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# BITACHON WEEKLY

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THE KEY TO ANSWERED TEFILLOS

THE POWER OF POSITIVE THINKING

RECOGNIZING YOUR POTENTIAL

*by Rabbi Yehuda Mandel*

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שרה יהודית בת ביילא  
חיה פערל בת ביילא



# BITACHON WEEKLY

פרשת תצוה-זכור תשפ"ה

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# פרשת תצוה

ועשית על החשן שרשת גבולת מעשה עבת כח כב

## The Holy Tzadikim of Klal Yisroel Are Rooted in The Tz'niyus of The Women

This week's *Parsha* describes the *Choshen*. The word: שרשרת (similar to *Shoresh*) means chains. גבולת מעשה עבת means braids. And: גבולת means they were attached at the border of the *Choshen*. We can suggest that these 12 *Shevotim* (which the *Choshen* carried) were all pure and holy, and from *Tz'niyus*'dike women. Only *Tz'niyus* people know their roots (*Shoresh*). They say about a certain section in Brooklyn (where a low-life element lives) that "Father's Day" is the most confusing day of the year. Nobody knows who is his true father, *Rachmana Litzlan*. \*\*

And during *Makkas B'choros*, the *Yidden* saw the contrast between their own happy families, who ate the *Korban Pesach* in their holy homes, and the outside fake *Mitzri* world, where: כלנו מתים יב לג they were ALL dying, since every *Mitzri* family could have 10 *Bechorim* (firstborn), since all 10 boys had a different father, *Rachmana Litzlan*. The *Torah* keeps saying: שרשרת העבתת braid-work chains. Braids are a symbol of *Tz'niyus*. \*\*\*

## The Foundation of Tz'niyus Is Having Borders and Rules

Braided hair isn't a free-for-all *Matzav*. They

are woven into each other, and are somewhat hidden. *Tz'niyus'dik* women cause a true chain or lineage, where a person can trace his roots and know who he really is. The stress on: גבולת (attached at the border) can perhaps be a *Remez* that people with borders and rules and a *M'sudar'dik* situation are the

cause of *Tz'niyus*. גן נעול אחתי כלה שיר  
My beloved (*Klal Yisroel*) is a closed and dignified garden, i.e., *Tz'niyus*. \*\*\*\*

This is the secret of the: י"ב שבטי קה  
twelve holy *Shevotim* who were all *Tzaddikim*; they were held up by (*Rochel* and *Leah*) braid-work chains: שרשרת העבתת who stuck to their borders and didn't trespass.

וכתנת תשבץ כח ד

## View Yourself as A Potential Recipient and A Vessel for Greatness

*Rashi* says<sup>1</sup> that תשבץ means beautiful holes which are made to place precious stones and pearls inside them. The *Cohen* should always look at himself as a potential recipient and a: כלי vessel for greatness. A person needs to always

strive and seek to become a real *Tzaddik* and acquire all kinds of wonderful accomplishments in *Avodas Hashem*. The *Kotzker Rebbe Zatzal* said<sup>2</sup>: When you're "complete" then you're "cooked up"; an

*The Yesod of  
Klal Yisroel  
is the  
Tz'niyus of  
the women.  
Even Bilam  
noticed how  
מה טוב  
אהליך  
יעקב  
a Yid  
doesn't peek  
into his  
friend's Ohel*

<sup>1</sup> רש"י עה"פ וכתנת תשבץ (כח ד) תשבץ - עשויין משבצות לנוי, והמשבצות הם כמין גומות העשויות בתכשיטי זהב למושב קביעת אבנים טובות ומרגליות, כמו שנאמר באבני האפוד (כח יא) מסבת משבצות זהב, ובלע"ז קוראין אותו קשטוני"ש.  
<sup>2</sup> אמת מקאצק תצמח (ילקוט השלם לתורות ואמרות של הרבי מקאצק, ב"ב תשכא, עמ' קצז, סי' תרנט) דוד קראו טמא, שנאמר (תהלים נא יב) לב טהור ברא לי אלקים, מכלל דאיכא טמא (סוכה נב א). מאחר שהתורה מכנה טהור, מרגיש האדם בפגמו, ומתפלל לב טהור ברא לי אלקים, מזה נתן להסיק, כי אם נדמה לו ששלם הוא, הרי זה נקרא לב טמא.

expression of being really a nobody when you consider yourself finished in *Avodas Hashem*. \*\*

Striving and trying and seeking for perfection

is an ongoing state for all those noble souls יְשֻׁמָּה לֵב מְבַקְשֵׁי ה' תהלים Rejoice all you SEEKERS of Hashem! As long as you are a *M'vakesh* (seeker), this is quite an accomplishment, since it's the opposite of *Yi'ush*. R' Yisroel Salanter *Zatzal* said<sup>3</sup>: אין מחלה the worst sickness is giving up and despairing of all those wonderful forms of *Shleimus* that are available to all humans; each in his own way. \*\*\*

If you spend your entire life just wishing and desiring *Shleimus*, you've accomplished worlds. You are the opposite of *Eisav HaRasha*, upon whom it says: וַיָּבֹד *Eisav* gave up, and started being *M'vazeh* the *Bechora*. The harder it is for you to become a true *Tzaddik*, and yet you continue to aspire despite so much frustration, the more you are a true opposite of *Eisav*. \*\*\*\*

Notice how *Klal Yisroel* was created mostly by the *Tefilos* of *Leah Imeinu*, who kept asking not to fall into: גוֹרְלוֹ

the "lot" of *Eisav*. ***Klal Yisroel's* very essence was created by the desires of not**

*Often, the true "Shteiger" is the person who is imperfect, and who tries to imitate. Although you are not the "real thing", yet you are super valuable, since you are motivated to strive precisely because you are inferior!*

**וַיָּרָא ה' כִּי שְׂנוּאָה (leading an evil life (and by: the fact that she was rejected), having all the pain of feeling left-out from the eternal goodness of the truth. \*\*\*\***

And who wears the: כִּתְנֵת תִּשְׁבָּץ *K'sones* with its beautiful settings for potential precious stones? *Cohanim*! They were the peak *Shevet* who were *Zoche* by not worshipping the *Eigel* like everyone else did. **The peak of the greatness of a human is remaining with a constant desire for *Shleimus* and not giving up! And being happy and content, despite his incomplete state, like it says:** Rejoice all you SEEKERS of Hashem!

כְּפִי תַחְרָא כח לב

**The Cohen Is a Special Soldier Who Goes to War Against the Yetzer Hara**

The *Me'il* worn by the *Cohen Gadol* shall have an opening: כְּפִי תַחְרָא which means like the opening of armor, which has to be fortified. It is striking that a *Cohen Gadol* should be involved in warfare, by wearing the same type of clothing as a soldier. Also, during: שִׁבְעַת יָמֵי the seven days of *Milu'im* the *Cohen Gadol* brought only: פָּר

one ox and two rams; no sheep. An ox symbolizes hard work,

ושם (סי' תרס) ה' א-ל רחום וחנון (תשא לד ו) אני הוא לפני שיחטא האדם, ואני הוא לאחר שיחטא (רש"י). הקושיה היא: טרם שחטא האדם למה זקוק הוא לרחמים? אולם האדם שאינו חוטא זקוק דוקא לרחמים מרובים, שלא יתהלך בהרגשה של "שיש בני מעי" ולא יבוא חלילה לכלל גאווה, שהיא אבי אבות החטאים.

ושם (סי' תרנז) מִדְרָכָיו יִשְׁבַּע סוג לב ומעליו איש טוב (משלי יד) כל השבע נחת מדרכיו, "סוג לב" הוא, לבו בחינת סיגים ופסולת. ואילו "מעליו", היודע בנפשו, שחייב הוא לעלות בהתמדה להשגת השלמות, זה נקרא "איש טוב".

<sup>3</sup> אור ישראל (קבוצת מכתבים ומאמרים להליהב הלכות ליראת ה' וללימוד היראה והמוסר, כתובים בכתב יד קדשו של כ"ק אדמו"ר הרב הגאון הגדול רשכבה"ג החסיד והעניו אור עולם המפורסם בכל קצו ארץ מרנא ורבנא ישראל ליבקין מסאלאנט זצוקלה"ה, חברו הרה"ג ר' יצחק בלאזער הנקרא רבי איצלע מפטרברג, וילנא תרס, מכתב ז, עמ' 54 ד"ה ולחולי) ולחולי היאוש בראותו כי התאוה גדולה לפניו, ואין לך מחלה כמו מחלת היאוש וכו'.

and an: ram is a leader; but the soft *Eidel* sheep that *Klal Yisroel* is compared to are not included in the *Korbanos* of: שְׁבַעַת יְמֵי הַמְּלוּאִים the seven days of *Milu'im*. \*\*

(Guess who was also involved with only oxen and rams? *Balak* and *Bilam*, who had no *Shaychus* with *Hachna'a*. And the *Navi* says<sup>4</sup> that *Mo'av* is known for *Ga'ava*, and *Bilam* is the #1 *Baal Ga'ava* in the world<sup>5</sup>, being the opposite of *Avraham Avinu* who had: *Anava* רוח נמוכה). By *Bigdei Kehuna* it says: and לְמַשְׁחָה בָּהֶם כֵּט כֵּט *Rashi* explains: to become great, and a *Lashon* of: שְׁרָרָה nobility. \*\*\*

### All Yidden Are Similar to Cohanim

The *Cohanim* used to eat their *Korbanos* like kings; and we all are similar to *Cohanim*. Before *Matan Torah* it says we should be: מְמַלְכֶת כְּהֻנִּים a nation of *Cohanim*, and *Rashi* says *Cohanim* is a *Lashon* שְׁרָרָה nobility, and the first mother of *Klal Yisroel* was *Sara Imeinu*, whose name means: nobility! Do we really know what a *Cohen* was? And all of us are similar to

Every Yid should have tremendous self-esteem and constantly review to himself that he is nobility

*Cohanim*. No wonder the *Rambam* says<sup>6</sup> (at the end of *Hilchos Shemita v'Yovel*) that every *Yid* can become *Kodesh Kodoshim* like a *Levi Mamash* when he becomes a *Ben Torah*. \*\*\*\*

And we are all automatically: מְמַלְכֶת כְּהֻנִּים a nation of *Cohanim* (which means: nobility). Notice how the *Torah* calls us "*Cohanim*", which indeed means: שְׁרָרָה nobility, yet the *Torah* calls us *Cohanim*. Perhaps this comes to tell us that although we are all leaders, we are *Cohen* types of leaders, which is a better and more refined type. This explains why right after the *Parsha* of *Milu'im*, the *Torah* speaks about the daily *Korban Tamid*, which was 2 sheep, since this constantly reminded the *Cohen* about being an *Anav*, despite the: \*\*\*\*\*

nobility he had. Actually, *Pinchos* became a first-class *Cohen* after: וַיִּקַּח רֶמַח בִּידוֹ כֶּהֱרַר he took a spear in his hand, and after the *Chet HaEigel*, the whole *Shevet Levi* were told to go to war against their own relatives. There are two stories<sup>7</sup> in

<sup>4</sup> ישעיה טז ו, שְׁמַעְנִי גֵאוֹן מוֹאֵב גֵּא מֵאֵד גֵּאוֹתוֹ וְגֵאוֹתוֹ וְעִבְרָתוֹ לֹא כֵן בְּדִיו (גֵּא מֵאֵד - נִתְגַּאֵה מֵאֵד. גֵּאוֹתוֹ וְגֵאוֹתוֹ - שֶׁלֹּא כִּדְיוֹ הוּא כִּי עֵיקָר גִּידוּלִי בְּנִי ע"י מִמְזֻרֹת וְנִיאוּף הַבְּנוֹת מֵאֲבִיהֶן. עִבְרָתוֹ - עִיבּוּר וְהִרְיוֹן שֶׁלּוֹ, ד"א עִבְרָתוֹ, חֲמַתוֹ שֶׁשֶׁמֶר לְיִשְׂרָאֵל לֹא כֵן גְּבוּרָתוֹ עָשׂוּ שֶׁהֵיוּ כְּפוּיֵי טוֹבָה. רש"י).

וּבִירְמִיָּה מִחַ כֵּט-ל, שְׁמַעְנִי גֵאוֹן מוֹאֵב גֵּא מֵאֵד גֵּאוֹתוֹ וְגֵאוֹתוֹ וְעִבְרָתוֹ לֹא כֵן בְּדִיו לֹא כֵן עָשׂוּ. (שְׁמַעְנִי - מֵאֵד הַנְּבִיא בִּלְשׁוֹן הָאוֹמוֹת שִׁיאֲמָרוּ עַל מוֹאֵב כֵּן שֶׁמַּעַנְתָּ שֶׁהִיא מִתְגַּאֵה מוֹאֵב מֵאֵד בְּעוֹדוֹ בְּשִׁלּוֹתוֹ וְכַפֵּל לִשְׁוֹן הַגֵּאוֹה כִּמְהָ פְעָמִים לְרֹחַב הַגֵּאוֹה. רד"ק. עִבְרָתוֹ וְלֹא כֵן - שֶׁנֶּאֱמַר לְיִשְׂרָאֵל לֹא בִּאֲמַת וְלֹא בִּמְשַׁפֵּט. בְּדִיו - גְּבוּרָתוֹ. לֹא כֵן עָשׂוּ - לֹא כִּגְמוּל הִשְׁבִּי לְזֶרַע אֲבִרָהֶם, שֶׁנֶּלְחַם עִם הַמְּלָכִים וְהִצִּיל אֶת לוֹט אֲבִיהֶם. רש"י).

<sup>5</sup> אֲבוֹת הַיֵּט, כָּל מִי שֶׁיֵּשׁ בִּידוֹ שְׁלִשָּׁה דְּבָרִים הִלּוּ, מִתְלַמְּדֵי שֶׁל אֲבָרָהֶם אֲבִינוֹ. וְשְׁלִשָּׁה דְּבָרִים אַחֲרֵיהֶם, מִתְלַמְּדֵי שֶׁל בִּלְעָם הַרְשָׁע. עֵין טוֹבָה, וְרוּחַ נְמוּכָה, וְנִפְשָׁ שְׁפִלָּה, מִתְלַמְּדֵי שֶׁל אֲבָרָהֶם אֲבִינוֹ. עֵין רָעָה, וְרוּחַ גְּבוּהָה, וְנִפְשָׁ רָחֲבָה, מִתְלַמְּדֵי שֶׁל בִּלְעָם הַרְשָׁע. (וְהַגֵּאוֹה הוּא רֹחַ גְּבוּהָה וְכו', וְאֲמָנָם גֵּאוֹתוֹ אֲמָרוּ (כד ד) גֵּאִים שֶׁמַּעַ אֲמָרִי א-ל. רַמְב"ם בְּפִירוּשׁ הַמִּשְׁנִיּוֹת וְהִרְע"ב כֶּתֵב: רֹחַ גְּבוּהָה - מֵאֵן ה' לְתַתִּי לְהִלָּךְ עִמָּכֶם (כב יג) אֵלֹא עִם אַחֲרֵיהֶם. וְכ"כ רַבִּינוּ יוֹנָה וְשֶׁאֵר הַמְּפָרְשִׁים)

<sup>6</sup> רַמְב"ם הַלְכוֹת שְׁמִיטָה וְיֹבֵל (יג יג) וְלֹא שֶׁבֶט לֹי בִּלְבָד, אֵלֹא כָּל אִישׁ וְאִישׁ מִכָּל בְּאֵי הָעוֹלָם אֲשֶׁר נִדְּבָה רֹחוֹ אוֹתוֹ וְהִבִּינּוּ מִדְּעוֹ לְהַבְדִּיל לְעִמּוּד לִפְנֵי ה' לְשִׁרְתוֹ וְלַעֲבֹדוֹ לְדַעַה אֶת ה', וְהִלָּךְ יִשְׂרָאֵל כְּמוֹ שֶׁעָשָׂה הָאֱלֹקִים, וּפְרָק מִעַל צֹארוֹ עוֹל הַחֲשׁוֹנוֹת הָרַבִּים אֲשֶׁר בִּקְשׁוּ בְּנֵי הָאָדָם, הִרִי זֶה נִתְקַדֵּשׁ קֹדֶשׁ קֹדְשִׁים וְיִהְיֶה ה' חֲלָקוֹ וְנִחַלְתּוֹ לְעוֹלָם וְלָעוֹלָמִי עוֹלָמִים, וְיִזְכֶּה לוֹ בַּעַ"ז דְּבַר הַמִּסְפִּיק לוֹ כְּמוֹ שֶׁזֶכֶה לְכַהֲנִים וְלָלוֹים. הִרִי דוּד ע"ה אֹמֵר (תְּהִלִּים טז ז) ה' מִנֵּת חֲלָקִי וְנִסִּי אֶתָּה תוֹמִיךְ גּוֹרְלִי.

<sup>7</sup> יוֹמָא כג א, תַּנּוּ רַבִּנּוּ, מַעֲשֵׂה בְּשֵׁנֵי כְּהֻנִּים שֶׁהֵיוּ שְׁנֵיהֶן שׁוּין וְרָצִין וְעוֹלִין בְּכַבֵּשׁ, קִדְּם אֶחָד מֵהֶן לְתוֹךְ אַרְבַּע אֲמוֹת שֶׁל חֲבִירוֹ, נִטַּל סָכִין וְתִקַּע לוֹ בִּלְבּוֹ. עֵמֶד רַבִּי צְדוֹק עַל מַעֲלוֹת הָאוֹלָם וְאֵמֶר, אֲחִינוּ בֵּית יִשְׂרָאֵל, שְׁמַעוּ, הִרִי הוּא אֹמֵר (שׁוּפְטִים כא א-ב) כִּי יִמְצָא חֲלָל בְּאֶדְמָה וְיִצְאוּ זִקְנֵיהֶם וְשִׁפְטֵיהֶם, אִם עַל מִי לְהִבִּיאַ עֲגָלָה עֲרוּפָה, עַל הָעִיר אוֹ עַל הָעֲזָרוֹת?? גְּעוּ כָּל הָעָם בְּבִכְיָה. בֵּא אֲבִיו שֶׁל תִּינוֹק וּמִצָּאוּ מִפְּרָפֶר, אֵמֶר, הִרִי הוּא כִּפְרַתְכֶם וְעֵדִין בְּנֵי מִפְּרָפֶר וְלֹא נִטְמָא סָכִין, לְלַמֶּדךָ שֶׁקֵּשָׁה עֲלֵיהֶם טֹהַר



*Chazal* where *Cohanim* got carried away in their *Avoda* (in one case a *Cohen* killed his friend, and in the other case he broke his foot). The *Rambam* (at the end of *Hilchos Shemita v'Yovel*) refers<sup>8</sup> to these people as Hashem's soldiers. \*\*\*\*\*

We are all this way, since we're called: צבאות ה' the army of Hashem, and even a Jewish woman is called *Eishes "Chayil"*. Without a question, this "war" has to do with *Milchemes HaYetzer*, where the *Cohen* was a special soldier, more than the rest of *Klal Yisroel*. And there is a *Makom* (time and place) to *Davka* be tough on yourself and on others, or else everything becomes *Hefker*, *Chas V'shalom*. \*\*\*\*\*

We are different than *Mitzri'im* who actually worshipped sheep, which can symbolize their passive stance against their *Yetzer Hara*.

מעיל מכפר על לשון הרע זבחים פח ב

### Beware Of Habitual Negative Thoughts About Yourself

There are *Tzaddikim* who are very sensitive not to hear a drop of *Lashon Hara*, and if a person talking to them makes the slightest lapse in his speech, they will immediately say: "Stop! It's *Lashon Hara*!" They are 100% right. *Lashon Hara* is poison. And so, so many of us need to stop ourselves, as we

*Every Yid  
is in the  
army,  
fighting  
against his  
own Yetzer  
Hara. Even  
women,  
who don't  
go to war  
are called  
Eishes  
Chayil (a  
soldier)*

habitually think negative thoughts about ourselves, and to yell internally: "Stop! You're speaking *Lashon Hara* about yourself!" \*\*

You'd be shocked if you knew how much power words have on you, including your own brain-chatter. We need only to try to improve, and to have more positive thoughts about ourselves. The more we accomplish, the more *Simcha* we have. As usual, you have no *Chiyuv* to make yourself crazy; just try your best. And you'll get plenty *Schar* for this *Avoda Chashuva*. \*\*\*

### Lashon Hara Comes When a Person Is Lacking Self-Esteem and Looking for Kavod

And if despite all your efforts you're still loaded with negatives, be happy, since you are such a: נשבר לב broken heart, which has tremendous value. *Chazal* say<sup>9</sup> that whoever speaks *Lashon Hara* deserves to be thrown to

dogs. We can suggest that since a *Baal Lashon Hara* speaks evil to get attention from people and he loves *Kavod*, therefore we show him just the opposite. \*\*\*\*

People like to show how smart they are, and how they are knowledgeable and wise, and up to date and "with it", and not a *Bat'lan* (loafer) or a fool, etc., so they speak *Lashon Hara*. **A person who has no self-esteem**

כלים יותר משפיות דמים, וכן הוא אומר (מ"ב כא טז) וגם דם נקי שפך מנשה הרבה מאד עד אשר מלא את ירושלים פה לפה. ובמשנה שם (כב א) מעשה שהיו שניהם שוין ורצין ועולין בכבש, ודחף אחד מהן את חברו, ונפל ונשברה רגלו.  
<sup>8</sup> רמב"ם הלכות שמיטה ויובל (יג י"ב) כל שבט לוי מזהרין שלא ינחלו בארץ כנען, וכן הן מזהרין שלא יטלו חלק בביזה בשעה שכוּבשין את הערים, שנאמר (שופטים יח א) לא יהיה לכהנים הלויים כל שבט לוי חלק ונחלה עם ישראל וכו', ולמה לא זכה לוי בנחלת ארץ ישראל ובביזתה עם אחיו, מפני שהובדל לעבוד את ה' לשרתו ולהורות דרכיו הישרים ומשפטיו הצדיקים לרבים, שנאמר (ברכה לג י) יורו משפטיך ליעקב ותורתך לישראל, לפיכך הובדלו מדרכי העולם, לא עורכין מלחמה כשאר ישראל, ולא נוחלין, ולא זוכין לעצמן בכח גופן, אלא הם חיל השם, שנאמר ברכך ה' חילו, והוא ברוך הוא זוכה להם, שנאמר (קרח יח כ) אני חלקך ונחלתך.

<sup>9</sup> פסחים קיח א, מכות כג א, ואמר רב ששת משום רבי אלעזר בן עזריה, כל המספר לשון הרע, וכל המקבל לשון הרע, וכל המעיד עדות שקר בחבירו, ראוי להשליכו לכלבים, שנאמר (משפטים כב ל) לִקְלֹב תִּשְׁלַכְנָהוּ אוֹתוֹ, וכתב בתריה (כג א) לא תשא שמע שוֹא, וקרי ביה לא תשִׂיא.

**wants to put others down, so he'll come out bigger than the person he's speaking about.**

\*\*\*\*\*

So the *Torah* puts him in his place. A dog is

a symbol of lowliness and inferiority; a zero. And *Chazal* describe *Lashon Hara* with the *Passuk*: לא תשא שמוע שווא משפטים כג, שווא, which means "vain" a total waste with no *Tachlis*; to teach that the *Baal Lashon Hara* is total emptiness and a low-life. Imagine how much *Schar* and greatness is due to a person who refrains from *Lashon Hara* and speaks words of *Torah* and *Chesed*. How much unending greatness? \*\*\*\*\*

### **Those Who Have Control Over Their Speech Are the True Honorable Humans**

Hashem's מדה טובה מרובה measurement of goodness is greater than His measure of punishment! Those who don't talk *Lashon Hara* are nobility and royal and precious and respectable; they have true "class" and are esteemed and admired. They are the true "Be'sere Mensch'en", i.e., the classy big-league types. They are honorable humans; the true *Tzelem Elokim*. *Chazal* say<sup>10</sup> there was no greater *Baal Lashon Hara* as *Haman*. And look how he ended up hanging in disgrace; the lowliest form of death for the nobodies.

\*\*\*\*\*

And look at *Esther*, for good reason she ends up on top. אין אסתר מגדת ב.כ. (*Esther* would not reveal her identity), she has control over her speech!

### **אבני מלואים**

### **A Person Must Be Fully Loaded with The Unique Prescription for His Specific Avodas Hashem**

*Avnei Milu'im* means stones which "filled" their setting. Of course, a stone has to fill its setting. What's the *Chiddush* of: *אבני מלואים* *Avnei Milu'im*? Every stone is a different color, and each color had a definite purpose in curing the weakness that was: מיוחד specific for that *Shevet*. We can say (at least: בדרך רמז as a *Remez*) that to be successful, a person has to be fully loaded with the unique prescription for his special *Avodas Hashem*. \*\*

**You are a full person when you load yourself and fill yourself only with what's good for you! That's when you fulfill your *Tachlis* in this world. When you are always focusing on all kinds of *Avoda's* albeit the greatness of the biggest *Tzaddikim*, you can be guilty of a subtle form of suicide, *Rachmana Litzlan*. You are not being yourself!** \*\*\*

Your envy and your fake *Ratzon* to be what Hashem didn't create you to be, makes you empty of your *Tachlis*, *Chas V'shalom*, and this is a *Churban* of a person. You need to study day

*The Metzora is a person who needs people. He looks for recognition by speaking Lashon Hara. For his Teshuva, he needs to become more of an independent type of person. This is why he has to be locked away; he even has to leave the city, so he can learn to be independent. He needs to be alone with Hashem and become a higher person, instead of a babbling "Klein Keppel" who has to always show off how smart he is with his latest "exciting" gossip*

<sup>10</sup> מגילה יג ב, אמר רבא, ליכא דידע לישנא בישא כהמן.



and night your own needs that work for you. Be full only with your own *Derech*, and don't be a: *א: כז יד* fool who is always looking "elsewhere". **You are full only with yourself and what helps you!** \*\*\*\*

There is a *Torah* type, a *Chesed* type, a *Tefila* type, a *Baki*, a: *א: ח'רף* sharp person, a: *א: מ'כניס אורח* one who hosts guests, a: *א: מ'שמח* one who cheers-up others. You need to be an expert in what you're good at, and stay there your entire life. *Moshe* is *Moshe*, and *Ahron* is *Ahron*; no mixing and no confusing! A *Baal Tzedaka* for *Ani'ym* (the poor) or *Almanos* or *Yeshivos*, a *Baki* in *Nezikin*, or *Kodoshim*, or *Moed*, or *Mussar*, or a certain type of *Bitachon*, or a unique way of davening. Every *Derech* is a world by itself and has to be respected throughout your life, and never envy other *D'rachim*. \*\*\*\*\*

Such a breastplate gives light to the entire world. Each stone is filling up its golden box, and all 12 stones coexist with lots of *Simcha*, since they enjoy their own *Derech* and they are happy and *Fargin* all the other *D'rachim*. **The only people who suffer from envy are those who don't appreciate their own greatness enough, and they don't have that "full" feeling.** \*\*\*\*\*

#### **Rodfei Kavod Need Other People's**

#### **"Holy" Opinions to Keep Them Happy**

This is why *Ahron* was *Zoch* to the *Choshen*, since he was a: *א: ש'שמח בגדולת אחיו* heart that rejoiced with his brother's greatness. And the only way you can really be happy with another's success is when you feel "full"

with your own *Matzav*. People who don't have enough *Sipuk* (satisfaction) from their own, feel empty, and therefore they look elsewhere to help themselves fill up. These are the *Rodfei Kavod* of the world, who need other people's "holy" opinions to keep them

happy.

\*\*\*\*\*

They are not independent. Perhaps the *Mitzva* of the *Cohen Gadol* being "alone" in the *Kodesh HaKodoshim* on *Yom Kippur* (like it says: *וְכָל אָדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד בָּבֹאוּ לִכְפֹּר בִּקְדֹשׁ* no other person shall be present when he enters) is a *Remez* on being self-sufficient without needing approval from anyone else. And he wears: "בֵּד" the *K'sones* of "*Baad*" (linen) which grows "alone" without any branches. *בֵּד* "*Baad*" and: *הַתְּבוּדָּה* *Hisbodedus* is the same word. And it says: *וְכָפַר* he shall be *M'chaper* for himself and for his "house", and *Chazal* say: *זו* his "house", this refers to his wife. A: *בֵּית* house is a symbol of *Tz'niyus* (*הִנֵּה בְּאֵהָל*), or it could mean a person who isn't: *סוֹמֵךְ* (rely) on others, and is happy at home. I knew an elderly *Almana* who lived alone in a

dangerous area of Brooklyn. She told me that being alone in her house didn't bother her or scare her.

\*\*\*\*\*

People can develop the ability of being: alone with Hashem with practice and *Tefila*. It became easier for me when I realized that Hashem is the *Shoresh* (root) of all *Hatzlacha*, and a short time with Hashem can give much more than long hours with

*People suffer because they don't see the beauty and importance of Shvivas HaMiddos. They live with "Daas HaOlam" where if you aren't getting Kavod, it's a disaster. A true Baal Bitachon doesn't need Kavod, money, and Ta'avos to make him happy. His extra close relationship with Hashem makes him the happiest person in the world*

people. The *Chovos Halvavos* says: אין התועלת והנזק מן הנברא אלא מן הבורא שער הבטחון People cannot help you or harm you; only Hashem can, and in *Novardok* this was a favorite piece of *Mussar* to always *Chazzer* (review).

## פורים

**וַיִּצְעַק זַעְקָה גְדֹלָה וּמְרָה אֶסְתֵּר ד א**  
**Even In Difficult Times A Yid**  
**Never Gives Up Since He**  
**Always Has Hashem**

*Chazal* say<sup>11</sup> that *Mordechai* burst out crying in *Shushan* because *Yaakov Avinu* caused *Eisav* to burst out crying (like it

says: וַיִּצְעַק זַעְקָה גְדֹלָה וּמְרָה עַד מְאֹד תולדות כז לד) when he stole the *Brachos*. Notice how by *Eisav* it says: עַד מְאֹד (he cried) "exceedingly", and not by *Mordechai*. *Eisav* gives up completely, but a *Yid* realizes that he always has Hashem, and even in difficult times his pain is always less. When *Avraham* was *Maspid Sara*, it says: וּלְבִיתָהּ "he cried for her" with a small: כף *Kaf*. Similarly, when *Rivka* had aggravation, it says: לִצְעִי בְּחַיִּי מִפְּנֵי בְנוֹת "I am distressed" with a small: קוף *Kuf*. \*\*

*Zeresh* told *Haman*: מְזַרְע הַיְּהוּדִים מִרְדְּכָי: אֲשֶׁר הַחֲלוּת לִנְפֹל לִפְנֵי לֹא תוּכַל לוֹ כִּי נְפֹל תְּפֹל לִפְנֵי "Since *Mordechai* is beginning to get

*A Lesson of*  
*Purim: Work on*  
*your weakness*  
*and Anava P'sula.*  
*Klal Yisroel needs*  
*you! Learn from*  
*Mordechai and*  
*Esther!!!*

the upper hand, "soon he'll finish you off completely". Look how his best friends and his brilliant wife speak to him! And look at the total *Yi'ush*! This is just like *Eisav*! *Eisav* (gave up and) despised the *Bechora*. Who knows; if *Haman* hadn't given up, perhaps he would have come out ahead,

*Chas V'shalom.* \*\*\*

There is a story in *Sefer Shmuel* <sup>12</sup> about *Klal Yisroel* who went to war against the *Pelishtim* while bringing the *Aron HaKodesh* in battle. As soon as the *Pelishtim* saw the *Aron HaKodesh*, they became disheartened and were ready to give up. But they were *M'chazek* each other to continue fighting despite the *Aron*

*HaKodesh*, and indeed they won the war, killing the two sons of *Eli Cohen Gadol* and capturing the *Aron HaKodesh*. \*\*\*\*

Look at the *Koach* of not being *Mya'esh*! And this is without *Bitachon* in Hashem; just the basic *Midda* of not having *Yi'ush* has such power! Imagine the *Koach* of a *Yid* who isn't *Nis'pael* from his serious health, *Parnasa*, or relationship issues, and he isn't *Mya'esh* because of his *Bitachon* in Hashem! \*\*\*\*\*

### The True *Sechel* Is When You Have *Bitachon* in Hashem

And who gave *Haman* his advice? חֲכָמָיו וְזֶרֶשׁ His wise men and his wife *Zeresh*. All the smarties; and *Zeresh* is mentioned

<sup>11</sup> בראשית רבה (סז ד) כְּשִׁמְעַ עֲשׂוֹ אֶת דְּבָרֵי אָבִיו (תולדות כז לד) א"ר חנינא, כל מי שהוא אומר שהקב"ה וותרן הוא יתוותרון בני מעוהו, אלא מאריך אפיה וגבי דיליה, זעקה אחת הזעיק יעקב לעשו, דכתיב כְּשִׁמְעַ עֲשׂוֹ אֶת דְּבָרֵי אָבִיו וַיִּצְעַק זַעְקָה גְדֹלָה וּמְרָה, והיכן נפרע לו, בשושן הבירה, שנאמר (אסתר ד א) וַיִּצְעַק זַעְקָה גְדֹלָה וּמְרָה.

<sup>12</sup> ש"א ד ד-יא, וַיִּשְׁלַח הָעָם שְׁלֵה וַיִּשְׁאוּ מִשָּׁם אֶת אֲרוֹן בְּרִית ה' צִבְקוֹת יֹשֵׁב הַכְּרִבִּים וְשָׁם שְׁנֵי בְנֵי עֲלִי עִם אֲרוֹן בְּרִית הָאֱלֹקִים חֲפָנִי וּפִינְחָס. וַיְהִי כְּבֹא אֲרוֹן בְּרִית ה' אֶל הַמַּחֲנֶה וַיִּרְעוּ כָּל יִשְׂרָאֵל תִּרְעוּעָה גְדוֹלָה וַתִּהְיֶה הָאֲרֶץ. וַיִּשְׁמְעוּ פְּלִשְׁתִּים אֶת קוֹל הַתִּרְעוּעָה וַיֹּאמְרוּ מָה קוֹל הַתִּרְעוּעָה הַגְּדוֹלָה הַזֹּאת בַּמַּחֲנֶה הָעִבְרִים וַיֵּדְעוּ כִּי אֲרוֹן ה' בָּא אֶל הַמַּחֲנֶה. וַיֵּרְאוּ הַפְּלִשְׁתִּים כִּי אִמְרוּ בָּא אֱלֹקִים אֶל הַמַּחֲנֶה וַיֹּאמְרוּ אוֹי לֹנוּ כִּי לֹא הִיְתָה כְּזֹאת אֶתְמוּל שְׁלֹשָׁם. אוֹי לֹנוּ מִי יִצִּילֵנוּ מִיַּד הָאֱלֹקִים הָאֵלֵּים הַזֵּם הָאֱלֹקִים הַמְפִּים אֶת מִצְרַיִם בְּכָל מִכָּה בַּמִּדְבָּר. הַתְּחַזְקוּ וְהִיוּ לְאֻנְשִׁים פְּלִשְׁתִּים פֶּן תַּעֲבֹדוּ לַעֲבָרִים כַּאֲשֶׁר עָבְדוּ לָכֶם וְהִיִּיתֶם לְאֻנְשִׁים וְנִלְחַמְתֶּם. וַיִּלְחֲמוּ פְּלִשְׁתִּים וַיִּגְּף יִשְׂרָאֵל וַיִּגְסוּ אִישׁ לֵאחֵלּוֹ וַתִּהְיֶה הַמַּכָּה גְדוֹלָה מְאֹד וַיִּפֹּל מִיִּשְׂרָאֵל שְׁלֹשִׁים אֶלֶף רִגְלִי. וְאֲרוֹן אֱלֹקִים נִלְקַח וּשְׁנֵי בְנֵי עֲלִי מֵתוּ חֲפָנִי וּפִינְחָס.

separately because she was known for her special brilliance! **R' Yisroel Salanter Zatzal says that where Sechel stops Bitachon begins.** People who work only with inborn *Sechel* are in for big trouble. *Chazal* say<sup>13</sup> that Hashem gave the *Yidden* so much *Chochma, Bina, De'ah* and *Sechel* in order to use for *Bitachon*; this is the TRUE *Sechel* of: *הכל יכול* Hashem can do anything! \*\*\*\*\*

I heard an inspiring *Shabbos Shuva Drasha* from R' Gershon Liebman *Zatzal*, and he talked about *Temimus*. Be a *Tamim* without any fear "even from the Holocaust!" And he lived this! He would build *Yeshivos* in the ghetto under the Nazis, and his *Simcha* level was 1000% during the Holocaust. His *Yahrzeit* is *כ"ט אדר א'*. *כ"ט אדר א'* His merit should protect over us, *Amen*. \*\*\*\*\*

When *Purim* came, *Novardokers* were more concerned about becoming a *Mordechai*! **"Mordechai would not bend or bow down"** was their motto. Notice how *Mordechai* is *M'vazeh* himself, screaming in the streets! (For sure, a lot of the *Novardok "Shita"* of "*Pratim*" comes from *Mordechai*, who was a major source of their *Shita*). \*\*\*\*\*

The *Meforshim* say that *Mordechai* and

*In the darkest moments, Mordechai already acted like he was in charge, since he had Bitachon in Hashem*

*Esther* were: *מתקן* repaired the sin of their ancestor *Shaul HaMelech*. *Michal bas Shaul* had complained<sup>14</sup> to *Dovid* for being *M'vazeh* himself while dancing for *Kavod Shamayim*, and *Dovid* told her that the reason why her father had lost his *Malchus* to him was because he wasn't willing to be *M'vazeh* himself for *Kavod Shamayim*. So now we have *Mordechai* being: *מתקן* repairing the sin of his *Zeide* by embarrassing himself *B'rabim* (in public) in order to save the nation of Hashem. \*\*\*\*\*

It also says: *ומרדכי לא קם ולא יע אסתר* *Mordechai* did not stand for *Haman* and he didn't even budge. He had no *Hispa'alus* from *Haman's* opinion of him; the exact opposite of *Shaul*, who said: *כי יראתי את העם* he was afraid of (the opinion of) the people. And

*Chazal* say<sup>15</sup> that the whole *Klal Yisroel* disliked *Mordechai*, yet *Mordechai* isn't concerned; unlike *Haman*, who as soon as one *Mordechai* doesn't bow down to him, he says: *וכל זה איננו שוה לי אסתר ה יג* "all my wealth and success is worthless to me". And if *Shaul HaMelech* is so concerned about people's opinion of him, then he is *L'havdil* similar to *Amalek (Haman)*. So how could he be *Zoche* to wipe them out? \*\*\*\*\*

<sup>13</sup> תנא דבי אליהו רבה (יח לא) ברוך המקום ברוך הוא שבחר בכם בישראל מתוך שבעים לשונות, ונתן בכם חכמה בינה דעה והשכל שתהיו בוטחין בו בכל עת ובכל שעה.

<sup>14</sup> ש"ב ו יג-כג, ויהי כי צעדו נשאי ארון ה' ששה צעדים ויצבח שור ומריא. ודוד מכרך בקל עז לפני ה' ודוד חגור אפוד בד. ודוד וכל בית ישראל מעלים את ארון ה' בתרועה ובקול שופר. ויהי ארון ה' בא עיר דוד ומיכל בת שאול נשקפה בעד החלון ותרא את המלך דוד מפוז ומכרך לפני ה' ותבז לו בלבה. וישב דוד לברך את ביתו ותצא מיכל בת שאול לקראת דוד ותאמר מה נקבד היום מלך ישראל אשר נגלה היום לעיני אמהות עבדיו כהגלות אחד הרקים. ויאמר דוד אל מיכל לפני ה' אשר בחר בי מאביר ומכל ביתו לצות אתי נגיד על עם ה' על ישראל ושחקתי לפני ה'. ונקלתי עוד מזאת והייתי שפל בעיני ועם האמהות אשר אמרת עמם אקבדה. ולמיכל בת שאול לא היה לה ילד עד יום מותה.

<sup>15</sup> מגילה יב ב, רבא אמר, כנסת ישראל לאידך גיסא, ראו מה עשה לי יהודי ומה שילם לי ימיני, מה עשה לי יהודי דלא קטליה דוד לשמע דאתיליד מיניה מרדכי דמיני ביה המן (אלמלא קטליה דוד לשמע בן גרא לא הוה מתיליד מרדכי דמרגיש ביה בהמן וגרים צערא. נוסח כתי), ומה שילם לי ימיני דלא קטליה שאול לאגג דאתיליד מיניה המן דמצער לישראל.



Notice the striking similarity between *Mordechai*, who had everyone hating him, including *Klal Yisroel*; and *Dovid*, who had enemies galore, and only after he was *Niftar* his enemies were embarrassed, when the gates for the *Aron HaKodesh* refused to open up, until *Shlomo* said: *בַּעֲבוּר דָּוִד עֲבָדְךָ אֶל תִּשָּׁב* Do it for *Dovid's* sake. \*\*\*\*\*

For good reason *Chazal* insist<sup>16</sup> that *Mordechai* was called *Ish Yehudi* because *Dovid* who was from *Shevet Yehuda* saved his *Zeide*, *Shim'i ben Gera*. We have a major connection between *Dovid* and *Mordechai* in their *Hanhagos*. *Mordechai* is also called "*Yehudi*" because: *כָּל הַכּוֹפֵר בַּעֲבוּרָה זָרָה נִקְרָא* whoever rejects *Avoda Zara* is called "*Yehudi*". Notice how *Esther* was embarrassed over *Mordechai's* brazen *Hanhaga*, wearing a sackcloth before the king's palace. \*\*\*\*\*

This is similar to *Michal bas Shaul* being embarrassed of the *Hanhaga* of *Dovid* when he was *M'vazeh* himself for *Kavod Shamayim*. A woman is more sensitive to *Kavod* than a man. (*Chazal*<sup>17</sup>) and especially *Esther*, being from *Shaul HaMelech's Mishpacha* who were

known for *Tz'niyus*. And: *אֵין אֶסְתֵּר מַגִּידַת בֵּיתָהּ* (*Esther* would not reveal her identity) is also part of the *Tz'niyus* and the *Midda* of *שְׁתִּיקָה* silence, which are related. \*\*\*\*\*

*No more  
Hispa'alus  
from any  
difficulty,  
whether in  
Ruchaniyus  
or  
Gashmiyus.  
Learn to  
laugh at  
Tevah, and  
expect  
miracles like  
K'riyas Yam  
Suf, no  
matter how  
dark your  
situation*

We can also say that when *Dovid* saved *Shim'i ben Gera's* life, it was because the extreme *Chutzpa* of *Shim'i*, when he threw stones and cursed *Dovid* (a *Melech*!). This was exactly what was needed to produce a *Mordechai* who was a major *M'chutza* towards *Haman*. Perhaps this is why *Dovid* took *Shim'i* to be his son *Shlomo's* tutor, since a *Ben-Melech* must have a fearless *chutzpadik Rebbe* (or else the *Rebbe* would be afraid of a *Ben-Melech*, who could someday take *N'kama* (revenge) for all the smacks and sharp *Tochachos* (criticism) of his tutor). \*\*\*\*\*

It appears that *Shevet Binyamin* had plenty of *Chutzpa*, as we see by the story of *Pilegish B'givah*, when *Shevet Binyamin* refused to give up the *Reshaim* of their *Shevet* who had tortured the *Pilegish* to death. And they even won two battles against

the entire *Klal Yisroel*. \*\*\*\*\*

In that battle, it says that there were 700 left-handed archers who used sling shots and never missed! The *Netziv* says<sup>18</sup> that *Shevet*

<sup>16</sup> מגילה י"ב ב, קרי ליה יהודי, אלמא מיהודה קאתי, וקרי ליה ימיני, אלמא מבנימין קאתי, אמר רב נחמן, מרדכי מוכתר בנימוס היה. אמר רבה בר בר חנה אמר רבי יהושע בן לוי, אביו מבנימין ואמו מיהודה. ורבנן אמרי, משפחות מתגרות זו בזו, משפחת יהודה אומרת אנא גרים דמתיליד מרדכי דלא קטליה דוד לשמעיה בן גרא, ומשפחת בנימין אמרה מינאי קאתי.

<sup>17</sup> יבמות ס"ב ב, תנו רבנן, האוהב את אשתו כגופו, והמכבדה יותר מגופו (דזילותא דאיתתא קשה מדגברא. רש"י) והמדריך בניו ובנותיו בדרך ישרה, והמשיאן סמוך לפירקן, עליו הכתוב אומר (איוב ה' כד) וידעת כי שלום אהלך.

<sup>18</sup> הנצי"ב בספרו העמק דבר עה"ת עה"פ לבנימין אמר (ברכה לג יב) טבע שבט בנימין וגדוליו להתהלך בדרך החסידות והפקרות למעלה מטבע אנושי בבטחון כאשר יבואר. על כן סמך ברכת שבטו לשבט לוי. והיינו שבעת שמת שאול והיה דוד מקונן עליו והחל לפני הקינה (שמואל ב, א יח) ללמד בני יהודה קשת הנה כתובה על ספר הישר וכו' שבעת מלוק שאול היה דוד בעצמו מתגבר על גלית במקל ובאבן ולא היה נצרך ללמד בני יהודה קשת. והיינו משום דזכות שאול היה אז. אבל היום ההכרח ללמד בני יהודה קשת. והנה היא כתובה על ספר הישר. הוא ספר דברים כדאיתא במסכת ע"ז פרק ב, והיינו מקרא שאנו עומדים בו. דברכת יהודה היה ידיו רב לו, ובברכת בנימין כתיב ישכון לבטח עליו, ואין צריך לרוב טכסיסי מלחמה.

*Binyamin* was special in their *Bitachon* and *Hefkeirus* (fearlessness). This is why *Dovid* used a slingshot to kill *Golyas HaPelishti* (the giant), since he was then under *Malchus Binyamin* (*Shaul HaMelech*). These extreme **Baalei Bitachon** were lefties, perhaps to symbolize a **מרידה** rebellion against *Tevah* and normal conventional warfare (swords and spears etc.).

A true **Baal Bitachon** laughs at *Tevah*, and he comes out ahead even without *Hishtadlus*. He is a *M'chutzaf* against *Hishtadlus*. *Binyamin* is the *Shevet* who never bowed down to *Eisav HaRasha* (and "*Eisav*" is similar to: עֲשֵׂה doing, i.e., "You have to do something to succeed!")

So *Mordechai* is a perfect combination of *Ish Yehudi* and *Ish Yemini*. He has the combination of the *Chutzpa* of *Dovid* and the *Chutzpa* of *Shevet Binyamin* and *Shim'i*. To fight **Amalek**, we need all the power we can get! And look how *Mordechai* and *Esther* went against their roots with such extreme brazenness and disregard for public opinion, and no worry about **Bizyonos**.

These are the true *Baalei Bitachon*. להודיע שקל קוֹיךָ לא יִבְשׁוּ. ולא יִקְלְמוּ לִנְצַח כל החוֹסִים בְּךָ שושנת יעקב. **The Baal Bitachon is a: מורד rebel and an: עז פנים brazen against Tevah. He can be almost reckless without fear or worry.** This is the lesson of *Purim*. R' Yerucham Levovitz *Zatzal* says that there is a tremendous amount of *Tikkun* needed to undo the *Middos Ra'os* (bad *Middos*) of your previous generations, and it needs unending *Tefila*.

**How important it is to give time and Kochos doing Pratim, and learning how to be fearless; to fear only Hashem and not**

a *Basar V'dam*. How much tons-more desperately-needed **Zikkui HaRabbim** would be taking place if people would take *Mordechai* and *Esther* and R' Ahron Kotler *Zatzal* as examples to feel and *Achrayus* for the *Klal*, instead of a *Baalei Battim* lifestyle, living for your OWN *Shteiging* and your OWN *Nachas* and your OWN *Parnasa*. Do you want a big *Zechus* this *Purim*? Make *Mordechai* proud of you by trying to copy him!

## NOVARDOK



רבי יעקב יצחק בן אברהם צבי גלינסקי זצ"ל  
כ"ב שבט תשע"ד

**R' Yaakov Galinsky Zatzal (continued)**

We have written about R' Gershon Liebman's unusual love and respect for R' Ahron Kotler *Zatzal* and R' Chaim Ozer *Zatzal*. R' Galinsky

*Zatzal* was fearless. He was once in Santiago, Chile, and he visited a giant Jewish school which had zero *Limudei Kodesh*. The *Menahel* (principal) gave him a tour of the school, and R' Yankele kept calling him a big *Chochom* for every inch of his accomplishments in the school. \*\*

In the end, he remarked that in *Haggadah Shel Pesach* we have a *Chochom* next to a *Rasha*. It is a *Remez* that a person can be a *Chochom* and a *Rasha* at the same time. "Here you have a Jewish school with zero *Yiddishkeit*, and you aren't ashamed??" From that time on, the school started including some *Torah* in their curriculum. \*\*\*

A frum *Mosad* (institution) had once done a big *Avla* (injustice) to one of its staff members. The next time the *Mosad* asked R' Yankele to speak for them, he kept repeating: "How can a *Mosad* do such a thing to a staff member??" He said this fearlessly, right before the *Hanahala* (administration). R' Chaim Mordechai Wainkrantz *Zatzal* was once *Maspid* a person who had three children sitting there who were all *M'chalelei Shabbos*. He openly mentioned the tremendous *Avla* (injustice) of children not keeping *Shabbos* (I was there). \*\*\*\*

R' Galinsky *Zatzal* was always on the move; like the *Alter Zatzal*, who used to say that a person should always be moving and doing. (R' Ahron Kotler *Zatzal* was very much like this). He was a true fearless soldier, who didn't get involved in details. He didn't know what he ate, and he didn't care where he slept (he once spent a night sleeping on two chairs). \*\*\*\*\*

He didn't flatter *Gevir'im*. And when he got a

check, he didn't look at it and start flattering and blushing over a nice amount. He just thanked quickly and abruptly, and kept moving to his next job. He would take a nap during the day, and when he was awakened, he jumped up instantaneously like a soldier.

He was once on a long trip, and he had to rest up. But someone knocked on the door of his: אֲכֻסְיָהּ host, and wanted to see him. \*\*\*\*\*

He totally forgot that he needed to sleep, in order to cater to this person's needs. By the way, people often become "*Avadim*" (slaves) to the rules of getting "my much needed 8 hours" (and they should!) But I've seen great success when I brainwashed people into believing that most of your tiredness comes from the **worry** of: "Did I sleep enough?" \*\*\*\*\*

At my son's *Bar Mitzva*, he took a bus from NY to Lakewood. The bus was delayed for 4 hours with bumper-to-bumper traffic in

scorching heat. He came to the *Bar Mitzva* as fresh as ever, full of energy and pep. A *Novardoker* soldier **decides** not to be "under the weather" or under *Tevah* in general; just under Hashem. \*\*\*\*\*

### TRUE STORY

A friend of mine's mother was *Niftar* at the age of 100. He once asked her: בְּמָה הָאֲרָכָתָּ יָמִים "What is your secret to longevity?" She answered: "My positive attitude." He remembered her in her younger years; she was just the opposite! **People can change!** At 76 she was an *Almana* twice, and she was planning to go to *Eretz Yisroel*. They warned her that it's not easy to adjust to a new environment. She said that she was sure that she would adjust, since she **decided** that she

*When it comes to Bitachon in a good future, a Tamim doesn't start getting involved in Tevah and worries, like saying "What if my Bitachon doesn't work?"*



would like it! The *Novardokers* were known for this. \*\*\*\*\*

It's all up to **you**; your job, marriage, even health. The more you **decide** that you're healthy, the more it can become a reality.

### STORY

R' Kalman Krohn *Zatzal* told me that R' Yaakov Galinsky was sent by the *Steipler Zatzal* to go to a hostile Arab country, and deliver a message to some special person who lived smack in a crowded Arab *Shuk*. He went fearlessly, with his beard and *Payos*, etc. And if I remember correctly, he was sent twice on this mission. I heard that the *Chazon Ish Zatzal* sent him on a similar frightful mission. \*\*

During the war, he was flown to the front lines to speak for the Israeli soldiers. He told me, that *Baruch Hashem* he was successful in cheering them up. R' Kalman *Zatzal* asked him why he wasn't afraid to go to such a dangerous place. He said: "What is there to be afraid of? Hashem is everywhere!" He was the greatest celebrity, and he took the microphone on *Purim* and entertained BMG. \*\*\*

I remember him mentioning that: "If the women who are gossiping in the marketplace aren't raving over you, it's not a problem at all". I understood that he was trying to get through the famous *Yesod* of *Novardok* of "not caring what people think of you". He taught the *Yeshiva'leit* in BMG songs like the famous: אַשְׁרֵי מִי שֶׁעָמְלוּ בְּתוֹרָה, וְעוֹשֶׂה נֶחֱם רוּחַ

לְיוֹצֵרוֹ. There is a picture of him dancing on the table holding an umbrella (it was a rainy day) at the *Chasuna* of R' Chaim Kanievsky's *Mishpacha*. \*\*\*\*

I was once driving him in my car, and his window was wide open, during an extremely cold and windy night with rain drizzling at him. He didn't seem to be affected in the least. I asked him if he worked on these things, and then I remembered that he had been in

Siberia. He once came to a *Chasuna*, and he remarked: "The *Chosson* and *Kalla* are already happy; we have to try to make OURSELVES happy!"

### Learning Chovos Halvavos Can Change Your Life

About 10 years ago, a *Yungerman* from Brazil called me for *Eitzos* (advice), since he

had all kinds of difficulties. In

the end, he spent 10 minutes first-thing in the morning thanking Hashem for about 60 *Chasadim* in his life, and every day he learned *Chovos Halvavos* for ½ an hour. Sometimes he gave a *Shiur* on different: שְׁעָרִים sections of *Chovos Halvavos*; especially *Shaar Cheshbon HaNefesh* was *Geshmak*. He fell in love with the *Sefer*, which is extremely positive, and **it teaches you how to feel grateful to Hashem instead of always feeling shortchanged, albeit in a *Ruchaniyus* area.** \*\*

That year, he married off two children, and his daughter who was married 6 years without children had a baby.



R' Yaakov Galinsky



To hear a clear recording of Rabbi Mandel's shiurim, call by dialing:

USA 718 298 2077 / UK 0330-1170305 / Israel 072-398-2980 / Canada 647-797-0056

Here are the ID numbers for last week's Shiurim

When the menu starts, press 9 and the Shiur ID right away or 130# for all shiurim

Parshas Teruma-Shekalim 5785

Shiur ID	Duration	Language
352934	4:19	English
352933	6:13	English
352932	7:37	English
353309	46:17	English
353392	1:25	English
353393	1:38	English
353394	:033	English
354148	39:36	English



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# Questions To Rabbi Mandel



## How Do We Understand When It Seems That Great People Fall

**Question:** *L'chavod HaGaon HaTzaddik* etc..... How can we understand the *Gemara* in *Taanis* that says<sup>1</sup> that *Choni HaMe'agel* didn't receive the *Kavod* he was used to getting (according to *Rashi*) and it bothered him so much that he asked to die? Shouldn't he have said "*Aderaba*" and *Shteiged* even more?

**Answer:** That is a great question! I had trouble with that myself! What should I tell you? Well, all I can say is, a giant like him, is somebody we really don't understand. That's number one. Number two, it was *Min HaShamayim* that even great people have a certain human side to them. For the *Tikun* of their *Neshama*, they need to be like that. R' Yochanan couldn't handle losing his chavrusa<sup>2</sup>. What are you going to say about that one? He just couldn't handle it! Does that make sense; a giant like him?? The explanation is that it was *Min HaShamayim* he should have this type of suffering; he needed it for the *Tikun* of his *Neshama*.

By and large, he was bigger than these types of things; but Hashem allows a thing like this to happen, because a person needs it for his perfection. But surely for us, it's "*Aderaba*" and keep *Shteiging*. That you stick with!

You can submit your questions to Rabbi Mandel by emailing them to  
[questionsforrabbimandel@gmail.com](mailto:questionsforrabbimandel@gmail.com)

<sup>1</sup> תענית כג א, אמר רבי יוחנן, כל ימיו של אותו צדיק היה מצטער על מקרא זה (חוני המעגל היה מצטער על המקרא הזה. רש"י) שיר המעלות (לשון עילוי) בשוב ה' את שיבת ציון ה'ינו כחלמים (תהלים קכו א) (כחלום נדמה גלות בבל שהיה שבעים שנה) אמר, מי איכא דניים שבעין שנין בחלמא (בתמיה מי איתא דניים שבעין שנין בחלמיה ויש אדם ישן שבעים שנה בשינה אחת) יומא חד הוה אזל באורחא חזייה להווא גברא דהוה נטע חרובא, אמר ליה האי עד כמה שנין טעין, אמר ליה עד שבעין שנין (עד שבעין שנין לא טעין פירא בטעינא קמיינא) אמר ליה, פשיטא לך דחית שבעין שנין, אמר ליה האי גברא עלמא בחרובא אשכחתי, כי היכי דשתלי לי אבהתי, שתלי נמי לבראי, יתיב (חוני המעגל) קא כריך ריפתא, אתא ליה שינתא, נים. אהדרא ליה משונינא (עלתה סביבותיו שן סלע) איכסי מעינא (ואיכסי מעינא דאינשי - ולא אשכחוהו התם) ונים שבעין שנין, כי קם, חזייה להווא גברא דהוה קא מלקט מינייהו, אמר ליה, את הוא דשתלתי, אמר ליה, בר בריה אנא, אמר ליה, שמע מינה דניימי שבעין שנין, חזא לחמריה דאתילידא ליה רמכי רמכי (וולדי וולדות, באלו השנים דניים, מעוברת זכר היתה, וחזר ובא עליה, והולידו) אזל לביתיה, אמר להו בריה דחוני המעגל מי קיים (שאל להון בנו של חוני המעגל קיים הוא) אמרו ליה, בריה ליתא, בר בריה איתא, אמר להו, אנא חוני המעגל, לא הימנוהו, אזל לבית המדרש, שמעינהו לרבנן דקאמרי נהירן שמעתתין כבשני חוני המעגל (מוגהת לנו שמועה זו כאילו למדנוה בחייו של חוני המעגל, שהיה מפרקה לנו ומגיה לנו יפה יפה) דכי הו' עייל לבית מדרשא כל קושיא דהו' להו לרבנן הוה מפרק להו, אמר להו, אנא ניהו, לא הימנוהו, ולא עבדי ליה יקרא כדמבעי ליה, חלש דעתיה, בעי רחמי ומית. אמר רבא, היינא דאמרי אינשי, או חברתא או מיתותא (אם אין חביריו של אדם נוהגין בו כבוד כבתחילה, נוח לו שימות).

<sup>2</sup> ב"מ פד א, יומא חד, הו' מפלגי בי מדרשא, הסייף והסכין והפגיון והרומח ומגל יד ומגל קציר מאימתי מקבלין טומאה (משנה היא בטהרות. רש"י) משעת גמר מלאכתן, ומאימתי גמר מלאכתן, רבי יוחנן אמר משיצרפם בכבשן, ריש לקיש אמר משיצחצחן במים, אמר ליה לסטאה בלסטיותיה ידע (לפי שהיית לסטים אתה בקי באותן כלי אומנות ליסטיות) אמר ליה, ומאי אהנת לי, התם רבי קרו לי (רבן של לסטים וראש להן הייתי) הכא רבי קרו לי, אמר ליה, אהנאי לך דאקריבין תחת כנפי השכינה, חלש דעתיה דרבי יוחנן, חלש ריש לקיש, אתאי אחתיה (דר' יוחנן, אשתו דריש לקיש) קא בכיא (וקא בכיא קמיה - דר' יוחנן להתפלל על בעלה) אמרה ליה, עשה בשביל בני, אמר לה עזבה יתמיך אני אחיה, עשה בשביל אלמנותי, אמר לה ואלמנותיך עלי תבטחו (פסוק הוא בירמיה, מט יא) נח נפשיה דרבי שמעון בן לקיש, והוה קא מצטער רבי יוחנן בתריה טובא (מתחרט על שהמיתו, שלא היה מוצא תלמיד ותיק כמותו) אמרו רבנן מאן ליזיל ליתביה לדעתיה, ניזיל רבי אלעזר בן פדת דמחדדין שמעתתיה, אזל, יתיב קמיה, כל מילתא דהוה אמר רבי יוחנן אמר ליה תניא דמסייעא לך, אמר, את כבר לקישא, בר לקישא כי הוה אמינא מילתא, הוה מקשי לי עשרין וארבע קושייתא, ומפריקנא ליה עשרין וארבעה פרוקי, וממילא רוחא שמעתא, ואת אמרת תניא דמסייע לך, אטו לא ידענא דשפיר קאמינא, הוה קא אזיל וקרע מאניה וקא בכי, ואמר, היכא את בר לקישא, היכא את בר לקישא, והוה קא צוח עד דשף דעתיה מיניה, בעו רבנן רחמי עליה ונח נפשיה.