

Rabbi Mandel Partnership Dedicated
לזכות רפואה וישועה מרדכי בן שרה רינה



לזכות ר' מאיר בן לאה

BITACHON WEEKLY

בא

MENUCHAS HANEFESH

NOTHING IS IMPOSSIBLE

THE KEY TO ANSWERED TEFILLOS

THE POWER OF POSITIVE THINKING

RECOGNIZING YOUR POTENTIAL

by Rabbi Yehuda Mandel



BITACHON WEEKLY

פרשת בא תשפ"ג

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פרשת בא

וּלְמַעַן תִּסְפֹּר אֶשֶׁר הִתְעַלְלָתִי בַּמִּצְרִים י ב The Power of Making *Leitzanus* and Laughing at the *Yetzer Hara*

It seems that the main part of the *Mitzva* of *Sippur Yetzias Mitzrayim* is the mockery that Hashem made of *Mitzrayim*. *Mitzrayim* symbolizes: *Mei'tzarim*, boundaries; i.e. when you're trapped in a difficult situation. The best way to work on *Bitachon* is to make a joke of the situation. I know a *Yungerman* who rarely visits a doctor. Whenever he has aches and pains, he plays them down and he laughs at them. **

Even when they are quite scary and persistent, he continues yelling at himself: "Stop looking for trouble and self-pity". He has tremendous *Hatzlacha*, with Hashem's help. He is a true and fearless: *Baal Bitachon*. They say

that the *Chazon Ish* said¹ that if we had made fun of the *Haskalah*, we would have destroyed it. In *Novardok*, laughing at the *Yetzer Hara* was #1. ***

That's why they were so pure, practically without any *Yetzer Hara*, since they saw through the silliness of *Kin'ah*, *Ta'ava*, and *Kavod*. And, of course, the source of the worst evil is exactly this very same *Midda* of *Leitzanus* and disrespecting, as the *Torah* tells again and again: וַיִּבְזֶה עִשָּׂו *Eisav scorned the* וַתִּקַּל גְּבִרְתָּהּ בְּעֵינֶיהָ לֶךְ טוֹד *Hagar looked down at Sara.* וַתִּרְא שָׂרָה אֶת בֶּן הָגָר *Yishmael was ridiculing.* וַיִּרְא כֹּה ט *Paroh, stop making a joke!* The main *Tayna* that *Moshe* had on *Paroh* was his mockery, by not sticking to his word. ****

¹ מימרא בשם החזון איש שאמר להמגיד ר' שלום שבדרון, הובא בספר מעשה איש [ח"ה עמ' קל, בשם ספר זקניך ויאמרו לך, ח"א עמ' נ-ס, ליצנותא דעבודה זרה] הג"ר שלום שבדרון זצ"ל סיפר שקיבל את הסכמת מרן החזון"א על דרך ליצנותא דע"ו. היה זה באחת מתקופותיה הלא קלות של היהדות הנאמנה בארץ הקודש. הזרמים השונים והמשונים סחפו פלאים, כפי עדותם של רבים מהימים ההם, המתארים את נכאות הרוח ששררה ברחוב החרדי דאז. מאידך, הכל זוכרים גם את העידוד הנפשי העמוק, אותו שאבו כולם מהדרשות של ר' שלום, אשר היה אז רק בתחילת דרכו. דרשות אלו היוו אז אבן שואבת וקרן אור לכל מי שִׁמְט ליפול ברוחו, וכמים קרים לנפש עייפה, ה"גישמאק", המחשת השמחה והחיות שבקיום התורה ומצוותיה, לצד הזלזול העמוק והצחוק מהיצר הרע וגרורותיו, על כל המשתמע מכך, היו ממש "קרש הצלה" לציבור הרחב. אבל היו גם כאלו שראו בכך צד פסול. יהודי אחד, שאולי כיוון באמת לשם שמים, היה נוהג למחות ב'ר' שלום באורה די קבוע. כל אימת שהדרשה סטתה למישור של "ליצנותא דע"ו", מכתב בעילום שם מלא תוכחות היה מוצא ר' שלום מתחת לדלת ביתו: "מי אמר לך שמותר? ליצנות? ועוד ליד ארון הקודש? בליל שבת בבית הכנסת? איזו דרך זו..." ועוד כהנה וכהנה. אולם ר' שלום, לא שת ליבו לכל זאת, בידוע את נחיצות הדברים ואת כוונותיו הנקיות והטהורות.

אבל פעם אחת השתנה המצב. היה זה קרוב לימים הנוראים, כשר' שלום ראה צורך חיוני לטפל "מן השורש" ברוח תזוית אחת אשר פרשה לה כנפים, ואיימה להיות מחלה ממארת בנחשלים שבעם. או אז הקדיש ר' שלום את רוב הדרשה לצורך הענין, ואותה "רוח רעה" נאלצה לפרוש כפניה ולהתעופף מבעד לחלון... לא היה לה כל מנוס... קשה היה להתמודד עם כח פיו הנדיר של ר' שלום... ובמקביל קיבל ר' שלום את המכתב הקבוע, אלא שהפעם הכותב שפך את גופרית, באמר: "לא מצאת מה לדבר שעה שלימה לפני יום הדין, רק ליצנות המתאימה בקושי לפורים?!" וכי... הפעם נגעו הדברים בלב, לב הארץ, של ר' שלום. מה עושים... הימים ימי אלול, ובאלול הרי ר' שלום שרוי בתענית דיבור, מה שהקשה עליו שבעתיים ללבן את ספיקותיו. וכך חלפו להם ימים ספורים, כשר' שלום טרוד במחשבותיו, מהפך בדעתו לכאן ולכאן.

יום אחד, סר אליו גיסו הגר"ד אויערבאך זצ"ל, לביקור. ר' שלום לא מתמהמה, פורש לפניו את מערכת המכתבים, ושואל אותו בתנועת יד, כאומר, מה עושים? אינני מבין מה הבעיה הגדולה, ענהו גיסו, הרי הינך מוכר אצל החזון"א, ואם יש כאן שאלה, אז הולכים לשאול את החזון"א! ותיכף לשמיעה, עשייה, ר' שלום קם, ונסע לבני ברק. ר' שלום נכנס אל מרן החזון"א, ושטח את השאלה לכל צדדיה. החזון"א עונה מיד: איך אוכל להשיב לך, כשלא שמעתי באוזני את הדרשה? ואלא מאי, המשיך החזון"א ואמר, בבקשה ממך, חזור כעת בפני את אותה דרשה, עליה התרעם הכותב במיוחד, ותשתדל לדבר בדיוק באותה צורה, לרבות כל תנועות הידים והמסתעף, ואז אדע להשיב! מה יכלתי לעשות? סיפר ר' שלום, לסרב? הרי רציני תשובה לשאלתי, והאיך יענה לי החזון"א על שאלתי באופן מדויק אם לא ישמע בעצמו? ועל כן נעניתי לעצתו של החזון"א, עם כל הקושי של הדבר. החזון"א מצווה, ואני מקיים.

החזון"א היטה על צידו על המיטה, כדרכו. ר' שלום אף הדגים את התנוחה בה שכב החזון"א, כשראשו שוען על כף ידו. אני עמדתי ממול, ולא פחות ולא יותר... התחלתי לדרוש לפני החזון"א... בדקות הראשונות אחזני רטט, וזיעה קרה כיסתה את כל גופי. וכי מילתא זוטרתא היא, לעמוד לפני החזון"א ולדבר, ומדי פעם לצעוק ואח"כ לצחוק, ולעשות תנועות עם הידים... אבל הדקות הראשונות חלפו להם, והתרגלתי, אומר ר' שלום. כנראה שהחזון"א נתן לי הרגשה נעימה וקלה, בכדי שאוכל להמשיך ולדבר. ומה עשה החזון"א? נשאל ר' שלום. החזון"א שכב וחייך, ובמקומות הרגישים אף שחק מאד, וכך המשכתי קרוב לשעה שלימה! אני מדבר כאילו אני ב"זכרון משה", מנופף בידי, ומדגים את הכל, והחזון"א שוחק. הדרשה הסתיימה, וחזרתי אל המציאות... אני לפני החזון"א...! לרגע קל עלתה לי מחשבה שהחזון"א קם וחורק אותי מכל המדרגות... אולם החזון"א נעמד על רגליו, פניו התרצנו מאוד, ואמר בלשון הזה [בתרגום מאידיש] "כן, כן! כך צריך לדבר! ואילו היו כאלו מגידים טובים לעם ישראל בתקופה שלפני מאתיים שנה, והיו יודעים לעשות כל כך טוב את הליצנותא דעבודה זרה, לא היה כל כך הרבה השכלה!" עד כאן לשונו של מרן החזון"א, כפי ששמענו ממקור ראשון ששמע מפי ר' שלום בעצמו את הסיפור מספר פעמים בהזדמנויות שונות.

People don't respect *Avodas Hashem* properly. I was told that in *Bais Yosef* on 49th St. in Boro Park the *Oilam* was dead serious on *Yamim Nora'im* [but yet very happy]. When R' B. Z. Bruk *Zatzal* spoke in BMG, the *Oilam* sensed that he was in his own world, and every word he said was very serious. He wasn't involved in how well the *Oilam* was listening, or what a great speaker he was. *****

The words of *Mussar* that he said were alive and real. He was a true *Oved Hashem*, not a speaker, etc. He wasn't distracted by wanting to impress in a strange place and in a giant world-famous *Yeshiva*. Being commercial and impressing others wasn't part of *Novardok* culture. They were truly worried only about what's Hashem's opinion, not humans. *****

When I was in Australia, I met an intelligent Arab. He told me that respect is everything, and without respect there is nothing cooking. There is no relationship and no seriousness, it's all worthless. The #1 in a person's life: RESPECT! Make sure that *Zil'zul* and: *הַתְּעַלְלָתִי* mockery is utilized in a positive way, to belittle those who have no respect for the truth of human existence. *****

The whole problem of *Arayos* is being cheap without respect [like a *Zonah*], and: *כָּל כְּבוֹדָהּ* *the Kavod of a princess is her Tz'niyus [concealment]*. *Tz'niyus* means respect for the rules; and *Yishmael*, *Eisav*, and *Mitzrayim* were all notorious in this weakness. A person needs to channel his *Geshmak* for *Leitzanus* in the right direction, like the *Novardok Shabbos Shuva Drasha* where the *Alter Zatzal* gave a 4-hour *Shmueess* making fun of the *Yetzer Hara* [and the *Oilam* was rolling!]

ראו כי רעה נגד פניכם יי

The Yetzer Hara Is A Professional Worrier

Paroh saw through his astrology a star named: *Paroh* "Ra'ah", which is a sign of blood and killing. And this star was heading towards the *Yidden*. But Hashem took that blood, and turned it into the blood of *Mila*. [*Rashi*].

Paroh and his astrologers see only blood and death, and *Moshe* sees the blood of *Mila*. A *Mitzri* sees only bad, and a *Yid* sees good. *בְּדֶרֶךְ שְׂאֵדָם* *רוֹצֵה לִילֵךְ בָּה מוֹלִיכִין אוֹתוֹ מִכּוֹת י ב* A person is led in the way he wants to go [he sees what he wants to see]. When *Paroh* told his dreams to *Yosef* in *Parshas Mikeitz*, he told them over much worse than the *Torah* described them, like when he said: *לֹא רָאִיתִי כְּהִנֶּה בְּכָל אֶרֶץ* I have never seen such gruesome cows in the entire country. *Paroh* is a professional worrier. Like when he predicted: *רַב וְעֲצוֹם מִמֶּנּוּ וְנוֹסֵף גַּם הוּא עַל* the upcoming Jewish uprising. He is always fantasizing future problems. **

Leaving Mitzrayim Means Changing Your Negative Way of Thinking to Positive

And when a *Yid* leaves *Mitzrayim*, which he needs to do every day [since "*Mitzrayim*" symbolizes his daily issues] he needs to change his negative way of thinking into positive. When we leave *Mitzrayim*, we leave a world of negativity. We have our own personal *Yetzias Mitzrayim* when we work on our *Middos* and see good in people, and good in our personal lives. This is *Bitachon*. *Mitzrayim* means *Mei'tzar*, a boundary. A *Mitzri* doesn't see past his nose, and doesn't think into things. A *Yid* is broadminded and sees through situations, and sees only good.

When we left *Mitzrayim*, we left a world of

² רש"י עה"פ ראו כי רעה נגד פניכם [י] כתרגומו. ומדרש אגדה שמעתי כוכב אחד יש ששמו רעה. אמר להם פרעה: רואה אני באיצטגנינות שלי אותו כוכב עולה לקראתכם במדבר, והוא סימן דם והריגה. וכשחטאו ישראל בעגל ובקש הקב"ה להרגם, אמר משה בתפלתו [תשא לב יב] למה יאקרו מצרים לאמר בְּרָעָה הוֹצִיאָם, זו היא שאמר להם ראו כי רעה נגד פניכם, מיד: וַיִּנָּחֵם ה' עַל הָרָעָה, והפך את הדם לדם מילה שמל יהושע אותם, וזהו שנאמר [יהושע ה ט] היום גִּלּוּתִי אֶת חֲרַפַּת מִצְרַיִם מֵעַלֵיכֶם, שהיו אומרים לכם דם אנו רואין עליכם במדבר.

negativity. In our own lives, when we work on our *Middos*, seeing the good in people and the good in our personal lives, we create our own personal *Yetzias Mitzrayim*.

ויבא משה ואהרן יג [לשון יחיד]

When There Is No *Zich*, Then There Is a *Rabim*

When the *Yidden* came to *Mitzrayim*, it says: ויהי כל "נפש" יצאי ירד יעקב שבועים ויהי כל "נפש" שמות אה All the "soul" [singular] of the descendants of Yaakov numbered seventy "soul" [singular]. Twice it says: נפש "soul" [singular] instead of: נפשות souls [plural]. This shows *Achdus*. No wonder it says right afterwards ויבני ישראל פרו וישרצו the *Yidden* multiplied and increased and became very very numerous. When there is *Achdus*, there is strength and: ויבני ישראל פרו וישרצו growth and prosperity. R' Elchonon Hertzman *Zatzal* told me in the name of *Gedolei Yisroel*: "When there is no *Zich* self, then there is a *Rabim* populace." **

Gedolei Yisroel were popular and beloved by the multitudes because of their *Anava*. Unlike *Paroh*, who couldn't accept the *Rabim* burgeoning of *Klal Yisroel*, and said: הבה נתחכמה לו פן יהיה ירבה א Let's devise a plan lest they increase ["*Yirbeh*"]. That's why he's getting a "*Rabim*" of locusts, since "Arbeh" [from the word "*Ribui*"] means "many" locusts. ***

Achdus Requires Humility Without *Ga'ava*

And the Ability to Bend to Others

Moshe and Ahron came Moshe and Ahron came [singular] [it should have said ויבאו]. They come with *Achdus*, and this gives them the power

of *Makkas Arbeh* against *Paroh*, who has no humility and *Achdus* with anyone, [when a person has humility he can bend and have *Achdus* with others]. *Arbeh* is the *Makkah* where *Moshe* complained about the *Ga'ava* of *Paroh*, and said: How long will you refuse to humble yourself?? And here it says: Moshe and Ahron came [singular], to show that they were worthy to give *Mussar* against a person who has no *Anava* since they had *Achdus*. ****

And *Davka* this *Makkah*, a tiny little locust, is giving *Mussar* to big shots, to show that a small creature is more powerful than *Paroh*, the *Baal Ga'ava*. *Machlokes* between people comes from the inability to understand others, to give in, and to work together. *****

Makkas Barad also starts off with a *Tayna* on the *Ga'ava* of *Paroh*: עודך מסתולל בעמי ט יז You are still [boasting over] my people, which means feeling higher than others. [RSRH³]. And notice how *Rashi* says⁴ that by *Barad* fire and water [who are enemies] became friends in order to do *Ratzon Hashem*. You see an *Achdus* and an ability to tolerate something different than yourself. The elements can bend, "But you, *Paroh*, cannot bend". *****

Barad Shows That a *Baal Ga'ava* Is Harmed

And just like *Paroh* felt higher, so was he punished by *Barad* which comes from *Shamayim*. And it says that only the: והשערה והשערה *flax* and barley were harmed, since they stood firm, and not the: והשערה והשערה *wheat and spelt* which were: והשערה והשערה *late-ripening* and therefore they bent. [R' Akiva Eiger⁵]. The lesson of not being a

³ פירוש הגאון מוהר"ר רבי שמשון בן הר"ר רפאל הירש זללה"ה עה"פ עודך מסתולל בעמי [ט יז] "הסתולל": לדמות עצמו גבוה מן הזולת משכמו ומעלה. "הנך מדמה בנפשו להיות רם ונישא מעל עמי, ממרום ארד אני עליך!"

⁴ רש"י עה"פ ויהי כרד ואש מתלקחת בתוך הקרד [ט כד] נס בתוך נס, האש והברד מעורבין, והברד מים הוא, ולעשות רצון קונם עשו שלום ביניהם.
⁵ דרושי וחדושי רבי עקיבא איגר על התורה [הוצאת מכון דעת סופר, מהדורא מורחבת שנת תשס"ט, עמ' מט] עה"פ ואתה נעבדך ידעתי כי טרם תיראון מפני ה' אלקים והשערה נפתה כי השערה אביב והשערה גבעל והחטה והפסקת לא גבו כי אפילת הנה [ט ל-לב] רבים שאלו איזה שייכות יש להפסוק הזה כאן. ויש לפרש כי זה המשך מתוכחת משה רבינו ע"ה, שאמר לפרעה ידעתי כי טרם תיראון מפני ה' אלקים, וכפירוש רש"י שלא יאמין ויחזור ויתחרט עוד

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the *Treife* mentality of never being satisfied with your own house, wife, *Kishronos*, *Mazal*, children, etc. ****

Perhaps this is why the *Korban Pesach* had to be roasted on the fire. When you roast meat, it keeps shrinking, and you are satisfied with what you have. *בישול* *Cooking* [adding water] means spreading out and expanding. **A person needs to spend time confining himself to what he has, and to keep appreciating again and again his own world. Keep roasting! And keep turning over the very same meat, and enjoy what you have and what you are.** *****

A person is indeed nothing more than a piece of meat [a "*Basar*" *V'dam*]. Keep loving yourself, and hold from all those wonderful qualities that Hashem gave you. Don't "add water!" Be **yourself**, and don't copy others. Day and night, remember how *Gevaldig* you are. The *Yetzer Hara* keeps distracting you, and gets you to focus on others, which causes you to envy them. *****
"Lig" [Be immersed] in yourself! This isn't egoism. It's appreciating the treasure that you truly are! There is so much wasted energy when you are so busy talking and thinking about all those great *Tzadikim*, while you ignore yourself. *Your life comes first!* *א סב א*

ויהי חשך אפלה בכל ארץ מצרים י כב

The True Beauty and Happy Light

LIVING A LIFE OF SELF-CONTROL AND CARING FOR OTHERS

Makkas Choshech is described as an extra thick darkness. Why such a severe darkness? We can say that this darkness is the picture of the true life of a *Mitzri*. He lives in thick darkness, without *Chapping* the true light and beauty of the way a human should live on this planet. The *Mitzri'im* were black, since their *Zeide*, *Cham*, couldn't

control himself in *Noach's Teiva*. Lack of control is a sad dark life, and working on yourself is: *ולכל בני ישראל היה אור במושבתם י כג*
the light in every Yid's life. **

Even if you don't have so much control, yet, since you learn *Mussar* and **aspire** to improve yourself, you already have a *Lichtige*, happy life with Hashem. *A Mitzri* לא ראו איש את אחיו י כג *did not "see his brother" through the darkness.* This symbolizes a person in the selfish "*Cham*-like existence" [*Cham* had relations in the *Teiva* even though the world was suffering, which is why it was forbidden]. ***

In the dark world of *Cham*, you don't see others; i.e. you don't care about them and try to understand them. Instead, you are full of jealousy, like it says: *וירצו מפני בני ישראל א יב*
They abhorred the Jewish population growth. You are always getting intimidated, since you don't work on *Sameach B'chelko*, like a roasting *Korban Pesach*. ****

A Person Who Cannot Control His Desires Is Trapped in The *Yetzer Hara's* Prison and Cannot Progress in Life

And you can't move [symbolized by: *ולא קמו י כג*
no one was able to get up] since people only grow and move and progress when they have self-control. You are trapped in the prison of your uncontrollable *Yetzer Hara* and your unending addictions, *Rachmana Litzlan*. Also, when you don't see others and care for them, you don't move either. *****

Shifting Your Focus Away from Yourself to Others

THE IMPORTANCE OF *CHESED* AND *ZIKKUI HARABBIM*

People who do for others move and have a happy life full of the light and *Simcha* of *Chesed*. R' Nosson Wachtfogel *Zatzal* told me that when you do *Chesed* you are spreading your "wings", and you aren't confined in your

self-imposed jail [see footnote⁹]. Every person has a choice: Either move and give others and love people, or to sit alone, trapping yourself and being busy with your petty jealousies and selfishness. *****

Zikkui HaRabbim is of paramount importance in trying to distance ourselves from *Mitzri* mentality. Spread out; and help and love. But first, roast that *Korban Pesach* and **love yourself again and again, so that someday you'll have power to give light to others!** Keep making believe that you love everyone, and are happy with all the successes of others. Then you'll be an *Ahron*, who was a: **לֵב שִׂמְחָה בְּגִדּוֹלֵת אָחִיו** heart that rejoiced with his brother's greatness. And you'll become bigger than everyone, like *Ahron Cohen Gadol* who was the father of all *Cohanim*. ***** Only a *Moshe* and *Ahron* are worthy to take us out of *Mitzrayim* jail, since they were broadminded and were always *Fargining* each other.

דָּבָר נָא בְּאָזְנֵי הָעָם וַיִּשְׁאַלּוּ אִישׁ מֵאֵת רֵעֵהוּ יֵאָבֵב

Hashem Wants Us to "Reason" with Him, And to Get More Positivism in Our Lives

Rashi says¹⁰ that Hashem was concerned that *Avraham Avinu* would say that Hashem didn't keep his word, since He promised that although the *Yidden* would indeed suffer in *Mitzrayim*, they would leave there: **בְּרִכְשׁ גְּדוֹל לְךָ טו יד** with great wealth. So Hashem told *Moshe*: **Please, see to it that they get a: בְּרִכְשׁ גְּדוֹל** great wealth. Look how Hashem is concerned about such a thing! **

As if *Avraham Avinu* would complain that

Hashem is only negative [**אָתָּם they will be oppressed**] and not positive [**גְּדוֹל great wealth**]. Indeed, when Hashem said: **אֶף-הָיָה אֶף-הָיָה** I will be as I will be, [meaning that just as He was with us in *Galus Mitzrayim*, He'd be with us in future *Tzaros*], *Moshe* complained: Why is it necessary for Hashem to mention the future *Tzaros*; isn't the present *Galus* bad enough? And *Chazal* say¹¹ that Hashem agreed with *Moshe Rabeinu's Tayna*, and said only one **אֶף-הָיָה** I will be. ***

Notice how Hashem deals with *Tzadikim*, and He "changes his mind" and becomes more positive! How close Hashem is with a *Tzelem Elokim*, and He expects us to reason with Him, and to get more positivism in our lives! Look how a *Tzelem Elokim* has a "say" in the *Hanhaga* running of the universe! ****

The *Chofetz Chaim* was known for his personal talks with Hashem, and his giving all kinds of reasons why *Klal Yisroel* should have *Yeshuos*. The *Kapitchnitzer Rebbe Zatzal* was also known for this. There is no doubt that Hashem would love to hear from us in this way, and the *Chofetz Chaim* used to encourage this¹². *****

I know plenty of stories where people got what they wanted by saying the right thing to Hashem. However, so many of us are too involved in overtime kvetching and wanting a different *Matzav* throughout our lives. If a person would be overtime with his thankfulness, then he'd debate with Hashem about a better *Matzav*, and he'd get more mileage with Hashem's help.

⁹ לקט רשימות [ממרן המשגיח דלייקווד רבנו נתן מאיר וואכטפויגל זצוק"ל, נכתב על ידי תלמידו הר' ראובן הכסטר שליט"א, בעניני אלול וימים נוראים, שנת תשסו, הדפסה חדשה, עמ' קה, חסד מעיקרי התשובה] ברבנו יונה מוזכר בעיקרי התשובה "לעשות ולרדוף פעולות החסד". ביאר המשגיח, דהשורש של טוב היינו חסד. והאדם מצד טבעו לא עושה חסד, רק חושב על עצמו. ובלי שעובד על זה, ישאר רק עם עצמו.

¹⁰ רש"י עה"פ דָּבָר נָא [יא ב] אין "נא" אלא לשון בקשה, בבקשה ממך הזהירם על כך, שלא יאמר אותו צדיק אברהם: נִעְבְּדוּם וְעָנּוּ אֹתָם [לך טו יג] קיים בהם, וְאֶתְּרִי כֵן יֵצְאוּ בְּרִכְשׁ גְּדוֹל [שם פסוק יד] לא קיים בהם.

¹¹ ברכות ט ב, אֶף-הָיָה אֶף-הָיָה [שמות ג יד] אמר לו הקדוש ברוך הוא למשה, לך אמור להם לישראל: אני הייתי עמכם בשעבוד זה, ואני אהיה עמכם בשעבוד מלכות. אמר לפניו: רבונו של עולם, דיה לצרה בשעתה! אמר לו הקדוש ברוך הוא: לך אמור להם "אֶף-הָיָה שְׁלֹסְנֵי אֲלֵיכֶם".

¹² קונטרס ליקוטי אמרים, פרק י [נדפס בסוף קונטרס זכור למרים, לרבינו בעל החפץ חיים] הנה אף שידוע לכל דאסור להרהר אחר מדותיו של הקב"ה ואחרי הנהגתו כי בודאי הדין אתו ודרכיו צדיקים וישרים, מ"מ מותר לאדם להציע ולהפיל טענותיו לפני הקב"ה על כל צרה ופגע שקרה לו, ואדרבא מצינו בכתוב שהקב"ה בעצמו מעורר לאדם שיסדר טענותיו וצרותיו לפניו, כמאמר הכתוב [ישעיה סב ז] וְאֵל תִּתְּנוּ דְמִי לוֹ עַד יְכוֹנֵן וּגְוִי.

שְׁה תָּמִים זָכָר בֶּן שָׁנָה יֶבֶה

The Midda of Temimus

TO BE PURE AND UNCOMPLICATED, AND FOLLOW HASHEM BLINDLY LIKE A SHEEP
Tamim means “without a *Mum*” blemish. [Rashi¹³], besides the simple *Pshat* of *Tamim* which means whole and complete. We can suggest that *Tamim* is a *Remez* to the *Midda* of *Temimus*, like *Yaakov Ish Tam* and *Noach Tzaddik Tamim*. *Temimus* means having total *Bitachon* without asking questions, which we would call a *Mum* blemish; being pure and uncomplicated. This is *Avodas HaBitachon*, and it needs work. The *Korban Pesach* has to be sheep which is: שְׁנָה יֶבֶה less than a year old. A sheep is an *Anav*, and a “less-than-one-year-old” is young and uncomplicated. We follow Hashem blindly like a sheep. **

The *Korban Pesach* is eaten in a *Chabura*, which means that people have to bend to each other, just like *Moshe* and *Ahron* are often considered like one because of their *Achdus*, like it says: וַיָּבֹאוּ Moshe and Ahron came [singular]. Leaving *Mitzrayim* means leaving the mentality of being intimidated by others, and the mode of having jealousy [like it says about the *Mitzri'im*: הָיָה עִם בְּנֵי יִשְׂרָאֵל רֹב וְעָצוּם They became alarmed and tried to thwart the Jewish population growth]. ***

Just Have Bitachon, And Everything Will Be Okay

The: שְׁה תָּמִים “*Tamim*” sheep is the opposite of Let's be “smart”! Don't be so smart! Just have *Bitachon*, and with Hashem's help, everything will be okay. Notice how it says:

The nation kneeled [singular] and bowed down. You eat the *Korban Pesach* with *Achdus*. Also, לא תֵצֵאוּ Don't step foot outside your house. We stay home, and we put blood by our door. A *Yid* is satisfied with his own life, his home, his possessions, etc. ****

And the *Korban Pesach* is: אֵשׁ וָאֵשׁוּ עַל כָּרְעִיו וְעַל קַרְבּוֹ יֵבֵט roasted in one piece. The roasting causes the meat to become smaller [Anava] but happier, and it's not a spread out: cooking [in water] which falls apart and spreads. We stay where we are, since we are *Sameach B'chelko*. *Sameach B'chelko* is #1 *Bitachon*, and THEN a *Baal Bitachon* looks for better also. Originally, we were supposed to bring the *Korban Pesach* outside of *Mitzrayim*, but in the end we ate it right there in *Mitzrayim*. *****

More Important Than the Ruchaniyus Itself, Is the Fact You Are Striving for It

It is a bigger *Inyan* to be in *Tum'ah* [Mitzrayim] yet strive for more *Ruchaniyus*, than “having it all” in *Ruchaniyus*, without striving and dreaming for better. We are already the *Kodesh HaKodoshim* since we eat the *Korban Pesach*. As long as you are: מְתַנִּיכֶם חֲגָרִים נִעְלִיכֶם on the move, i.e. we aim for better in *Ruchaniyus*. Similarly, the blood of *Parah Aduma* aimed toward the *Bais Hamikdash*, even though it was outside. [R' Chaim of Sanz¹⁴]. *****

The *Torah* always praises those who are *Mevakesh seek Emuna*, like it says: יִשְׁמַח לָב מְבַקְשִׁי ה' תהלים קה ג Rejoice, you who SEEK

¹³ רש"י עה"פ תמים (יב ה) בלא מום.

¹⁴ דברי חיים [לרבינו הקדוש רבי חיים האלברשטאם זצוקללה"ה זיעעו"כ אבדק"ק צאנו והגלילות, פרשת שמיני עה"פ [טו] זה הדבר אשר צנה ה' ויש לרמוז שעל דרך זה בא פרה אדומה, שהנה מצינו בכמה קרבנות הקדושה והזהירות בטהרה יתירה כמבואר, ולהיפך אצל פרה אדומה מטמא כל העוסקין בה, והיתה מעשיה חוץ לירושלים, ומטמאין הכהן השורף הפרה, והלא כל זה בודאי טעמא רבא איכא במילתא, ואם כי ידוע אשר טעם הפרה נעלמה, אך עם כל זה קצת יש לרמוז שאפילו מי שהוא בתחתית שפל המצב בעונו והוא חוץ לקדושה וטמא, עם כל זה אם עיניו נוכח פני אהל מועד ומזה דמו בשבירת לב, ורואה ההיכל כמו שהיה המצוה חוץ לירושלים לטמא הכהן, רק שיזה דמה ורואה ההיכל מרחוק. כמו כן אפילו מי שנתרחק ביותר, אם מזה מדמו בתשובה ובשברון לב, ורואה מרחוק הקדושה, מקבלו ה' ובא אחר כך אל המחנה וטהר. אדרבא, לחד מאן דאמר בעל תשובה עדיף מצדיק מעיקרא.

Hashem, and: שוֹטְטוּ בְּחוּצוֹת יְרוּשָׁלַם וְרָאוּ נָא וְדָעוּ וּבִקְשׁוּ בִּרְחוּבוֹתֶיהָ אִם תִּמְצְאוּ אִישׁ אִם יֵשׁ עֲשֵׂה מִשְׁפָּט מִבִּקֵּשׁ If there is one person who SEEKS Emuna, I will forgive the entire city. **“Having it all” in Ruchaniyus, like Shas, loads of Chesed, Zikkui HaRabbim, etc. is nothing compared to the Baal Bitachon who is always LOOKING to improve.**

כִּי אֲנִי הַקְבֵּדְתִּי אֶת לְבֹי יֵא

If Things Don't Go Your Way, Don't Worry or Get Excited
“TAKE IT EASY!”

כָּבֵד means heavy. *Paroh's* heart was heavy. “Heavy” can mean that he wasn't an easy person, and he wasn't “light”. He was always worried, and that's why he enslaved us in the first place. He had all kinds of *Dimyonos* and fears, such as: the Jews might multiply and join our enemies, etc. Now he's so petrified of losing us! He is the opposite of *Bitachon*!

A *Baal Bitachon* is an easy-going person, who doesn't worry or get excited when things don't go his way. A *Bachur* once had a talk with R' Yaakov Kamenetzky *Zatzal* to discuss his problems. R' Yaakov told him in his accented English: “Take it easy!”

We have to learn not to be stressed, like *Paroh* the worrier [even in *Inyanei Avodas Hashem*!]. A stressed person causes others to become stressed as well. Our experience in *Mitzrayim* is described as: our “pressure”. And Hashem offers us a better life: אֶל אֶרֶץ טוֹבָה וְרַחְבָּהּ to a “wide” and “spacious” land. “Wide” alludes to being “wide and relaxed” with plenty of “space!”

Make Sure You Serve Hashem With Plenty of Calm and Geshmak

The ways of the Torah are pleasant. **Make sure you serve Hashem with plenty of “space” and “calm” and Geshmak.** I was once heavily involved in *Zikkui HaRabbim*, and I ended up getting sick. In *Novardok* they taught me that this is the *Yetzer Hara* of *Ga'ava*! It may appear like a big *Mitzva*, for example, learning, or doing *Chesed* overtime. But in truth it's the *Yetzer Hara* in disguise. **** The familiar expression: “He's too heavy”, meaning too frum, too intense, too complicated, etc. fits perfectly with *Paroh* who had too much *Tzim'tzum*; and *Mitzrayim* means *Mei'tzar*, a boundary. [By the way, *Novardokers* were in a constant war not to be *M'tzumtzum*. If they ever felt *Tzim'tzum* or stress, they would *Davka* speak in public, in order to break the ice and dissolve their fear of a *Basar V'dam*]. ***** Even when *Paroh* finally agreed to allow us to leave, he said: only men, since they are the ones who bring *Korbanos*. But *Moshe* said: בְּנֵעָרֵינוּ וּבְזִקְנֵינוּ נִלְךָ וּבְקִנְיָנוּ וּבְכִנּוּתָנוּ כָּצֵאנוּ וּבְכִקְרָנוּ by us Jews, everyone comes along when we have a *Chag*. Us Jews are full of parties and fun! ***** *Shabbos* and *Yamim Tovim* are rampant, with *Chasunas* and all kinds of *Siyum's* and *Seudas Mitzva*. A *Goy* only brings an *Olah*, but we bring a happy *Shelamim*. And the *Cohanim* eat the *Korbanos*: לְמִשְׁחָה לְגִדּוֹלָה with *Geshmak Davka*, with ketchup and mustard!

עַד בְּכוֹר הַשְּׂבִי יִבְכֹּת

You Get Schar For Your Good Retzonos
MAKE SURE TO VALUE THEM!

The prisoners held captive in *Mitzrayim* were also punished in *Makkas B'choros*. He may have done nothing to hurt *Klal Yisroel*, but since he was happy with our *Tzaros*, he gets exactly the same *Makkas B'choros* as the *Mitzri* who actually

tortured us. [*Rashi*¹⁵] *How much more is this true in a positive way!* A loud and clear message: *Hashem wants our desires.* As long as you **want** to do, you'll get the same *Schar*, especially if you're **happy** with the *Torah* and *Mitzvos* of your friends. **

The same with the *Korban Pesach*. It says: *וַיֵּלְכוּ וַיַּעֲשׂוּ יב כה* they "went" and did, and *Rashi* says¹⁶ that as soon as they were *M'kabel* to do it, it's as if they already did it. And they're even getting *Schar* for walking, besides the *Schar* for doing! It's time to value our many *Retzonos* to improve; in *Torah*, *Avoda*, and *Gemilus Chasadim*. Now you won't have all those feelings of envy; to be like Rabbi Trenk, or R' Ahron Kotler, or the Satmar Rebbe, or your illustrious brother-in-law. ***

We are loaded with *Ruchaniyus* treasures all over the place, and we don't realize how lucky we are. The more *Simcha* we have over our *Retzonos* and even *Kabalos* resolutions that never ever take place, the more *Schar* we get!

לא תאכל עליו חמץ שבועת ימים תאכל עליו מצות טז ג

All Our "Bad" *Middos* Can Be Used for *Avodas Hashem*

Matza can only be made out of grain that can potentially become *Chametz*, e.g. wheat, barley, etc. [*Gemara*¹⁷]. This teaches us that we can use all our "bad" *Middos* for *Avodas Hashem*, like saying "I'm too lazy to sin". [*Chazal*¹⁸]. My fiery *Ta'ava* nature, I use for my *Geshmake Shmoneh Esrei*. And I can cry from *Simcha Shel Mitzva*, because I've channeled my emotional side for

Ruchaniyus. *Dovid* was an *Admoni*, and he used his bloodthirsty nature to protect *Klal Yisroel* from the wicked *Pelishtim*. **

Middos* That Are Neglected and Left "As Is"** **Turn into *Treife Chometz

Matza needs to be banged up and flattened out. Those who work hard on their *Middos*, end up with holy *Matzos*. Those who don't work, and leave themselves "as is", remain with blown up *Chametz* and *Aveiros*.

וְאָכְלוּ אֶת הַבֶּשֶׂר יב ה

Being Mr. Nice Guy at The Wrong Time Can Destroy Your Entire *Ruchaniyus*

What a major *Chutzpa*! All the *Yidden* had to eat the g-d of *Mitzrayim*! The *Tur* starts off his *Sefer* saying: *הָיָה יָזוּ כְּנֶמֶר* "Be bold as a leopard in *Avodas Hashem*". First have *Chutzpa* in *Avodas Hashem*, and don't be afraid of people. What got the *Yidden* in trouble in the first place? **

Chazal say¹⁹: *בִּפְרֵי backbreaking [work]* means: *רַךְ בִּפִּיהָ a soft mouth*. *Paroh* started doing menial work in public, and started building bricks. The *Yidden* were horrified! How can we allow a *Melech* to degrade himself like this publicly? So they grabbed the bricks out of his hands, and started building themselves. ***

When they continued working the next day, they found wicked *Mitzri'im* holding whips, and forcing them to continue building; and the rest is history. The only *Shevet* that didn't fall for *Paroh's* trick was *Shevet Levi*, who was busy learning. They weren't interested in being Mr. Nice Guy, and having so much "*Menschlichkeit*"

¹⁵ רש"י עה"פ עד בכור הקשבי (יב כט) שהיו שמחין לאידם של ישראל.

¹⁶ רש"י עה"פ וַיֵּלְכוּ וַיַּעֲשׂוּ (יב כח) וכי כבר עשו? והלא מראש חודש נאמר להם! אלא מכיוון שקבלו עליהם, מעלה עליהם הכתוב כאלו עשו.

¹⁷ פסחים לה א, תנן, אלו דברים שאדם יוצא בהן ידי חובתו בפסח, בחטים בשעורים בכוסמין ובשיפון ובשיבולת שועל. גמרא, הני אין, אורז ודוחן לא, מנהגי מילי? אמר רבי שמעון בן לקיש, וכן תנא דבי רבי ישמעאל, וכן תנא דבי רבי אליעזר בן יעקב, אמר קרא (בא טז ג) לא תאכל עליו חמץ שבועת ימים תאכל עליו מצות, דברים הבאים לידי חימוץ אדם יוצא בהן ידי חובתו במצה, יצאו אלו שאין באין לידי חימוץ אלא לידי סירחון.

¹⁸ מסכת כלה [פרק א] וכל המפנה עצמו מעבירה ולא עשאה, אפילו הוא ישראל, ראוי הוא לעלות עולה ככהן גדול על גבי המזבח, שנאמר [משפטים כד ה] וישלח את נערי בני ישראל ויעלו עלת, וכל מי שעושה את עצמו עצל מן העבירה ולא עשאה, ניזון מזיו שכונה כמלאכי השרת, שנאמר [שם פסוק יא] ויחזו את האלקים ויאכלו וישתו.

¹⁹ סוטה יא ב, בפרק, רבי אלעזר אמר, בפה רך.

and *Kavod Malchus!* ****

Being soft at the wrong time can destroy your entire *Ruchaniyus*; you fear people more than Hashem. *Shaul HaMelech* lost his *Malchus*: כִּי הִירָאֲתִי אֶת הָעָם וְאֶשְׁמַע בְּקוֹלָם ש"א טו כד He feared the people, and listened to them. So now by eating *Korban Pesach*, the *Yidden* are doing *Teshuva* and leaving *Mitzrayim* with the power of *Kosher Chutzpa*; doing *Teshuva* for being too soft! *****

Fear Hashem, Not People!

The *Chovos Halvavos* in *Shaar HaBitachon* keeps stressing the idea of having *Bitachon* in Hashem and not in people! Learn to "Feiff-Un" whistle away [ignore] and to have the world "Farpoaked" [packed away] and do *Ratzon Hashem!* So many people went off the *Derech* or were *Nichshal* in *Bittul Torah* etc. because of the pressure of being Mr. Nice Guy! *****

True- "*Chovos Halvavos*-people" were tough, like *Novardokers*, and R' Avigdor Miller who didn't even go to *Chasunas!* Look how being "Mr. Nice Guy" [רַךְ a "softy"], giving *Kavod Malchus*, and being a big *Baal Derech Eretz*, turned us into slaves! Unfortunately, so many of us become "slaves" to the opinions of mortals. *****

How much stress goes into keeping a neat home, or worrying excessively over our children? Or our performances in public, like our speeches or our conversations, etc. Watch out for excessive *Lachatz* pressure, and try: אָרְץ טוֹבָה וְרַחְבָּה being "wide" and "spacious". Serve Hashem who is: נָעִם the pleasant way, and not people's whims! *****

The only way to succeed in Olam HaZeh and Olam Haba is to develop a

relationship with Hashem. This relationship is to have Bitachon only in Hashem, not in people and relatives (even the most important people, whom we feel that we need). Every inch of Olam HaZeh, with all the important parts, are a true joke compared to Hashem.

Perhaps this is why *Klal Yisroel* are called "*Ivrim*" throughout the *Parsha* of *Yetzias Mitzrayim*, similar to *Avraham Ha'Ivri* which means²⁰ that he wasn't afraid to go against the whole world.

לִיל שְׁמֵרִים הוּא לֵה' לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם יב מב

Remember All the Good in Your Life

In this *Parsha* alone, we have *Zecher L'yetzias Mitzrayim* 7 times: By *Tefilin* it's mentioned twice. And by *Bechor* and *Korban Pesach* and *Matza* and *Leil Shimurim*, and then a separate *Mitzva* of *Sippur Yetzias Mitzrayim*. A clear message: Always remember how Hashem is always taking you out of all your personal *Mitzrayim*'s and saving you constantly. **

The *Chovos Halvavos* says that the *Mitzvos* are expressions of *Hoda'ah* to Hashem for all His goodness. The *Torah* demands constant positivism: Remember all the good in your life!

וַיֵּצֵא מֵעַם פְּרָעָה בְּחָרִי אָף יא ה

Kosher Ga'ava and Treife Kavod

The entire personality of *Yosef HaTzaddik* is total *Romemus* and *Kosher Ga'ava*. We can learn so much from him. And although we see loads of *Anava* by *Moshe*, we also see how he appears to be *Makpid* on his *Kavod*. **

Like it says: Moshe וַיִּפֹּן וַיֵּצֵא מֵעַם פְּרָעָה יו swung around and abruptly walked out. [Ramban²¹]. At times he doesn't act with respect

²⁰ בראשית רבה [מב ח] וַיֵּצֵא לְאֶבְרָם הֶעֱבְרִי [לך יד יג] רבי יהודה ורבי נחמיה ורבנן, רבי יהודה אומר, כל העולם כולו מעבר אחד והוא מעבר אחד, ר' נחמיה אומר, שהוא מבני בניו של עבר, ורבנן אמרי, שהוא מעבר הנהר, ושהוא משיח בלשון עברי.

²¹ רמב"ן עה"פ וַיִּפֹּן וַיֵּצֵא מֵעַם פְּרָעָה [י ו] בעבור שפחדו מאד בברד, חשב משה שיפחדו גם עתה שימותו ברעב אם יאבדו יתר הפליטה הנשארת להם, ויצא בלא רשותו טרם שיענוהו הן או לאו, כדי שיתעצו בדבר.

to *Paroh*, and he gets angry with the way *Paroh* treats him, like it says: וַיֵּצֵא מֶעֶם פַּרְעֹה בְּחָרִי he walked out in a fury. And he doesn't like it when *Paroh* mocks him, as it says: אַל תִּסְתַּחֲפֹחַ בְּפָנָיו Stop making ridicule. He is full of challenging statements, like: הִתְפַּאֵר Prove me wrong, and: כֵּן דְּבַרְתָּ לֹא "You'll see how wrong you are!" ***

And this is the *Anav Mi'kol Adam*, yet: וַיִּגְבֶּה He lifted his heart in the service of Hashem with plenty of kosher *Ga'ava*. *Yosef* is famous for *Middas HaYesod*, and it's a fact that people who have true self esteem don't suffer from *Kedusha* issues. ****

Working L'shem Shamayim Takes Away Loads of Stress

THE GREAT PANDEMIC: "KAVOD19"

The great pandemic, "Covid19" has the same exact name as the worst *Midda... Redifas HaKavod*, which indeed [like its virus-related counterpart] is: מוֹצִיא אֶת הָאָדָם מִן הָעוֹלָם And it also spreads! Like when people tell you that there is a *Yeshiva* which competes with so-and-so, and they are suggesting that "outdoing others" is important.... ****

"You made it into the newspapers!" "You're famous" "They honored him!" The ordinary conversation of people can destroy the purity of a person; you get the impression that *Kavod* and *Chitzoniyyus* is everything in your life!

NOVARDOK

On *Rosh Hashanah*, R' Avrohom Yoffen *Zatzal* would speak for fifteen minutes before *Tekiyas Shofar*, and then he would have everyone stand and say together in a loud voice one of these [or similar] *Pesukim*:

- אֲבִינוּ מִלְכֵנוּ הִחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ
- אֲבִינוּ מִלְכֵנוּ אֵין לָנוּ מִלֶּךְ אֱלֹא אַתָּה
- לֵב טָהוֹר בָּרָא לִי אֱלֹקִים

On *Simchas Torah* about 100 people would accompany the *Sefer Torah* from R' Yoffen's house to the *Bais Yosef Bais Medrash* on 49th St. with singing and dancing. **

In those days, this was almost the only shul in Boro Park, and the *Goyim* were amazed; but *Novardokers* aren't fazed. ***

When R' Galinsky *Zatzal* was in Lakewood, I was schmoozing with him in the home of a very *Chashuva Yungerman*. It had been during the Yom Kippur War, and R' Galinsky mentioned that he had been called to speak for the troops who were stationed at the front lines. They were quite depressed, and R' Galinsky did a good job cheering them. He was in a dangerous area, and I believe he was flown there by helicopter. ****

Someone asked him why he wasn't afraid. He said: "How can I be afraid? Hashem is everywhere!" I was told that R' Galinsky was sent on a secret mission by a *Gadol HaDor*. He had to go to an extremely hostile Arab country, and give a message to someone. He did this twice, and he wasn't wearing any disguises! *****

I heard the same type of story about R' Gershon *Zatzal*. He was sent by a *Gadol HaDor* through Nazi controlled territory in order to rescue this person's *Rebbetzin*. They say that she was afraid to go with him, and he came back empty-handed. When he was asked if he could make a second attempt, he said that he couldn't. Even the greatest *Baalei Bitachon* know their limitations. *****

R' Gershon Liebman *Zatzal* asked an American visitor why he came. He replied: "Because I heard there are: עֹבְדִים *Ovdim* here." R' Gershon asked him: עֹבְדִים "Ovdim" ["servants" of Hashem] or: אֻבְדִים "Ovdim" ["lost" ones]? R' Galinsky *Zatzal* said that the *Ma'ala* of a frock is

that it can cover up your torn pants! These people were A-1 *Geshmak*, and full of humor. *****

I know two *Novardokers* who needed a cane in their later years, and suddenly the cane disappeared.

R' Wainkranz *Zatzal* was once using his cane in the morning, and at that

very same night it disappeared and he didn't need it anymore! He explained that he told Hashem that he'd rather not need it, and his *Tefila* was answered immediately. *****

Another *Novardoker* who was about eighty years old would suddenly lose his balance while he was walking, and he'd end up falling on the ground without any control of his balance. He complained to me about the fact that it bothered him, and he asked me to daven for him. About half a year later I was on the phone with him, and he sounded super happy [as usual]. *****

His wife hadn't been well. Her whole body had literally shut down; she couldn't move and she was in excruciating pain [she had some condition]. Two months later, I was on the phone with her, and this seventy-five-year-old woman sounded like a vibrant twenty-year-old. Her husband told me that her entire condition disappeared with unbelievable *Nissim!* *****

I asked him about his cane. He told me: "My cane has fallen asleep", it's over! These *Novardokers* have spent a lifetime learning *Mussar* for hours daily, and *Bitachon* is a major *Mussar* project in *Novardok*. People like this have an entirely different relationship with Hashem. *****

They tell themselves: "You know in back of your mind that you have Who to turn to. If you really believe that He can do **anything**, He'll give you what **you** want". I heard this *Nusach* from an old *Novardoker*. He told me that people have no idea



R' Yaakov Galinsky

how much unending goodness Hashem wants to give us, and the more *Bitachon* we have, the better the situation will be. *****

People have no idea how their minds are crowded with subtle worries and all kinds of sadness and fears that they are not even aware of. Perhaps this is why R' Michel Schwartz told me

that: "The *Mayim Rabim* of *Chovos Halvavos* has to be poured on your soul". They **write down** their fears and worries. Once you write it, it becomes weaker and more open, and it doesn't fester in your system. *****

There is a *Novardoker Yeshiva* whose *Hanahala* isn't *Nis'pael* from the worst: נוֹשָׁרִים *scums*, and can take low-life, jail-material *Bachurim*, and turn them into top *Bnei Torah*, since they understand the true source of all maladies; i.e. *Middos*. *****

These boys are taught to **love** *Mussar*, and they can spend hours and hours on Friday with *Limud HaMussar*. They are always writing about their actions and feelings throughout the day. They are in touch with themselves, and they know themselves; they don't live in *Dimyon* like the rest of the world. *****

They get together and openly discuss their weaknesses, and they find *Eitzos* and *Shteig*. Their self-confidence and *Simcha* level is A-1, and they don't need compliments. Many *Bachurim* have already finished even half of *Shas*, including boys whose *Kishronos capabilities* are so-so. *****

Their main and first focus is *Middos*, and in their world, *Mussar* is *Mamash* delicious.

! הֵלֵקָם אֲשֶׁר יְהוָה Fortunate is their lot!

יְהִי רָצוֹן שֶׁיִּתְחַזֵּר עֲטָרָה לְיוֹשְׁנָה

May it be Hashem's will to bring back the former glory of *Novardok*



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220312	3:26	Yiddish
221189	4:33	Yiddish
220882	7:18	English
221190	1:39	Hebrew
221236	5:49	Yiddish
221267	3:28	Hebrew
220883	4:10	English
221478	17:46	Yiddish
221279	9:04	English
221479	19:11	Hebrew
221264	3:09	Yiddish
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Questions To Rabbi Mandel



Question: I'm from New York. My family had the hardship of losing our father from one day to the next, out of the blue!!! My father's "friends" took away all his *Simcha*. They were so jealous of him. They were partners in business. They sapped out all his life by cheating him in so many ways. Every *Shidduch*, *Simcha*, or business deal, they kept bashing him from all sides! They then did the worst thing, they cheated him on major investment properties. They burned all the evidence and old receipts, a proper mafia story. Growing up at home was so hard, as I saw them giving my beloved dad a proper slow death. The family is torn. *Rebbe*, your *Vaadim* on TorahAnytime are my only life support. Ever since I started [by a recommendation from a *Gadol* I'm close to] I'm the happiest guy ever!!!!

How do we carry on? They play the game, as if they did nothing wrong. They greet us as if they're such *Tzaddikim*, and it really hurts. They send us wedding invitations, gifts to our door, and it's so hard to see my mother rip it up to tiny pieces with such upsetness. The worst part was when they came to the *Shiva* of my dad. We all froze and kept quiet. But *Rebbe*, they wanted him dead, and it was really painful to see them there.

Our father started a *Din Torah* with them, to claim back what was his. He had such strong *Emuna*. He only went so that they shouldn't get away with wrongdoing. He asked *Shaylos* from *Rabbonim*. He was doing well, but they lied so much that he had a heart attack. So painful. We can't let all the money go, plus my dad started it and died in middle, we feel like we're the losers in this story. It's hard to see my mother alone, and it pains me a lot. *Rebbe*, we need *Brachos* to just see the truth, plus *Simcha* and real happiness in our family.

Answer: I would keep away from the *Matzav*. Build your own life and future, and focus on that as much as you can. I know plenty of people who had a hard past, and they were stuck in a mess. They moved away, started anew, and busied their minds with the future and had success. It's not healthy to be stuck in the past. I know someone who had a lot of baggage in their family, so they spent time with the wife's family who were more normal. The setting you're in isn't healthy. *Eretz Yisrael* is the place people go where it's easy to get away and focus on the future. Daven for clarity. If you can't move far away, then get your mind busy with other things, like *Zikkui HaRabbim* and learning. Make your life into higher things; not petty family or business issues & politics, which saps out your energy.

Now, sometimes you're forced to be in their presence. But if you learn a lot of *Mussar* you won't care, and it won't bother you. You need to work on being a carefree, reckless type of person, who has no room in his mind to worry. For example, when you go to a *Chasuna*, you have to go and eat pickles and other good food there, and dance *Geshmak*. Work on being a happy person who has no time in his brain to think about issues with people. Many people are kvetchy and sad even before they have something to kvetch about; it's in their personality. You need to get away from the mentality of "You did this, you hurt me...". Don't verbalize it. Stay away from that stuff, it's all a *Yetzer Hara*. Everything that happens is *Hashgacha*. If you fill yourself with happiness, then not only will you not have time for thinking about those people, you will even be able to be nice to them! Not having *N'kama* is *Middos* work, and we can learn from *David HaMelech*. When his enemy, *Shim'i*, cursed him, he said: *שִׁמְי' אָמַר לִי קִלְל שְׂמוּאֵל ב, טו י* *Shim'i isn't really cursing me, Hashem is. David succeeded in removing people from the picture. View those business partners as nebachs, they probably have serious issues. It's not good for your *Ruchaniyus* to be involved in them. Ridicule the whole concept of family/partnership politics. You can say it in a cynical way: "He killed so and so". Laugh at that whole mentality; it's child's play to think that way. I hear these stories all the time. The more you make fun of the whole idea, it will stop bothering you. Regarding your mother, if she is constantly living with the family politics, it's important that you stay away from her, because for you to constantly hear these ideas, is like suicide. So try to have contact by sending her gifts, but keep away, unless she isn't always talking this way.*

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