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לזכות ר' מאיר בן לאה



BITACHON WEEKLY

וירא

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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The new edition of Bitachon Weekly is researched and edited by
Rabbi Yaakov Shur

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לזכותן של

שרה יהודית בת ביילא
חיה פערל בת ביילא



BITACHON WEEKLY

פרשת וירא תשפ"ו

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פרשת וירא

וְאֵל הַבָּקָר רָץ אַבְרָהָם יח ז

The Sameach B'chelko Is Bubbling with the Simcha of His Own Life, Which Makes Him Love and Enjoy Giving Others

Noach and Avraham stand out as a contrast to their surroundings. *Dor HaMabul* symbolizes *Bilbul* (disorder) and being all *Tzu'tumult* and crazy, worried and insecure with *Gezel* and *Arayos*. They symbolize dissatisfaction, and always feeling that the other person is better off. "What he owns and accomplishes is superior to what I have"; the opposite of *Sameach B'chelko*. Comes Noach, a *Lashon* of *Menucha* (*Seforno*¹); not getting excited and worried, but *Menucha*, calm, happy, and *Sameach B'chelko*. **

And now comes Avraham, who despite having less than everyone else (by being barren for a lifetime) is not only just *Sameach B'chelko*; he has an open heart to help others. The *Machlokes* between: רְעִי מִקְנֶה אֲבָרָם the shepherds of Avraham and: רְעִי מִקְנֶה לוֹט the shepherds of Lot, was about *Gezel*. The one who should be the most unsatisfied, is *Davka anti-Gezel*. He is "total" *Sameach B'chelko*, and he goes extreme. He is bubbling with the *Simcha* of his own life, and his *Simcha* makes him love

*Some people
enjoy
hurting and
criticizing.
Others love
to give, and
enjoy loving
and being
nice and
forgiving*

and enjoy giving others.

This is an A-1 lesson for all of us!

וְיֵהִי רֵבָה קֶשֶׁת כּא כ

Our Generation Doesn't Appreciate Gadlus HaAdam and Being a Normal Human

Yishmael shot arrows. Is that all he was? What was his profession? Have you ever wondered what's going on in Iran? The only thing the world knows about Iran is that they're always shooting missiles, or they are always busy talking about the next time they plan to shoot. This is what this Arabic nation is all about; either actually shooting, or threatening to shoot and trying to scare everybody. **

This is what makes them feel important. But the normal occupation of *Yishmael*, the *Torah* doesn't talk about. All he is, is one big "missile thrower", and that's what he's all about. Sure enough, in *Parshas Lech Lecha*, it says about *Yishmael*: וְהָיָה פֶּרָא אָדָם טז יד he will be a "Pere (wild) Adam", and the *Maharil Diskin* notes² that the normal *Dikduk* (grammar) should be *Adam Pere* (a person who is wild). "Pere Adam" means that he's more wild and crazy than he is an *Adam*, and being an *Adam* is secondary to him. ***

And this is exactly the situation of our *Dor* (of

¹ ביאור על התורה אשר חבר און וחקר הגאון השלם האלקי כמהר"ר עובדיה ספורנו זלה"ה עה"פ זה ינחמנו (ה כט) התפלל שזה ינחמנו בהמצאו מנוחה ממעשיהם, כי מלת נח תורה מנוחה כמו (אסתר ט טז) וְנָח מֵאִיְבֵיהֶם.

² חידושי מהר"ל דיסקין על התורה (מפה קדוש רבינו הגדול קודש הקדשים מרן משה יהושע יהודא ליב זיע"א דיסקין, אב"ד בריסק דליטא, ובאחרית ימיו כעשרים שנה האיר מכבודו פניה"ק ירושלים ת"ו) עה"פ וְהָיָה פֶּרָא אָדָם (טז יד) ידוע שבכל מקום יבא שם התואר אחר שם העצם, כמו וְעִיר פֶּרָא וגו' (איוב יא יב) וכמו איש נבון, איש חכם, אדם טוב, אדם רע, שם העצם קודם. ולא נמצא (כמעט) בשום מקום במקרא שם התואר קודם. ויתכן לומר שכאן רמז רמז שיעקרו יהיה פרא, ושם אדם יהיה טפל אצלו לשם פרא, כי זה יהיה העיקר. או אפשר לומר שרמז על הזמן שמקודם יהיה פרא ואח"כ יהיה אדם, ע"ד שאמרו חז"ל שישמעאל לבסוף עשה תשובה.

Galus Yishmael) where people don't appreciate *Gadlus HaAdam* and being a normal human. There's no appreciation for their *Tzelem Elokim* and no self-esteem. Sinwar, *Y'mach Sh'mo* said that he has nine kids; 3 will die, 3 will be hurt or captured, and 3 will remain with him. This is his "normal" life, and in the Western civilization having children is: לא דוקא not of essence altogether. Many heads of state, like Kamala Harris, never had children on their own *Bechira*. Who needs kids? I have dogs and cats and cute birds. ****

Today's Dor Needs to Put Extra Koach into Gadlus HaAdam and Recognizing Their Maalos

Even in our world of *Torah* and *Yiddishkeit*, despite our basic sanity and normal families, there is widespread *Anava P'sula* (misplaced humility). And since this is an age where a human is: לא דוקא not necessarily appreciated, this causes loads of pain and depression and lack of productivity, and all kinds of emotional problems, panic attacks, ADHD, OCD, bipolar, and narcissism, etc., and plenty of mental problems that aren't real (it's just in style to go to therapists and look for trouble, and fake problems become real, *Rachmana Litzlan*). *****

That's why those who detect the true weakness of the *Dor* (which *Chazal* describe as: כפני הדור כפני הכלב lowly as a dog) put extra

In Shamayim, you are being watched, especially during your low points, to see if you are working on having a drop less Yi'ush, and if you can "hold from yourself" when the Yetzer Hara is "proving" to you what a "zero" you are

Koach in learning *Mussar* about *Gadlus HaAdam* and recognizing their *Maalos* and going positive to the extreme. **Basic appreciation of yourself can often be lacking even in the most successful people. A person accentuates and concentrates mainly on his Chesronos, and his life-issues dominate him.** *****

A Yid Has to Learn to Be Like Avraham Avinu and Shoot Goodness to Others

I once saw a picture of young Arabs being trained in large groups how to throw stones and slingshots. This is part of their *Chinuch* (if not the main part). And look at Hezbollah; all they do is shoot and destroy. **A Yid has to learn to be like Avraham Avinu and shoot goodness to others and to love being a giver and a builder** and not a source of pain and emptiness, *Rachmana Litzlan*, by being critical of others and yourself. See only good in your life, and do only good, like Hashem.

ההרה המלט פן תספה יט זי

A Mountain Person Is Always Moving Upwards and Shteiging

"Flee to the mountain lest you be obliterated." *Rashi* says³ that the *Malach* told *Lot* to run to *Avraham* who lived at the mountain. So why doesn't the *Passuk* say openly run to *Avraham*? *Chazal* say⁴ that *Tzadikim*, and especially the *Avos*⁵ are compared to mountains. A mountain

³ רש"י עה"פ ההרה המלט (יט זי) אצל אברהם ברח שהוא יושב בהר, שנאמר (יב ח) ויַעֲתֶק מִשָּׁם הַהָרָה.
⁴ תנחומא אמור (סי' ה) צִדְקֶתָךְ כְּהַרֵּי אֶל-וְגו' (תהלים לו ז) אלו הצדיקים שנמשלו בהרים, שנאמר (מיכה ו ב) שָׁמְעוּ הָרִים אֶת רִיב ה'.

⁵ ויקרא רבה (לו ו) ר' יודן ברבי בשם רבי ברכיה אמר, אם ראיתם זכות אבות שְׁמָטָה וזכות אמהות שנתמטטה, לך והטפל בְּחֻסָּדִים, הֵה"ד (ישעיה נד י) כִּי הָהָרִים יִמְוָשׁוּ וְהַגְּבָעוֹת תִּמְוָסְיָנָה, הָרִים אֵלֹו אֲבוֹת וְהַגְּבָעוֹת אֵלֹו אֲמָהוֹת, ואחר כך, וְחֻסָּדִי

symbolizes going up and *Shteiging* and growing and aspiring (like *Har Sinai*). When there was a disagreement between the shepherds of *Avraham* and the shepherds of *Lot*, *Avraham* told *Lot* to separate from him. *Lot* chose the *Kikar* (plains) of *Yarden* which are next to *Sedom*. And the *Torah* keeps repeating how he chose *Davka* the plains of *Sedom*. **

We can suggest that this is a *Remez*. *Sedom* represents being stationary and not looking to grow. This is what living on flatlands and a plane symbolizes; i.e., staying flat and not moving upwards. As *Shlomo HaMelech* said אֲרַח חַיִּים לְמַעַלָּה לְמַשְׁכִּיל לְמַעַן סוֹר מִשְׁאוֹל מָטָה מִשְׁלִי if you don't go upwards and keep *Shteiging*, then you end up in the *שְׁאוֹל* (death and *Gehinom*). A person should choose life and goodness, and go upwards and grow, or else he automatically is heading for: *שְׁאוֹל* and destruction and *Gehinom*, like what eventually happened to *Sedom*. If you're not in a growing and moving-upwards mode, then you will *Chas V'shalom* fall in the worst way. **As long as you try a drop and desire a higher level, you are already a mountain person.**

STORY

A *Yungerman* didn't want to become a *Rosh Yeshiva* in an out-of-town place, because he

was worried about his children. R' *Shach Zatzal* told him that a satisfied father is the best thing for his children.

הַמְכֻסָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עוֹשֶׂה יח יז

A Person Who Is Concerned About the Welfare of Others Is Treated Differently in *Shamayim* and Is Highly Respected

Hashem said "Shall I hide from *Avraham* what I am going to do?" (i.e., to destroy *Sedom*). Since when does Hashem owe anything to a low *Basar V'dam* (flesh and blood) human? We see how *Avraham Avinu* understood the greatness of a *Tzelem Elokim*, and the *Achrayus* he had for the entire universe. The *Mesilas Yeshtarim* says⁶ that when a human does a *Mitzva* or *Aveira*, he elevates or lowers the entire world. And: יְחִיד שֶׁעָשָׂה תְּשׁוּבָה, מוֹחֲלִין לְכָל if even ONE person does *Teshuva*, the entire world is

forgiven, and: חֵיב כָּל אֶחָד וְאֶחָד לומר בְּשִׁבְלִי every person is obligated to say: "the entire universe was created just for me! Look how *Avraham Avinu* is concerned over his wicked *Sedomi* enemies, and how he pleads on their behalf. Such a person is treated differently in *Shamayim* and is highly respected, until it looks like he owns the world and Hashem has to notify him what He's doing! **

One of the great *Mashgichim* of the world was

Tzaddikim know how to change an abyss of tears into a source of Bracha

מֵאַתֶּר לֹא יָמוּשׁ.

⁶ מסילת ישרים (פרק א) ואם תעמיק עוד בענין תראה כי העולם נברא לשימוש האדם. אמנם הנה הוא עומד בשיקול גדול. כי אם האדם נמשך אחר העולם ומתרחק מבוראו, הנה הוא מתקלקל, ומקלקל העולם עמו. ואם הוא שולט בעצמו ונדבק בבוראו ומשתמש מן העולם רק להיות לו לסיוע לעבודת בוראו, הוא מתעלה והעולם עצמו מתעלה עמו. כי הנה עילוי גדול הוא לבריות כולם בהיותם משמשי האדם השלם המקודש בקדושתו יתברך, והוא כענין מה שאמרו חכמינו זכרונם לברכה בענין האור שגנזו הקדוש ברוך הוא לצדיקים וזה לשונם (חגיגה יב א) כיון שראה הקדוש ברוך הוא אור שגנזו לצדיקים, שמח, שנאמר (משלי יג ט) אור צדיקים ישמח. ובענין אבני המקום שלקח יעקב ושם מראשותיו אמרו (חולין צא ב) אמר רבי יצחק, מלמד שנתקבצו כולן למקום אחד והיתה כל אחת אומרת, עלי יניח צדיק ראשו. והנה על העיקר הזה העירונו זכרונם לברכה במדרש קהלת (רבה, ז) שאמרו, זה לשונם, ראה את מעשה האלקים וגו' (קהלת ז יג) בשעה שברא הקדוש ברוך הוא את אדם הראשון, נטלו והחזירו על כל אילני גן עדן ואמר לו, ראה מעשי כמה נאים ומשובחים הן, וכל מה שבראתי בשבילך בראתי, תן דעתך שלא תקלקל ותחריב את עולמי.

notified about R' Gershon Liebman *Zatzal's* private notebook. What impressed him most was R' Gershon's concern about the *Yidden* in South Africa and all over the world. He was a true *Ish HaKlal*, not a private *Bale-Batish* person who cares only about himself. I once told R' Gershon about the new law in India, that as soon as a person has had one child, he is forced to have an operation to prevent him from having any more children. ***

The Spiritual Level of the World Is an Area Fitting to Fight For

R' Gershon was beside himself. He screamed "*Y'mach Sh'mam!*" R' Avigdor Miller *Zatzal* used to urge people to vote Republican, and against the Democrats, with their outrageous liberalism allowing all those outrageous perverse sins and weird *Treife*: הנקגות policies against all decency and morality. They are *Dor HaMabul* material, *Rachmana Litzlan*. So many world leaders today have never had children by their own choice. ****

No marriage, no morals. A world without scruples; *Ah Hefker Velt*, *Rachmana Litzlan*. G-dless without any accountability for their actions. Hitler, *Y'mach Sh'mo* was at a war against having to live with a conscience. Be a *Rasha*, *Le'chatchila*, and kill and hurt, etc., *Rachmana Litzlan*. I have zero concern about who is the President, since I've seen many, many times how the worst anti-Semitic Presidents have helped Jews and have

*Avraham
Avinu had
the entire
world against
him, but he
didn't care
because he
trusted only
in Hashem,
and not in
humans*

saved them. *****

However, the spiritual level of the world is an area that it is fitting to fight for. 8 years ago I knew nothing about politics. On the night of the election, I asked my wife who is expected to win. She said: Hillary Clinton has an 80% chance (later I found out it was 90%). *****

One Yachid Can Elect Trump!

I davened hard that Trump should win (among other reasons, I considered it a "*Ma'ala*" that Trump is funny...). Trump won, and I take credit. The *Alter* talks about people who think they have *Anava*, but in reality they don't really have *Emuna*. The *Cohen Gadol* had to daven on *Yom Kippur* in the *Kodesh HaKodoshim* in order to prevent the *Tefilos* of: עוברי דרכים travelers who can cause no rain for the world with their *Tefilos* (not to get "stuck" in the rain). (*Gemara*⁷). **It can be a grave mistake and total *Anava P'sula* (misplaced humility) when you don't give yourself credit for your**

Tefilos*, albeit for the *Rabim*.** **

That year, I went around saying (before the elections) that Trump won by a landslide. I was practicing *Bitachon* without any proofs in *Sechel* that his should happen. In fact, most of the time it appeared to be the total opposite. But I believe in my *Bitachon*, and I believe that every word I say is a real live *Middas HaBitachon* that works wonders. And the *Leshem* says⁸! אין דבר עומד לפני הבטחון!

⁷ יומא נג ב, ומתפלל תפלה קצרה בבית החיצון. מאי מצלי, רבא בר רב אדא ורבין בר רב אדא תרווייהו משמיה דרב אמרי, יהי רצון מלפניך ה' אלקינו שתהא שנה זו גשומה ושחונה (חמה. רש"י). שחונה, מעליותא היא, אלא אימא אם שחונה תהא גשומה. רב אחא בריה דרבא מסיים בה משמיה דרב יהודה, לא יעדי עביד שולטן מדבית יהודה, ולא יהיו עמך ישראל צריכין לפרנס זה מזה, ולא תכנס לפניך תפלת עוברי דרכים (מתפללים שלא ירדו גשמים).

⁸ ספר לשם שבו ואחלמה (להג"ר שלמה אלישוב, ספר הדעה"ח ב, דרוש ה' ענף ד' סימנים ג-ה, בדפוס פיעטרקוב שנת תער"ב דף קלה ד"ה והנה) ואילו שהיו ישראל מחזקים את עצמם תמיד להיות נפשם ולבם אל ה', ולהבטיח עליו ית"ש שלא יסיר מהם את הגלוי אור הגדול דעתיקא קדישא גם בהיותם במדבר (רשות הס"מ) ולא להסתכל על הס"מ ותחבולותיו כלל כי הם כולם רק נסיונות, הנה אז היה זה גופה ענין האתערותא דלתתא להמשיך ולהעמיד עליהם הגלוי אור הגדול דא"א לעולם.

Nothing can get in the way of *Bitachon!* Many, many times, people pointed out to me how Trump will most probably lose, and again and again I stuck to my "broken record". *****

Where The *Sechel* Stops, *Bitachon* Begins

"Not only will he win, but it will be a landslide!" I stick to the *Yesod* of R' Yisroel Salanter *Zatza*⁹: "Where the *Sechel* stops, *Bitachon* begins". People kept telling me that the

Democrats do plenty of cheating, and they are very powerful and you can't catch them. I laughed at all this and I said that Hashem is stronger than all these *Cheshbonos*. *****

I was also worried that I wasn't on the same *Madrega* as last time, where I knew zero and just relied on Hashem; and now I'm more involved in details and my *Bitachon* won't work. But I laughed at this, since even the worst:

A person who is L'maala Min HaTevah in his belief in Hashem's goodness can be extreme in his Bitachon and sing a song of Yeshua as if his Yeshua is already here, when there is still so much pain and fear about his issue

ומשה רבינו ע"ה היה יודע כל זה, שהדבר תלוי מעתה רק בעצמם שיחזקו את לבם באמונה ובטחון לה'. וזהו מה שגינה אותם הכותב (תהלים עח כב) כי לא האמינו באלקים ולא בטחו בישועתו.

אמנם כל זה לא היה מחמת רוע לבבם ח"ו, אלא רק מחמת שלא מצאו את עצמם כדאי לזה, והוא כסברת החובות הלבבות שער הבטחון פרק ג הקדמה ד, כי אין להשתמש במדת הבטחון אלא רק מי שעושה רצונו ית"ש בכל התורה והמצוה והוא עבד נאמן לה'. ולכן הם כאשר באו למדבר ומצאו את עצמם שהם עומדים תמיד בפיתוי הס"מ ותחבולותיו, לא הרהיבו את עצמם לבטוח בה' שיתנהג עמהם למעלה מן המדה ובנסים תמיד, כי אמרו שאינם כדאי לזה. ולכן היו באים בתלונה תמיד: למה זה העליתנו ממצרים, מאחר שאי אפשר להתקיים באמונתו ית"ש כהראוי, ע"י היצה"ר שמתגבר ומתחדש בכל יום.

אמנם הנה שגו בכל זה הרבה, והיה השגיאה בשתיים. אחד הוא כי הרי אין הקב"ה בא בטרוניא עם ברייתו וכמאמרם ז"ל (ע"ז ג א) ואין להאדם אלא להתחזק תמיד, והבא לטהר מסייעין אותו (שבת קד א, יומא ספ"ג) ואמרו שם אדם מקדש עצמו מעט מקדשין אותו הרבה. והרי על זה נברא כל העולם כולו בהרע והטוב שיתוקן ע"י האדם. ואין האדם בן חורין להבטל מהעבודה הזאת. והשגיאה השנית הנה היה סברתם בענין הבטחון, כי האמת הוא שאין דבר עומד בפני הבטחון וכמ"ש במדרש תהלים (מזמור לב פסוק י) וְהַבּוֹטֵחַ בְּה' חֶסֶד יִסְבְּכֶנּוּ, אפילו רשע הבוטח בה', חֶסֶד יִסְבְּכֶנּוּ. ואמרו שם עוד: רבים מְקַאֲבִים לְרַשָּׁע (לפי שאינו תולה בטחונו בהקב"ה) וְהַבּוֹטֵחַ בְּה' אפילו רשע חֶסֶד יִסְבְּכֶנּוּ. וכן אמר הרמב"ן בספר האמונה והבטחון פ"א כי זהו שנאמר (תהלים לז ג) בְּטַח בְּה' וְעֲשֵׂה טוֹב. ולא אמר עשה טוב ובטח בה'. כי הבטחון אינו תלוי במעשים טובים כלל, אלא בטח בה' בין שתהיה צדיק בין שתהיה רשע, בטח בה'. אלא שאח"כ אמר ועשה טוב, כי אם לא כן הרי יפרע ממך עכ"פ, כי הקב"ה מאריך רוחיה וגבי דיליה, וימצא עת וזמן ליפרע ממך על כל פנים, (ואולי גם דברי חובות הלבבות הוא ג"כ רק על דרך זה, אבל הבטחון עצמו, במה שהוא בוטח, אין דבר עומד לנגדו). ובפרט בענינינו בענין דור המדבר אשר כל פחדם היה מפיתוי היצה"ר שהוא רק במחשבה לבד ולא במעשה ח"ו, לא היה להם לפחוד כלל כי זהו עצמו כל מלאכת האדם בעולמו לסבול מנכלי היצה"ר ולא לתור אחריו, ואין כפיית היצר גדול מזה, ועל זה הוא כל שכר התורה והמצוה. והרי היה בידם זכות גדול במה לבטוח בה' שיעשה להם נסים ונפלאות בנהירו דעתיקא קדישא שהוא הגלוי אור דא"א תמיד, ואין להם אלא להתחזק בה' תמיד. ולכן כאשר אמרו (בשלח יז ז) הִישָׁה' בְּקֶרְבָּנוּ (הנהגת שכר ועונש) אם אֵין (הנהגה עליונה דעתיקא) בדרך נסיונא ותלונה, הנה היה להם לחטא ופגם. לכן גינה אותם הכותב ואמר (תהלים עח כב) כִּי לֹא הֶאֱמִינוּ בְּאֱלֹקִים וְלֹא בִטְחוּ בִישׁוּעָתוֹ, כי היה זה מחמת חסרון הבטחון כנזכר. וזהו שאמר ג"כ (תהלים עח לב) וְלֹא הֶאֱמִינוּ בְּנִפְלְאוֹתָיו, ורצה לומר שלא האמינו בעצמם שהם כדאי שיעשה עמהם נפלאות תמיד, והכל על ידי פחיתת הבטחון.

⁹ הובא בספר דגל המוסר (שיחות מוסר שנאמרו בישיבות אור יוסף נובהרדוק בצרפת, על ידי רבנו גרשון ליבמן זצוק"ל, מהדורא שלישית, ירושלים תשסד עמ' 89) אלא נוכל להסביר שיש שכל טבעי ז"א המילי דעלמא, אבל יש שכל שני, שעליו אמר ר' ישראל סלנטר: איפה שנגמר השכל מתחיל הבטחון. כך אומרים חז"ל אצל חזקיה המלך, כשחלה ובא אליו ישעיה הנביא ואמר לו בשם ה': מות תמות ולא תחיה, בודאי שיש לפחד ולהתייאש! אנו יודעים שאם אחד חולה אז הוא בעצמו מתחיל לפחד, הדמיון כ"כ פועל עליו, ואפילו רופא אומר שאין תקוה כבר מתייאשים ומפחדים, כ"ש הנביא האומר בשם ה', א"כ בודאי שאין תקוה. אעפ"כ אמר לו חזקיה: כלה נבואתך וצא כך מקובלני שאפי' חרב חרה מונחת על צווארו של אדם אל יתייאש מן הרחמים. הוא אשר אמרנו: במקום שנגמר השכל מתחיל הבטחון. כל הייאוש מן הרחמים נובע מן השכל הטבעי. אבל, מסקנא זו, הייאוש, אינה מוכרחת, וכי היד ה' תקצר? אין מה להתייאש. ואם האדם מתייאש זה בגלל שהוא מונהג רק ע"י שכלו הטבעי, יש לו כ"כ אימון בו ולא נסה מעולם למרוד בו.

Rasha הבוטח ב'ה' תסד יסובבנו ילקוט תהלים סוף פרק לב who has *Bitachon* in Hashem will be surrounded with *Chesed*. When I got *Remazim* that Trump lost, I remembered the time that there was a seriously ill person in my *Mishpacha*, and the night that I was making a *Yom Tefila*, I noticed an article that had a story about the strikingly identical *Machala* (illness), and that person was *Niftar*, despite all the *Bitachon* and *Tefila* and *Brachos*, etc. *****

I laughed at this also. I don't take any *Remazim* and *Simanim Min HaShamayim* (unless it's a good *Siman* that I was *Matzliach*!) I was quite nervous the night of election, and I called a famous *Adam Gadol* from *Eretz Yisroel* who explained to me that they still didn't count California which is a giant liberal state, and many more liberal states, and the chances are weak for Trump to win. My consistent reaction was to repeat my broken record: "I know for sure that Trump will win." *****

When You're Told You Lost and Yet You Insist That You Won, This Is a *Gevaldige Zechus* Which Brings Major *Yeshuos*

I may have tremendous respect, and be *M'vatel* my *Daas* to *Gedolei Torah, Chashuva Rabbonim, Admorim, and Roshei Yeshivos*. But when it comes to *Bitachon*, nothing impresses me; I know I'm right! Even though deep down I've got major concerns, I still insist on being: *בוטח בפה ובקול רם* verbalizing my *Bitachon* in a loud voice. I know that this is a big *Mitzva*, especially when you're told you lost and yet you insist that you won; you are being *Omed B'nisayon Gadol Min HaShamayim* (withstanding a great test from Heaven) and this is a *Gevaldige Zechus*, which brings major

A true Baal Bitachon is steel, and nobody impresses him or scares him

Yeshuos (heard from my *Rebbe, R' Ozer Schwartz Zatza*). *****

I kept repeating to Hashem that Harris and all the Dems are: *מסית ומדיח* destroying the world with their *Treife Hashkafos*, and: *ולא תחמל ולא תכסה עליו* we can't have *Rachmanus* on them. I asked that it should be a quick and obvious victory for Trump and all the Republicans, without any problems like counting over ballots (like what happened last time). *****

Every Detail That I Asked for in My *Tefilos* Came True

I kept repeating again and again that the Dems should be destroyed and contradict each other and become weak and disoriented. I found out later that four main liberal media (including NY Times and CNN) decided not to back Harris, which is a major *Chiddush*. Later, an important CNN person

remarked that the Dems have no common sense! A famous and powerful billionaire Democrat defected, and started backing Trump. *****

It is astounding how every detail that I asked for in my *Tefilos* came true. Now comes a major well known *Yetzer Hara*: "Do you really believe it was your *Tefilos* that put Trump in

office??" "Who do you think you are!?" "Such a *Baal Ga'ava*!" "You think you run the world?!" Believe me, a true *Tamim Takeh* (indeed) runs the world, and Hashem has plenty nachas from him. I recommend just keep making believe you are a major *L'maala Min HaTevah Baal Bitachon*, and your *Schar* is *Gevaldig*; especially if it's hard to do. *****

Often I do things like this, and I become boisterous if for no other reason than to go against my *Tevah* that loves putting myself

down. My *Rabbeim* guaranteed tremendous *Schar* for this. *****

During the 6 Day War, R' Chaim Shmuelevitz *Zatzal* believed that the *Tefila* of one broken-hearted woman saved the whole *Yeshiva*¹⁰.

The Elections

Mamdani Is a Matter of Gross Unimportance

Mamdani is a lesson. Look at Mamdani's smiling laughing face, and remember the boomerangs. מ'גייט עס He'll be the target of a good laughing. Either, he'll become the best friend Jews ever had (which, by the *Eibishter*, is not a problem whatsoever), or he'll become obsolete. **
Sleep well. He's not going to hurt anybody. Mamdani is a matter of gross unimportance. He's not an issue. Now, you are allowed to do *Teshuva*; nothing wrong. *Teshuva* is always good. A *Yid* has to do *Teshuva*, and October 7th was a thing for everybody to think about. That's a different *Shmuess*. ***

*How
important it
is to push
ahead
without fear
of people,
and to laugh
at all those
scary people
in our lives*

But the main *Teshuva* is *Bitachon* (one of the main *Mashgichim* in *Eretz Yisroel* said this). Why? Because what is the meaning of sin? You went away from Hashem. *Bitachon* means coming back to Hashem. Be *M'chazek* in *Bitachon*! ****

And always remember: לֵב מֶלֶךְ בְּיָד a *Melech's* heart is in the hands of Hashem! If you make a decision "that guy doesn't count. I'm voting for the *Eibishter*", you'll see what happens. I did that with Oy'bamah (Obama). He was more scary than anybody. The first week of his presidency, he started freeing all the violent prisoners. It was: פְּחָדִים נוראים so scary. He was a terror, and a big anti-Semite, the same as this guy. And I laughed at

Oy'bamah! *****

Those days, I didn't look at newspapers. But I decided to take one look in the *Yated* to see what's going on. It said that Oy'bamah was planning on making his first telephone call to Egypt, to show who his real friends are... and by mistake, he dialed Israel! Do you need more than that?!

¹⁰ בספר כצאת השמש בגבורתו (אוצר מאמרי חז"ל במעלת המעביר על מדותיו, נערך ונלקט על ידי ר' אברהם טובלסקי, ספר רביעי בסדרת תקון המדות, שנת תשל"ט, עמ' רכא, ונשאתי לכל המקום בעבורה) היה רבי חיים שמואלביץ ראש ישיבת מיר מספר בשיחותיו: במלחמת ששת הימים אייר תשכ"ז בשבתו במקלט הישיבה עת האימה מרחפת בחלל, רעם הפגזים מחריש את האזנים כולם מצטנפים בתוך עצמם, פרקי תהלים ממלאים את האויר. לפתע, קלטו אזניו שיח נכאים של אשה עלובה שבעלה זנח אותה זה כעשר שנים, והיא נותרה עגונה שבורת לב. באותה שעה קוראת אותה עלובה במר לבה: "רבונו של עולם! אני סולחת ומוותרת לבעלי את כל הצער, הבזיונות, והכאב שהסב לי במשך כל השנים שהשאיר אותי לאנחות. אנא סלח נא אף אתה רבונו של עולם לכל היושבים כאן במקלט על כל חטאיהם, כשם שאני מוחלת בלב שלם לבעלי!"
סיים רבי חיים: אם נותרנו אנו יושבי אותו מקלט בחיים, וזכינו להנצל מפגזי האויב, הרי זה בעיקר בזכותה של אותה עגונה אומללה, שהעבירה על מדותיה וזינתה ומחלה לפשעי בעלה. היא שעמדה לנו בשעות צרה והיא שהכריעה את הכף לחיים. (בשם רח"ש פרוש). ובספר מח ולב (עמ' צח) והנה לנו מה שסיפר הגר"ח שמואלביץ זצ"ל: במלחמת ששת הימים הצטופפה הישיבה כולה ושכנים מכל הסביבה, במקלט הישיבה. הארטילריה הירדנית (the Jordanian artillery) שטפה כבר את ירושלים, ובבנין ניבעו פרוצות מפגיעות ישירות של הפגזים. מה צעקו היושבים במקלט? רבש"ע, אנחנו בידך, עשה משהו! כסבורים אתם שזה מה שהציל אותנו? לא. אותנו הציל משהו אחר לגמרי. מספר הגאון ראש ישיבת מיר, לא רחוק ממני ישיבה אשה, היא גרה בשכנות לישיבה. היא היתה עגונה מבעלה זה עשרים שנה. הנכם יכולים לתאר לעצמכם מה עגומים היו חייה. היא היתה כובסת, והיא כבסה את בגדיהם המלוכלכים של אחרים! היא הצילה אותנו. ממקום שישבתי שמעתי אותה צועקת: רבש"ע, אני מוחלת לכולם! ותאמינו לי, היה לה מה למחול! כששמעתי זאת, ידעתי שניצלנו. מה היא אמרה? היא אמרה: רבש"ע, ראה למה אני מסוגלת, ועשה גם אתה משהו! ראש הישיבה סיים ואמר: זה מה שהציל אותנו.

קח נא את בנך את יחידך כב' ב

The Ma'aseh Akeida Is a Lesson in Breaking Middos

We can suggest that the *Nisayon* of the *Akeida* is a lesson in *Shvira* *HaMiddos*. Here is *Avraham*, the epitome of goodness, which appears like the perfect *Derech*, and he is told to be sadistic to his own beloved son. When I was in *Novardok*, I noticed how they gave each person an opposite *Avodas Hashem* than each other. A tough type of person had to learn how to have more *Rachamim*, and a softy had to learn to be tough. **

TRUE STORY

I know a super *Eidel Yungerman* whose father dominates the *Shabbos* table, and he is there just to shake his head and say nothing (besides *Amen* to his father's *Kiddush*). I told him that he needs to learn how to be assertive, and from now on (in a nice way) he should start saying his own *Torah*. ***

Sometimes Being Nice Can Be a Churban

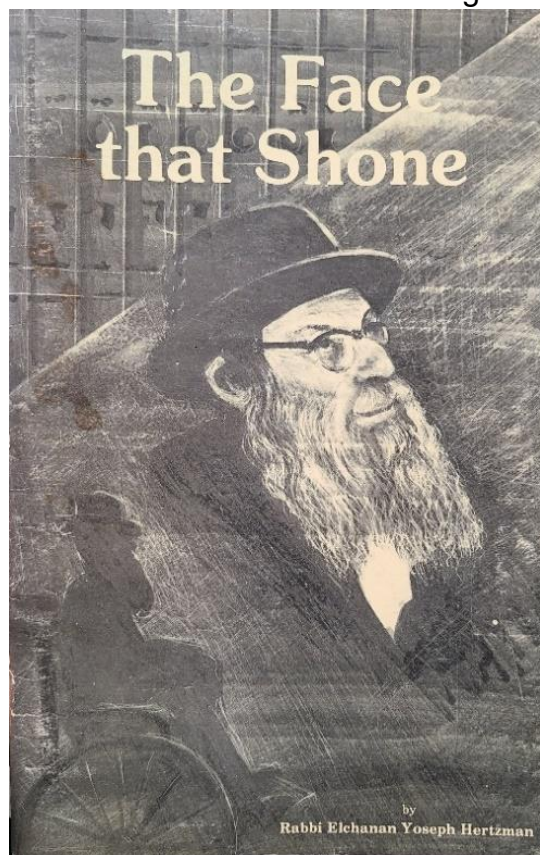
"*Middos*" mean measurements. Every *Midda* has a time and place. I know of many women who don't respect their husbands because they have no backbone (sometimes they are very wrong, and things can work out great despite). But a true: מושלם (molded person) has a balance for all kinds of *Middos*, and he isn't confined and stuck to being a perpetual piece of butter. Not being tough, and being too nice and kind, can cause havoc in all kinds of areas. ****

TRUE STORY

A woman married a super-*Eidel* husband. He adores her and he looks up to her... but they have no *Shalom Bayis*. I told him to write down tons of his *Maalos*, and play down his wife's "greatness" (without telling her, or course). He became tougher and more assertive, and now they have *Shalom Bayis*. The same is true with women who are like *Shmattes* rags; sometimes they need to privately blow themselves up in comparison to their egomaniac husbands, and this can

bring a *Bracha* (with the proper guidance). *****

Here is a child whose parents are so in love with him, that they are always talking about him and spoiling him. I've seen how children can have a destructive life since their parents were too involved in them, and were too "good" and always gave in to them. In *Avodas Hashem*, many *Yidden* became ruined because they gave in to their *Haskalah* environment. R' Chaim Halperin *Zatzal* told me that for this reason, Poland was worse off than Hungary, since their *Ahavas Yisroel* ruined their children. *****



Biography of R' Meir Feist

What Appears Like Cold Cruelty Can Be the Biggest Favor for a Person

This can also apply to the *Milchemes HaYetzer*. There is a time and place to be cold and cool and a heart of stone. R' Meir Feist *Zatzal* had polio as a child. His mother insisted in being tough with him, and she pushed him to be more independent. As a

result, he was a successful businessman and a *Talmid Chochom* and a very accomplished person. You have no idea how what appears cold: אַכְזָרִיּוּת cruelty can be the biggest favor for a person. *****

Especially *Novardokers* worked on being fearless. The *Alter of Slabodka* and the *Alter of Novardok* both could be super tough, and even somewhat cruel when needed, yet they were the best *M'chanchim* in Europe, who produced many *Gedolim* and *Tzadikim*. The *Ma'aseh* of the *Akeida* is a lesson in breaking *Middos*. We daven: וְתִרְאֶה לְפָנֶיךָ עֲקֵדָה שְׁעָקֵד אֲבִרָהּ אֲבִינוּ אֶת יִצְחָק בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמָיו לְעִשׂוֹת רְצוֹנְךָ בְּלִבְּךָ שָׁלֵם, כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת that just like *Avraham* rose above his *Rachamim* and did the *Akeida*, so should Hashem rise above His anger and have *Rachmanus* on us. Doesn't this seem like a: סְתִירָה contradiction? *****

Working on Middos and Going Against Your Tevah Is Not a Side Line; It's Everything

The answer is that it's all the same. When you go against your *Tevah*, no matter what direction you go, as long as you aren't an: עֶבֶד נֶרְצָע permanent

slave who has no *Bechira* and is stuck with the normal *Tevah* that he has. **Having free will means that you have a choice of doing two opposite directions. You are capable of doing both, and you aren't in the "jail" of your natural Tevah.** *****

Look how Hashem wants to perfect *Avraham Avinu's Middos*, and commands him to do such an extreme thing. Because: עֵינֵי חַיִּית the main existence of a

person is for *Shviras HaMiddos*, and the *Gr"a* says¹¹ that if you are not breaking your *Middos*, what is the purpose of living! This is a severe statement. ***Middos aren't a side line; it's everything! Notice how Dovid HaMelech is total breaking Middos.*** Again and again, he loves his enemies, and he goes against his natural lust for taking *N'kama* and killing and hurting. *****

Look at Doeg, Achitofel, Shim'i ben Gera, Y'ravam ben Nevat. They were all giants in Torah, but only Dovid was a giant in breaking Middos, and he made an *Ikar* out of it. Surely *Doeg HaEdomi* wasn't a simple person. The *Metzudos* says¹² that when he saw *Achimelech* the *Cohen Gadol* giving *Dovid* a sword and *Lechem HaPanim*, *Do'eg* was doing *Hisbodedus* alone with Hashem in the *Mishkan*! **For sure they all worked on Middos, but not as extreme as Dovid.** *****

STORY

I once met a woman who was dying from *Yenna Machla* (in a terrible way, *Rachmana Litzlan*). She explained to me that her special needs child had destroyed her; she cared so much and tried so hard until she got sick.

חַיִּיךְ It's sad; but now the child has nothing. Your life comes first! *****

In *Novardok* they used to tell the story of the cow who abandoned her (screaming) nursing calf in order to go out with more time to pasture for herself. She explained: "I want my calf to have a live and healthy mother". I know people who are busy helping all kinds of serious *Chesed* issues, and were told to cut down because they need to learn more

Going
against
your Tevah
is a
miniature
form of
K'riyas
Yam Suf

¹¹ הגר"א בפירושו למשלי עה"פ החזק במוסר אל תִּרְפֶּה נִצְרָה כִּי הִיא חַיִּיךָ (משלי ד יג) כִּי הִיא חַיִּיךָ, כִּי מֵה שֶׁהָאָדָם חֵי הוּא כִּדִּי לִשְׁבוֹר מֵה שֶׁלֹּא שָׁבַר עַד הֵנָּה אוֹתוֹ הַמֵּדָה, לִכֵּן צָרִיךְ תַּמִּיד לְהִתְחַזֵּק, וְאִם לֹא יִתְחַזֵּק לִמָּה לוֹ חַיִּים.

¹² מִצֻּדֹת דָּוִד עה"פ וְשֵׁם אִישׁ מִעֲבָדֵי שְׁאוּל בַּיּוֹם הַהוּא נִעְצָר לִפְנֵי ה' וְשֵׁמוֹ דָּאָג הָאָדָמִי אֲבִיר הָרָעִים אֲשֶׁר לְשְׁאוּל (ש"א כא ח) נִעְצָר. מֵעוֹכֵב שֵׁם, לְהִתְבּוֹדֵד בְּעִבּוּדֵת ה'.

Torah. (Every case is different. You need a *Rebbe*).

STORY

Shmetzel Yachenflaster was at the *Simcha* of a friend, and he felt very out of place. I once told him the *Novardok* prescription for such situations. **He started telling himself how what a great person he was, and how everyone loved him.** He kept repeating this, with *Tefila* and *Bitachon*. He also did some *Pratim*, by ***Davka* shmoozing with people he didn't know.** Before he left, there was a complete turn-around, with *Kavod Malchus* and plenty of good relationships and *Simcha*.

NOVARDOK

Building a Yeshiva Under the Nazi Occupation and Succeeding

R' Gershon Liebman Zatzal lost his wife at the beginning of the Nazi invasion. She was a special person who appreciated him; although it wasn't easy to be married to the number one of the greatest *Novardokers*. He was compared to a *Malach*. Like a *Moshe Rabeinu*. There were other great *Novardokers* who were definitely more *Bala-Batish* than R' Gershon Zatzal, and his special wife was a gold mine for him. **

Yet, her *Petira* at the beginning of the war caused zero trauma in his life, and he continued full speed ahead in actually building a *Yeshiva* in a ghetto that was invaded by the Nazi's! And he succeeded! Nobody even understands this person's level of *Bitachon*! ***

Novardokers' Main Geshmak in Life Was Breaking Middos

Novardokers loved their families and were major successes in family life, since they were always working on their *Middos*. When their spouses or children did something wrong, they always gave in and blamed themselves! And they did this with *Simcha*. Breaking *Middos* was their main *Geshmak* in life; not having nachas from this one and that one! They were givers; not takers! ****

STORY

Rabbi M. C. L. Zatzal was married to a woman who wasn't well physically and mentally (they say that the war affected her). I was once on the telephone with her, and I saw how weird she was. She was screaming and kvetching on the phone about something that bothered her, and she didn't sound appropriate at all... *****

Yet, when Rabbi M. C. L. (who was a *Gadol B'torah*) couldn't figure out a *Tosafos* for a week, he blamed himself, since he had complained to his wife about the gefilte fish that she made. So he made up with his wife, and right afterwards the *Tosafos* became clear to him! He didn't say: "I'm married to a crazy lady, and it's all her fault". *****

This Rabbi M. Zatzal once told me that there is nobody in a person's life except himself and Hashem. The people are all tests to make you great, in some way or another; e.g., by doing *Chesed* with them, or by being *Sovel* (tolerating) them, etc. When a *Novardoker* sits at his *Shabbos* table, his main goal is not to fall into *Ka'as*; more than singing *Zemiros* nicely and having everyone behave.

The Alter of Novardok produced the happiest people you can imagine! Besides for being Bnei Torah and Marbitzei Torah, they had a Derech in Mussar that gave you a life of true Simcha



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Parshas Lech Lecha 5786

Shiur ID	Duration	Language
401277	5:38	English
401278	3:51	English
401773	30:44	English
401279	3:51	English
401774	7:58	English
401775	1:35	English

Questions To Rabbi Mandel



My Wife Is Compromising the Safety of Our Kids

Question: If someone feels that something is a matter of safety for his kids and therefore is a *Mitzva* of *Hishtadlus*, but his wife feels the opposite, and therefore does not allow it, how is he supposed to be *Bote'ach* that everything will be good?

Answer: Now look. **In my world, giving-in is the most important thing in the universe.** I'd like both these people to know about that. There are things that I do that are not me, but it's my wife. I had *Rabbeim* who taught me. I went with a *Rebbe*. I have a lot of things in my life that are not exactly what I want. She wants it, I'm doing it.

It's such a pity that both these people don't **get involved in breaking *Middos*, which is more important than any *Mitzva*. That is THE *Mitzva*, i.e., to give in to the other party.** That's what I'd say.

The one who gives in is a *Tzadik*. *Dovid HaMelech* said "I'm wrong". THAT'S WHY HE'S KING! *Shaul HaMelech* said "I'm right"; that's why he's NOT king.

As far the safety issue; how should you be *Bote'ach*? If you don't have a choice, then you have *Bitachon*; the *Eibishter* will straighten things out. Don't worry so much. Leave it to Him. He's *L'maala Min HaTevah*. If you don't have a choice, then learn a lot of *Mussar* and don't worry.

NOT WORRYING BRINGS THE BIGGEST BRACHA IN THE WORLD.

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

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