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לזכות ר' מאיר בן לאה



# BITACHON WEEKLY

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לעילוי נשמת  
משה אהרן בן ישראל ז"ל  
תנצב"ה

by Rabbi Yehuda Mandel

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שרה יהודית בת ביילא  
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# BITACHON WEEKLY

פרשת בלק תשפ"ה

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# פרשת בלק

כלחך השור כב ד

## **Klal Yisroel Is a Symbol of Tz'niyus**

Why is an ox so special, that *Mo'av* was afraid of *Klal Yisroel* who are like an ox? The simple *Pshat* is that the ox uproots entirely, and were are an especial *Sakana* (danger) to *Mo'av*, since we could really finish them off (including their roots, i.e., total destruction).

We can also say that the ox is the symbol of *Yosef*, who is known for *Middas HaYesod*, which means the foundation and the root. *Mo'av* is described as total *Z'nus*, since their very essence was a *Ma'aseh Z'nus* with *Lot* and his daughters. And *Klal Yisroel* is a symbol of *Tz'niyus*. \*\*

Notice how it says: וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל כִּבֵּג *Mo'av* became disgusted with *Bnei Yisroel*”; the exact same *Lashon* as the beginning of *Parshas Sh'mos*: וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל שְׁמוֹת אִיב “the *Mitzri'im* became disgusted with *Bnei Yisroel*”. It is odd how the beginning of *Parshas Sh'mos* mentions *Yosef* 3 times. יוֹסֵף

*Yosef* was in *Mitzrayim*, and: *Yosef* died along with all his brothers, and: וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם אָשֶׁר A new king arose in *Mitzrayim*, who did not know *Yosef*. Besides the plain *Pshat*, we can suggest that *Yosef* symbolized *Middas HaYesod*, and: אָשֶׁר לֹא also means that he didn't want to know *Yosef* (Like *Rashi* says: עָשָׂה עִצְמוֹ כְּאִילוֹ he made believe he never knew him),

i.e., he didn't want *Middas HaYesod*. \*\*\*

*Yosef* had to come down to *Mitzrayim* before his brothers in order to be the foundation for *Middas HaYesod* (*Medrash*<sup>1</sup>), and because of him there was tremendous *Tz'niyus* and no intermarriage in *Mitzrayim*, since he paved the way when he didn't give in to the wife of *Potiphar*. Similarly, before *Klal Yisroel* went into *Galus Bavel* during *Churban Bayis Rishon*, the: הַחֲרָשׁ וְהַמִּסְגֵּר *Chachomim* of *Yerushalayim*, including *Y'chonya Melech Yehuda* and *Mordechai*, preceded them several years before. These were the *Bnei Torah*, so when the *Ikar Galus* took place, there were already *Yeshivos* in *Bavel*. \*\*\*\*

## **The Nations Hate Us for Our Tz'niyus and Royalty**

The *Mitzri'im* were: שְׁטוּפֵי זִמָּה steeped in immorality, and therefore by them and by *Mo'av* it says: וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל they were disgusted with *Bnei Yisroel*. They don't want *Tz'niyus*, and *Yosef* made them all have a *Bris Mila*.

*Goyim* in general hate us for this reason, and one of the main reasons for Hitler *Y'mach Sh'mo's* antisemitism was because he accused the Jews for causing the world to have a conscience. And whom did *Balak* get to curse us? *Bilam*, who is known for *Z'nus* to the extreme. \*\*\*\*\*

Why didn't he have a regular: חֲמֹר donkey, and instead he had a: אֶתוֹן female? *Chazal* say<sup>2</sup> that he was: שׁוֹכֵב עִם בְּהֵמָה (laid with a

*Bilam*  
loves  
*Z'nus*,  
because  
when  
you're a  
cheap  
person,  
you look  
for  
cheap  
fun

<sup>1</sup> ויקרא רבה (לב ה) ר' הונא בשם ר' חייא בר אבא אמר, שרה אמנו ירדה למצרים וגדרה עצמה מן הערוה ונגדרו כל הנשים בזכותה, יוסף ירד למצרים וגדר עצמו מן הערוה ונגדרו ישראל בזכותו.

<sup>2</sup> סנהדרין קה ב, ע"ז ד ב, וידע דעת עליון (כד טז) השתא דעת בהמתו לא הוה ידע, דעת עליון הוה ידע, מאי דעת בהמתו, דאמרי ליה, מאי טעמא לא רכבת סוסיא, אמר להו, שדאי להו ברטיבא (באחו לרעות עשבים לחים. רש"י), אמרה ליה (כב ל)

*B'heima*), and he treated his: אֲתוֹן donkey as if she were his wife. Since *Bilam* was the leader and symbol for all the *Goyim*, he was a living example of what a wife is all about! *Chazal* say<sup>3</sup> that 10 קָבִים measures of *Z'nus* were given to the world, and 9 were taken by the Arabs. *Z'nus* means being a cheap street girl, with no rules and no dignity. \*\*\*\*\*

*Tz'niyus* means *Kavod*, respect, honor, and reserve. The כל כבודָה בת מלך פְּנִימָה תהלים מה יד *Kavod* of a princess is her *Tz'niyus* (concealment), and *Tz'niyus* is royal! The

Arabs are especially known to treat their wives in an extremely cheap way. You can get divorced in a second, and they are like slaves or chattel. Notice by *Hagar* it says: וַתִּקַּל גְּבִרְתָּהּ she was *M'zalzel* in her master, *Sara Imeinu* without respect. So *Midda K'neged Midda*, the

Arabs have no respect for their wives. In general, they are *Hefker* (unrestricted) and wild people. Why does it say: וַתִּקַּח לוֹ אִמּוֹ אִשָּׁה his mother took for her son a wife from *Eretz Mitzrayim*? Since *Mitzri'im* are: נְשֻׁטוֹפֵי זִמָּה steeped in immorality. \*\*\*\*\*

### They Believe That a Human Is No Higher Than an Animal

So we have *Bilam*, the leader and the "noble" example of the: אומות העולם nations of the

world, getting an animal for a "wife". And he hits his "wife", just like the Arabs hit their wives. The *Meforshim* ask<sup>4</sup> that it's extremely odd that *Bilam* continues talking to his: אֲתוֹן donkey without any wonderment of this strange phenomenon that an: אֲתוֹן donkey should talk! But in light of his "relationship" with his donkey, it makes perfect sense! This is my wife, indeed! *Bilam* is *M'kayem* what R' Yaakov Kamenetzky *Zatzal* told me, that they believe: a human is no higher than an animal! \*\*\*\*\*



R' Yaakov Kamenetzky

*Bilam* was a perfect: נָאָה דוֹרֵשׁ וְנָאָה מְקַיֵּם (he practiced what he preached). He believed that humans are for cheap animalistic *Z'nus*, and he lived it! There is another striking similarity between *Mo'av*, where it says: וַיָּגֵר מוֹאָב מִפְּנֵי הָעָם מְאֹד כִּי רַב הוּא וַיִּקָּץ מוֹאָב מִפְּנֵי they were

afraid of the Jews **because they were very numerous**, and they were disgusted with them; and by *Mitzrayim* it says: הִנֵּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעֲצוּם מִמֶּנּוּ וְכֹל וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל שמות the Jews are **becoming too numerous** for us, and they were disgusted with them. Both were disgusted by the large numbers (רב) and *P'ru uR'vu* of *Klal Yisroel*. Having children and appreciating their importance is the opposite of *Z'nus* where all that counts is

הלוֹא אֲנֹכִי אֲתִנֶּךָ, לטעינא בעלמא (לישא משאות ולא לרכוב), אֲשֶׁר רָכַבְתָּ עָלַי, אקראי בעלמא (כשאין לי סוס מזומן), מְעוֹדָךְ עד הַיּוֹם הַזֶּה, ולא עוד, אלא שאני עושה [לך] מעשה אישות (שאתה בועלי) בלילה, כתיב הכא ההספן ההספנתי, וכתוב התם (מ"א א ב) וְתָהִי לוֹ סִכְנָת (מחממת).

<sup>3</sup> קידושין מט ב, עשרה קבים זנות ירדו לעולם, **תשעה נטלה ערביא**.

<sup>4</sup> אהבת יהונתן (חיבור נפלא על ההפטרות של כל השנה מאת הגאון המפורסם המקובל האלקי מוהר"ר יהונתן צוקללה"ה אייבשיץ, פרשת בלק) גם י"ל למה לא חרד מיד כאשר נפתח פי האתון.

the pleasures of *Olam HaZeh*. \*\*\*\*\*

The *Slonimer Rebbe Zatzal* says<sup>5</sup> that when *Eisav* asked about *Yaakov's* wives and family, *Yaakov* only answered: הילדים אשר חנן "these are the children given to me from Hashem". By us, the main thing is the children; and not the wives! We have a normal happy home, with one father and one mother. One of the first questions in *Olam HaBah* is: עסקת בפריה ורבייה שבת לא א Were you *Osek* in *Pir'ya v'Riv'ya* (having children) (and not like a *Goy* who has a "family" of dogs and cats and parakeets). **Having children is also a symbol of productivity (פירות "fruits" is the same root as "P'ru" uR'vu).** The wife of *Potiphar* said: נָכַב "lay", which symbolizes being stationary and doing zero. And during *Kiryas Yam Suf*, the wheels fell off of *Paroh's* chariots, which symbolizes lack of movement. \*\*\*\*\*

### **If You Want to Fight Your Ta'ava, Make Sure You Have a Super Good Time in a Kosher Way**

One of the *Taynos* against *Bilam* was: מה עשיתי לך כי הכיתני זה שלש

מה עשיתי לך כי הכיתני זה שלש "What have I done to you, that you are hitting me *Shalosh Regalim* (three times)", and *Rashi* says<sup>6</sup>: "You wanted to destroy a nation that gathers for *Shalosh Regalim* each year". Why is *Shalosh Regalim* so important here? Perhaps because it

*The Bilam mindset: Look for Kavod from others, since you don't realize your greatness, and you need others*

symbolizes the true good times of a Jew with his normal family, like it says: ושמחת אתה ושמחתך אתה you shall rejoice, you and your family; the opposite of abnormal *Bilam* zero family life. This is a big **Yesod: If you want to fight your Ta'ava, make sure you have a super good time in a kosher way!** Or else you have a void, *Chas V'shalom*, and: הבטלה idleness brings to forbidden pleasures. \*\*\*\*\*

### **Develop A Thrill in Enjoying Being a Productive "Fruitful" Person**

**Always daven that you should be as productive as possible (especially *Chidushei Torah*) in a calm happy way.**

This is the biggest ***Shemira* (protection) against the Yetzer Hara; your mind is in a different world!** It is also important to develop a thrill in enjoying being a productive "fruitful" person. To grow! And: האדם עץ השדה a human is compared to a "fruitful" tree. Notice how the *Menorah* is made out of gold: קנים "*Kanim*" (branches), and a: קנה "*Kaneh*" also means a reed which grows; and a reed symbolizes *Anava*, like *Chazal*

say: יהי רך כקנה תענית כא be soft as a reed. The *Menorah* symbolizes *Torah She'bal Peh*; this teaches us that a *Talmid Chochom* has to be *Eidel*. The *Menorah* also had: כפתור ופרח round knobs and flowers. A: פרח is a blossoming flower. Also, *RSRH* says<sup>7</sup> that

<sup>5</sup> מימרא ששמע הרב מנדל שליט"א בשם הרבי מסלאנים, מפי זקן אחד ששמע את זה לפני המלחמה באירופא מפי קדשו של הרבי מסלאנים, שמו הר' סקלאר זצ"ל, וכשאר מימרא זו בשם הרבי, אמרה בהתלהבות גדולה. (הר' סקלאר הנ"ל היה סבו או חמיו של ר' אהרן Chase שהיה שם ידוע בליקווד בשנים ההם).

<sup>6</sup> רש"י עה"פ זה שלש רגלים (כב כח) רמז לו אתה מבקש לעקור אומה החוגגת שלש רגלים בשנה.

<sup>7</sup> פירוש הגאון מוהר"ר שמשון בן הר"ר רפאל הירש זללה"ה, בפרשת שלח עה"פ דבר אל בני ישראל ואמרת אליהם ועשו להם ציצת (טו לח) ציצת נגזר מ"צוץ" (הקרב ל"זוז", "שוש", "סוס") תנועה הפורצת מבפנים כלפי חוץ. כפועל מציין "ציץ" את יציאת חלקי הצמח מהגזע ומהענפים: להנץ, להוציא פרח; וכשמעצם מורה "ציץ" על נצר, פרח. בגוף בעלי החיים, "ציץ" הוא כנף ו"ציצת" הוא קווצת שער. מכאן ה"ציץ", התכשיט הבולט על מצח הכהן הגדול. בדומה לכך, "זיז" בלשון חכמים: בליטה. ה"ציץ" פירושו: להביט דרך רשת וסורג, כאילו המבט נכנס ועובר אל העבר השני. בפסוקנו, על פי ההלכה, "ציצת" מורה על



*Tzitzis* means sprouting forth, similar to: וַיֵּצֵא “*Tzitz*”. And the *Tzitzis* strings are tied down. Lesson: **The only way you grow and produce is if you are tied down by rules and not live Hefker** (unrestricted). \*\*\*\*\*

### The Empty World of Arayos Is the Opposite of Blossoming and Growth

And a: כְּפָתוֹר means something round (some say apples). Roundness also symbolizes fruit. Also, the bottom of the *Menorah* is a: יֵרֶךְ “thigh” which produces like: יֵרֶךְ the souls that came out of the loins (lit. “thigh”) of *Yaakov*. Sure enough, by *Tzitzis* it says: וְלֹא תִתּוֹרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי you shall not stray after your desires and your eyes. We see how “blossoming” and “growth” (*Tzitz*) and being tied down to the rules of the *Torah* (*Tzitzis*) is the opposite of the empty world of non-productive *Z'nus*. Notice how *Bilam* said: מַה טֹּבוֹ אֹהֲלֵי יַעֲקֹב כִּי הֵם “How goodly are the tents of *Yaakov*”. He was forced to praise *Tz'niyus*, since our tents are staggered so nobody sees what's going on by his friend. \*\*\*\*\*

Also, it says that *Bilam* was forced to walk: on a narrow path through the vineyards, with a fence on both sides. A: כֶּרֶם is a vineyard which symbolizes “producing” generations (עֲנֵבֵי הַגֶּפֶן בְּעֵנְבֵי הַגֶּפֶן פִּסְחִים מֵט א), and a: גֶּדֶר is a

“fence” which is the *Yesod* of *Tz'niyus*; to be “fenced” away (and to make: עֲרִיזוֹת “fences”) and to have a *mechitza*. All this is the opposite of *Bilam*.

וַיִּקְרַע אֱלֹקִים אֶל בִּלְעָם כִּג

### A Tz'nua Is a Happy Permanent Person

*Rashi* says<sup>8</sup> that: וַיִּקְרַע, לשון עראי, לשון גנאי, לשון טומאת קרי, כלומר בקושי a *Lashon* of shame and temporary, *Z'nus*; it's all in the same mode. *Bilam* was known for his desire to curse *Klal Yisroel*. He ended up giving advice to cause *Arayos*. *Shmuel HaNavi* had a *Nevua* where Hashem told him to tell *Eli Cohen Gadol* that his sons would be punished: כִּי מְקַלְלִים שׂא ג יג because they curse, and *Rashi* says<sup>9</sup> that *K'lala* means *Kal* (light), disrespect, and *Bizayon*. A *K'lala* and *Bizayon* is all the same. And so is *Arayos* like a cheap *Zonah* vs. a *Tz'nua*. כל כבודת בת מלך פנימה תהלים. The *Kavod* of a princess is her *Tz'niyus* (concealment). \*\*

A *Zonah* and a *No'ef* (sinner) are temporary; they aren't grounded or stable. They're flying all over and going nowhere. Aimless and full of *Bilbul* (disorder). Indeed, there are places on earth where people joke that the most confusing day of the year is Father's Day. Like in *Mitzrayim* it says: כָּלֵנוּ מֵתִים יב לג they were ALL dying, because everyone is a *Bechor* to some unknown person. A *Tz'nua* is a happy

*The tragedy of Arayos is that people don't work on appreciating the Simcha of knowing your place and Sameach B'chelko.*

וְעֵינֵי כֶסֶל  
בְּקִצָּה אֶרֶץ  
משלי יז כד  
*The eyes of a fool are focused on the other side of the world*

חוטמים היוצאים ובולטים מהבגד כציצים, כמאמר חז"ל: "אין ציצית אלא יוצא" (מנחות מא ב), היינו כדבר היוצא מתוך דבר אחר. עוד אמרו (שם מא א) אין ציצית אלא ענף, וכן הוא אומר (יחזקאל ח ג) וַיִּקְחֵנִי בְּצִיצַת רָאשִׁי. הווי אומר: הציצית האמורה בפסוקנו היא חוטמים המבצבצים ויוצאים, כדרך שבספר יחזקאל "ציצת" היא קווצת שער.

<sup>8</sup> רש"י עה"פ וַיִּקְרַע אֱלֹקִים אֶל בִּלְעָם (כג ד) לשון עראי, לשון גנאי, לשון טומאת קרי, כלומר בקושי ובבזיון, ולא היה נגלה עליו ביום אלא בשביל להראות חבתן של ישראל.

<sup>9</sup> רש"י בספר שמואל עה"פ מְקַלְלִים (ש"א ג יג) מקילים, וכן כל קללה, לשון קלות ובזיון הוא.

permanent person. *זו אִשְׁתּוֹ מִשְׁנֵה רִישׁ יוֹמָא*. His "house", this refers to his wife. A "house" is an island of peace and tranquility. You are guarded and safe and stable. \*\*\*

### Running After *Kavod* Comes from the Weak Side of a Person Who Can't Stand on His Own

*Eisav* is an: *אִישׁ שָׂדֶה* outdoorsman. He has no rules. He's out in the fields and he does whatever he wants. *Bilam's* desire to curse and his causing *Arayos* is all the same. And his lust for *Kavod* also makes him cheap. He always needs approval and recognition from a: *בָּשָׂר וְדָם* flesh and blood human. Running after *Kavod* is a real *Bizayon*. It is the weak side of a person who can't stand on his own and who doesn't really appreciate himself and his *Tzelem Elokim*. \*\*\*\*

*אָרוּר הַגִּבֹּר אֲשֶׁר יִבְטַח בְּאָדָם יִרְמִיָּה יִזְה*  
Cursed is he who has *Bitachon* in people. **Indeed, you have a sad life if you're always desperate for popularity and public opinion. The person who has *Bitachon* in Hashem is a solid, happy, independent person. The *Chovos Halvavos* says<sup>10</sup> that a person who doesn't care if you love him or hate him has "*Tachlis HaChamudos*", the most desirable *Midda*. You're a real person who has his own mind! And you connect with your source; you appreciate being a *Tzelem Elokim*.** \*\*\*\*\*

**Being connected with Hashem is the utmost in nobility and true respect, true**

**glory and royalty. He is the *Melech Malchei HaMelochim HaKadosh Baruch Hu*.**

### שְׂתֵם הָעֵין כִּד ג

### Seeing Good or Bad in People Is What Makes or Breaks Your Success in Life

*Bilam* had a pierced eye. He was known for his *Ayin Ra*, about which *Chazal* say: *עֵין רָעָה* whoever has an *Ayin Ra* is a *Talmid* of *Bilam HaRasha*. He

was the opposite of *Malchus* and dignity. *Shmuel HaNavi* wanted to make *Dovid's* older brother, *Eliav*, the *Melech*, but Hashem said: *מָאַסְתִּיהוּ ש"א טז ז* I have rejected him. There is only one story that we have about *Eliav*. He criticized *Dovid*, and he said: *אֲנִי יָדַעְתִּי אֶת זְדִנְךָ וְאֶת רָע לִבְךָ*: *ש"א יז כח* I see your wickedness; i.e., he saw evil in *Dovid*. This is the opposite of true *Malchus*. *Dovid* was total-extreme in seeing good, even in his worst enemies. \*\*

It is noteworthy that **having an evil eye is the only story we have about a person who should have**

**been *Melech* and he wasn't. This tells us that seeing good or bad in people isn't a small *Prat*. It makes or breaks a person. And for good reason, in *Slabodka* they constantly talked about the importance of *Ayin Tova*.** \*\*\*

This is also the official bad *Midda* of *Bilam*, that *Chazal* point out<sup>11</sup> together with *Ga'ava*. And this is the official good *Midda* of *Avraham*, i.e., *Ayin Tova* and *Anava*. It says:

<sup>10</sup> חובות הלבבות (שער יחוד המעשה, פרק ה) וכבר אמרו על אחד מן החסידים, שאמר לחבירו: הנשתוית? אמר לו: באיזה ענין? אמר לו: נשתוה בעיניך השבח והגנות, א"ל: לא. א"ל: א"כ עדיין לא הגעת. השתדל, אולי תגיע אל המדרגה הזאת, כי היא העליונה שבמדרגות החסידים ותכלית החמודות. (תכלית כל המעלות החמודות, וכן דניאל איש חמודות. פת לחם).  
<sup>11</sup> אבות (ה יט) כל מי שיש בידו שלשה דברים הללו, מתלמידיו של אברהם אבינו. ושלשה דברים אחרים, מתלמידיו של בלעם הרשע. עין טובה, ורוח נמוכה, ונפש שפלה, מתלמידיו של אברהם אבינו. עין רעה, ורוח גבוהה, ונפש רחבה, מתלמידיו של בלעם הרשע.



*Bilam* lifted his "eyes", and *Rashi* says<sup>12</sup> that he wanted to give *Klal Yisroel* an *Ayin Hara*. People who are jealous and don't have *Bitachon* and *Simcha* with what Hashem gave them, can *Chas V'shalom* cause damage to others with their envy. \*\*\*\*

### To Work Overtime on *Ayin Tova* and *Sameach B'chelko* Is *Mamash* An Emergency

How important is *Sameach B'chelko*, so you don't hurt others, and you *Davka* enjoy their successes. You work on *Ayin Tova*, which helps them and you and the whole world. Unhappy people can have a lust for giving pain to others. It is *Mamash* an emergency to work overtime on *Ayin Tova* and *Sameach B'chelko*. Here is a younger brother, who keeps hearing about his older brother's *Hatzlacha* with his big *Yeshiva* or his *Chashuva* family. He actually gets happy and relieved when his brother loses his job, or an accident happens to his brother's family! \*\*\*\*\*  
***Ayin Tova* is a must for all of us to work on! You don't want to be a *Bilam* who loves to see other people's pain.**

שכן לשבטיו כד ב

### I Like ME and That's Final!

*Rashi* says<sup>13</sup> that *Bilam* saw how each *Shevet* dwells alone and doesn't mix with other *Shevotim*; each one maintains his individuality. I like being *Shevet Zevulun* (*Asher*, *Naftali*, etc.) and I have no interest in being *Yehuda*,

*Yissochor*, *Dan*, etc. I like me and that's final! Don't mix me with other *Shitos* and *D'rachim*, or all kinds of *Gevaldige Maalos* that I'm not: מְסוּגָל cut out for. Don't mix me up! So what if I'm *Chasidish* or *Litvish* or Sephardic, or I'm very quiet, or I'm not good in learning, or not capable, or a depressive or nervous type! \*\*

**You be the *Tzadik'e!* I'm not interested in your whole beautiful *Shevet*.** Like *Chazal*

say: רֹצֶה אָדָם בְּקָב שְׁלוֹ מִתְשַׁעָה קָבִים Having your OWN portion, albeit small, is preferable to having someone else's larger portion. And right next to this, *Rashi* mentions<sup>13</sup> that *Bilam* mentioned the *Tz'niyus* of *Klal Yisroel*, since the doors of their tents didn't face each other. ***Tz'niyus* and minding your own business is in the same club.** And for good reason I am constantly encouraging overtime work on *Sameach B'chelko*. \*\*\*

### Keep Finding Reasons Why You Are by Far the Luckiest Person in the World

**Keep finding reasons why you are by far the luckiest person in the world.** The *Yetzer Hara* makes life scary when you keep seeing fantastic *Gevaldig* things in *Ruchaniyus* and in *Gashmiyus*. In *Novardok* they had one solution for everything: **DON'T CHAP**

***HISPA'ALUS!* Not even from the *Gadol HaDor* (unless there is a *Tachlis*). And not from other people's *Gevaldige* successes, and not from all your terribly stupid**

*In Slabodka,*  
*everyone*  
*knew each*  
*other's main*  
*Ma'ala, and*  
*they*  
*appreciated*  
*each other*  
*with an Ayin*  
*Tova, e.g.*  
*Chaim the*  
*Masmid,*  
*Yankel the*  
*Lamdan,*  
*Moshe the*  
*M'dakdek*  
*B'mitzvos,*  
*Getzel the*  
*Baal Chesed*

<sup>12</sup> רש"י עה"פ וַיִּשָּׂא בָלָעָם אֶת עֵינָיו (כד ב) בַּקֵּשׁ לִהְיוֹת בָּהֶם עֵין רַעָה וְהָרִי יֵשׁ לָךְ ג' מְדוּתָיו. עֵין רַעָה וְרוּחַ גְּבוּהָה וּנְפֶשׁ רַחֲבָה הָאֲמוּרִים לְמַעְלָה.

<sup>13</sup> רש"י עה"פ וַיִּשָּׂא בָלָעָם אֶת עֵינָיו וַיֵּרָא אֶת יִשְׂרָאֵל שָׁכֵן לְשִׁבְטָיו (כד ב) רָאָה כָּל שִׁבְט וּשְׁבֵט שׁוֹכֵן לְעַצְמוֹ וְאֵין מְעוֹרְבִין, רָאָה שֶׁאֵין פְּתִיחֵיהֶם מְכוּוֹנִין זֶה כְּנֶגֶד זֶה שֶׁלֹּא יֵצִיץ לְתוֹךְ אֶהָל חֲבִירוֹ.

mistakes, big and small. Nothing impresses you!

\*\*\*\*

Just be *Nis'pael* from your own greatness, and your ability to continue despite your unfortunate bad nature and weak *Kochos* and all kinds of people in your life who can make you crazy, etc. This is the bread and butter of your *Olam HaBah*. Keep *Chazzering* for the rest of your life: I'm *Gevaldig* plus! There is no one like me anywhere. I'm forever thankful to Hashem for all my *Maalos*, big and small, and all my "beloved" *Chesronos* and "lovely" pecklach!

אייעצך כדי

### The Person Who Worries About Others Gets Unusual Goodness and Schar

*Bilam* gave an *Eitza* to get *Klal Yisroel* to be *Nichshal* in *Arayos*. He was also one of the 3



R' Avigdor Miller

people who gave *Paroh* an *Eitza* to kill *Moshe* when he was a baby. He is "Mr. *Eitza Geber*" (Mister Advice-Giver), to give *Eitzos* (advice) and cause trouble. It is interesting that

*Avraham Avinu* is the #1 example for people to copy: (be a *Talmid* of *Avraham Avinu*) and not to be a *Talmid* of *Bilam*. Why are *Avraham* and *Bilam* the example of best & worst for all of us? \*\*

*Avraham Avinu* was involved in *Kiruv*, and the *Netziv* says<sup>14</sup> that *Sara* became bigger than him in *Nevua* because she was more at home and he was in *kiruv*. R' Miller *Zatzal* said that the #1 thing a person should do with his life is *Zikkui*

*HaRabbim*. Even just sweeping the floor of your shul; the more *Zikkui HaRabbim* the better. R' Chaim of *Volozin Zatzal* said<sup>15</sup> that a person was created to give to others. \*\*\*

<sup>14</sup> הנצי"ב בהעמק דבר, ריש פרשת חיי שרה, עה"פ ויהי חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה (כג א) "שני חיי שרה" מיותר, ואין כן בכל מקום זה הלשון. והנה כבר פירשנו כמה פעמים פי' "חיים" בלשון הקדש בשתי משמעות. אחת, חיים ולא מות. ב. שמח ועלז ולא עצבון, כענין שאמרו ביומא (עא א) שנות חיים ושלום (משלי ג ב) שנים המתהפכות מרעה לטובה. וכן בארצות החיים (תהלים קטז ט) מקום שוקים. תמן שובעא כו' (ירושלמי כלאים ט ג). ואחר כל זה, יש להתבונן במה שאמרו שאברהם היה טפל לשרה בנביאות. ואין זה אלא תימא. האדם הגדול אשר דבר עמו ה' כמה פעמים, יהיה טפל לשרה שלא דבר עמה ה' כי אם דבור אחד "לא כי צחקת?" ומפרשים במדרש רבה שהוא דבר ה'. אלא הכונה הוא שהיה טפל ברוה"ק. שהרי שני דברים הם. רוח"ק הוא מה שאדם מתבודד ומשרה עליו רוח"ק ויודע מה שרואה. אמנם לא דבר עמו ה'. ובבואה הוא בחינה גדולה ורבה מזה כמו שביארנו. ודוד המלך ע"ה זכה לשניהם ואמר (ש"ב כג ב) רוח ה' דבר בי ומלתו על לשוני. היינו, רוח ה' הוא רוח"ק המופיע על דבר עצמו. וגם מלתו על לשוני, שהוא נבואה ממש. ואברהם היה גדול בנבואה משרה. אבל ברוה"ק היתה שרה מצוינת יותר מאברהם אבינו. והסיבה לזה הוא משני טעמים. א. שאברהם בצדקו היה מנהיג העולם ומדריך לעבודת ה', וכמו שכתוב לפנינו "נשיא אלקים" ויבואר לפנינו. ומי שעסקו עם המון רבה אינו יכול להתבודד כ"כ. משא"כ שרה היתה יושבת באהלה בקדושה וטהרה (וע' מש"כ הגאון חתם סופר בהקדמתו בזה דברים ראויים אליו ז"ל). שנית, דאין רוח"ק חל אלא מתוך שמחה של מצוה. ושרה זה צדקתה להפלא שהיתה באמונתה בבטחון חזק מאד נעלה, כמו שמבואר במדרש רבה, שאמרה שרה לאברהם אבינו: את בהבטחה, ואני באמונה. ומי שבא מכח הבטחה, ידוע מאמרם ז"ל אין הבטחה לצדיקים בעוה"ז שמא יגרום החטא. משא"כ שרה שהיתה חזקה באמונתה בלי שום הבטחה, על כן לא נתעצבה בכל ימי חייה והיתה שקועה ברוה"ק. וזהו דבר הכתוב "שני חיי שרה". דשנים שלה כולם היו בחיי שמחה, ונפש המעלה ונשגב בחיי רוחני. וכענין לשון גמ' (יבמות סג ב) מספר ימיו כפלים. כך אמר הכתוב, דשני חייה היו שני פעמים, משום שהיו חייה עליזים, וסמוכים בה' מבטחה.

<sup>15</sup> ספר נפש החיים (יראת ה' לחיים, להגאון האמיתי פאר הדור ומופתו, כקש"ת מו' חיים נ"ע האב"ד ור"מ דק"ק וולאזין, הקדמת ר' יצחק בן מרן הגאון המחבר נ"ע, ד"ה בכל דרכיו) והיה רגיל להוכיח אותי על שראה שאיני משתתף בצערא דאחריני, וכה היה דברו אלי תמיד, שזה כל האדם לא לעצמו נברא, רק להועיל לאחריו ככל אשר ימצא בכחו לעשות.

Only on a: מְסִית (one who persuades others to do *Avoda Zara*) it says: **לֹא תִהְיֶה עָלָיו יָגוּט** NO *Rachmanus*! Kill him without a warning! Not even a *Rotze'ach* (murderer) and an *Oved Avoda Zara* forfeits *Rachmanus*; just the person who affects others to do evil. For good reason *Bilam* stands out as the official worst *Rasha* in the universe! And *Avraham Avinu* is the only one who *Chazal* say<sup>16</sup> that Hashem claps His hands: כָּבִיכּוֹל (if it was possible) and He says that He wishes that the world will fill up with *Avraham Avinu's*. \*\*\*\*

The *Alter of Kelm Zatzal* said<sup>17</sup> that: מְדָה טוֹבָה מְרֻבָּה How much more is this true in a positive way! If the *Torah* is so extreme in hurting a: מְסִית (one who persuades others to do *Avoda Zara*), imagine how much *Schar* is coming to a person who helps others. *Avraham Avinu* remains the example of unusual never-ending goodness and *Schar*. The "giver"! The *Marbitz Torah*, the person who worries about others! \*\*\*\*

And notice how *Chazal* describe the *Maalos*

*Even if you  
did a much  
bigger  
Mitzva, your  
causing  
another  
person to do  
even a small  
Mitzva is  
much more  
Chashuv.  
- R' Elyashiv<sup>18</sup>*

of *Avraham: Ayin Tova* and *Anava*. And *Bilam: Ayin Ra'ah* and *Ga'ava*. At the end of WWII, they hanged 10 of the most notorious Nazi war criminals, all on *Purim*. And they themselves mentioned that they were the

reincarnation of *Aseres Bnei Haman*. Their last words showed some kind of humanity; at least they rationalized and excused themselves for why they committed such atrocities. \*\*\*\*\*

Except for Julius Streicher, *Y'mach Sh'mo*. His last words were "Heil Hitler", without any remorse whatsoever. All those wicked Germans had been engaged in actively killing and killing, *Y'mach Sh'mam*. Streicher wasn't officially a killer. He was the editor of *Der Strumer*, the wicked rabid antisemitic newspaper that had weird pictures of Jews drinking "poor Christian

children's blood" for Passover. He was the: מְסִית (one who persuades others) who brainwashed others to sin. \*\*\*\*\*

Julius Streicher was the instigator who caused all the Germans to do their evil deeds.

<sup>16</sup> בספר אור הצפון (מאמרי מוסר של הגה"צ מרן נתן צבי פינקל, הסבא מסלבודקא, חלק שני עמ' קסד) הביא לשון תנא דבי אליהו: **הקב"ה מוחא כף על כף ואומר: מתי יתמלא כל העולם כולו כאברהם אבינו**. (ולפנינו בתנא דבי אליהו רבה (פרק ו) כשם שהקב"ה יהי שמו הגדול לעלם ולעלמי עלמאי זכור ומשבח מעשה הצדיקים והכשרים וטופח שתי ידיו זו על גב זו ואומר למה לא נתמלא כל העולם כאברהם יצחק ויעקב וכמשה ודוד).

<sup>17</sup> חכמה ומוסר (ספר שלם בתורת היראה והמוסר, אשר דלה רבי שמחה זיסל זיו, הסבא קדישא מקעלם, מתורת רבו הגאון רבי ישראל מסלאנט, ערוכים מכתב יד קדשו, ניו יורק תשי"ז, עמ' תט, ד"ה אחרי) אחרי הדברים האלה תראו דבר נפלא מה שיוצא לנו מזה, הנה כבר הודענו לכם הערה נפלאה מאד למבין כמה גדול כח המוסר אשר הוא עסק התקרבות האדם אליו ית', ולהנצל מיד יצה"ר המסית לו להדיחו ממנו ית' וכו', והערנו אם התורה שחסתה כ"כ על קיום האדם, אף רשע כמו רוצח, ונתעטרו ישראל בעטרת רחמנות, רחמים בני רחמים, ועם כל זה הזהירה התורה מבלי לרחם על מסית ומדיח, ואדרבה להתאכזר עליו, ומושיבים בסנהדרין שלו בלתי רחמים, מבהיל לב האדם המבין עד היכן הדברים מגיעים, אכזריות שהזהירה ההורה, ולמה? כי בקש להדיחו! ויצא לנו מזה דבר חדש, כי לבד כח המוסר שמביא את האדם לידי קיום התורה, **זולת זה למוד המוסר גופו, לבד מה שמביא בסוף, בשעת מעשה גופיה גדול מאד, כמו במסית, אף שהניסת לא עבד עבודה זרה, עכ"ז דין מסית עליו בבקשתו להדיחו, ההיפוך בבקשתו להתקרבות לו ית' בלמוד המוסר (לבד הקיום) מרובה מדה טובה הרבה ממדת פורעניות, וקצרה דעת האדם לחשוב שכר למוד המוסר תיכף ומיד בעת הלמוד (ומכ"ש בעת קיומו מה שקבל עליו).**

<sup>18</sup> הערות רבינו הגרי"ש אלישיב זצוק"ל על מסכת סוטה (שיעורי מרן רבן ומאורן של ישראל הגאון רבי יוסף שלום אלישיב זצוק"ל, מהדורא חדשה ירושלים תשעד, עמ' מב) מי גרם לראובן שיודה, יהודה. לכאורה הודאת יהודה במעשה תמר גבורה גדולה הרבה יותר, אך כשגורם לאחר עדיף.



Look how he remains the worst *Rasha* without any regret and remorse. מדה טובה How much more is this true in a positive way! **Imagine the greatness of those who inspire others to be nice and kind, and especially to learn Torah and Mussar. Not only do they get Schar for every tiny inch of Zikkui HaRabbim that they caused (or tried to cause), but they themselves become the peak of goodness and greatness.** \*\*\*\*\*

They are the true *Tzelem Elokim*. They are just like Hashem, who is the supreme Giver of goodness.

**וַיְרָא פִּינְחָס – וַיִּקָּם וַיִּקַּח רֶמֶחַ בִּידּוֹ כֹּה ז'  
First Be a Kano'i Against Your  
OWN Yetzer Hara**

*Chazal* explain how the whole *Klal Yisroel* was against *Pinchos*, and he risked his life with his unbelievable courage and *Gevura*. I would venture to say that this is exactly what he did with his own *Yetzer Hara*. *Chazal* say<sup>19</sup> that he was a descendant of: פּוּטִיָּאל "Putiel", which means a person who: שָׁהִיָּה מִפֶּטֶם עֲגָלִים fattened calves in order to bring them as a *Korban* for *Avoda Zara* (*Yisro*), meaning an extreme love for evil. And: פּוּטִיָּאל "Putiel" has another meaning, i.e., that he was a descendant of *Yosef* who was: מִפֶּטֶם

*Never  
give up!  
People  
with the  
worst  
Yetzer  
Hara's  
and the  
lowest  
Reshaim  
can  
become  
the biggest  
Tzadikim*

i.e. he made a joke of his *Yetzer Hara*. \*\*  
*Chazal* say: קִשּׁוּט עֲצֻמָּךְ וְאַחֵר כָּךְ קִשּׁוּט אֲחֵרִים ב"ב  
first fix yourself before you give others  
*Mussar*. First be a *Kano'i* against your OWN  
*Yetzer Hara*, and then you can be a *Pinchos* who kills a *Zimri* and *Cozbi*. It is very: מִסְתַּבֵּר logical that just like he killed others who ran after their lusts, so did he first kill his own lusts. And just like it was a superhuman act to do a very unpopular move that the whole *Klal Yisroel* was against him; so did he have to fight his own super difficult *Yetzer Hara* like fattening cows for *Avoda Zara*. \*\*\*

There is a striking similarity between *Pinchos* and *Kalev ben Yefuneh*. *Kalev* also had a big *Yetzer Hara*, so much so that he had to daven by the *Me'aras HaMachpeila* to save himself. The *Ohr HaChaim* says<sup>20</sup> that *Kalev* was special because he had a strong: רֹחַ אֲחֵרֶת *Yetzer Hara* to fight. And *Kalev* also fought the whole *Klal Yisroel*, when it says: וַיִּהְיֶה כָּלֵב אֶת הָעָם יִגִּל he shouted down the whole *Klal Yisroel*, and he almost got killed. \*\*\*\*

### Conquering "Canaan" Means Conquering the Yetzer Hara of Canaan

It is striking how *Davka* these two *Tzadikim* were sent by *Yehoshua* as the true *Meraglim*

<sup>19</sup> רש"י בפרשת וארא עה"פ וְאַלְעָזָר בֶּן אֶהֱרֹן לָקַח לוֹ מִבְּנוֹת פּוּטִיָּאל לוֹ לְאִשָּׁה (ו כה) מִבְּנוֹת פּוּטִיָּאל מִזֶּרַע יִתְרוֹ שִׁפְטָם עֲגָלִים לַעֲבוֹדָה זָרָה וּמִזֶּרַע יוֹסֵף שִׁפְטָם בִּיצְרוֹ.

<sup>20</sup> אור החיים בפרשת שלח עה"פ וְעֶבְדִּי כָלֵב עֶקֶב הָיְתָה רֹחַ אֲחֵרֶת עִמּוֹ וַיִּמְלֵא אַחֲרָי וְהִבִּיאֲתִיו אֶל הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה וְזָרְעוּ יוֹרְשֶׁנָּה (יד כד) צריך לדעת, למה לא הזכיר אלא כלב ולא יהושע? גם כוונת אומר "הִיְתָה רֹחַ אֲחֵרֶת עִמּוֹ", גם אומר "וַיִּמְלֵא אַחֲרָי", גם אומר והביאותיו בתוספת וא"ו בגזירת הכתוב. אכן פירוש הכתוב הוא על זה הדרך: "וְעֶבְדִּי כָלֵב", וטעם שאני קורא אותו עבדי הוא "עֶקֶב", פירוש "שכר" אשר "הִיְתָה רֹחַ אֲחֵרֶת עִמּוֹ", שהגם שיהושע גם כן לא ניאץ ה' עם המרגלים, אף על פי כן זה היה לו סיבה תפלת משה הצילתו מיצר הרע ומכוחותיו שהם המרגלים לבל יטעוהו, מה שאין כן כלב, שנכנס בגדר סכנת יצר הרע וחברתו הרשעה, ותחל רוח רעה לפעמו, והראיה שהלך ונשתטח על קברות האבות (סוטה לד ב), והוא אומר "רוח אֲחֵרֶת עִמּוֹ", ואף על פי כן "וַיִּמְלֵא אַחֲרָי", פירוש השלים אחר רצונו יתברך. ודקדק לומר בדרך זה, לצד שיש באדם שני יועצין, יועץ רע, ויועץ טוב ללכת אחרי ה', והוא השלים ומילא אחרי חלק ה', וזה הוא על דרך אומרם ז"ל (קידושין לט ב) מי שבאה עבירה לידו וניצול ממנה נותנין לו שכר כעושה מצוה, וזה אינו ביהושע כי לא הייתה רוח אחרת עמו להטעותו מדרך השכל כי משה מנעו, ויש כח בתפלת הצדיקים גם לבחינה זו, בסוד צדיק מושל ביראת ה', והבן, אשר על כן זכה כלב שיקרא "עבד ה'" כמשה רבינו עליו השלום.

*Tzadikim* to spy on *Canaan*. Conquering "*Canaan*" means being: כּוֹבֵשׁ conquering the *Yetzer Hara* of *Canaan*. And indeed, *Yehoshua* sent 3 letters to all the *Canaani* kings, and he told them that if they abandon their *Avoda Zara* then they can stay. It is fitting that two identical *Tzadikim* who were

extreme in: כְּבִישַׁת הַיָּצָר overcoming the *Yetzer Hara* were sent on a mission which has a strong *Ruchaniyus'dik* connotation. \*\*\*\*

Of all places to go, they went to *Rachav HaZonah*! She was a super sinner. For 40 years, she sinned with 31 kings, and then she overcame a lifetime of fake pleasure, and she went against all 31 kings who had been her friends, and she decided to join *Klal Yisroel*. She ended up marrying *Yehoshua*, and 8 *Nevi'im* were her descendants! \*\*\*\*\*

She was the true death warrant for all of *Canaan*, since she showed how a lowly *Canaani* (and the worst

of them!) can change to the extreme. No more excuses for *Malchei Canaan*! You can always do *Teshuva* and become top-top! Here we have 3 great people, with *Mamash* identical histories, getting together. \*\*\*\*\*

### Even Though Inside You Are Giving Up, Keep Saying "I Can!"

The *Lashon* used on *Canaan* is: נִמְלָגוּ בְשִׁלַּח טו טו, they "melted". Or: וַיִּמָּס יְהוֹשֻׁעַ בַּיָּא, the same idea; i.e., no courage to fight the *Yetzer Hara*. Unlike *Kalev* who said: כִּי יָכוֹל נוֹכַח לָהּ יָגֵל We can! There is a famous *Klal*: הַחֵלֶשׁ יֹאמֵר "The weak one shall say "I am a

*Gibbor!*" Even though you are giving up inside you, keep saying "I can!" And then you get *Siyata Dishmaya* if you aren't *Mya'esh*.

וַיָּבֹאוּ בֵּית אִשָּׁה זֹנָה וְשָׁמָּה רָחַב יְהוֹשֻׁעַ בַּא

### Even The Lowest of the Low Can Do Teshuva

P.S. By the way, do you know that *Yehoshua* ended up marrying *Rachav HaZonah*, and she was *Zoche* to 8 descendants who were *Cohanim* & *Nevi'im* (including *Yirmiyahu HaNavi*). Unbelievable! Notice how she is constantly called the: זֹנָה "Zonah", and at one-point, *Yehoshua* repeats<sup>21</sup> to *Kalev and Pinchos*: בָּאוּ בֵּית הָאִשָּׁה הַזֹּנָה וְהוֹצִיאוּ מִשָּׁם אֶת הָאִשָּׁה to save "the Zonah" woman. He doesn't even call her by her name, just "the Zonah". It seems that being a Zonah was *Ikar Ikarim*. Why? \*\* The conquest of *Canaan* was mainly a *Ruchaniyus Milchama* against the *Yetzer Hara*. There is a big *Yesod* in that a *Tzadik* is *Zoche* to all the

*Gashmiyus'dik* fun of a sinner, in a kosher way. (*Gr"a*<sup>22</sup>). We can suggest that *Yehoshua* wanted to show how the lowest *Canaani* can do *Teshuva*, and a *Fruma Yid* can end up on top of all the *Baalei Ta'ava*, even in *Gashmiyus*. Till now, 31 kings were involved with *Rachav*, who was: בְּתַקְלִית הַיּוֹפִי extreme *Gashmiyus*, and now *Yehoshua* alone has her permanently. \*\*\*

We see that *Yehoshua* didn't really want to wipe out *Canaan*, since he sent them 3 letters telling them that if they do *Teshuva*, he won't go to war with them. We have a similar story

<sup>21</sup> וְלִשְׁנֵי הָאֲנָשִׁים הַמִּרְגָּלִים אֶת הָאֶרֶץ אָמַר יְהוֹשֻׁעַ בָּאוּ בֵּית הָאִשָּׁה הַזֹּנָה וְהוֹצִיאוּ מִשָּׁם אֶת הָאִשָּׁה וְאֶת כָּל אֲשֶׁר לָהּ כְּאִשָּׁר נִשְׁבַּעְתָּם לָהּ. יְהוֹשֻׁעַ ו כב.

<sup>22</sup> אֲבִן שְׁלֵמָה (לִיקוּט מִדְּבָרֵי הַגֵּר"א לר' שְׁמוּאֵל מֵאֶלְצָאן, פֶּרֶק בֹּאוֹת י) מֵה שְׁמִשִּׁיג בְּעַל הַתְּאוּהָ אַחֵר רֹב הַשְּׁתַּדְּלוֹת בְּעִינֵי רַע, נַעֲשֶׂה לְתַמִּימֵי דֶרֶךְ בְּעִינֵי טוֹב בְּלֹא עֵמֶל (מִקּוּרוֹ בְּאֶדְרַת אֱלִיהוּ ב ט). וְכֵמוּ בְּכַבּוֹד שְׁכַל הַבּוֹרַח מִמֶּנּוּ רֹדֵף אַחֲרָיו, כֵּן הוּא בְּכָל הַתְּאוּוֹת.

with *Rabbi Akiva*. He made a mockery out of *Turnus-Rufus HaRasha* and his wife in front of the: קיסר Ceaser. He said that they are similar to dogs, who do nothing but eat and sleep, etc., without any *Torah* and *Mitzvos*, and with no purpose in life. The: קיסר Ceaser laughed, and *Turnus-Rufus* steamed. His wife, *Rufina*, offered to dress up and be *Machshil Rabbi Akiva*, and make a fool out of him since she was very beautiful. \*\*\*\*

*Rabbi Akiva* laughed, since he knew with *Ruach HaKodesh* that she would be *M'gayer* someday and end up marrying him. Look how *Tzadikim* end up with the best in *Gashmiyus*. Indeed, all the kings were jealous of *Avraham* and *Yitzchok*, since they had unusually beautiful wives. This is a big



R' Chaim Mordechai Wainkrantz

lesson, which *Yehoshua* showed the *Canaanim* before he went to war against them. (He had personally overcome his big *Yetzer Hara* by going against the *Meraglim*, and *Rachav* overcame her wicked past by becoming a Jewess. It makes sense that *Nevi'im* came from them, since a *Navi* who gives *Mussar* has to have a history or overcoming a difficult *Yetzer Hara*, or else he doesn't understand others). \*\*\*\*\*

### People Who Are "Givers" Are More Broadminded

It is interesting that *Yisro* and *Rachav* were: יִשְׂרָאֵל special people who overcame their wicked roots and became *Yidden*. Perhaps it was their giving nature that caused them to be *Zoche*. *Yisro* gave *Moshe* to eat, and he was very generous when he was busy

fattening cows for *Avoda Zara*. *Rachav* spent her life feeding people in her restaurant, and she also saved the *Meraglim*. They said that her name *Rachav* means "wide", a symbol of generosity. \*\*\*\*\*

Perhaps this is the same idea by *Avraham Avinu* who overcame his "Terach" and *Avoda Zara* background, perhaps since he was always a giving person. People who are "givers" are more broadminded, and are openminded and can be *Zoche* to change their lifestyle. They aren't *M'tzum'tzam* (small minded) and "locked" in their ongoing mode, and all they acknowledge is what they're used to. Just like they are capable of seeing another person, so are they capable of seeing another point of view. \*\*\*\*\*

**PS. A lesson to be learned: Don't ever be *Nis'pael* from your sins, even if you do the worst things. Look how *Rachav* become the #1 *Rebbetzin* of *Yehoshua* after 40 years of sinning! As long as you keep trying, you're already a true winner!**

# NOVARDOK

## Going Against Your *Ratzon*

Several *Yungerleit* from Lakewood traveled to Boro Park to have a *Vaad* with R' Chaim Mordechai Wainkrantz *Zatzal*. The *Vaad* was held in his kitchen. They went there several times and they all felt a certain *Kedusha* in his kitchen. It was known that he always went against his *Ratzon*. When he wanted to



speaking, he *Davka* didn't speak and when he didn't want to speak, he *Davka* did speak. And so with everything in his life. Of course, *Novardokers* are always being monitored by their own *Chavrei HaVaad* to make sure that they are doing the right *Pe'ulos* that are suited for them. \*\*

There is an *Adam Gadol* in *Eretz Yisroel* who is known to be a *Po'el Yeshuos* and people testify that they feel a special *Kedusha* in his house. I was once told that he also specializes in going against his *Ratzon* and especially watching his *Dibbur* (speech). Someone told R' Wainkrantz *Zatzal* about his bad habits in coming late to *Tefila*. \*\*\*

R' Wainkrantz *Zatzal* got all excited. "How can you do this to the *Ribono Shel Olam*?" You could tell how real he was about his *Yiras Shamayim*. Three hours a day of *Chovos Halvavos* causes a person to truly love Hashem. You are truly ready to do anything just to give Hashem nachas. A few weeks before R' Wainkrantz *Zatzal* was *Niftar*, he spoke to me about how he had lost his voice, and he had to speak *B'rabim* (in front of an audience). \*\*\*\*

He was beaming with *Simcha* when he pointed to *Shamayim* and said how Hashem made a *Ness* and his voice returned. When he was having difficulty walking, he needed a



R' Yosef Chaim Sonnenfeld

cane. He was once seen in the morning with his cane, and that same night he was walking normally without a cane! We asked him what happened, and he said that he told Hashem that he'd rather not need the cane, and that was the end of the problem. \*\*\*\*\*

### Finding Money in the Streets

He ran a very successful *Novardok Mosad* in Boro Park called *Ohel Yaakov*. I was told that he could be quite strict when he had to be, and he could also give a *Talmid* a major build-up to boost his confidence. He was seen very often pacing in front of the building back and forth, and the *Talmidim* used to say that he was doing his *Hishtadlus* for getting money for the yeshiva. They said that he would wait till a passerby would give him some money. (I remember him pacing back and forth in *Bais Medrash Bais Yosef* deeply engrossed in *Mussar*). \*\*\*\*\*

I was told that during a certain *Tekufa* (time) in R' Gershon Liebman's seminary in France, the girls were very involved in *Bitachon*, and would actually find money in the streets. R' Yosef Chaim Sonnenfeld *Zatzal* was a very poor *Bachur* learning in Yeshiva, and he needed money for washing his clothes once a week. He always found the exact change he needed in the street every week<sup>23</sup>. He was a major *Baal Bitachon*.

<sup>23</sup> האיש על החומה (מסכת חיייו של מרן הגאון רבי יוסף חיים זוננפלד זצ"ל, מרא דארעא ישראל, ע"י הרב שלמה זלמן זוננפלד, מהדורא חדשה שנת תשפג, חלק א, עמ' 44) מכיוון שלא היו לו ימים מסודרים לכל ימי השבוע, נאלץ שוב לפעמים לרעוב, או להסתפק בלחם צר ומים לחץ. סיפר הוא בעצמו לנכדיו שכל זה לא הציק לו ולא הפריע לו בלימודיו. רק על דבר אחד לא היה יכול להבליג, בהיותו מטבעו איסטניס גדול, וחסרו לו הפרוטות לשלם לכובסת הלבנים, והיה מצטער ביותר שלא היה יכול לבוש כסות נקיה לעתים קרובות. אמנם אותו בחור בן אמידים שהרגיש במצוקתו הפציר בו שיקבל ממנו תמורה בעד השיעורים שהוא קובע איתו, אבל כבר אז התרחק עד קצה הגבול מקבלת טובת הנאה מאחרים בכל צורה שהיא. שוב ראו מן השמים בצערו, וכפי שהוא העיד בעצמו היה מוצא מדי שבוע בדרכו מהישיבה לאכסנייתו שבעה קרייצער שהיו דרושים לו עבור הכובסת. ומספר ר' משה בלוי בספרו עמודא דנהורא, ששמע מפיו כי הדבר היה כה רגיל אצלו, עד שפעם בעת הצורך סבב ברחוב כמחפש, עד שהופתע על ידי אחד מחבריו שעבר עליו, ושאל אותו: חיים, מה אתה מבקש? והוא התבייש בעצמו.



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**Parshas Chukkas 5785**

Shiur ID	Duration	Language
377993	5:50	English
377994	5:05	English
378408	43:57	English
377996	4:52	English
378404	3:51	English
378405	4:54	English
379294	43:37	English
378407	4:53	English



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# Questions To Rabbi Mandel



## Rabbonim Who Make Predictions

**Question:** Hi Rabbi Mandel,

I was wondering if you can help me. There's this hotline from a *Rav* in *Eretz Yisroel* who quotes things from a different Rabbi who wants to remain hidden. And he's warning the people in America that near the end of this week Iran will attack America with an atom bomb, and all who are *Shomer Torah* and *Mitzvos* shouldn't be worried and will be saved. The *Rav* on the hotline says he also predicted 24 hours before Iran attacked *Eretz Yisroel*... Someone asked him: His son's wedding is *Yud Zayin Av*, should he push it off? And he said: By then, *Moshiach* will be here already... He says to be busy with writing down the good you see Hashem does... What should I think of this? Is it true?

**Answer:** I don't go for any of this. I do not relate to this whole business. This is not for me. You have the wrong party. I am not a spooky person. I just don't get involved. I'm a normal *Yid*. Do *Teshuva*, that I'm all for; R' Elya Ber Wachtfogel *Shlita* said that publicly over a year ago. That, I agree, because *Moshiach* is around the corner. But otherwise, why are you listening to these silly things? I'm not impressed with all this. There were a lot of other things that "this" one predicted and "that" one predicted; nothing ever came true. And if once in a while it did become true, so now he's the "big predictor"??

You have the wrong party! I'm a simple *Yid*, who does what the *Eibishter* wants. And what does He want? He wants *Teshuva*, He wants *Bitachon*. That's all I know. **I have enough in the Torah to keep, to do, to obey!** There's so much out there. Do I need this stuff, to tell me what's happening in the future?? Prediction, ooooo!!! Who wants predicting? Where does that guy come from? I'm not good at any of this stuff.

Besides, a *Baal Bitachon* is in a different world. He has a different *Siyata Dishmaya*. And even when things ARE bad, he isn't going to suffer. A *Baal Bitachon* is in a class by himself. I recommend that you take a lot of *Bitachon* in your life; learn a lot of it. *Bitachon* spares you from all evil. YOUR BITACHON CAN SPARE THE WHOLE WORLD FROM EVIL. BITACHON IS EVERYTHING. YOU HAVE HASHEM. This stuff is not Hashem; these predictions. How did Hashem get into this? Did he mention Hashem in his predictions?? Or is it his own prediction? Do you know how many *Goyim* make predictions? There was a famous *Shiktza*, and she was actually right! The day before India and Pakistan split; she said it! So, you want to follow this guy? *Gezunt'a Heit!* I am not the man that you're looking for. Get some other people, and *Gezunt'a Heit*. I want to be a simple Jew, who came to this world to learn, to daven, to wait for *Moshiach* (that's a big

(over)



*Inyan*), to do *Teshuva*, etc. But this stuff is already too much for me, I'm getting dizzy from all these predictions!

Do you know how many predictions I heard that never came true?! Do you want to hear about them? Big people said them. And what happened??

I don't do that stuff! I predict that we're going to have *Yeshuos*. That's the only thing I predict. I predict that everything will be fine! And even the not-yet-frum Jews will be fine. I don't like to predict bad on anybody. I'll only predict good, because I have *Bitachon*! Not because I'm one of those "predictors". I believe Hashem will do only good. I have a *Mitzva* to think good! Does a predictor get a *Mitzva*? Since when? Where does it say in the *Torah* that you're supposed to be a predictor?? But it says that having *Bitachon* is a *Mitzva*! It says that being positive about the future; that's a *Mitzva*! It's one of the biggest *Mitzvos* in the *Torah*. I'm all for that! Everything will be good all-over-the-place. That's what I say.

There are exceptions. But I don't want to get involved. There are big people who do get involved in predictions. There is such a thing. But keep me out of that. I don't want to be involved in that. You can go to somebody else. I knew a great person who did these things. But I'm not a good address.

As far as having *Bitachon* though, the *Chofetz Chaim* said<sup>1</sup>, these days, only *Bitachon* will save us. That, I like. Stay with that. If you have *Bitachon*, you'll get everything. Only good will happen to you. But being a "*Chochom*"; now it will happen, tomorrow it will happen... **One thing is for sure. You have a *Mitzva* to have *Bitachon*.** And if you do, then no matter what happens, you will be okay. So you don't need to complicate life with predictions.

Let's see what happens. I'm curious. Do you know how many predictions never came true? Let's see. Maybe it will happen; maybe it won't. But that's not one of the: 13 עיקרים principles of faith; i.e., to listen to predictions. It's not one of the ten commandments, either. It's not in there; Not in my books. I don't like to complicate life.

Lots of luck. Hatzlacha

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

<sup>1</sup> זכור למרים (מאת מרן רבינו ישראל מאיר ב"ר אריה זאב הכהן זצוקלה"ה בעל החפץ חיים, פרק כ, בביאור הבטחון שיגאלנו במהרה) כתיב בקרא (תהלים קטו א-ב) לא לנו ה' לא לנו כי לשמך תן כבוד על חסדך על אמתך למה יאמרו הגוים וגו', ועיין בפסחים (ק"ח א) דזה יאמרו ישראל בעת מלחמת גוג ומגוג, ואית דאמרי שם בגמרא דזה נאמר על זמן של חבלי משיח, ומסיים אח"כ 'ישאל בטח בה' וגו' בית אהרן בטחו בה' וגו' יראי ה' בטחו בה' וגו'; וצריך אנו להבין מדוע חילק הכתוב את ישראל לג' מדרגות, הלא די היה לו לומר רק "ישאל בטח בה" דנכללו בזה גם בית אהרן ויראי ה'. אלא הכונה בזה כך היא וכאשר נבאר, דהנה ג' מדרגות ישנן בכלל ישראל: א. בית ישראל, והם כלל ישראל בכלל. ב. בית אהרן, והם הכהנים שהם מורים את העם דרך ה' התורה והמצוה. ג. ויראי ה', החרדים אל דברו, שהם במדרגה למעלה מן הכהנים. ועל כל זה יורה לנו הכתוב כי בעת מלחמת גוג ומגוג או בזמן חבלי משיח, אז תתגבר כל כך בעולם מדת הדין עד שיהיה אי אפשר להנצל ממדת הדין הקשה, ולכן יעץ הכתוב וזירז אותנו ופרט אותנו לכל אחד ואחד מאיזה מדרגה שיהיה שנחזק את עצמנו בעת ההיא במדת הבטחון ובזכותה ננצל כולנו ממדת הדין הקשה שתתגבר אז בעולם, ועי"ז נהיה נזכרים לפני ה', כדכתיב בתורה, ה' יצרכנו יברך את בית ישראל, יברך את בית אהרן, יברך יראי ה' וגו', והם כל הג' שהזכרנו לעיל.