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



# 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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לזכותן של

שרה יהודית בת ביילא  
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וְתִמְלֹךְ אֶתְּהָ ה'  
לְבַדְּךָ עַל כָּל  
מַעֲשֵׂיךָ



BITACHON WEEKLY

ראש השנה

תשפ"ה

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# ראש השנה

שוֹפָר – שְׁפָרוּ מַעֲשֵׂיכֶם

## Sweeten The Avodas Hashem That You Are Already Doing

Chazal say<sup>1</sup> that the word: שופר *Shofar* means: שְׁפָרוּ מַעֲשֵׂיכֶם beautify your actions. i.e., you are already doing fine, but try to

make yourself even better; especially to do things with more *Geshmak*, and beautify what you do. The first *Teshuva* that a person has to do is learning *Torah*, like we say in davening: הַשִּׁיבֵנו אֲבוֹנוּ (when dealing with *Teshuva*, first comes *Limud HaTorah*) and by learning *Torah* we are always saying: וְהַעֲרַב נָא "Make it sweet and tasty"! This is the biggest *Yesod* in *Yiddishkeit*: תְּסַמְּחֵנוּ לְשֵׁמֶיךָ to serve Hashem with *Simcha*! \*\*

The whole *Tochacha* came because: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֵינוּ בְּשִׂמְחָה we didn't serve Hashem with *Simcha*. True, you are serving Hashem. But

you need to enhance and sweeten and improve on what you are already doing. Sweet new year! שְׁתַּחַדֵּשׁ עִלְיֵנוּ שָׁנָה טוֹבָה וּמְתוּקָה. We say in *Az Yashir*: זֶה קְלִי וְאֲנֹהוּ "This is my Hashem, and I will make Him beautiful". It's our job to always try to make our *Torah*, *Avoda*, and *Gemilus Chasadim* more and more *Geshmak* and pleasant.

Always remember: תְּדַרְכֶּיהָ דְרָכֵי נֹעַם משלי ג יז the ways of the *Torah* are pleasant. The whole *Shita* of *Novardok* was based on making sure you're on the true *Derech HaTorah*, which must be: דְרָכֵי נֹעַם pleasant. \*\*\*

A new *Chavrusa*, or different *Masechta*, or a new approach in all kinds of *Avodas Hashem*. A new *Geshmaka Niggun*. Some fascinating *Chidushei Torah* that make you feel like a million dollars (like the one I'm writing now, with Hashem's help!) The *Mesilas Yesharim* says: הָאָדָם לֹא נִבְרָא אֶלָּא 'ה' לְהִתְעַנֵּג עַל ה' a person was created only to have pleasure in Hashem! Don't forget this, and stop spending your life kvetching about your pecklach. Don't forget to enjoy that delicious *Rambam* or strawberry shortcake or both, or the pleasure of refraining from eating the cake, or at least hesitating before you start fressing. \*\*\*\*

*Just trying to improve, by learning Mussar and asking Eitzos how to grow, can certainly be a phenomenal Zechus on the Yom HaDin, even if you have no Hatzlacha*

**Look At Your Avodas Hashem as Plenty Good, But You Need to Work a Bit More**  
Chazal say: מִי שֵׁישׁ לוֹ מִנֶּה, רוֹצֵה מְאֹדִים קֵהֶלֶת רַבָּה. A person who possesses 100, desires 200. I heard in the name of R' Pam *Zatzal* that a person should always feel: מִנֶּה שֵׁישׁ לוֹ מִנֶּה like he has 100; meaning that although we always need to strive for growth, at first we

<sup>1</sup> ויקרא רבה (כט ו) תקעו בחדש שופר (תהלים פא ד) בחדש זה תחדשו מעשיכם בשופר, בחדש הזה שפרו מעשיכם. אמר להן הקדוש ברוך הוא לישראל, אם שפרתם מעשיכם, הריני נעשה לכם כשופר הזה, מה שופר זה מכניס בזו ומוציא בזו, כך אני עומד מכסא הדין ויושב על כסא רחמים והופך לכם מדת הדין למדת רחמים. ובמדרש תהלים (פא) תקעו בחדש שופר (תהלים פא ד) אמר ר' ברכיה בשם רבי אבא, שפרו מעשיכם וחדשו מעשיכם. ומה שופר זה תוקע מזה ומוציא מזה, כך כל קטיגורין שבעולם מקטרגין לפני, אני שומע מזה ומוציא מזה. הוי, תקעו בחדש שופר.

should feel that we already have something (100), and now let's move on for more (200). If you feel like you have nothing and you're a zero, then you'll never feel good about yourself, and you won't grow. \*\*\*\*\*

It says in *Parshas Eikev* that we will be faced with: א ט א ועצמים ממך ט א strong and dangerous *Canaanim*, and *Rashi* says<sup>2</sup>:

א ט א ועצמים ממך ט א you are strong, but they are stronger, i.e. never look at yourself as zero. You are also plenty strong. In all your challenges in life you need to feel like you're already getting there (you are strong) but you need to work a bit more. I'm already a *Baal Bitachon*, a *Ben Torah*, I have a good *Mazal*, I'm smart, I'm happy, I'm an *Oved*, a *Tzaddik*, I'm *Oisgehalten*, I'm already capable. \*\*\*\*\*

I'm already well liked, already neat and *M'sudardik*, already a good-hearted person, a *Baal Chesed*, a *Baal Tzedaka*, a *Masmid*, a *Baal Mussar*, etc. I just need to improve on all these areas and become **even** greater (if possible!) This is the

right attitude. Not to look at yourself as a zero who's always starting from scratch. \*\*\*\*\*

Even if a person has very little of the *Maalos* he's looking for, for example, **he has a faint, half-baked smile (which looks more like a frown than a smile), he should still call himself a "smiley person" and wish for an**

**"even" better smile!** If people insist on feeling happy with what they already have (albeit very little of that *Ma'ala*) then they have a much better chance of being *Zoche* to more. \*\*\*\*\*

### Feeling Satisfied and Grateful Gives You a Good Chance at Getting a *Yeshua*

א ט א ועצמים ממך ט א If a person feels full and satisfied with the good that he already has, then שמתנו בישועתך, he stands a good chance to get a *Yeshua*, since Hashem sees that he is a person who is into appreciating. The *Gemara* says<sup>3</sup> that when you blow the *Shofar*, it is as if you are in the *Kodesh HaKodoshim*. The *Kodesh HaKodoshim* is the place where only the *Cohen Gadol* was allowed to go. How was the *Cohen Gadol* created? \*\*\*\*\*

The two: מילדות midwives who saved the Jewish babies were *Yocheved* & *Miriam*. *Yocheved* was called: שפרה since she beautified the children. For this, she was *Zoche* to become the mother of all *Cohanim*. We

can compare: שפרה "*Shifra*" to "*Shofar*", since the *Cohen Gadol* goes to *Kodesh HaKodoshim*, and the *Shofar* is also as if it's in the *Kodesh HaKodoshim*. The way *Ahron* became *Cohen Gadol* was by his being happy with his younger brother, *Moshe's* greatness, instead of being jealous. \*\*\*\*\*

*Some people can hurt themselves psychologically. They may not scratch physically, but they look down at themselves, and don't appreciate all those beautiful gifts Hashem gave them. Maybe they don't abuse their bodies with permanent tattoos, but they live their lives with a permanent feeling of inferiority to others*

<sup>2</sup> רש"י בפרשת עקב עה"פ עה"פ אתה עבר היום את הירדן לבא לרשת גוים גדלים ועצמים ממך (ט א) אתה עצום והם עצומים ממך.

וברש"י שם עה"פ וירשתם גוים גדלים ועצמים מקם (יא כג) אתם גבורים והם גבורים מכם, שאם לא שישראל גבורים, מה השבח ההוא שמשבח את האמוריים לומר 'ועצומים מכם', אלא אתם גבורים משאר האומות, והם גבורים מכם.

<sup>3</sup> ר"ה כו א, שופר נמי מבחון הוא? כיון דלזכרון הוא, כבפנים דמי.

## “Shofar” Means That Basically We Are Perfect, Just That We Need to Improve a Bit

A person who always feels: מלא “full” (like: אַבְנֵי מִלּוּאִים *Avnei Milu'im* and the: שִׁבְעַת יָמֵי הַמִּלּוּאִים *Milu'im* of the *Cohen Gadol*), and all he looks for in life is to enhance and beautify what’s already there; such a person never feels: חָסֵר lacking (כִּי אֵין *Chet* those who fear Him have no lack). He always feels: I have EVERYTHING. This is the concept of blowing *Shofar* on *Rosh Hashanah*; a time when it’s actually *Assur* (forbidden) to mention *Chet*, and you can’t even eat a walnut, since: אָגוֹז is the same gematria as: חֵטְא *Chet*. (*Rema*<sup>4</sup>). \*\*\*\*\*

On *Rosh Hashanah*, we just try to enhance and appreciate our greatness; we don’t get involved in the “mud” of *Chet*. On *Rosh*

*Being happy and confident and full of Bitachon on the Yom HaDin actually causes you to have a great year*

*Hashanah* we walk around feeling “full”, like the *Cohen Gadol*, and this is our *Tikun*, since we are *Sameach B'chelko*. R' Shlomo Kluger *Zatzal* says<sup>5</sup> that the *Halacha* to say the “*Yehi Ratzon*” by all the *Simanim* is an *Inyan* of *Gam Zu L'tovah*, and by saying everything is good, it actually becomes good. .... You say that you’re a great person on *Rosh Hashanah*, and you appreciate all your *Maalos*. You don’t get involved in *Chesronos*; this makes you be *Zoche B'din*. This is the secret of the Jewish *Derech* that the *Tur* mentions<sup>6</sup>, that we go to court wearing *Simcha'dike* white clothes, with guaranteed *Bitachon* that for sure we’ll be *Zoche B'din*. \*\*\*\*\*

The same *Tur* starts<sup>7</sup> with: הָיָה עַז כְּנֶמֶר be tough like a leopard in *Avodas Hashem*. The: leopard is actually a *Mamzer*, a cross

<sup>4</sup> רמ"א (או"ח סי' תקפג ס"ב) יש מדקדקים שלא לאכול אגוזים, שאגוז בגימטריא חטא, ועוד שהן מרבים כחה וניעה ומבטלים התפלה (מהרי"ל).

ואגב, יש לציין מ"ש החיד"א בברכי יוסף (סי' תקפג סק"ה) מהר"ד אבודרהם (עמ' רצו) כתב שיש לאכול דגים. והרשב"ץ כתב דיש לחוש לשמו, שמצינו במקרא (נחמיה יג, טז) "דאג". (ובמחזיק ברכה הוסיף) ועתה מצאתי סמך לדבריו ז"ל בתקוני הזהר הקדוש (דף ג"ן ע"ב דפוס קושטא) דדריש דג לשון דאגה ע"ש. (ושם בקונטרס אחרון) בשו"ת בית יהודה ח"א בסוף במנהגים (דף ק"ז ע"ב) כתב דיש משפחות בעירו שאינן אוכלים דגים ברה"ה, וטעמא טעים דהוא משום שמחה, ע"ש. ויותר נראה משום דנשמע "דאג", כמ"ש הרשב"ץ והבאתי לו סמוכות לפני.

<sup>5</sup> חכמת שלמה (לר' שלמה קלוגר, הלכות ר"ה סי' תקפג, נדפס על דף השלחן ערוך) יהא אדם רגיל לאכול בראש השנה רוביא וכו' נ"ב הנה הטעם מה שכתוב בש"ס (הוריות יב א, כריתות ו א) ובשלחן ערוך לאכול דברים טובים ומתוקים, אין הכוונה דרך תפלה, דאין מקום לתפלה בשעת אכילה. רק זה הוי לבטחון ואמונה כי מראה שהוא מאמין ובוטח שכן יהיה. ובפרט לפי מה שכתבתי (בדרושים לפרשת תבא שנת תרי"ב) דבראש השנה יהיה משמח ואומר כל מה שעושה הוא יתברך הוי לטובה, ובזה יהיה נהפך באמת לטובה. ולכך מהאי טעמא נראה שיהיה אדם רגיל לומר בראש השנה אחרי תפלת שחרית כל מה דעביד רחמנא לטב עביד, וגם זו לטובה. ולכך מהאי טעמא תקנו לאכול מאכלים טובים ומתוקים ולומר עליהם כן, כדי שאם ח"ו נגזר להיפוך יהיה נהפך על ידי אמירה זו לטובה, אמן כן יהי רצון. ועיין בדרושים שלי לראש השנה שנת תרי"ב ביאור הפטרת יום א' דר"ה תפלת חנה ג"כ על דרך זה, ע"ש ודו"ק, עכ"ל ר' שלמה קלוגר בגליון שו"ע.

ויש לציין עוד מש"כ בספר אור ישרים על הגדה של פסח (אשר חיבר הרב הגאון מו' יחיאל העליר אב"ד ור"מ דק"ק סוואלק, בעהמ"ח שו"ת עמודי אור, בסוף ברכת המזון, הרחמן) שמעתי מהזקן הרב מאיר הכהן מסערה"י ז"ל, שאין חשש לומר ההרחמן בשבת ויום טוב שאין לומר תחינות, כי ענינם נתכוין בדרך בטחון הרחמן הוא בסוף גלגולי הדברים ימלוך עלינו לעולם כיעוד התורה ונביאיו שבאחרית ימלוך ה' לעולם, וכן כולם, ונכון הענין, עד כאן לשונו.

<sup>6</sup> טור (או"ח סי' תקפא בסופו) ורוחצין ומסתפרין ע"פ המדרש, א"ר סימון כתיב כי מי גוי גדול וגו', ר' חנינא ור' יהושע אומרין איזו אומה כאומה זו שיודעת אופיה של א-להיה, פי' מנהגיו ודיניו, שמנהגו של עולם אדם שיש לו דין, לובש שחורים ומתעטף שחורים ומגדל זקנו ואין חותך צפרניו לפי שאינו יודע איך יצא דינו, אבל ישראל אינן כן לובשים לבנים ומתעטפים לבנים ומגלחין זקנם ומחתכין צפרניהם ואוכלין ושותין ושמיחין ברה"ה לפי שיודעין שהקב"ה יעשה להם נס, לפיכך נהגין לספר ולכבש בערה"ה ולהרבות מנות ברה"ה.

<sup>7</sup> טור (או"ח סי' א) יהודה בן תימא אומר, הוי עז כנמר וקל כנשר ורץ כצבי וגבור כארי לעשות רצון אביך שבשמים.



between a lion and tiger (*Bartenura*<sup>8</sup>), who is known for chutzpa and גזירות brazenness. This is how we are *Zoche B'din*, i.e., with the chutzpa of insisting that we were *Zoche for sure*, even though we may have loads of sins.

\*\*\*\*\*

**To Succeed in Avodas Hashem;  
Always Start with Positivism**

This is the way to succeed in *Avodas Hashem*; always start with positivism. By saying: "I'm perfect, since I have so many *Zechusim*. And being happy with my *Zechusim*, together with my *Bitachon* that I'll be *Zoche B'din*, AND being happy with making *Hashem Melech*"; is what makes you be *Zoche*.

\*\*\*\*\*

Now, you can get involved in your sins, since you are full of *Simcha* and *Bitachon*. And on *Yom Kippur* you wear a *Kittel* and fast like a *Malach*, as if to say: "Even though I'll be saying plenty of: על חטא (I sinned), I'm actually like a *Malach*, and all my *Chata'im* (sins) aren't the real me; like a *Malach* who cannot sin. My sins are like a: מים עזב short-term illness, and only temporary insanity.

**Never Forget! You Are Not a Malach!**

TRUE STORY

I know a family whose members suffered all their lives since the parents expected their kids to be "*Malachim*"!

- "You did a real *Aveira*! How dare you!"
- "It's *Assur*!"
- "We have so much aggravation from you!"

- "Here we are *Tzaddikim* who are *Moser Nefesh* for *Yiddishkeit*, and look at our children! *Oi Vai!*" \*\*

These "holy" parents actually think that they are *Tzaddikim* for having all that "*Fruma*" *Agmas Nefesh*. They don't realize that all their complaints and: תביעות demands on their kids are the *Yetzer Hara Mamash!* They have their **own** problem, which is quite serious; and their "holy" *Agmas Nefesh* has a power of creating dysfunctional and/or depressive people (themselves and/or their kids are all in the same *Treife* boat, which is being run by the wicked *Fruma Yetzer Hara!*).

\*\*\*

People need to *Chazzer* (repeat) all their lives: "I'm not a *Malach!*" Or else he and/or the people around him can be in grave danger. For good reason, in *Novardok* they were always saying: לא עליך המלאכה לגמור אבות ב טו "You are not responsible to get it all done!", and in *Slabodka* they

always said: תפסות מרובה לא תפסות by grabbing too much, you will end up with nothing. The more you want to perfect, the more trouble and dysfunction you're asking for, *Chas V'shalom*.

\*\*\*\*

We start *Yamim Nora'im* with: אכלו משמנים ושתו ממתקים eating good food and sweet drinks. Remember! You are a simple human, and enjoy life! And just like we remember *Yitzchok's Mesirus Nefesh* with the *Shofar*, so do we remember that before he gave out

*Dovid  
HaMelech was  
extreme in  
seeing good,  
even in his  
worst enemies.  
We see what  
makes a person  
a Gadol and a  
leader for Klal  
Yisroel. Being  
critical (even to  
yourself) makes  
you a small  
unimportant  
person*

<sup>8</sup> פירוש רבינו עובדיה מברטנורא על המשנה בפרקי אבות ה'י עז פנמר (ה כ) הנמר הזה נולד מן חזיר היער והלביאה כי בעת יחם האריות הלביאה מכנסת ראשה בסכי היער ונוהמת ותובעת את הזכר והחזיר שומע קולה ורובעה ונמר יוצא מבין שניהם ולפי שהוא ממזר הוא עז פנים אע"פ שאין בו גבורה כל כך. אף אתה הוי עז ולא תתבייש לשאול מרבך מה שלא הבנת, כאותה ששינינו (אבות ב ה) ולא הבישן למד.

*Brachos*, he ate: מטעמים כאשר אהב תודלות כז יד  
tasty dishes according to his liking!

בראש השנה אכלו משמנים ושתו ממתקים נחמיה ח י

### **Rosh Hashanah Has a Special Sweetness**

#### **That We Don't Find Elsewhere**

When the *Yidden* were in *Galus Bavel*, they married gentile women. When they came back to *Eretz Yisroel*, they were deeply ashamed, and they cried and cried. They divorced their wives, but they didn't know how to deal with such a horrific unbelievable

*Yerida* (spiritual decline). This is *Mamash* the lowest of the low; to sell your *Neshama* in such a disgraceful way! How could they face Hashem? Despite the tremendous pain that *Ezra* had about this, he surprised them. \*\*

He said: לכו אכלו משמנים ושתו  
ממתקים ושלחו מנות לאין נכון לו כי  
קדוש היום לאדנינו ואל תעצבו כי חדות  
ה' היא מעצבכם נחמיה ח י  
Go eat fat foods and drink sweet drinks!  
Being happy with Hashem is what needs to be. This remains a: הלכה

applied *Halacha*, and we do just that during our *Rosh Hashanah* meals. Although every *Yom Tov* has to have *Simcha*, by having: בשר ויין meat and wine and other forms of *Simchas Yom Tov*, on *Rosh Hashanah* there is a special *Inyan* to eat **sweet** foods, as a sign of having a good sweet year. \*\*\*

#### **Doing Teshuva Puts Us in A Sweet Mode with Loads of Honey**

And perhaps the *Inyan* of being *Osek* in *Teshuva* has a special sweetness that we don't find elsewhere. Not only are we

unconcerned about our past shameful history, but we move on as if nothing happened. We even act like we're in a sweet mode, and indeed the sweetest experience in the universe is a *Teshuva Shleima*, coming back to our beloved: אבינו שבשמים Father in Heaven. \*\*\*\*

These words of *Chazal*: במקום שבעלי תשובה עומדים אין צדיקים גמורים יכולין לעמוד ברכות לד ב  
"Baalei Teshuva are even GREATER than pure *Tzaddikim!*" need *Chazara* and *Chazara*

(review again and again), because the *Yetzer Hara* is notoriously against your feeling good about your *Teshuva*. He'll plague you for the rest of your life no matter what. You still sinned! How can you live with yourself, after doing such a nasty thing?? \*\*\*\*

Perhaps this is another reason why it's *Assur* (forbidden) to speak about sins on *Rosh Hashanah*. You need to get a loud and clear message that being *Osek* in *Teshuva* means the sweetest and

happiest life, with loads of sugar & honey and delicious foods! This can also be a reason why first we have *Rosh Hashanah* to make us feel pure, & only then comes *Yom Kippur* when you address your *Aveira* issues. \*\*\*\*\*

#### **Once A Person Does Teshuva, His Sin Is Totally Over as If It Never Happened**

My *Rebbe*, R' Ozer Schwartz *Zatzal* told me, that as soon as a person is *Osek* in *Teshuva* in a serious way, like by writing down your issues and looking for solutions; then he can have *Yeshuos* in his life. RSRH *Zatzal* says<sup>9</sup> that although *Dovid* had broken a Jewish

*Now comes the most terrifying day of the year, and those Jews are dressing up, dipping the sweet apple in honey, and walking around with Simcha*

<sup>9</sup> פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה לספר תהלים עה"פ כי אמרו אויבי לי ושמרי נפשי נועצו יחדו, לאמר אלהים עצבו רדפו ותפשוהו כי אין מציל, אלהים אל תרחק ממני אלהי לעזרתי חושה (עא י"ב) אמנם סבורים אויביו כי האלקים, אלקי המשפט, עצבו, וכי עתה היא השעה הנכונה לרדפו ולהשיגו, כאשר לא יוכל עוד לסמוך על הצלתה. אכן, חטא דוד חטאה גדולה, במעשה בת שבע, ואמנם יכלו אויביו לדמות כי מאז והלאה נעזב על ידי ה', כפי שבאמת הודיעו לו,



home with the *Ma'aseh* (the episode of) *Bas-Sheva*, yet, when he did *Teshuva*, *Dovid* felt like he did nothing wrong and he was just as good as ever! \*\*\*\*\*

Notice how *Dovid* had *Davka* the son of *Bas Sheva* (*Shlomo*) be heir to the throne. Wasn't he ashamed of his past? Wouldn't he want to hide *Bas Sheva* in a closet, without the world forever being aware of his sin; since her son *Shlomo* is such a stain in his life, a living testimonial to his father once having done such a wicked sin with his mother? \*\*\*\*\*

I have seen in *Novardok* where someone mentioned a sin that he did, and his *Rebbe* told him: "Didn't you do *Teshuva*?? **It's over. Totally! As if it never happened!**" In general, we see how *Dovid* wasn't *Nis'pael* from anything! This is the *Midda* of a *Melech*. \*\*\*\*\*

**The True Melech Is on Top and Is Not Nis'pael from Anything**  
EVEN FROM THE PERSON WHO HURTS HIM

*Shim'i ben Gera* had thrown rocks on *Dovid*, and called him all kinds of wicked names; a *Rotze'ach*, a *No'ef*, a *Mamzer*, etc. Not only

*Baalei Bitachon are "higher" people, and are like kings. They see through the simple Tevah before them, and they "think big". Not having Yi'ush even in the most difficult moments is a sign of Malchus*

did *Dovid* NOT kill this: מורד במלכות rebel against the king, he actually chose him to be the *Rebbi* of his son *Shlomo*! Imagine! The future of his *Malchus*, he places in the hands of his arch-enemy who was *M'vazeh* him. Here is the man who was *M'vazeh Dovid*:

בְּרַבִּים publicly, sitting right next to the king forever, and being the #1 important person who is *M'chanech* the king's crown prince! \*\*\*\*\*

Again, we see how *Dovid* isn't *Nis'pael* from anything! He laughs at the world, who would normally hold a grudge forever against such a person (and kill him since he was a: מורד במלכות rebel against the king!) *Dovid* seems like he isn't in this world. This is true *Malchus*. A *Melech* gets smeared with oil, since oil floats on **top**, and doesn't **mix** with other liquids. \*\*\*\*\*

The *Melech* is **above** the world, and he isn't *Nis'pael*! When *Klal Yisroel* was at war, and they were all petrified from the giant *Golyas HaPelishti*, *Dovid* came to the battlefield to bring food for his three older brothers. He was curious about what was going on... and he heard that *Shaul HaMelech* would give his daughter in marriage and make wealthy

שפורענות עתידה לבוא עליו על החטא הזה, ואף על פי כן (א-להים אל תרחק ממני) אל יהי אלקים (זה הדין אותי עתה) רחוק ממני. יחוש נא הוא יתברך, אשר דוד רשאי לקרותו אלקיו, שחינכו והדריכו מנעוריו, יחוש נא עכשיו לעזרו, למען יעלה בידו לעלות אף ממצב זה שאליו ירד בחטאו, ואויביו, האויבים השמחים בכך, יבושו מתקוותם זו, שה' עזבו לנצח. במסכת סוטה (כא א) אומרים חז"ל על כך, כי דואג ואחיתופל שונאי דוד שכחו כי עבירה מכבה מצוה, ואין עבירה מכבה תורה. כלומר, שאם אין לו לאדם אלא מצוה, שלא היה עד כה אלא אדם מוסרי בפועל, קשה יהיה לו להתרומם מחדש לאחר שעשה עבירה. אבל אם גם נוסף על המצוה יש לו גם תורה, אז יסייעו לו הכח הרוחני והבנת האמת האלקית להתרומם מחדש משפלות עמוקה ביותר, והנה דוד הוא מופת מפואר לכך.

וכן אמרו חז"ל על האמור בירמיה ביחס לבגידת ישראל (טז יא) ואתי עזבו ואת תורתתי לא שמרו, הלואי אותי עזבו ותורתתי שמרו, שאילו תורתתי שמרו, מתוך שהיו עוסקין בה, היתה מחזירן אצלי, שמאור שבה היה מחזירן למוטב (ילקוט ירמיה ט יב, מדרש רבה בפתיחה לאיכה). ולכן ניסו גם מסיתי ישראל בכל הדורות לעקור תחילה את ידיעת התורה מקרב הדור הצעיר. תורה זו, חלקו הנצחי של דוד, באוצר הרוחני של ישראל, שבכח ההתרוממות שלו, נעלמו מעיני אויבי דוד, על כן דימו אותו כאובד לעולם בחטאו.

whoever kills this *Rasha*. \*\*\*\*\*  
 His older brother *Eliav* was upset with *Dovid* for getting involved, and he said: "Why have you left your job of attending the sheep?? אָנִי וְיָדַעְתִּי אֶת זְדוֹנָךְ וְאֵת רַע לְבַבְךָ ש"א ז"כ I know you're a wicked person; i.e., that you came just to watch the *Milchama* (war). His older brother was definitely an *Adam Gadol*, and look how he lays-it-on-thick with criticism. \*\*\*\*\*  
 "I know you're a wicked person, etc." *Dovid* replied: מָה עָשִׂיתִי "What have I done?" and he went on to kill *Golyas HaPelishti*. Look how his older brother's biting criticism doesn't faze him. I know a *Yungerman* who is a top public speaker, who was once *M'kabel* (got) very bad *Bizyonos*. At the next public speech that he had to make, he had no *Koach* whatsoever. \*\*\*\*\*

**Build Yourself Up and Play Down All the Criticisms of Your Life**

When you get severely criticized, you become dysfunctional. It's worth constantly building yourself up and playing down all the criticisms of your life (that you've heard from others, or even if they were self-imposed) so you will function more and more. Yet, *Dovid* isn't fazed in the least by *Eliav's* harsh words! \*\*\*\*\*

Again and again and again, *Dovid* simply doesn't get *Nis'pael* from anything! Not from his worst sins, not from criticisms of a *Rosh Sanhedrin* (*Shim'i*), and not from the horrific *Bizyonos*, since it was done publicly. I once saw a big *Adam Chashuv* become quite frustrated when somebody yelled at him with critical words. He simply couldn't stand up, and he had to sit down! \*\*\*\*\*

*Hashem is so full of Rachamim that He will help you regardless of whether you deserve it or not*

**The More You Are Connected to Hashem, The Less You Are *Nis'pael* from Anything Else**

How much we have to learn from *Dovid HaMelech* who was like a fearless lion. His enemies said about him: לְבוּ קֶלֶב הָאֲרִיָּה ש"ב יז "He has the heart of a lion!" Never be *Nis'pael!* And in *Novardok* I was told: the first *Yesod* of *Novardok* is: "Don't be *Nis'pael!*" **If you are truly connected with Hashem, and believe in His unending *Rachamim*, then you aren't *Nis'pael* so fast.** \*\*\*\*\*

In *Novardok*, they were constantly learning *Mussar* to combat the pains of their personal lives, by reviewing all those *Chazal's* that glorify *Bizyonos* and *Yissurim*, and they get you to truly believe in: בְּמִקּוֹם שֶׁבַעֲלֵי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים יְכוּלִין לְעַמּוֹד בְּרִכּוֹת לַדָּב *Baalei Teshuva* are even GREATER than pure *Tzaddikim!* בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יְבַטַח בֵּה' יִרְמִיָּה ז"כ Blessed is he who trusts in Hashem. *Bitachon! Bitachon! Bitachon!* solves all problems. You run away from all the pains of *Olam HaZeh*, including *Ruchaniyus* pains, and you run to Hashem and laugh! \*\*\*\*\*

No matter what you did, when *Rosh Hashanah* comes you relax with: מְשֻׁמְנִים וּמְמֻתְקִים delicious sweets. You have steel *Bitachon*, and you're *Zoche* with the *Koach* of your positive *Bitachon!* Your aches and pains in *Ruchaniyus* and *Gashmiyus*, your aggravations, your mistakes, your shaky relationships, your terrible sins, all your pecklach; it all becomes *Battel* (nullified). You make Hashem *Melech* with *Tekiyas Shofar*, and you laugh at *Olam HaZeh*. \*\*\*\*\*

At the end of *Yamim Nora'im* we'll have *Chag*

*HaSukkos*, and on *Simchas Torah* we will say: אתה הראת לדעת כי ה' הוא האלקים אין עוד לה  
 לה מלבדו ואתחנן ד לה there is nothing in the world besides Hashem", which answers all problems. And we'll dance, like the *Rambam* says<sup>10</sup> to dance without worry of our *Kavod*, the same way *Dovid* did. His over-the-top dancing is a symbol of his entire life of not "*Chapping Hispa'alus*". He danced with a bit of *Bizayon* since a true happy "dancer" laughs at the #1 problem of all humans; i.e., *Redifas HaKavod*.

### STORY

I knew a big *Tzadekes* from *Bnei Brak* who didn't have children for many years. Every *Rosh Hashanah*, they heard her crying from the *Ezras Nashim*. The whole *Ponivez Yeshiva* knew who was crying, and why. Sure enough, she was finally answered, and she raised a beautiful family. This noble woman wasn't ashamed, and she took full advantage of these holy days. Surely, her *Zechus* of not being afraid of people stood her well.

#### **Rosh Hashanah For the Instable**

Just like some people must eat on *Yom Kippur* because of health reasons, so must many people be extremely happy on *Rosh Hashanah* and avoid many *Sifrei Yir'ah* and scary concepts. For them, *Rosh Hashanah* needs to be *Purim Mamash*, and this is **their Mitzva** of: וְנִשְׁמְרְתֶם  
 וְנִשְׁמְרְתֶם מְאֹד לְנַפְשֵׁיכֶם וְאֵתְחַנֵּן ד טו guarding your health,

which overrides everything else. And they'll get plenty of *Schar* for their "*Purim*". Of course, you need a *Rebbe* to guide you.

## הפטרת חנה

הלווא אגכי טוב לך מעשרה בנים ש"א א ח

### When A Person Is Satisfied with The Little He Has, Hashem Will Grant Him the Things He Doesn't Have

Every year, the family would go up to the house of Hashem, and while everyone ate and drank, *Chana* would sit and cry. Hashem

had not blessed her with children, yet, she was the favorite of her husband, *Elkana*. He tried to console her and said: "Am I not better than ten sons?" How can *Elkana* tell his barren wife that she shouldn't be depressed since she has a husband who loves her? There is no replacement for children! Yet, *Chana* listened to him and she stopped being depressed. He encouraged her to eat, and she ate and drank! Yet, right afterwards, she went to the *Mishkan* to cry out her heart in *Tefila*. \*\*

We can suggest that **if a person knows how to be satisfied with the little that he has, then Hashem will grant him the things that he doesn't have.** This is indeed the style of *Tefila*; first we thank and praise loads (*Pesukei D'zimra*), and only

*Just as you  
 prove  
 yourself to be  
 satisfied in a  
 dismal  
 Matzav, so  
 will Hashem  
 satisfy you  
 in a much  
 more  
 desirable  
 situation*

<sup>10</sup> רמב"ם הלכות לולב (ח טו) השמחה שישמח אדם בעשיית המצוה ובאהבת הא-ל שצוה בהן, עבודה גדולה היא, וכל המונע עצמו משמחה זו ראוי להפרע ממנו שנאמר (תבא כח מז) פחת אֲנִשֵּׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב, וכל המגיס דעתו וחולק כבוד לעצמו ומתכבד בעיניו במקומות אלו חוטא ושוטה, ועל זה הזהיר שלמה ואמר (משלי כה ו) אַל תִּתְהַדָּר לְפָנֵי מֶלֶךְ. וכל המשפיל עצמו ומקל גופו במקומות אלו הוא הגדול המכובד העובד מאהבה, וכן דוד מלך ישראל אמר (ש"ב ו כב) וּנְקַלְתִּי עוֹד מִזֹּאת וְהִיִּיתִי שְׂפֵל בְּעֵינֵי, ואין הגדולה והכבוד אלא לשמוח לפני ה' שנאמר (ש"ב ו טז) וְהִמְלֵךְ דָּוִד מִפְּזֵז וּמְכַרְכֵּר לְפָנֵי ה'.



afterwards we ask (*Shmoneh Esrei*). \*\*\*  
Also, *Chana* had a tremendous *Zechus* of breaking her *Middos*, by being *M'vatel* her *Daas* to her husband. And not only did she eat against her *Ratzon*, but she also drank, like the *Rambam* says<sup>11</sup> to go extreme when breaking *Middos*.

### STORY

There is a true story about a woman who had just been verified by all the doctors that it was physically impossible for her to have children. She *Davka* made a big party, saying that she sincerely didn't mind. She was truly happy about not having children. 9 months later she had a child.

### On Rosh Hashanah You Want to Feel Like a Tzaddik

On *Rosh Hashanah* you want to feel like a *Tzaddik*, without mentioning *Chet*. Be careful with all those scary *Chazal's* that make you look like a *Rasha*; there are plenty of them that can actually ruin your life, *Chas V'shalom*. Like: *כל הפוסק* *מְדַבְּרֵי תוֹרָה, וְעוֹסֵק בְּדַבְּרֵי שִׁיחָה, מְאַכִּילִין אוֹתוֹ* "Whoever interrupts the words of *Torah*, and engages in words of shmoozing, is fed hot coals", etc. I don't always recommend: *מָאָד מָאָד* "Be a big *Anav*", especially for those who need self-esteem. You'll only get worse and worse.

\*\* You need to review the *Passuk*: *וַיִּגְבְּה לְבוֹ* "Lift your heart in the service of Hashem", or *אֵל מִן הַשָּׁמַיִם* "The entire universe was created just for ME". However, **if you've given-up on self-**

*On Rosh Hashanah make sure you Chazzer (review) the Chazal's that are for you*

esteem, then it may be ***Gevaldig*** for you, since it actually praises you for being such a **shleppy nebach!** Otherwise, I recommend:

- *אָתְּ מְבַרְכִין בְּכָל דָּבָר* You are not responsible to get it all done!
- *אִם יֵשׁ לְךָ מְעַלְמֵי עוֹלָם* "If it's beyond your control, you are not responsible!"
- *אֶחָד מֵהַמְּרַבֵּה וְאֶחָד מֵהַמְּמַעֵט, וּבְלִבְד שְׂיִכְנֶן אֶת לְבוֹ* whether you accomplish a lot or a little, the main thing is that your intentions are *L'shem Shamayim!*
- *אֵין אָדָם עוֹמֵד עַל דְּבָרֵי תוֹרָה אֲלָא אִם כֵּן נִכְשֵׁל* Hashem wants your heart!
- *אֵין אָדָם עוֹמֵד עַל דְּבָרֵי תוֹרָה אֲלָא אִם כֵּן נִכְשֵׁל* The reward increases according to your effort!

*אֵין אָדָם עוֹמֵד עַל דְּבָרֵי תוֹרָה אֲלָא אִם כֵּן נִכְשֵׁל* A person cannot truly comprehend *Torah* unless he has first slipped and messed up!

- *כָּל הַגְּדוֹל מִחֲבָרוֹ יִצְרוֹ גְּדוֹל הַיְּמִנָּה סוֹכָה* The greater the person, the greater is his *Yetzer Hara!*
- *בְּמִקוֹם שְׂבַעֲלֵי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים יְכוּלִין לְעַמּוֹד בְּרִכּוֹת לֵד בְּ* *Baalei Teshuva* are even GREATER than pure *Tzaddikim!*
- The greatness of our lowly generation, since we are surrounded by so much *Tum'ah*, etc.

These *Chazal's* are especially good on *Rosh Hashanah*, when you aren't supposed to get involved in *Chet*. \*\*\*

The *Baalei Mussar* would pick the *Chazal* or *Passuk* that they need, and *Chazzer* (review) it constantly. Remember! The holy *Baal*

<sup>11</sup> רמב"ם הלכות דעות (ב ב) וכיצד היא רפואתם מי שהוא בעל חמה אומרים לו להנהיג עצמו שאם הוכה וקולל לא ירגיש כלל, וילך בדרך זו זמן מרובה עד שיתעקר החמה מלבו, ואם היה גבה לב ינהיג עצמו בבזיון הרבה וישב למטה מן הכל וילבש בלויי סחבות המבזות את לובשיהם וכיוצא בדברים אלו עד שיעקור גובה הלב ממנו ויחזור לדרך האמצעית שהוא דרך הטובה, ולכשיחזור לדרך האמצעית ילך בה כל ימיו, ועל קו זה יעשה בשאר כל הדעות אם היה רחוק לקצה האחד ירחיק עצמו לקצה השני וינהוג בו זמן רב עד שיחזור בו לדרך הטובה והיא מדה בינונית שבכל דעה ודעה.

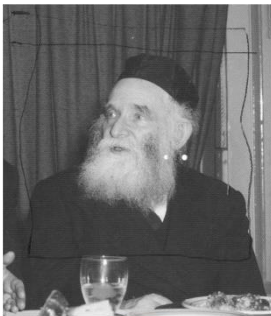
**Shem Tov said<sup>12</sup> that you have to be Dan yourself L'kaf Zechus!**

**וגילו ברעדה תהלים ב יא**

**Rejoice With Trembling!**

We don't say *Hallel* on *Rosh Hashanah* because when your life is hanging, you don't say a joyous *Hallel*. (*Chazal*<sup>13</sup>). Yet, we eat fat foods and drink sweet drinks, and have a *Matzav* of: 'ה loads of *Simcha* and *Yom Tov*. You start your year with loads of *Simcha* and positivism and *Bitachon*. But yet, you know that there is a dire seriousness behind the scene. When we first became *Klal Yisroel*, and we were eating the *Korban Pesach* which tasted like *Gan Eden* in our comfortable homes with our families in *Mitzrayim*, something else was going on. \*\*

Right outside, we heard screams of life and death; it was *Makkas B'choros*, and: אין בית אשר אין שם מת אין בית אשר אין שם מת there was not a single house that did not have at least one death. A *Yid* has to live a happy life of *Torah* and *Mitzvos*, but at the same time there is always an underlying seriousness. By many *Mitzvos* it says: ולא ימות (if you keep it) you will



R' Ahron Kotler



R' Shach



The Munkatcher Rebbe



The Satmar Rebbe

not die, and *Rashi* says: מְקַלֵּל לְאוֹ אֶתָּה we infer that if you don't listen, you will die. The *Torah* assumes that you'll do things right, but if not, *Chas V'shalom*, then there will be consequences, *Chas V'shalom*. וגילו ברעדה Rejoice with trembling! \*\*\*

I did my research on several *Gedolei Yisroel* who were known for their *Kana'us* and their strong principles. Although they could appear scary to the public, yet in truth they were the warmest, sweetest, happiest, easy going, and of the nicest people you can imagine. For example, R' Ahron Kotler, R' Shach, the Munkatcher Rebbe, and the Satmar Rebbe, *Zatzal*.

P.S. Some had great a sense of humor, and some didn't even appear to be serious people. I couldn't believe this, but close *Talmidim* insisted it was so.

# NOVARDOK

R' Ahron Zuckerman *Shlita* once saw Rabbi Avigdor Miller *Zatzal* davening in *Novardok Bais Yosef* on 49th St. in Boro Park, on *Erev Rosh Hashanah*. He heard that Rabbi Miller remarked that this place was warm with *Yiras*

<sup>12</sup> מצאתי בליקוטי מוהר"ן (קמא, רפב) כי צריך האדם לחפש ולבקש למצא בעצמו איזה מעט טוב, כדי להחיות את עצמו, ולבוא לידי שמחה פנ"ל, ועל ידי זה שמחפש ומוצא בעצמו עדין מעט טוב. על ידי זה הוא יוצא באמת מפך חובה לכף זכות ויוכל לשוב בתשובה, בבחינות "ועוד מעט ואין רשע והתבוננת על מקומו ואינו", הינו כמו שצריכין לדון אחרים לכף זכות אפלו את הרשעים ולמצא בהם איזה נקודות טובות. ועל ידי זה מוציאים אותם באמת מפך חובה לכף זכות, בבחינות ועוד מעט וכו' והתבוננת וכו' פנ"ל, כמו כן הוא אצל האדם בעצמו, שצריך לדון את עצמו לכף זכות, ולמצא בעצמו איזה נקדה טובה עדין, כדי לחזק את עצמו שלא יפל לגמרי, חס ושלום, רק אדרבא יחיה את עצמו, וישמח את נפשו במעט הטוב שמוצא בעצמו, דהינו מה שזכה לעשות מימיו איזה מצוה או איזה דבר טוב, וכמו כן צריך לחפש עוד, למצא בעצמו עוד איזה דבר טוב, ואף שגם אותו הדבר הטוב הוא גם כן מערב בפסלת הרבה, עם כל זה יוציא משם גם כן איזה נקדה טובה. (ועיין עוד ליקוטי מוהר"ן בתרא, קכה, וליקוטי הלכות יו"ד הלכות ערלה הלכה ד).

<sup>13</sup> ר"ה לב ב, אמר רבי אבהו, אמרו מלאכי השרת לפני הקדוש ברוך הוא, רבוננו של עולם, מפני מה אין ישראל אומרים שירה לפניך בראש השנה וביום הכפורים, אמר להם, אפשר מלך יושב על כסא דין, וספרי חיים וספרי מתים פתוחין לפניו, וישראל אומרים שירה.

*Shamayim*, and he left his *Kehilla* in Flatbush to be there. Although Rabbi Miller was from *Slabodka*, I always felt that he had a major common *M'halech* with *Novardok*, since both were ardent *Talmidim* of the *Chovos Halvavos*, who stresses no fear of people.

### To Really Enjoy this World

The *Alter Zatzal* held that when you're not involved in *Olam HaZeh*, then you really enjoy this world. I heard of an old *Novardoker* who lost everything he had during the war, and he lived alone, with zero in his life. A *Talmid* of a big *Yeshiva* in the USA told me that the *Hanahala* of his *Yeshiva* respected him very much; he was a big *Talmid Chacham* and an *Adam Chashuv*. He sort of lived in the *Yeshiva*. \*\*



R' Yisroel Movshovitz

Nobody ever saw him without a smile!

I read loads of biographies about *Novardokers*, and very often I read the same description; how they were in total *Simcha* despite *Nisyonos* that can kill a horse. I had a friend whose father was an old *Novardoker*. He was a *Maggid Shiur* in a *Mesivta*, and he was known to be #1 in that *Yeshiva*, and a big *Talmid Chacham*. \*\*\*

He was the best *Rebbe*, and the *Talmidim* always talked about him. I understand that he was a happy and somewhat a *Freiliche* type. Similar to R' Galinsky *Zatzal*, with plenty of jokes. His son told me that on *Shabbos* he would learn three hours of *Mussar* before *Shachris*. His son was full of fire, with inspiration he received from his father. \*\*\*\*

During *Yamim Nora'im*, the *Alter Zatzal* used to say that the worst *G'zar Din* that a person could have is to remain the same person he used to be. And the *Novardokers* created a "factory" and a "business" out of *Mussar*, working together to help each other grow. Imagine a person who trembles during *Rosh*

*Hashanah* and *Yom Kippur*, and the reason for his fear is that he's afraid that he shouldn't remain a person without *Shteiging!* \*\*\*\*\*

The *Alter* said that he was *Zoche* to change himself: מן הקצה אל הקצה to become the TOTAL OPPOSITE of what he used to be. After he fixed himself, he was *Zoche* to change others from one extreme to another.

*Novardokers* were always comparing *Avodas Hashem* to a "business", or to medicine for a *Refua*. \*\*\*\*\*

A person is "sick" with *Ga'ava*, or uncontrollable *Ka'as* or *Ta'ava* etc. and they need the proper "medicine", i.e. which *Sefer Mussar* and how long etc. Everything was individualized. They say that R' Yisroel Movshovitz *Zatzal* never spoke in public, but privately he would spend hours talking with the

*Bachurim* and being *M'chazek* them. \*\*\*\*\*

I know of another famous *Novardoker* who would speak in public, but he wouldn't speak privately. Each person did what was needed for his *Shleimus*. The *Alter* warned that without going extreme, you'll never change. The name of his *Sefer* is *Madregas HaAdam*, and indeed they were super ambitious for greatness. They believed in persistent davening for greatness. **Hashem can do anything!** \*\*\*\*\*

Not just davening for improvement; for greatness; a *Gadol B'yisroel!* And indeed, they produced many, many true *Gedolim* in *Torah* and *Mussar* and in *Zikkui HaRabbim*, etc. No *Yi'ush* allowed! I was told about R' Gershon that he had loads and loads of pecklach, but he had no *Shaychus* with *Yi'ush*; always hope. They said in the name of the *Kotzker*: יאוש שלא מדעת! If you have *Yi'ush*, it's because you are not using your *Daas* and *Sechel*.





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 Nitzavim -Vayeilech 5784**

Shiur ID	Duration	Language
323275	1:38	Yiddish
323277	1:51	Yiddish
323278	1:19	Yiddish
323279	2:32	Yiddish
323280	1:27	Hebrew
323282	1:57	Hebrew
323281	1:26	Hebrew
323276	2:20	Yiddish
322992	2:28	English
322990	5:58	English
322991	7:14	English
323216	2:44	Hebrew
323215	2:55	Yiddish
323420	43:33	English
323494	2:39	English
323496	2:30	English
324395	45:37	English
323497	4:02	English

An illustration of a hand with fingers spread, a pushpin, and a megaphone. The hand is at the top left, the pushpin is at the top right, and the megaphone is at the bottom right. The background is a light blue sky with birds and clouds.

# Important Announcement

- Rabbi Mandel will be Davening every Erev Rosh Chodesh for monthly donor's of minimum \$10.
- We are starting a new list of names.
- To join please email your names to [weinberger138@gmail.com](mailto:weinberger138@gmail.com) or text 8482454278
- To set up a donation please click on this link <https://pay.banquest.com/shaareibitachon>
- or payments can be made via zelle [congshbt@gmail.com](mailto:congshbt@gmail.com)

**Deadline for the  
Erev Rosh Hashana  
list is Sep. 26th  
10pm**

# Questions To Rabbi Mandel



## My Child Doesn't Conform to The *Shabbos* Menu

**Question:** Shulem Rabbi Mandel. Many many thanks for the wonderful *Chizuk!*

When a big child has a list of food that he doesn't want to eat, how should the parent deal with it? To force, force verbally? Does it work nowadays? Especially with the *Shabbos* menu, which is a kind of *Mesora* and very serious?

**Answer:** Don't spend too much time on this stuff. Let the kid do what he wants, but make sure that you are not spoiling him. But I suspect there is other stuff going on here. Is the child the boss of the family? And you and your spouse are the nebachs? Make sure that you two parents have the right self-esteem, so that the kids can't become so dominant. I don't know? And look down at the kid. He's a little schnook, and don't take him so seriously.

Do the best you can, and don't get tangled up with these petty arguments; they are a waste of time, because you are not going to get anywhere by fighting. But the core, which I suspect, is the parent's self-esteem. Sometimes, the kid is a bigger knocker than the parents, because they adore him and admire him too much, so then he takes over. They have to play him down. And they have to get involved in a project (like to become a Lubavitcher Shaliach) who's too busy; then the kid doesn't play such a role, and he can't be such a knocker and dominate everything and complicate the whole family. If you're too busy, then your mind is somewhere else, and that's good for the child.

And don't be so nice, to try to cater to him. So you're not a nice parent, it's tough. I'm sorry. But be nice, and in actuality, do what can be done. But don't come across as a namby-pamby piece of butter. That could be causing all the problems.

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