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



# BITACHON WEEKLY

ויקהל - פקודי  
החודש

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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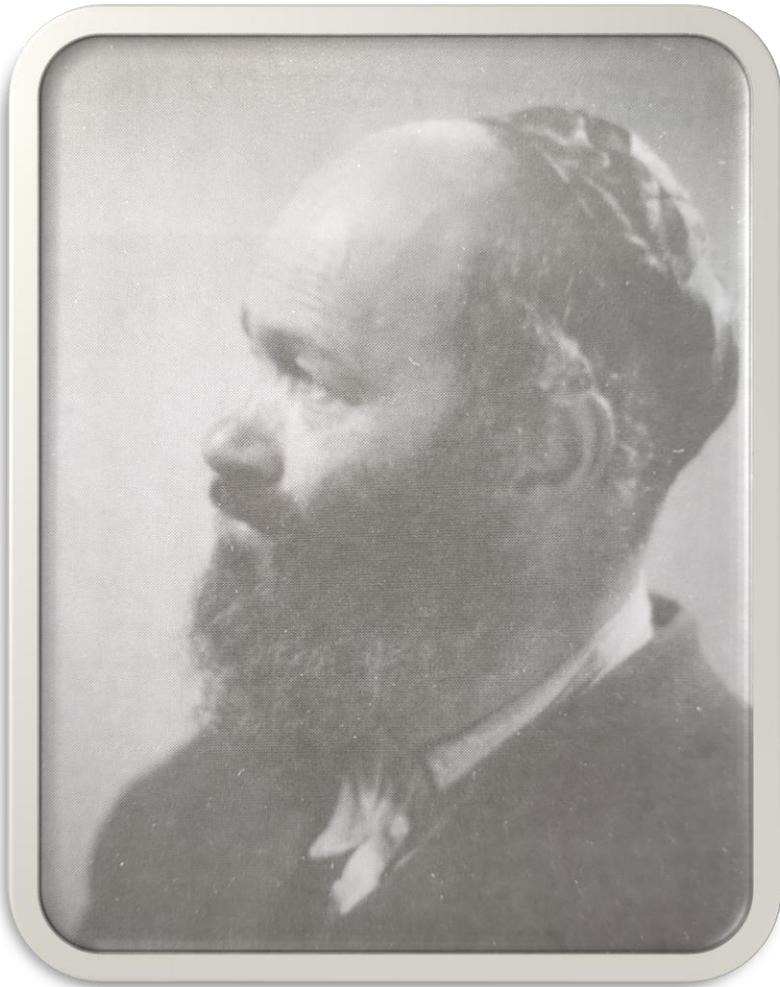
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R' GERSHON  
LIEBMAN  
ZATZAL



BITACHON  
WEEKLY

פרשת ויקהל-פקודי  
החודש תשפ"ו

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# פרשת ויקהל-פקודי

וְכָל הַנְּשִׂיִם אֲשֶׁר נָשָׂא לִבָּן אֶתְנָה בְּחֻמָּה טוּוּ אֶת  
הַעֲזִים לֵה כו

## The Koach of the Eishes Chayil Is Her Tz'niyus

On top of the beautiful: יְרֻעוֹת הַמִּשְׁכָּן sheets of the Mishkan, rested another layer of: יְרֻעוֹת sheets made of goat's hair. Rashi says<sup>1</sup> that when they spun the goat's hair into threads, they did something unusual; i.e., they would spin the fleece on the backs of the goats, even before it was shorn from them. Why only by the: עֲזִים goats did they do such an unusual thing? And of all the materials used to build the Mishkan, the only one NOT mentioned explicitly is the goat's hair. The Torah just calls it: עֲזִים "goats", which sounds like you're putting a live goat on top of the Mishkan?! This can be because they spun it right off their backs, as if they're putting them up alive. The simple reason why it was made this way was that it

*All the wars that Dovid HaMelech mentions in Sefer Tehilim are referring to spiritual war with the Yetzer Hara - Seforim HaKedoshim<sup>4</sup>*

should come out shiny and glimmering. (Seforno<sup>2</sup>). But we can suggest that there is something special about goats. \*\*

These special women who spun the wool had no previous training, yet they rose to the occasion and lifted their self-esteem in order to accomplish this extraordinary feat (נָשָׂא לִבָּן אֶתְנָה לֵה כו). The only: יְרֻעוֹת sheets that are called: יְרֻעוֹת הַמִּשְׁכָּן the sheets of the "Ohel" were these goats' hair, and they were pegged down at the bottom, like you do to an Ohel. Ohel is indeed a woman's Koach, like it says by Sara Imeinu: הִנֵּה בְּאֹהֶל she is concealed in the tent, i.e., she is Tza'nua. (Rashi<sup>3</sup>). עֲזִים (goats) are tough, and: טָוּ means being tough. A noble Jewish woman is called an Eishes Chayil, and "Chayal" means a tough soldier. And in Eishes Chayil it says: וְשָׁלַל לֹא יִחְסַר מִשְׁלִי לֹא יֵא

booty will not be lacking; Mamash like booty after a victorious battle. \*\*\*

<sup>1</sup> רש"י עה"פ טוּוּ אֶת הַעֲזִים (לה כו) היא היתה אומנות יתירה שמעל גבי העיזים טוין אותן.  
<sup>2</sup> ביאור על התורה אשר חבר אֶזְן וחקר הגאון השלם האלקי כמהר"ר עובדיה ספורנו זלה"ה עה"פ טוּוּ אֶת הַעֲזִים (לה כו) מעל העיזים, כדבריהם ז"ל למען יהיה בטווי זהר נוסף, כי בהרבה מהפשוטים ימעט קצת מטוב איכותם כאשר יעקרו ממקום גדולם, כמו שיקרה בדבש דבורים ובקאסיא"ה ובחלב ובזולתם.  
<sup>3</sup> רש"י בפרשת וירא עה"פ הִנֵּה בְּאֹהֶל (יח ט) צנועה היא.  
<sup>4</sup> פלא יועץ (ערך עבירה) והחי יתן אל לבו הדברים הנאמרים באמת כי גדולה עבירה וגורם רעה גדולה לעצמו ולכל העולמות העליונים והתחתונים, והאיש אשר הוא יהודי ומאמין בה' ובתורתו הקדושה ובדברי רז"ל הקדושים יחרד האיש וילפת, ויחוס על כבוד קונו ועל כל העולמות ועל נפשו העלובה כבודה בת מלך, ויום ליום יהיה בורח מן העבירה יותר ויותר כמלפני חרב, ויתגבר על יצרו, ולבו למו אב יזעק שיעזרהו ויצילהו מן החטא יותר ויותר מהצועק ומתפלל על בנו יחידו אם מוטל על ערש דוי בסכנת מות, כי צרת העבירה צרה שמה אין צרה בעולם גדולה כמוה, ועליה אמר דוד (תהלים כה יז) צָרוֹת לִבִּי הִרְחִיבוּ מִמְצוּקוֹתַי הוֹצִיאֵנִי, ולדידי חזי דכל צרה שנאמרה בספר תהלים היא על ענין זה, ועל זאת יתפלל כל חסיד אל ה' כי טוב וישר הוא על כן יורה חטאים בדרך.  
 ובליקוטי מוהר"ן (בתרא, קכה) מענין אמירת תהלים דבר עם אֶחָד וְאָמַר לוֹ, שֶׁעָקַר אֶמִירַת תְּהִלִּים לוֹמַר כָּל מִזְמוּרֵי תְהִלִּים עַל עֲצָמוֹ, לְמִצָּא אֶת עֲצָמוֹ בְּתוֹךְ כָּל מִזְמוּר וּמִזְמוּר. וְשָׂאֵל אוֹתוֹ זְכוּרוֹנוֹ לְבִרְכָה: אֵיךְ, וּפָרַשׁ לוֹ רַבְּנוֹ, זְכוּרוֹנוֹ לְבִרְכָה, קִצְתָּ, כִּי כָּל הַמְלַחְמוֹת שֶׁבִקֵּשׁ דָּוִד הַמֶּלֶךְ, עָלָיו הַשְּׁלוֹם, שֶׁיִּצְלָהוּ: הַשֵּׁם יִתְבָּרַךְ מֵהֵם הַכָּל צְרִיכִין לְפָרֵשׁ לְעֲצָמוֹ עַל מְלַחְמַת הַיָּצָר הָרַע וְחִילוֹתָיו, וְכִיֻּצָּא בָּזָה בְּשָׂאֵר הַמִּזְמוּרִים.

### The Tough Goat Represents the Power of Resistance

The goat is much glorified in the *Mishkan*, since the goat is a tough animal that guards against the enemy (i.e. the *Yetzer Hara*). Notice how although *Tcheiles*, *Argaman*, and *Tola'as Shani* are all wool, only the colors are mentioned, and not the meek, docile sheep. Perhaps this is why the sheep was the god of *Mitzrayim*, since sheep can symbolize "giving in" without resistance to the *Yetzer Hara* of *Mitzrayim* who were: שְׁטוּפֵי זִמָּה steeped in immorality. \*\*\*\*

A true Jewish woman fights and protects against זִמָּה immorality and evil influences in the home, like *Sara* who caused *Yishmael* to leave, and *Rivka* who made sure that the evil *Eisav* shouldn't get the *Brachos*. When it says that the women lifted themselves to spin the: עֲזִים "goats", it is an *Remez* to תְּקִיפוֹת strength like a tough goat. At the end of the *Parsha* we have the women bringing: מְרָאוֹת הַצְּבָאוֹת לָח copper mirrors; they brought the mirrors that they used to adorn themselves for their husbands, so their

*Being tough at the right time is one of the major challenges of every human*

husbands shouldn't be *Nichshal* with other women. \*\*\*\*\*

And *Rashi* says<sup>5</sup> that: צִבָּאוֹת also means that they produced "legions" of offspring in *Mitzrayim*. Why are they called legions? We can suggest that again, the *Tz'niyus'dik* woman represents *Gevura* (strength), and the children of these *L'shem-Shamayim*-mirrors are the sons of "tough" *Eishes "Chayil'dik"* women, so they are called legions. There is a story in *Sefer Shoftim* about *Yael*, the wife of *Chever HaKeini*, who killed *Sis'ra*, the *Canaani* general who was famous for *Z'nus*. *Yael* was a known *Tz'nua*, similar to the *Imahos*, as it says about her: מְנַשִּׁים בְּאֶהָל תְּבַרְךְ she is blessed, like the women "in the tent", i.e., *Sara*, *Rivka*, *Rochel*, and *Leah*. (*Rashi*<sup>6</sup>). She

killed *Sis'ra* by nailing a: יֵתֵד peg of her tent into his head. Why did she kill him with the peg of her tent? \*\*\*\*\*

### Tz'niyus is a Koach Which Overpowers the Enemy

We can suggest that the יֵתֵד peg of her "tent" symbolizes the *Ohel* and *Tz'niyus* which

<sup>5</sup> רש"י בפרשת ויקהל עה"פ ויעש את הכיור נחשת ואת כנא נחשת במראת הצבאת (לח ח) במראת הצבאת. בנות ישראל היו בידן מראות שראוות בהן כשהן מתקשטות ואף אותן לא עכבו מלהביא לנדבת המשכן, והיה מואס משה בהן מפני שעשויים ליצר הרע, א"ל הקב"ה קבל, כי אלו חביבין עלי מן הכל, שעל ידיהם העמידו הנשים צבאות רבות במצרים, כשהיו בעליהם יגיעים בעבודת פרך היו הולכות ומולכות להם מאכל ומשתה ומאכילות אותם, ונוטלות המראות, וכל אחת רואה עצמה עם בעלה במראה, ומשדלתו בדברים לומר אני נאה ממך, ומתוך כך מביאות לבעליהן לידי תאוה, ונזקקות להם ומתעברות ויולדות שם, שנאמר (שה"ש ח ה) תחת התפוח עוררתני, וזהו שנאמר במראות הצבאות, ונעשה הכיור מהם שהוא לשום שלום בין איש לאשתו להשקות ממים שבתוכו למי שקינא לה בעלה ונסתרה. ותדע לך שהן מראות ממש, שהרי נאמר (לח כט-ל) ונחשת התנופה שבעים כָּר וגו' ויעש בה וגו', וכיור וכנו לא הוזכרו שם, למדת שלא היה נחשת של כיור מנחשת התנופה. כך דרש רבי תנחומא, וכן תרגם אונקלוס במחזקת נשיא, והוא תרגום של מראות מירוא"ש (miredoirs) בלע"ז. וכן מצינו בישיעה (ישעיה ג כג) הגלוינים מתרגמינן מחזקתא. (וברש"י בישיעה שם: הן המראות, כתרגומו מחזיקתא, על שם שמגלות צורות הפנים קרוין גלוינים).

<sup>6</sup> רש"י בספר שופטים עה"פ תברך מנשים יעל אשת חבר הקיני מנשים באהל תברך (ה כד) מנשים באהל - שרה, שנאמר בה (וירא יח ט) הנה באהל; רבקה, שנאמר בה (חיי שרה כד טז) ויבאה יצחק האהלה; רחל ולאה, שנאמר בהן (ויצא לא לג) ויצא מאהל לאה ויבא באהל רחל. מנשים באהל תברך - יעל. למה - הן ילדו וגידלו, ואם לא יעל, הרי הרשע הזה בא ומאבדן, כך הוא בבראשית רבה (מח טו). דבר אחר: אף יעל היתה יושבת אהלים, לפיכך הזכיר אותה בברכת אהלים. ובמצודות דוד (שם) לפי שאמרה לקלל יושבי מרוז, אמרה: אבל יעל תבורך מפי הנשים, על כי היא עזרה לישראל. מנשים באהל - רצה לומר, מפי נשים צדקניות וצנועות היושבות באהל, מפי הנשים האלה תבורך ותתקיים הברכה.

overpowers *Z'nus*. (I told this *Pshat* to R' Yisroel Dovid Schlesinger *Shlita*, and he said that it is *Gevaldig* and is *Emes*). The *Ohel* part of the *Mishkan* is made of tough: עֲזִים goats, which is the specialty of a true Jewish *Tz'niyus'dike* woman. \*\*\*\*\*

RSRH *Zatzal* describes<sup>7</sup> an: עֵז (goat) as a firm, hard, tough animal that is tame only to its master. It stands up to any stranger and is immovable, obstinately showing its horns, and deaf to all enticements; following faithfully only its master. This fits in perfectly with the *Eishes Chayil* who is soft and feminine only to her husband, like *Chazal* say: אִיזְהוּ אִשָּׁה כְּשֶׁרָה הָעוֹשָׂה רְצוֹן בְּעֵלָה תָנָא דְבִי אֵלֶיהוּ רַבָּה פ"ט, הוּבא בְרַמ"א אה"ע ס"ס  
A good wife fulfils her husband's will. The goat represents the power of appropriate resistance.

**וַיִּבְאוּ כָל אִישׁ אֲשֶׁר נָשָׂא לְבֹו לֵה כֹּא**  
**Undertaking What You Feel**  
**Incapable Of Uplifts You**

Building the *Mishkan* was one way of lifting a person, especially when undertaking what you felt not capable of doing. The #1 form of becoming big vs. small is by conquering the *Yetzer Hara* of *Arayos*. When *Yosef* told the wife of *Potiphar*: אֵינְנִי I am the greatest person around here, he was also being *M'ramez* that falling into *Arayos* makes a person a small zero, and overcoming

temptation puts a person in a different superior world. You're *Mamash* in a higher world than a low-life uncontrollable *No'ef*. \*\* *Arayos* is no doubt the official low-life *Yetzer Hara*, and learning *Torah* (which the

*Rambam* considers<sup>8</sup> the official antidote of *Z'nus*) is pure greatness. Like it says: וּמְגַדְלָתוֹ וּמְרוֹמְמָתוֹ עַל כָּל הַמַּעֲשִׂים אֲבוֹת ו א learning *Torah* uplifts a person higher than all worldly matters. As with all bad *Middos*, making fun and belittling their pain is an ideal *Novardok* tactic that works wonders. I have helped *Yungerleit* get along with quarrelsome relatives by ridiculing the foolish problem, being cynical and sarcastic. \*\*\*  
"What are you? A baby, that you have to be "right" in all your arguments, and you aren't man enough to be *M'vater*?" "What's wrong with being: מוֹדָה עַל הַשֶּׁקֶר admitting you were wrong even when you're right?! Here he goes

*Many people "faked out" their Madrega and made believe they are Tzaddikim, or made believe that they were capable, when they weren't really capable, and they indeed become great, or at least much greater than they anticipated*

again, full of silly jealousy for his brother, since his brother is better in learning or *Parnasa* or better children, etc. So let's make a war, and be a stupid sensitive "*Na'ar*" (*Tipesh*) who can't be *Sovel* (tolerate) things that don't go his way. And unless everyone thinks you are the top learner (or in *Zikkui HaRabbim* or *Parnasa* or *nachas*, etc.) you get all depressed. What an immature child.

<sup>7</sup> פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה בפרשת בא עה"פ שֶׁה תָּמִים זָכַר בֶּן שָׁנָה יְהִיֶה לָכֶם מִן הַכֹּבָשִׁים וּמִן הָעֲזִים תִּקְחוּ (יב ה) דרכה האופיינית של העז להראות עצמאות גדולה יותר כלפי חוץ מאשר הכבש. לכן מציינת ה"עז" גילוי התנגדות עזה. צורת עמידתה של העז מביעה התנגדות והתגרות כלפי חוץ, והיא מראה קרניה לכל זר, אך כלפי הרועה היא נתונה להשפעתו ושומעת בקולו ככבש.

<sup>8</sup> רמב"ם סוף הלכות איסורי ביאה (כב כא) מכל זאת אמרו יפנה עצמו ומחשבתו לדברי תורה וירחיב דעתו בחכמה, שאין מחשבת עריות מתגברת אלא בלב פנוי מן החכמה, ובחכמה הוא אומר (משלי ה יט) אֵילַת אֲהָבִים וַיַּעַלְתָּ חֵן דְּדִיָּה וַיִּרְדָּ בְּכָל עַת בְּאֲהָבָתָה תִשְׁגָּה תְּמִיד.

Everything has to go your way. You can't handle any failure. What a waste of time and energy, worrying about your good or bad impression on a *Basar V'dam*. \*\*\*\*

"*Nebach! Nebach!* What a tragedy, that *Plony* (someone) screams louder than you in the *Bais Medrash*. This is terrible!" Oy, you think they don't like you? That's terrible! Of course, your whole life is: תלוי (depends) on all those "holy" opinions of all your friends, who, of course, know everything". \*\*\*\*\*

When I was in Monroe by the *Satmar Rebbe's Yahrtzeit*, I noticed how R' Gershon Liebman *Zatzal* and all his *Novardok* friends were laughing and ridiculing themselves, saying how foolish they were that people scare them, and they become *Battel* (mush) to every *Yukel*. This taught me that you have to always work on not being *Battel* (mush) and bitter to the people around you.

וְהַנְשָׂאִים לָהֶם כֹּז

### How Dangerous It Is to Play Yourself Down and Get Involved in *Anava P'sula*

*Rashi* says<sup>9</sup> that the word נְשִׂאִים *Nesi'im* is spelled without a "Yud", because the *Nesi'im* didn't step forward first to donate. "Let the *Tzibbur* go first, and we'll fill in whatever's missing". What a horrible *Onesh* (punishment)! Forever they are missing in the greatness they could have had, symbolized by a terrible everlasting *Mum* (defect) of missing that precious holy "Yud" in their name. Look how dangerous it is to play

*A person doesn't realize how his building up is real and alive, and it produces realities! Even dreams can come true. How important is every positive thought and happy word, and how respect can enhance and produce!*

yourself down and get involved in *Anava P'sula* (misplaced humility), and this is despite their already being major leaders of *Klal Yisroel*. Still, being *M'zazel* in reaching a drop more greatness is such a severe: גְּנָאֵי disgrace, and for this the *Torah* looks down at them forever. \*\*

In *Novardok* (and for sure *Slabodka*) they would scream at you! What a *Shiflus!* I would have said "What's wrong with letting the other

person go first? Isn't that the right thing to do? Don't we as *Nesi'im* have enough *Kavod* and *Zechusim*? Do we have to be such big shots?" Look how dangerous *Shiflus* can be! **How much the Torah insists on every Yid to respect himself and to constantly remember: תְּחִלָּה חַיִּיךָ קוֹדֵם**

### Speak Up to Defend Yourself TRUE STORY

Suchey was having major problems with his critical father-in-law. He told me that his father-in-law didn't realize what he's doing, and all he needs is to be told: Cut-out the ongoing criticism you keep giving, and be *M'kayem* what R'

*Avigdor Miller Zatzal* says "Close your mouth, and open your wallet". I told him a true story of a *Shver* who was notoriously critical, until the *Eidim* put him in his place. The *Eidim* was quiet, mediocre, and perhaps under-qualified in many areas, and his *Shver*, a major *Talmid Chochom* and success, let all *Gehinom* loose when he met this broken-hearted, unfortunate *Eidim*. \*\*

<sup>9</sup> רש"י עה"פ וְהַנְשָׂאִים הִבִּיאֻהוּ (לה כז) א"ר נתן, מה ראו נשיאים להתנדב בחנוכת המזבח בתחלה, ובמלאכת המשכן לא התנדבו בתחלה, אלא כך אמרו נשיאים, יתנדבו צבור מה שמתנדבין, ומה שמחסרין אנו משלימין אותו, כיון שהשלימו צבור את הכל, שנאמר (לו ז) וְהִמְלֵאכָה הַיְתֵה דַיִם, אמרו נשיאים מה עלינו לעשות, הביאו את אבני השהם וגו' לכך התנדבו בחנוכת המזבח תחלה, ולפי שנתעצלו מתחלה נחסרה אות משמם והנשאם כתיב.

This shy and depressive nebach *Eidim* consulted his *Rabbeim*, and he was quick to learn how to lash out like a professional, sensitive *Ka'asan*. He became a: נוקם וְנוֹטֵר (vengeful and unforgiving like a snake), and the *Shver* realized how he was hurting him. The war was over, since the *Shver* was smart enough not lose his *Eidim* in family-strife and all kinds of bad *Middos* misery which *Rachmana Litzlan* kills marriages and relationships, with so many non-intelligent in-family fighters. They ended up becoming best friends! \*\*\*

### **You Can't Become Great Without Nisyonos That Provoke You**

Sometimes the *Nirdaf* (victim) is guilty for not notifying the *Rodef* (persecutor) that he's being hurt, and the *Rodef* has no idea how much pain he is causing. I told Suchy that I could help him be assertive, and get the message over to his *Shver* without much fireworks. But soon I retracted, and told him to put off telling his *Shver* for 4 weeks. Once his *Shver* is on the right track and behaving himself, Suchy will be missing a golden opportunity to grow in *Savlanus* (tolerance) and kill his own *Ka'as* issue, which doesn't usually flare up, since he doesn't usually have *Nisyonos* with people provoking him to become a *Ka'asan*. \*\*\*\*

**If you are a serious *Baal Mussar* who really wants to become a *Dovid HaMelech* and a true *Baal Middos*, then you desperately need people like the *Shver* or a wife who is a witch. Only this will make you great.** Or else you're a simple person without any true greatness. Of course you

have to know what you're doing, and how to learn *Mussar*, etc.

### **People Can Spend a Lifetime with Fake Negative Labeling**

#### TRUE STORY

I know a *Yungerman* who was brainwashed by his parents and/or teachers that he doesn't have a good heart, he's lazy, disliked, not so smart or good in learning, a bad *Mazal*, depressed, nervous, too quiet (or loud). He started writing long *Megilos* of how he is *Davka* the warmest, most loving, happy, outgoing, intelligent, *M'sudar*, on the ball, a true *Y'rei Shamayim*, *Baal Middos*, loaded with friends, young and energetic, etc. You have no idea how doing these types of things can actually change a person; maybe right away, and sometimes after a long while. Keep saying: "No! I'm not stingy/getting old/unhealthy, etc." \*\*

Keep saying: "Whatever I do turns to gold!" "I have a good *Mazal*".

People can spend a lifetime with fake negative labeling. "I'm not smart, not good, not well liked, not handy, not happy, not a real *Y'rei Shamayim*, not industrious, incapable, too tense and nervous, impractical, full of sins and guilt. I have a bad temper, bad *Mazal*, not one of the boys, a *Bat'lan* and not a *Masmid*. I'm always making mistakes. Whatever I do doesn't work, etc. Even if it's not true; better a positive lie! Work on changing that label without *Yi'ush*; it may cause a major change in your life. R' Moshe Dovid Valley *Zatzal* (a *Talmid* of the *Ramchal*) was a doctor, and he said<sup>10</sup> that the *Tachlis* (job) of a doctor is to

*Any person  
that has a  
perfect home  
or job  
situation  
without any  
challenge  
waiting for  
him, nothing  
will come of  
such a person  
- R' Chaim  
Mordechai  
Wainkrantz  
Zatzal*

<sup>10</sup> ספר הליקוטים (אשר נלקטו מכתבי הרב הגדול איש אלקים קדוש רבי משה דוד וואלי זצוק"ל מתלמידי הרמח"ל, ירושלים

prove to the patient that he's really healthy.

### **When My Rabbeim Were Alive and Available, I Used to Call Them About What I Should Work on for Purim & Pesach**

This year, I asked Hashem to give me *Hadracha*. When I was asked to deliver a short *Shmuess* for a giant *Olam*, I said that a person should be an *Akshan* (stubborn) on *Purim*, and daven for whatever he wants despite the fact that he has been davening forever and getting nowhere. \*\*

**Despite your lack of belief in the power of your Tefila, you Davka say "Aderaba" and daven more and more.** I also said that you should daven for even the most remote: בקשות requests and for *Nisei Nissim*. Later on *Purim*, I spoke to an old *Novardoker* and he told me the exact same two ideas. He added that since Hashem is your Father, you can ask for anything you want, no matter how strange. \*\*\*

I felt that this major *Hashgacha* is a *Siman Min HaShamayim* how important and true is this *Yesod*, and with Hashem's help it will bring big *Brachos* to those who persevere in *Tefila*, especially now.

### **If You Get into the Habit of Running to Hashem to Say Thank You, Instead of Focusing Mainly on Asking for More, You Will See Much More Success in Your Life** TRUE STORY

A 27-year-old girl was getting nowhere with *Shidduchim*, so I advised the parents to stop davening, and instead, to spend half-an-hour

thanking Hashem for everything, and especially for this fine girl with so many *Maalos*. Within one month, she became engaged to a top, top *Bachur* with *Nisei Nissim*. The next day, the brother, a 26-year-old *Chasidische Bachur*, became a *Chosson* (after a month with the same *Eitza*). \*\*

The parents have become a totally different "type". They have become "thank you" people instead of a "give me this and give me that" people. **There was a family member with *Rachmana Litzlan Yener Machla*, and suddenly it's starting to disappear. The parents give credit to their new *Hoda'ah* mindset, which brings loads of *Rachamim* to a person.**

## פרשת החדש

### חֹדֶשׁ הָאֲבִיב

### Spring Is Time for an Entirely New *Matzav* in Your Life

*Zman Cheiruseinu* and *Yetzias Mitzrayim* with all its incredible *Nissim* is a time that the world rejuvenates itself, and new trees and flowers blossom. It is a time to be *M'chazek* in *Bitachon*, and decide that an entire new *Matzav* can begin in your life, with the most unexpected miracles and lasting *Yeshuos* in *Ruchaniyus* and *Gashmiyus*. And I too can become a totally new and better person. \*\*  
Keep saying that this brand-new beautiful

תשנה, ח"א עמ' תסו, כח הטבע שהטביע אלקים, הוא המרפא את תחלואי הגוף) הנה כבר ידוע שהטבע הוא המרפא את תחלואי הגוף, כי "הטבע" עולה כמנין "אלקים", והרופא החכם לא תהיה כל מגמתו כי אם לסייע את הטבע. אך אמנם לפי שרבו הפעמים שאין הרופא בקי בדרכי הטבע, ואינו מכיר את החולי, לפיכך שב ואל תעשה עדיף. אבל לשכך דעת החולה, והקרובים, שקוראים את הרופא כדי שיצוה את רפואותיו, ואם ישב ובטל ירגנו באהליהם ויתרעמו על בטלתו, לפיכך כל ערום יעשה בדעת, לצוות איזו רפואות, שאם לא יועילו לא יזיקו, ועמהם יצוה הנהגת האכילה בדייט"ה הראויה (שעיקר הרפואה תלוי בה, כמו שידוע לפי שהטבע כשאין לה להתעסק לעכל רוב המאכל היא יכולה לשים כל מגמתה וכל כחותיה לנצח את החולי) והרי שבתחבולות יעשה לו שם גדול, והחולה נהנה והרופא אינו חסר, וכל שכן שכבר כתבנו במקום אחר **שרפואת הגוף תלויה ברפואת הרוח, ולכן אם הרופא יבטיח את החולה, וילך אצלו בסבר פנים יפות** לרפואותו ברפואות הקלות שאמרנו, **הבטחון בלבד עם הדייט"ה הראויה, הוא שיחזירנו לבריאותו הגמור, שמענה ואתה דע לך.**

sprouting world is all for me, like *Chazal* say: חַיִּב כָּל אֶחָד וְאֶחָד לומר בְּשִׁבְלִי נִבְרָא הָעוֹלָם סנהדרין א לז every person is obligated to say: "the entire universe was created just for me! And it's all here to help me become even more *Gevaldig* (if it's at all possible, since I'm so great already!)"

# NOVARDOK

רבי גרשון ב"ר חיים אברהם ליבמאן  
כ"ט אדר א' תשנ"ז

## Yahrtzeit of R' Gershon Liebman Zatzal

WHEN THINGS DON'T GO THE WAY A  
BAAL BITACHON WANTS

Next Wednesday (29 Adar) is the Yahrtzeit of R' Gershon Liebman Zatzal. R' Gershon was

once very excited about a *Chashuva* visitor. This was a former *Novardoker Talmid* who was a *Rov*, and he was coming all the way from America to spend time in R' Gershon's *Yeshiva* in Bussières. Bussières is a tiny village, an hour's distance from Paris. People from small lonely villages thrive off visits from the outside world, and having an old time *Novardoker* to give *Shmuessin* in the *Yeshiva* was very important to him. \*\*

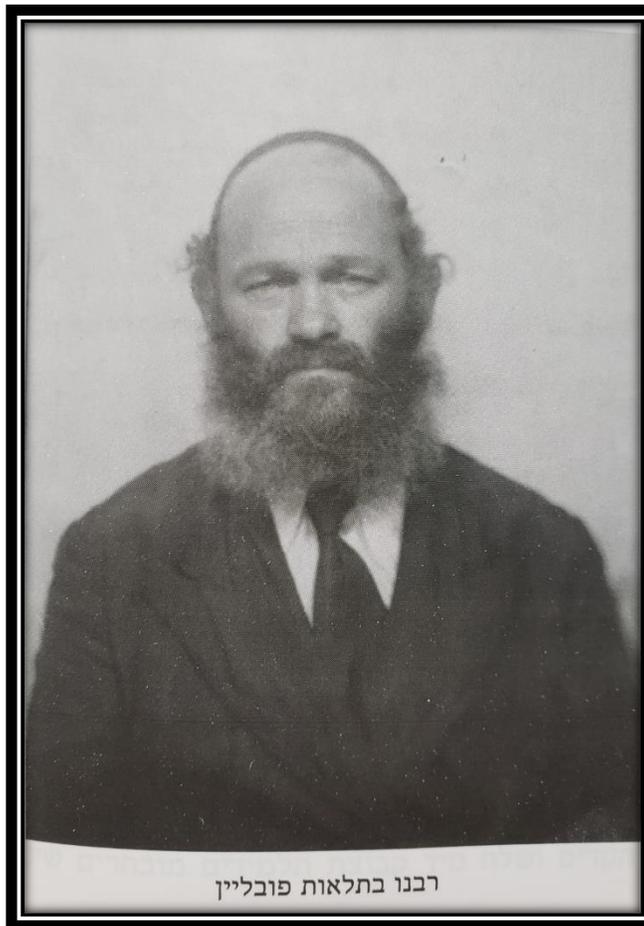
The visitor was about to come. He was the talk of the *Yeshiva*, and he was all R' Gershon talked about.

Suddenly, they found out that things weren't working out and he wouldn't make it. This incident was an opportunity for me to witness first-hand R' Gershon's reaction when things don't go the way you want. And how did he react? He was laughing and laughing, and he was full of *Simcha*. He looked like he had just won the lottery! \*\*\*

This wasn't *Stam* a positive attitude. It's years of working on: כָּל מְאִי דְעָבִיד רְחֻמָּנָא לְטַב עָבִיד Whatever the Hashem does, is surely best. Hours and hours of *Mussar* were behind that laugh. He once told me that it's *K'dai* to toil a lot in *Shaar HaBitachon* (אסאך הארבען) because it reminds you again and again to have *Bitachon* in Hashem and **not in humans**. When you get rid of your *Chemdas HaKavod*, you become a happy person. \*\*\*\*

Also, the *Chovos Halvavos* says in his introduction to *Shaar HaBitachon*: וְכָל אֲשֶׁר יְבֹאֲנוּ מֵאֵת הָאֱלֹקִים יְהִי לּוֹ לְשִׂמְחָה A *Baal Bitachon* has extreme happiness with whatever Hashem gives him. That's a simple explanation why R' Gershon said: זַיְעָר גוט "Very good!" when he didn't get what he wanted, and he rolled with laughter. By the way, he **always** seemed to be rolling with laughter about something. When your *Middos* are pure, and you are fighting against your normal *Tevah* to

make impressions and to need people, you



רבנו בתלאות פובליין

become free and you laugh easily. \*\*\*\*\*

### **The #1 Yesod in Novardok Was "Not To Fear the World!"**

R' Gershon *Zatzal* once told me that whether you want to learn *Mussar* or not, depends on how much you want to spend your life being "in jail" with the sick pressures people have worrying all day about how much respect and *Chashivus* they're getting from the people they know. "Not to fear the world" was the #1 *Yesod* in *Novardok*, and sometimes building a *Mosad L'shem Shamayim* can help you even more than *Mussar*. \*\*\*\*\*

I know several *Yungerleit* from *Novardok* who didn't seem at all the type to build a *Mosad*. Yet, one built a very *Chashuva Yeshiva K'tana*, and he built it in his later years, when he was already a **Zeide!** And I know *Yungerleit* who started successful *Kollelim*. *Novardokers* believe that a person can do anything since he has *Bitachon* in Hashem who is *HaKol Yachol*. \*\*\*\*\*

I once saw R' Gershon speaking at a meeting, and some *Yungerleit* were laughing in the back about something. R' Gershon continued as if they weren't there. Many times, I observed *Novardokers* speaking or giving *Vaadim*, and you could tell that they couldn't care less about how many people were sitting there. And if people left in the middle, **it didn't mean a thing to them. Zero.** \*\*\*\*\*

They probably said to themselves: "It's only silly *Kavod*, which is only *Hevel Havalim*. Why should this be my concern. Who cares?" Every person has plenty of *Simcha* and

plenty of *Atzvus* in his system for different reasons. R' Gershon taught his *Talmidim* to get their *Simcha* from *Bitachon* and *Shvivas HaMiddos*, from *Zikkui HaRabbim*, and from being close to Hashem. When the *Simcha* has a pure source, you are lucky. \*\*\*\*\*

When things don't go so well in your life you aren't devastated, since serving Hashem doesn't demand perfection or accomplishments. I've attended many *Novardok Vaadim*, and they were usually full of *Simcha*. R' Gershon set the tone, and just like he was always rolling for some reason or other, so were his close *Talmidim*. \*\*\*\*\*

*R' Gershon Zatzal once told me that it's worth learning Mussar about the greatness of Mussar, and it's a lifetime job to build up your appreciation for Mussar. You're fighting thousands of messages that you get from the Velt that getting Kavod is everything in life*

### **Happy People Laugh Easily**

Happy people laugh easily and enjoy a good joke, since their general mode is *Simcha*. I remember them discussing their latest "*Pratim*"; with everyone laughing. A spirit of *Simcha* dominated them. When people have a continuous *Chinuch* that having *Bizayon* isn't terrible at all (and its even *M'chaper* your sins), then you have much less fears and worries in your system, and you laugh easily.

### **"I Just Have to Work on My OWN Middos"**

#### STORY

A certain person was besmirching R' Gershon Liebman *Zatzal* in a bad way, and everyone had no doubt that this person was dead wrong.

Yet, R' Gershon told me with a smile: "I just have to work on myself, and everything will be okay." **The burning issue of all mankind is PERFECTING HIS OWN MIDDOS.**

# Questions To Rabbi Mandel



## I Have No *Simcha* from Anything I Do

**Question:** I am a *Tzu'brochena Neshama*. I have trouble seeing anything positive about myself or my accomplishments. Even the daily *Chizuk* that I give to others, which uplifts many people, doesn't make me feel good, not one drop. When people give me positive feedback, I just say: "It's not my *Torah*". And when people praise me, I just say that whatever I have accomplished has nothing to do with me or my actions; it's inherently who I am because of my G-dly soul. It has nothing to do with me, so why should it make me feel good?

**Answer:** There is a famous Yiddish saying: "The *Chochom* from the *Ma Nishtana*". Why are we making fun of the *Chochom*? He's the only "normal guy" in the family! The "*Tam*" is the hero. Don't ask questions. JUST FEEL GOOD AT ALL COSTS! Put on those blinders like a horse, and feel good. Why should you feel good? It doesn't matter. For this reason, for that reason; don't go into details. The "*Urim v'Tumim*" means a "*Tamim*".

You get the biggest *Mitzva* in the universe when you feel good. These days: תחת תבואה לא עבדת את ה' אלקיך בשמחה ובטוב לבב תבוא כח מצ serving Hashem with *Simcha* is a big challenge. The *Yetzer Hara* doesn't want you happy!

YOU ARE A GREAT GUY. FACE REALITY, AND STOP LYING! REALIZE HOW GREAT YOU ARE! No lies allowed! That's all the *Yetzer Hara*! He fools you. Don't listen to him. I am: תעיד מפיך testify that it's not true; I have big *Ruach HaKodesh*. I know that I'm speaking to a real *Tzadik*. Face it, and that's final. I have the final word. It's done.

You can submit your questions to Rabbi Mandel by emailing them to [questionsforrabbiandel@gmail.com](mailto:questionsforrabbiandel@gmail.com)  
To subscribe to the weekly, email [weeklybitachon@gmail.com](mailto:weeklybitachon@gmail.com)

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