

וְיִמְרָאֲכֶם וְחִתְּכֶם means that you cast fear. A

Yid* has to feel like an ongoing winner and his *Yetzer Hara* is afraid of him! I'm boss! Look at "Avram" (an exalted father) and Sara (*S'rara*, nobility) because they both lorded over their *Yetzer Hara*. So we should give ourselves a permanent *Shtempel* "the winner"! Rav Hutner *Zatzal* made a song out of the words in *Tanach* of: אַל תִּשְׂמַחֲךָ אִיבְתִּי לִי: "Don't be so happy, *Yetzer Hara* (if I fall), because pretty soon I'm taking over".** **

A *Yid* has to develop a *Geshmak* in *K'vishas HaYetzer* and feel like a million dollars for every tiny effort, and his very heart-breaking, and frustrating *Tefila* ("Hashem, please save me from this terrible shameful *Kin'ah*, *Ta'ava*, and *Kavod*") is a gesture of *K'vishas HaYetzer*, since: רְחִמְנָא your heart's desire is the main part of what Hashem looks at. In *Novardok* they made a big party when a *Bachur* did a major *Pe'ula* against his *Yetzer*. *****

From now on, I'm a scary and powerful *Tzelem Elokim* who is out to conquer all my base passions, and slowly but surely I'll destroy them without *Rachmanus*. No matter what! Nothing scares me! I'll scare you!

TRUE STORY

A person made a big fool of himself "blowing off his handle" and screaming at someone in public. He didn't know how to deal with it. He felt like such a fool and such a *Rasha*. I told him that **he should *Davka* be *Shtoltz*, and realize his rights to make the most horrific mistakes and to have *Cha'rata*. "I have a**

*Keep saying,
"I'm
improving
every day!"
and don't
listen the
Yetzer Hara
who keeps
showing you
how you're
failing*

⁹ וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד ה' וַיֹּאמֶר ה' אֶל יְהוֹשֻׁעַ בֶּן נֹחַן מִשְׁרַת מֹשֶׁה לֵאמֹר. מֹשֶׁה עֶבְדִּי מֵת וְעַתָּה קוּם עֲבֹר וְגו' (יהושע א א-ב) רַק חֲזַק וְאַמֵּץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת כְּכֹל הַתּוֹרָה אֲשֶׁר צִוָּךְ מֹשֶׁה עֶבְדִּי. (שם פסוק ז). זְכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבְדִּי לֵאמֹר. (שם יג). אֲשֶׁר נָתַן לָכֶם מֹשֶׁה עֶבְדִּי ה' בְּעֶבֶר הַיַּרְדֵּן מִזֶּרֶחַ הַשֶּׁמֶשׁ. (שם טו).

right to occasionally be the worst bum and apologize for it. I'm only human!" **
But to do something like this? Unheard of! Us *Novardokers* are never *Nis'pael*. The worse the *Chet* is, the biggest *Mitzva* it turns into when you do *Teshuva!* (PS. But from now on, put extra effort in *Mussar* on *Inyanei Ka'as*, etc. so it shouldn't happen again!) **So what! I was young and stupid then, and now I'm a completely different person.** ***

By the way, *Novardokers* would apologize with soft *Anava* and *Hachna'a*; but this isn't for everyone.

When You Sit and Dwell on a Misbehavior, You Make It Official TRUE STORY

I witnessed a couple acting with terrible anger and hatred in front of their children, who were traumatized. I made a joke of it. "It's not real! They really love each other and are respectable people. Just once in a while they get carried away! It's nothing!" When you sit and dwell on a misbehavior, you make it official. **

And now it becomes hard to get rid of it, since you gave yourself a *Shtempel* (label) of a bad person or a *Ka'asan* or a nervous wreck. On the other hand, when you brush it off and move on and ignore, it dwarfs the problem.

כִּי הַשְׁחִית כָּל בֶּשֶׂר אֶת דֶּרֶכּוֹ עַל הָאָרֶץ וַיָּב

"Don't Be *M'tamei* Your *Neshama!*"

Believe it or not, sometimes saying this is poison! My father *Zatzal* told me that before



R' Michael Ber Weissmandel

Bain HaZemanim, R' Michael Ber Weissmandel *Zatzal* would cry out to his *Bachurim* (from Nitra Yeshiva, in secluded Mount Kisco) "You're going to the *Treife* city of New York. Watch your eyes!" I think that saying this is beautiful and highly appropriate, and is a *Mitzva Rabba*. **

The Addictive and Dangerous Lust of Always Calling Yourself a Zero

However, if you have a *Yungerman* or a *Bachur* who is generally careful with his eyes, yet, when he is having a super-long plane trip, and he hasn't slept all night, and he has no *Koach* to learn, and he slipped and saw some inappropriate material since he is in a weak state, you don't scream at him and say "*Gevald!* You were *M'tamei* your eyes!" ***

I know a certain *Chassidus* whose members are involved in *Kiruv*, and they always go with a friend, so they can be *M'zarev* (strengthen) each other not to fall in *Shmiras Einayim*. However, if you are alone, and you are not the world's *Masmid* (at least not yet), **you've got a totally different *Yetzer Hara* to worry about; i.e., the addictive and dangerous lust of always calling yourself a zero!** ****

Treasure All Those Moments When You Were Careful

The Steipler *Zatzal* pointed out¹⁰ how the *Mussar Seforim* can be too negative. I would say that it's perfectly fine to be concerned

¹⁰ אגרות ורשימות קהלות יעקב (יצא לאור ע"י נכדו ר' משה זכריה בן שאול ברזם, ב"ב תשעה, חלק ששי, עמ' צז) עוד ידיעה נחוצה מאוד, כי הצעירים רואים בספרים הק' רק חומר העון, אבל גודל עוצם קדושת (השכר) של המתגבר על יצרו בעת התגברות התאוה לא מבואר כ"כ בספה"ק. ובאמת כפי הרגיל אצל צעירים לומדי תורה הוא עפ"י רוב שהרבה פעמים הם נכשלים רח"ל, אבל הרבה פעמים הם מתגברים על התאוה הבווערת, וזה הוא זכות גדול ועצום ונורא מאוד מאוד. ובזכות אותם פעמים שהוא מתגבר על התאוה יזכה אח"כ לתקן הכל בעה"י, ויתקדש שם שמים ע"י מעשיו.

about the *Tum'ah* you acquired at the airport or in N.Y.C. etc., **as long as you treasure all those moments when you were careful with your eyes, and you realize that by a bad habit, even a half-hearted attempt at *Shmiras Einayim* gives you *Otzros* and *Otzros* (fortunes and fortunes) of everlasting *Kedusha* and *Tahara*.**

NOVARDOK

I met a *Chashuva Rosh Yeshiva* when I was in Bnei Brak. His father had learned in *Novardok* (we have spoken about him the last few weeks), and I asked him for some stories about him. He told me that in Bialystok there were two groups; the *Mussarniks* and the learners. The *Menahel* (R' Nissin Rozanker *Zatzal*) once described 2 of his *Talmidim*. The Steipler, he called pure *Torah*. And R' Gershon, he described as pure *Mussar*. **

His father had been one of the *Mussarniks*, and he changed to become the *Rosh* of the learners. When he moved to Bnei Brak, he became an 8th grade Rebbe. His son asked him why he didn't look for a much higher level, since he was a big *Talmid Chochom* and he was capable. He said that he felt that this is what he was good at, and he remained a Rebbe for 13-year-olds throughout his life. You see how *Kavod* meant nothing to this *Yid*. ***

Being *Machmir* in *Inyanei Bitachon*

The *Talmidim* loved him, and they followed him in the streets. He was busy testing them on the *Shakla V'tarya* (back and forth) of the *Gemara*. Even during recess, he was busy with this. He was not a *Machmir* in many areas of *Halacha* except when it came to

Ikarim. This is why he insisted on spending his free time with his *Talmidim*. R' Elya Rotnemer *Zatzal* once told me that the *Velt* can be involved in all kinds of *Frumkeit* and *Chumros*; but being *Machmir* in *Inyanei Bitachon* is rare to find. ****

Bitachon means true belief in Hashem, and without it you can *Chas V'shalom* be lacking in the most basic *Yesod* of being a *Yid* (and you're not a *Kofer*, *Chas V'shalom*). This is one reason why *Novardok* put so much *Kochos* in *Davka* this area (besides the fact that living with *Bitachon* makes you calm and happy and healthy and successful).

The Power of a Bitachon Weekly Reader!

My friend, a BW reader received a telephone call a month and half ago, from a Chasidishe Kollel-Man from B.P. He has 8 children, and his youngest is 3 years old, but can't talk or walk, *Rachmana Litzlan*. A listless child, and plenty of *Yi'ush* from the doctor's point of view. My friend told him: **"There is no *Safek* (doubt) that your child can become 100%. Keep your house**

super *B'simcha* etc. and have *Bitachon*!"

They learned R' Shmuel Hominer *Zatzal*'s *Sefer* on *Bitachon* every day, and they kept saying נֶאֱמָרְנוּ עָלֵי הַשּׁוֹפֵט. Being *M'kabel* a difficult situation also helps bring *Yeshuos*. They said "Thank You" for every slight or big improvement; all **recorded** in a book, and repeated constantly. Today, *Zos Chanukah*, my friend gets a phone call that they had a major improvement. The child is standing and started talking and smiling and responding and understanding; a new person! This *Yungerman* had been saying plenty of *Tehillim* etc. for years, but nothing helped, until he called the BW reader who "opened up a new world" for him!



R' Eliyahu Rotnemer

Questions To Rabbi Mandel



Shiduchim Are Going Better in Eretz Yisroel

Question: Shalom Rabbi Mandel,

I learned in *Eretz Yisroel* for nearly four years, and have been back in America for the past year and a half. Recently, I returned to *Eretz Yisroel* for two weeks for my brother's *Chasuna*, and received five or six shidduch suggestions during that short visit. In contrast, I have not received any suggestions during my entire year and a half in the US.

This has made me wonder whether my mazel for shidduchim may be stronger in *Eretz Yisroel*, and whether I should consider moving back, even though I generally find life in America calmer and less stressful. Does *Rebbi* have any advice on how I should approach this? Thank you

Answer: You've got a very good question. I would spend, let's say a few months in *Eretz Yisroel*, get engaged, and move to America. That's what it looks like to me. Because if you find it very stressful in *Eretz Yisroel*, but for shidduchim it's better, you've got to get married first. And it seems to be better there, so stay there for a while. And then you'll decide. You'll move back to the States, if you like. Hatzalcha Gedola

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

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