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לזכות ר' מאיר בן לאה



BITACHON WEEKEND

שמות

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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שרה יהודית בת בילא
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BITACHON WEEKLY

פרשת שמוט תשפ"א

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פרשת שמוט

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Why Was Moshe Rabeinu So Special?

BEING INVOLVED IN SHAMAYIM GETS A PERSON IN A MUCH HIGHER WORLD

When everybody was getting rich, taking along all the well-deserved riches of *Mitzrayim*, Moshe was concerned about the pain of a person who was *Niftar* 100s of years ago. Yosef had asked not to be buried in *Mitzrayim*¹ since this was not good for his *Neshama*. Moshe looked all over, until he found: יוסף עצמות יוסף the bones of Yosef, and saved him from staying in *Mitzrayim*.^{**}

Moshe was also worried about *Yehuda*, whose bones were dislocated in his coffin. Moshe davened for him again and again, since he wanted *Yehuda* to participate in *Milchamta Shel Torah* (the fiery discussion in learning that takes place in *Yeshiva Shel Maala*). Look how it appears that Moshe is involved in the issues of *Olam HaEmes*. R' Chaim Ozer Zatzal said that the *Chofetz Chaim Zatzal* knew things that

nobody else knew; things that were happening in *Shamayim*.

When the *Chofetz Chaim* would stand alone and talk to himself, he was very much involved in having: ציורים clear pictures of how he would look when they judged him in *Shamayim* after 120 years. Being involved in the next world, and envisioning details about what will actually happen up there, gets a person in a much higher world.

The More You Talk and Think About the Next World, The More Geshmak Your Olam HaZeh

By the way, by those who are always worrying about burning in *Gehinom*, can possibly be nothing more than "Nerven" (nerves) and a frummer *Yetzer*

The only way to truly enjoy Olam HaZeh is when you're always connecting your plight to your Olam HaBah situation.
- The Alter of Novardok²

Hara to get you depressed. R' Mordechai Schwab Zatzal told me that R' Yerucham Levovitz Zatzal said that he chose R' Yisroel Chaim Kaplan Zatzal as a son-in-law because he spent 10 minutes during his hour *Mussar Seder* to imagine *Gehinom*, and he

¹ ישבע יוסף את בני ישראל לאמר פקד יפקד אלקים אתכם והעלתם את עצמתי מזה. ויחי נ כה.

² ספר מדרגת האדם (מאמרי הסבא מנובורודוק, רבי יוסף יוזל הורביץ צצלא"ה, הוצאה חדשה ירושלים תשסב, מאמר ובחורת בח"ם, פרק ג, עמ' קסד, ד"ע וצדיק) וצדיק ורעו לו הוא צדיק שאינו גמור, אז יבואו עליו היסורים מפני העון השוכחו לו, ונקרא "רע לו". רק לפי השקפת העולם על הדברים. אבל באמת אין היסורים האלה רע לו, כיון שהוא יודע ודאי שכל זה אמיתי הוא, שאין היסורים בלי עון, ואולי היסורים של אהבה ג"כ באים מפני עון אשר נשכח ממנו, הדבר ברור שיש אצל דבר מה אשר בעוד הוא סובל היסורים האל, וזה נהנת רוח גדול אצל מה שהקב"ה מסיר ממנו העון על ידי היסורים. כי זאת ברור לו שאלו היה יודע זה היה שוה לו לחתת כל אשר לו כדי להסיר העון הזה ממנו, מפני שהוא חסרונו נצחי, כמו שמצוין באותו חסיד (שבת קב ב) שהפרק כרמו כדי לתקן הרהור דק של חסרונו נצחי. הרי לנו שאצל הצדיק נקל מאד להפוך כל הכרם, אשר זה היה כל תמיינתו, וקשר בו כל מצב הגשמי והרוחני, כדי לתקן הרהור של מדת חסידות, וכיון שיקר אצל ג"כ תיקון החסרונו, מסתמא קשה לו מאד הבלתי תיקון, ויש לו צער גדול מזה, ואם הטיב לו ה' שתיקנו ע"י היסורים הוא שמח מאד, ורק לפי השקפת העולם שימושיפין רק מנקודות עבר לשעתו, קוראין זה לחסרונו, ורע אצלם הדבר הזה, ולן נחשב לו זאת ליסורים, אבל הצדיק אשר מביט על כל דבר מנקודות האמת, הוא מרגיש בכל דבר טעם אחר, כי יש לו בחירה להתגבר על היסורים ולהרגיש בהם טעם.

was top, top in doing that. I met R' Yisroel Chaim Kaplan *Zatzal*, and he was total *Simcha*. He knew what he was doing when he imagined *Gehinom*. But this is not for us! *Rachmana Litzlan!* *****

But a healthy kind of involvement in the next world can make a *Moshe Rabeinu* or *Chofetz Chaim* out of a person. Again, be careful and get a *Rebbe*. One thing I can say: I asked R' Matisyahu Salomon *Zatzal* what keeps him going when he has difficult *Nisyonos*, and he told me that the knowledge that there is another world, makes life much easier. **The more you talk and think about the next world, the more Geshmak you have in Olam HaZeh.**

TRUE STORY

I Love Doing Zero

This *Shabbos* was very productive, with Hashem's help. I learned loads of *Gemara* from two *Masechtos*. I also learned plenty *Mussar*. Several pages of *Shaar HaBechina*, a few pages in *Shaar Avodas Elokim*, a drop of *Mesilas Yesharim*, besides lots of *Iyun* in *Chumash* or Bitachon Weekly. In general, the whole *Shabbos* was a fiddle, with many *Geshmake Shabbos* guests, and getting



R' Yisroel Chaim Kaplan (right) with R' Shlomo Heiman (left) in Camp Mesivta

involved in all kinds of *Chasadim* that I enjoy doing. I even slept better than usual, and I felt well rested. **

On *Motzei Shabbos*, I was looking forward to an exciting time, writing some *Gevaldige Divrei Torah* and learning *Geshmak*. Plus, I had some great ideas about *Inyanei Bitachon* and *Avodas Hashem* that I was planning to start working on. Surprise, surprise! I simply

didn't have the *Kochos* to do anything! (whatever the reason). By the way, these experiences are not so uncommon, and they are tests from *Shamayim*. ***

There are plenty stories of *Tzadikim* who lost all their *Chidushei Torah* (like the *Nachlas Dovid*) and years of effort end up nowhere. This is a

Nisayon Min HaShamayim, and it is extremely valuable in *Shamayim*. It is a form of major *Yissurim*, and: ביטולה זהה קיומה is necessary for your growth. When *Chizkiyahu HaMelech* was surrounded by a million hostile *Ashuri* soldiers, he said that he had zero *Koach* to daven or sing or any kind of *Avoda*. "I'm just leaving it all in Hashem's hands". (*Medrash*³). ****

³ איך הרבה (פתיחה אות ל') ארבעה מלים הי מטהבע זה לא תבע זה, ואלו הן דוד ואסא ויהושפט וחזקיהו, דוד אמר (תהלים יח לח) ארדוּ אֹזֶבֶת אֲשֶׁגֶם וְלֹא אָשׁׁוב עַד כְּלֹתֶם, אמר לו הקב"ה: אני עושה כן הנה"ד (ש"א ל' יז) יְצַמֵּד מִזְמַשֵּׁף ועד הערב למחרתם, מהו למחרתם, ר"ב בן לוי אמר, לשני לילות ויום אחד, היה הקב"ה מאיר לו בלילהות בחזקין וברקיעים, כמה דתניין תמן על החזקין ועל הזרע וועל הברקיעים, הנה"ד (תהלים יח כת) כי אפקה פאריך גירוי ה' אלקי יגיא פשפי. עמד אסא ואמר: אני אין כי כח להרוג להם, אלא אין רודף אותם אתה עשה, אמר לו: אני עושה, שנאמר (דיה"ב, יד יב) וירקם אסא והעם אחר עמו עד לגזר ויפל מכוונים לאיין לקם מחלוקת כי נשברו, לפני ה' ולפניהם מחלוקת וישאו שלל קרבנה מלא, לפניהם אסא אין כתיב כאן אלא לפני ה' ולפניהם מחלוקת, עמד יהושפט ואמר: אני אין כי כח לא להרוג ולא לרודף, אלא אני אומר שיריה ואתה עושה, אמר לו הקב"ה אני עושה, שנאמר (דיה"ב כ כב) ובעת החלו ברעה ותעהלה גען ה' מארבים על בני עםון מזאב והר שער הפקאים להזקה וינגפו. עמד חזקיהו ואמר: אני אין כי כח לא להרוג ולא לרודף ולא לומר שיריה, אלא אני ישן על מטהי ואתה עושה, אמר לו הקב"ה אני עושה, שנאמר (מ"ב יט לה) וַיְהִ בְּלִילָה הַהְוָא וַיֵּצֵא מֶלֶךְ ה' וַיַּעֲשֵׂה אֲשֹׁר.

That very night, the *Malach Gavriel* wiped out the entire *Ashur* civilization forever. **So don't look down at yourself when you become dysfunctional, without Bitachon and Tefila.**

The Pain That People Go Through in Life Is Because They Aren't Enough Involved in *Ruchaniyus* in a Real Way

TRUE STORY

The *Rosh HaKahal* of *Kehillas Pupa* in Williamsburg (R' Oberlander) told his grandson on his *Bar Mitzva* that he should make sure to learn *Chasidische Seforim* and *Sifrei Mussar* every day. He himself has already finished *Orchos Tzaddikim* 22 times, and after many years, he testifies that learning *Mussar* in general saves him from all his *Gashmiyus'dik* problems. He laughs them all off, and he has a very happy life in *Gashmiyus*. (surely it helps for *Ruchaniyus*). We can add that the pain that people go through in life is because they aren't enough involved in *Ruchaniyus* in a real way; i.e., it should be in your *Penimiyus'dik* (inner) system, which lots of *Mussar* does to you. ***Mussar is the sweetness of your life, and it says in Mishlei: החזק בטעסך אל תרף נארה כי היא טפי משליך יג Mussar, it is your life!***

The First Question Is: "Do You Learn *Mussar*?"

TRUE STORY

As one of the first *Rabbeim* in Lakewood Cheder, I came to Williamsburg, together with the entire Cheder (about 60 children). It was before *Pesach*. We came to see a *Matza* bakery, and also to see the *Pupa Rav Zatzal*. The first thing he asked was: "Do the boys

learn *Mussar*?" And I said: "Of course, the *Rebbe* is always telling the children *Divrei Mussar*". "This isn't enough. The *Mussar* should be learned *Davka*: מהתוך הספר from inside a *Sefer*, like *Orchos Tzaddikim* 3 times a week". We were discussing 9-year-old boys.

When I told this over to R' Nosson Wachtfogel *Zatzal*, he was very impressed. He said that the *Pupa Rav* is 100% right about learning: מהתוך הספר from inside a *Sefer*. When I told this over to R' Gershon Liebman *Zatzal*, he was very impressed about the first question being: "Do you learn *Mussar*?"

שובבים

Shovavim and Moshe Rabeinu

CONQUERING TA'AVOS IS EASIER WHEN YOU ARE INSPIRED BY GREAT PEOPLE
We can suggest that the *Tekufa* (cycle) of *Shovavim* coincides with our introduction to

*Hours and hours of *Mussar* makes you a Ben Olam HaBah instead of a Ben Olam HaZeh*

Moshe Rabeinu in *Parshas Sh'mos* for good reason. Conquering *Ta'avos* are easier when you are inspired by great people, and for some bitter difficult *Ta'avos*, aiming at the greatest person, *Moshe*, can be very helpful. Notice that what saved *Yosef* was the image of his

father, *Yaakov Avinu*, and seeing the holy *Choshen* with all the *Shevotim*... and his stone is missing. (Gemara⁴).

Ga'ava Can Cure Ta'ava

Notice how *Yosef* was always putting himself on top of his brothers, and even his father and

⁴ סוטה לו ב, באותה שעה באתיה דיקנו של אביו ונראתה לו בחלוון, אמר לו: יוסף, עתידיין אחיך שיכתבו על אבני אפוד אתה בינויהם, רצונך שימחה שמן מבנייהם ותקרא רועה זונות, דכתיב (משל כי ג) ורעה זונות יאבד הון.

mother. Throughout his life, he was always very much into: **בָּדָרְכִּי הֵלֹבֶן** lifting yourself up in the service of Hashem. I used to say that being a: **קָטָן שְׁבָשְׁבָטִים** smallest of the *Shevotim*, he had to go extreme and have *Ga'ava L'shem Shamayim*. We can now add that since he was destined from birth to conquer *Middas HaYesod*, since he was: **מִצְרָעַ רַחֲלָל** the rival of *Eisav*, the *Yetzer Hara* won't allow him to succeed unless there is a different *Yetzer Hara* to satisfy the *Satan*. *** Like a certain *Chassidus* that specializes in *Inyanei Kedusha*, they *Davka* eat a lot. And the *Gemara* tells⁵ the story about the son of *Rabbi Elozor ben Rabbi Shimon*, who they took out of a: **לְוָסָק שְׁלֹזָנָת** low hangout by giving him *Semicha* and calling him "Rebbe". *Ga'ava* can cure *Ta'ava*.

THE SHOVAVIM GUIDEBOOK

Are you trying to overcome your *Yetzer Hara* during the *Y'mei Shovavim*? An old *Novardoker* once told me: "I don't have to

Before walking out into the street, you can get excited and tell yourself: "Look what a fire of Kedusha I can be Zoché to if I watch my eyes; what tons of Olam HaBah!"

work on *Simcha*, since working on overcoming the *Nisayon* that you are presently having is so exciting, that it gives you plenty *Simcha*".

1) Learning all kinds of *Mussar*, especially with a soft niggun, gives you plenty fire, and puts you in a different happy world. (By the way, *Sefer Madregas HaAdam* and the *Seforim* of R' Gershon Liebman *Zatzal* (*Degel HaMussar, Leket Sichos Mussar*) give loads of positive energy).

2) Writing ideas for *Gedarim* (safeguards) without pressure. Just to do: **עד מקום שידן מגעת**: **לא עלייך המלאכה למזור אבות בtz** You are not responsible to get it all done!

3) Praise yourself and making a big shpiel out of your even tiny accomplishments (the *Chovos Halvavos* encourages this⁶) gives you plenty *Simcha* and *Siyata Dishmaya*, since **Hashem sees that you appreciate how He helps you, like Chazal say: אל מלא פקב"ה עוזר לא יכול לו סוכה נב ב, קדושין ל ב אל מלא פקב"ה עוזר לא יכול לו סוכה נב ב, קדושין ל ב** without Hashem's help, a person cannot overcome the *Yetzer Hara*, and He'll help more.

4) The *Velt* is involved in *Kedusha*

⁵ ב"מ פה א, איקלע רב' לאתריה דרב' אלעזר ברבי שמעון, אמר להם: יש לו בן לאוטו צדיק? אמרו לו: יש לו בן, וכל זונה שנשכרת בשנים, שוכרתו בשמנה (מחמת יוון). ר"ש"). **אתיה אסמכה ברבי** (שיהו קורין אותו רב', כדי שיתקנא וישים אל לבו על *תלמוד תורה*), ואשלמיה לרבי שמעון בן איש' בן לקוניא אחות דמייה (מסרו לרבי שמעון ללימוד תורה). כל יומה הוה אמר (אוטו הבן) לкриיטי אני איזיל (לענין אני חפש לילך) אמר ליה: חיכים עבדו יתך, וגולתא דדhabaa פרסו עלך, ורב' קרו לך, ואת אמרת לкриיטי אני איזיל? אמר ליה: מומי, עזובה דא (בשבועה הנחתית זאת, ולא אשאל עוד לילך). כי גדל אתה יתיב במתניתא דרב', שמעיה לקליה. אמר: הא קלא דמי לקליה דרב' אלעזר ברבי שמעון! אמרו ליה: בריה הוא. קרי עלייה (משל) יא ל) פרי צדיק עץ חסימ ולקם נפשות חקם. פרי צדיק עץ חסימ, זה רב' יוסי ברבי אלעזר ברבי שמעון. ולקם נפשות חקם, זה רב' שמעון בן איש' בן לקוניא (המלמד תורה קונהו לבן).

⁶ חובות הלבבות שער ייחוד המשעה (פרק ה) ומון התימה, אחוי, כי כל אויב שיש לך, כשתנכח אותו פעם ושתים, ירף ממר ולא יעלה על לבו להלחם בך, לדעתו יתרון נחר על חח, והוא מתיאש מנצח אותך ומגבר עליך. אבל היצר אין מוספיק לו ממר נצח פעם ומאה פעמים בין שנצח אותך, בין שננצחו. כי אם ינצח אותך, ימיתך, ואם תנצחוה פעם אחת, יארב לך כל ימיך לנצח אותך, כמו שארכ"ל: אל תאמין בעצמך עד יום מותך. ואינו מקל בקענה שבקענות עניינך לנצח אותך בה, כדי שתהיה לו מדרגה לנצח אותך במה שלמעלה ממנה. ועל כן ראוי לך, שתהיה נזהר ממנה. ואל תמלא מושאלותיך בר' מאומה, רק יגדל בעיניך המעת שבעמут מנצחך והמצער מהתגברותך עליו, כדי שתהיה לך מדרגה אל מה שלמעלה ממנה.

during *Shovavim*. R' Kalman Krohn *Zatzal* has loads of *Seforim* on *Inyanei Kedusha*, and you can learn loads of *Mussar* on *Kedusha* in his *Seforim*.

5) R' Goldschmidt has these small *Seforim* on *Kedusha*, which are very positive and encouraging.

6) Some *Novardokers* used to learn *Chovos Halvavos Shaar HaPerishus*. The *Ikar* is to try to make your *Sedarim Geshmak*, either with variety, or whatever works for you.

7) R' Yisroel Taplin *Shlita* has a *Kuntres* (booklet) on how to combat *Arayos*, and he says that the *Ikar* is to be *Mis'chazek* in *Limud HaTorah*, like the *Rambam*⁷ says: בְּאֶהֱבָתָה תָּשַׁגַּה תְּמִיד מִשְׁלֵי הַיּוֹם to be constantly involved in the love of *Torah*.

8) R' Chatzkel Levenstein *Zatzal* considered⁸ these weeks a *Zman* to *Shteig* in *Bitachon*, and to work on having your own private *Yetzias Mitzrayim* in learning *Inyanei Emuna* and *Bitachon* to overcome your pecklach.

9) These weeks are *Y'mei Ratzon* for *Shteiging* in areas of *Kedusha*. Don't miss a golden opportunity to accomplish, during this precious time when it's easier and more:

One who lives for Olam HaBah and doesn't need immediate gratification with all kinds of sins and Ta'avos Olam HaZeh, ends up with the biggest Olam HaBah

attainable.

10) Always daven, daven, daven, and never be *Mya'esh!* Some say *Shovavim* is like *Aseres Y'mei Teshuva*.

אשר לא ידע את יוסף שמות א'

Avoda Zara Is a Lack of Thanking Hashem
Paroh didn't "know" *Yosef*. *Rashi* says⁹ it was

bad *Middos*. *Paroh* knew *Yosef*, who had saved his entire country from starvation. But now he made believe that he never knew *Yosef*, and he started persecuting *Yosef's* nation. When we left *Mitzrayim*, we had to leave a contaminated nation, full of the worst filth; i.e., the lowest of bad *Middos*, no thankfulness. When we left *Mitzrayim*, suddenly *Yehuda* comes in the picture: בְּצִאת יִשְׂרָאֵל בִּתְהָה יְהוָה לְקַדְשָׁו תְּהִלָּם קַדְבָּה *Yehuda* became His chosen one. **

A Yehudi Is a Thankful Person

What is special about *Yehuda*? *Yehuda* means: 'now I will be thankful to Hashem'. *Paroh*'s palace was full *Avoda*

"*Zara*", a strange "foreign" *Avoda*, instead of thanking Hashem for your very life, your health, and family etc., you go to a: "*Zara*", a strange, silly service to: עץ ואבן wood and stone. That's why *Avoda Zara* is such a serious crime. And *Chazal* say¹⁰:

⁷ רמב"ם סוף הלכות איסורי ביהה (כב כא) מכל זאת אמרו יפנה עצמו ומחשבתו לדברי תורה וירחיב דעתו בחכמה, שאין מחשבת עריות מתגברת אלא בלב פניו מן החכמה, ובחכמה הוא אומר (משלו ה יט) אילת אהבים ויעלת חן דקה ירוף בכל עת באהבתה תשגה תמיד.

⁸ ספר אור יצחק אל (שיעור טוריינו המשגיח הגה"ח רב י' יצחק אל לעוינשטיין זצוק"ל, מנהלה הרוחני של ישיבת פוניבז' בא'), ומילפניהם בישיבת מיר בארץ ובחו"ל, חלק ג (אמונה) בני ברק תשмаг, עם רמה, ימי שובבי"ם לחזק אמונה) עומדים אנו עתה בימי שובבי"ם ת"ת, חסידים ואנשי מעשה הי' מתחזקים בעבודתם הרוחנית בימים אלו. מתענים ומרבים באמירת סליחות וכדומה. נראה שהdagש העיקרי בעבודת החזק חיבת להיות בענייני אמונה. "דדא ביה כולה ביה" (נדרים מא) כל אשר מתחזק באמונה הכל נמצא בו, "בא חבקוק והעמיד על אחת וצדיק באמונתו יחייה". ובאמת יש לראות דפרשיות אלו דימי שובבי"ם המתחזילות מפרשת שמות והינו מתחילה יצאת מצרים ועד למלאכת המשכן, כולם עוסקות בענייני אמונה, וכאשר המשיכיל יתבונן בהם יתנווה כח ואפשרות להגביר אמונה ד' בקרבו.

⁹ רשי"ה עה"פ ויקם מלך קדש על מצרים אשר לא ידע את יוסף (א ח) עשה עצמו כאלו לא ידע.

¹⁰ מגילה יג א, רב יוחנן אמר, לעולם מבניין קאתי, ואמאי קרי ליה יהודי, על שום ספר בעבודה זרה, שכל הקופר בעבודה זרה נקרא יהודי כדכתיב (דניאל ג יב) אימתי גברין יהודאין וגוו.

anyone who is *Kofer* in (denies) *Avoda Zara* is called a "Yehudi", since he is a "Yehudi" and he thanks Hashem all day, he hates silly *Avoda Zara*. ***

By *Makkas*: *עַמּוֹד אֶפְרַדְעַל*, only *Ahron* could do the *Makkos*, because *Moshe* owed the water his life, since his mother had put him in a basket in the Nile River to save him from the *Mitzri'im*. And he couldn't smite the earth with: *כַּנִּים*, since when his life was in danger for killing a *Mitzri*, he buried the *Mitzri* in the earth. If a *Mitzri* becomes a *Ger*, he is barred from marrying a Jewess, since he is from a wicked nation. But the 3rd generation (his grandchildren) can already marry a Jewess,

and we may not turn them away, since: *כִּי אָגָר הַיּוֹת בָּאָרֶץ כִּי חָתָם עָלָנוּ* we were guests in his land. ****

The *Midda* of *Hakaras HaTov* Overcomes the Wicked Lack of Gratefulness

Although we spent 200 years of torture in their land, and *Paroh* bathed in

the blood of Jewish babies, and Jewish babies were used for bricks by their own fathers! Still, we lived in *Mitzrayim* and we owe them! Instead of taking *N'kama*, we do *Ha'tovah B'makom Hakpada* i.e., *Davka* doing a favor (*Ha'tovah*) instead of being upset (*Hakpada*) to the extreme! "Yehuda" leaves *Mitzrayim* means that the *Midda* of *Hakaras HaTov* leaves and overcomes the wicked lack of gratefulness (*Mitzrayim*). Look how extreme a person has to be in *Hakaras HaTov*. *****

Like *Kibud Av V'em*, which *Avraham Avinu* was *M'kayem* even with his wicked "Alter *Terach*", who tried to kill him and have him burned in the fire of *Nimrod*'s oven.

R' Moshe Feinstein Zatzal
said that there is no end to *Hakaras HaTov*

NOVARDOK



רבי שמואל שניאור זצ"ל
נולד בתרשי י"ח בתרצ"ט
לבע שביק שפטות ב"א בטבת תשע"ז

A French Novardoker
רב הגאון רבי שמואל שניאור זצ"ל
כ"א טבת תשע"ט

R' Shmuel Seneor Zatzal

I was shopping on Sunday, and suddenly a person comes over to me and tells me the tragic news. His uncle, R' Shmuel Seneor was suddenly *Niftar* last night, on *Shabbos Parshas Sh'mos*. He was about 79 years old. He was one of R' Gershon Liebman's top *Talmidim*. They say that R' Gershon remarked about him that he is so precious "If only we could split him in half; we need him all over!" **

He was a *Chashuba Talmid Chochom* and a big *Masmid*. He also knew *Halacha* well. He

was a total *Novardoker Baal Mussar*. *Novardokers* can speak very negatively about themselves; but the *Alter Zatzal* himself says that each person is different, and needs an *Avoda* that's cut out for his *Avodas HaMiddos*. R' Shmuel always spoke very positively and was upbuilding. ***

Despite his personal *Nisyonos*, which were unusual and were "enough to kill an elephant", he was **always** smiling and happy, with barely a white hair in his beard until he was much older. He was **always** calm and relaxed; **never, ever** in *Ka'as*. He was a big *Zariz*, but a *Menucha'dik* one. He told me that when he came to France from Morocco, he was a timid little Moroccan boy, with all kinds of fears. But R' Gershon *Zatzal* spent a lot of time with him, and taught him how to have **Rebborg זריבור** **זר שיליט"א, הרה"צ ר' עוזר מימון שניאור שיליט"א** **During *B'didus* between R' Dovid Seneor, R' Eliyahu**



Bitachon, and to learn loads of *Mussar*, which changed his life, and helped him get rid of his many fears and phobias. ****

Novardok Mussar **specializes** in getting rid of fears. They are always trying to do a *Pe'ula* (exercise) that kills their fears (especially fear of people). For many years, R' Shmuel was the *Menahel* of a successful Yeshiva in Nante, France. He was very neat and *M'sudar*, always immaculate and well put-together. And with his constant smile, he looked like a calm, happy prince. He was full

of goodness and kindness. A person who once gave him terrible aggravation once visited him. He smiled warmly and greeted him with tremendous love. He repeated his name "My dear Yankele!"

He was a total selfless giver. When he was my guest, he always gave me a *Chashuba* gift. He was a real gentleman; a real mensch.



תקופת הבדיקות בין פורים לפסח - תשע"א שטרסבורג
 יושבים מימין הרה"ח ר' דוד שניאור שליט"א הרה"ג ר' אליהו שניאור שליט"א, הרה"צ ר' עוזר
 שורץ שליט"א, הרה"ח ר' שמואל שניאור שליט"א הרה"ח ר' מימון שניאור שליט"א
During B'didus between Purim and Pesach 5771 (2011) in Strasburg (right to left)
R' Dovid Seneor, R' Eliyahu Seneor, R' Ozer Schwartz, R' Shmuel Seneor, R' Maimon

When I visited France, he would pick me (and my friends) up from the airport. Often, he would give me *Matanos* (gifts), like the latest *Novardok Sefer*. He was **very** generous. More than once, a *Yungerman* came from America to France without enough money to return back; only *Bitachon*. Suddenly, R' Shmuel approached him and offered to pay his ticket!

I once saw his booklet with *Kabalos* (resolutions). There were about 15 *Kabalos*, that he had to check off every day (or every

other day). He had a beautiful handwriting, and he was well-balanced and *M'sudar*. No extremes, just the: *דרך המוצע* middle path. Very normal and appropriate. He was very soft and warm-hearted, and he was like a "big brother" to many *Talmidim*. He would listen to their personal issues, and advise them and calm them with *Novardok Yesodos* of living.



הישיבה בבוסייר יושבים מימין: הר' שמואל שניואר שליט"א, הרה"צ ר' דוד פינטו שליט"א, הר' אליהו שניואר שליט"א, הר' עוזר שוורץ שליט"א,
The Yeshiva in Bussières (seated right to left) R' Shmuel Seneor, R' Dovid Pinto,
R' Eliyahu Seneor, R' Ozer Schwartz, R' Avraham ben Shalush

He acted to his wife like a newlywed, with plenty of *Simcha* and fun. *****

Besides his great *Hasmada* in learning *Gemara* and *Shulchan Aruch*, he officially spent an entire hour each day learning *Mussar*. It's hard to believe that a close *Talmid* of R' Gershon *Zatzal* didn't learn more *Mussar*; but perhaps he was different. He would think of Hashem constantly, and his dream was to be burned *Al Kiddush Hashem*,

to show his great love for Hashem. He quoted the famous story¹¹ of the *Chovos Halvavos*, about the *Tzadik* who couldn't sleep at night because of his great love for Hashem. ***** He said: "I am cold and hungry, and it's dark. It is clear to You, Hashem, that even if You would burn my flesh, I would only love You more and more". The *Alter* of *Novardok* said

that all the *Ovdim* feel like this. (It is known that the way a person thinks can make him like this, and "Mayim Rabim" of *Mussar* can certainly "wash your brains" to get this way). *****

R' Galinsky used to repeat this story of the *Tzadik* in the *Chovos Halvavos*, and R' Shmuel Seneor *Zatzal* told me that he feels just like the *Tzadik* in this story. Unbelievable! During *Elul*, he used to have a *Taanis Dibbur* ("fast" from speaking)

every morning until *Chatzos* (noon) (like all R' Gershon's close *Talmidim*). I once watched him learning *Mussar* in a *Bais HaBedidus* (special place reserved for seclusion). He looked like a prince, and he had a tremendous *Kedusha* and *Romemus*. ***** I was once in the car with him in the driver's seat, and he got lost. We were going endlessly in circles, and we were getting

¹¹ חובות הלבבות שער אהבת ה' (פרק א) ותתבזבז בו ליחד לבבה לו ולאהבה אותו, ולבטוח עליו, ולכוסוף לו, ולא יהיה לה עסוק בלתי עסוק עבודתו, ולא עבור על רעיניה זולתו, ולא עללה במחשבתה בלעדיו, ולא תשלח אבר מאברי גופה אלא במה שתתמשך בו רצונו, ולא תתיר לשונה כי אם בזיכרנו ושבתו והודאותו ותהלהו, מאהבה בו ומכוסוף לרצונו יתברך. ואם ייטיב לה, תודה. ואם יעננה, תסבול, ולא תוסיף עם זה כי אם אהבה בו ובתחזון עליו, כמו שנאמר על אחד מן החסידים, שהיה קם בלילה ואומר: אלקי! הרעבתי, ועירים עזבתי, ובמחשי הילילה הושבתי, ועוזך וגדרך הוריתי, אם תשרפني באש, לא אוסיף כי אם אהבה אותך ושמחה בך, דומה למה שאמר איוב (יג טו) הן יקעטני לו איטול.

nowhere. Yet, he had no trace of anxiety. He would stop the car and look at the map. This happened again and again, yet he remained totally calm as if he was in his living room relaxing on a couch. He laughed and joked; not a nervous or angry bone in his body. Zero frustration. This is the *Koach of Mussar!* You could tell that he lived the *Passuk of Dovid HaMelech*: **נֶפֶשִׁי כְּתַמְלָא עָלִי אָמָן תְּהִלִּים קְלָא בָּ** My soul is calm in the hands of Hashem's like a baby held by his mother. A true *Baal Bitachon* feels like he's always in his mother's cozy lap.

He once told me that his main *Bitachon* was to accept every situation as the best. As for a better future, he was taught to always feel like in just one minute, things will improve. The first time he came to Lakewood, his ride brought him in front of the Alumni Bais Medrash on ninth street. Since I wasn't available for a long while, he went right upstairs to the *Avreichim* minyan, where a *Sheva Brachos* was taking place. He didn't know a word of English or Yiddish, and it was his first time in a foreign country.

Yet, he made himself comfortable, and sat down at the *Sheva Brachos* like an old friend. He introduced himself to the *Mechutanim*, and even got up to speak in honor of the *Chosson* and *Kalla*. He became best friends on his first day in a strange country, and was perfectly comfortable. When he came to my house, I noticed how he was working on *Hefkeirus*.

Although he was a neat and *M'sudardik* type of person, yet he *Davka* wasn't careful to lock his attaché case. He would sleep on the couch, even with the light on, even though he had no privacy. When he had a private room,

he left the door open. When traveling, in the Port Authority, he wouldn't guard his briefcase. He would leave it and walk away to ask directions. Back home, his office door would be left open. He was a high-level *Baal Bitachon*. (Of course, a person who is not on such a *Madrega* shouldn't do such things).

יבָּרְךָ זָכָר בָּרְךָ**More on R' Shmuel Seneor Zatzal**

לְעִילָּי נְשָׁמָתְךָ In his memory, I would like to mention an important *Yesod* that he told me.

In Novardok they said: "Don't become "Battel" to all those "amazing" people that you see. Have Shtoltz with regards to your own worth!"

If a person is happy with other people's accomplishments, then he has a *Chelek* in them! When you see others *Shteiging* in learning, making *Simchos*, being successful; instead of being jealous (then you lose everything, *Rachmana Litzlan*), be happy for them... and then it's yours as well.

**

R' Shmuel was always sharing in the *Simcha* of others. He worked a lot on *Ayin Tova*. His whole *Chi'yus* in life was by giving others and helping them. He was tireless and selfless. He was also: **אַתָּה בְּלֹא** without fanfare, and he said that a person can lose a lot when he advertises his "great deeds".

A *Vort* I heard from him: Sometimes a person needs to build himself up. *Shlomo HaMelech* said: **וְלֹא תִּגְבַּהْ זֶה וְלֹא פִּגְבַּהْ מֵלֵךְ** Let **others** praise you; don't praise yourself. But we can say: **בְּדָרְךָ הַלְּזָה** homiletically that indeed, ideally: **וְלֹא תִּגְבַּהْ זֶה** let others praise you. **וְלֹא** But if no one else is praising you, then: **פִּגְבַּהْ** praise yourself!

People bothered Rothchild, but he walked away without getting too hurt. He said: "I'm still Rothchild". People may hurt you in your life, but remember your personal *Maalos*, which no one can take away from you.



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Parshas Vayechi 5786

Shiur ID	Duration	Language
417497	2:00	English
417499	4:16	English
418132	43:20	English
417500	6:05	English
418134	5:29	English
418135	2:38	English
419282	42:49	English
418136	6:14	English

Questions To Rabbi Mandel

Davening With a Minyan Is Stressing Me Out



Question: Dear Rabbi Mandel, for the past many months, I have made tremendous sacrifice to daven *Shachris*, *Mincha* and *Maariv* with a minyan almost every single day. I live in a neighborhood where there is only one early *Shachris* and one *Mincha* and *Maariv*. I feel very accomplished, but the anxiety of constantly making the minyan is really getting to me. When *Shachris* is over, I have to start thinking about *Mincha*. When *Mincha* is over I have to think about *Maariv*. Day in and day out, living my life making davening *Z'manim* is starting to wear on me. Also, my son, *Kinayna Hara*, is even more *Shtark* than I am. I can't take a *Chol Hamoed* trip without having to figure out where everyone will daven. So I usually stay home instead. My anxiety is too high. Is it okay if I don't always daven with a minyan, if rushing to make minyan makes me nervous? What should I do not to get burned out always busy with the next *Z'man*? Thank you for your help.

Answer: Now, if you can train yourself, like R' Moshe Feinstein *Zatzal*, who did a million things; he ran *Klal Yisroel*, yet, he went with such a slow-motion *Menucha*. People can train themselves to do a hectic schedule in a calm way. If not, stay home. Daven at home, and don't worry. Relax! You are a *Tzadik*. Do once or twice a day. Do what you can, and say: "Eibishter, a person has to do only as far as he can go".

I once had a *Shayla* with a job. They wanted to fire me, because I didn't want to work the long hours that they gave me. So I went to ask R' Don Segal *Shlita*. He asked me: "Do you get stressed with the long hours? (albeit more *Zikkui HaRabbim* and a big *Mitzva*) I said "Yes". "Then you quit that job. Just forget it. You are being too *Moser Nefesh*; you're not staying there". **You don't stay in a stressful situation no matter how big the *Mitzva* is.** We avoid stress!

BEFORE DAVENING AT HOME, CHECK WITH A ROV OR A POSEK

Try your best. Take a hot bath once a day, even for a half hour, and relaaaaaaaaaaaax. Or go to a gym; wherever you're going, relaaaaaaaaaaaax yourself. And take deep breaths one minute a day on the clock. Sloooooooooow. That will affect you for the rest of the day. Slow. *Menucha*. You can say whatever you like, like "*Menuchas Nefesh HaBoteach*" (in slow motion) for one minute on the clock, every single day, don't miss a day. It will change your whole *Matzav*, and slowly but surely, your anxiety level will become less and less.

בכל לגבך it's the greatest *Mesirus Nefesh*, like *Avraham Avinu* with the *Akeida*; it's unbelievable what you are doing. However, you can't continue. You've got to stop. I had to stop things that I do for that reason. And one the most productive people in Lakewood, who gives 9 shiurim a week, was in the emergency room, because he was giving a tenth shiur. It was destroying him, and he had to stop. **Hashem does not want you to do that.** Stop one *Tefila*, two *Tefilos*, off and on. But take it easy. R' Yaakov Kamenetzky *Zatzal* once told me "Take it easy". **A person has to relax. That's the biggest *Mitzva* in the world; i.e., to relax.**

To turn a stressful type into a calm type, is a *Mitzva* in its own right. It's called *Bitachon* and *Menucha*; you'll get *Schar* for that. דרכיה נعم משל גיט The ways of the *Torah* are sweet. Make sure that your life is *Geshmak* by you. Always see good. **And if you are a little stressed, say: "I like that stress. I'm happily stressed". Don't be negative about anything. Do the best you can, AND WHEN YOU CAN'T, IT'S A MITZVA NOT TO! Do it Le'chatchila! I'm not davening in shul; I'm davening at home! And I'm getting a *Mitzva* for every second!** I've seen big people daven at home. People who all the *Gedolim* pictures have them. And they were in my own house. They davened at home, and I have to do that also, sometimes. I dislike it, but I'm wrong! It's a *Mitzva*! You're not up to it! Daven at home, and cherish what you're doing! Respect what you are doing!

You sound like a *Chashuba* person. I give a *Bracha* that Hashem should help you in every way. Kol Tuv

DISCLAIMER: This is not to be taken as a *Zilzul* in *Tefila B'tzibur*. It is similar to a *Heter* for a *Choleh* to eat on *Yom Kippur*, i.e., to be used RARELY and with the guidance of a *Rov*. Someone complained to R' Gamliel Rabinovitz *Shlita* that he has anxiety. The *Rov* said that it is because he doesn't daven with a minyan. He started davening with a minyan, and was cured.

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