

BITACHON

WEEKLY

ואתחנן-נחמו

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 ואתחנן-נחמו תשפ"ב

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Don't Get Scared by A Difficult Situation

Moshe Rabeinu is so special. Even when there was a *Gezeira Min HaShamayim* that he won't come to *Eretz Yisroel*, he still davened. He thought that the *Gezeira* was cancelled when he conquered *Eretz Si'chon* and *Og*. [*Rashi*¹]. His extreme and persistent positivism seem to go even against Hashem! But that is exactly what Hashem wants: No *Yi'ush*. No matter what! The *Leshem* says:² **Nothing can stand in the way of Bitachon.** **

I met a Williamsburger *Yid* who told me that his father was an *Admor* who specialized in bringing *Yeshuos* for "beyond *Yi'ush*" situations.

The *Pele Yoetz* says³ that in the most impossible situations a person should not give up, and by speaking positively, you invite goodness to your situation. ***

Amazing Bitachon Story

Four years ago, Getzel Jones told me the horrible *Matzav* of his son who was going off the *Derech*, *Rachmana Litzlan*. And then his brother follows him! Both were highly dysfunctional; no *Torah*, no normal life. One of them was as good as dead from drug abuse. **

They needed at least \$6,000 a month for a boot camp for each boy, \$12,000 monthly! And Getzel is a simple *Ben Torah*. The boys were sent thousands of miles away from home to reconstruct their lives. Today, I met Getzel in the street. His boys have fully recovered, and are both major *Masmidim* learning in *Eretz Yisroel!* ***

The secret? He has 3-4 *Sedarim* in *Shaar HaBitachon* every day. Ten minutes with his *Chavrusa* before first *Seder*, on Sunday 30-45 minutes, and on *Shabbos* 30-45 minutes. Gezel himself is a totally new person, full of life and

¹ רש"י עה"פ וְאֶתְחַנֵּן אֶל ה' בְּעַת הַהוּא [ג כג] בְּעַת הַהוּא - לאחור שכבשתי ארץ סיחון ועוג, דמיתי שמא הותר הנדר.

² ספר לשם שבו ואחלמה [להג"ר שלמה אלישור, ספר הדעה"ה ח"ב, דרוש ה' ענף ד' סימנים ג-ה, דפוס פיעטרקוב שנת תער"ב דף קלה ד"ה והנה] ואילו שהיו ישראל מזוקים את עצמם תמיד להיות נפשם ולבם אל ה', ולהבטיח עליו ית"ש שלא יסיר מהם את הגלוי אור הגדול דעתיקא קדישא גם בהיותם במדבר [רשות הס"מ] ולא להסתכל על הס"מ ותחבולותיו כלל כי הם כולם רק נסיונות, הנה אז היה זה גופה ענין האתערותא דלתתא להמשיך ולהעמיד עליהם הגלוי אור הגדול דא"א לעולם. ומשה רבינו ע"ה היה יודע כל זה, שהדבר תלוי מעתה רק בעצמם שיחזקו את לבם באמונה ובטחון לה'. וזהו מה שגינה אותם הכתוב [תהלים עח כב] כי לא הִקְאִינוּ בְּאֱלֹקִים וְלֹא בָטְחוּ בִישׁוּעָתוֹ.

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

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

³ פלא יועץ [להרב הגדול חסידא קדישא ופרישא, כבוד מורנו הרב רבי אליעזר פאפו זצוק"ל, ערך דבור] אסור לאדם שיפתח פיו לשטן, ואפילו אם חרב חדה מונחת על צוארו או שהוא שכיב מרע, אל יתיאש מן הרחמים וידבר טוב ויבא טוב.

vitality; you can't recognize him. His face glows with the *Simcha* of a *Baal Bitachon*!

וַיֹּאמֶר ה' אֱלֹהֵי רַב לֵךְ ג כו

You Can Find A Positive Side in Every Inch of Your Life

Hashem told *Moshe* that although he wasn't getting his life's dream [to come to *Eretz Yisroel*] nevertheless his *Olam HaBah* would be even bigger. [*Rashi*⁴]. What a *Nechama*! When we realize that **not** getting the *Ruchaniyus* you want in this world will give you so much more *Olam HaBah*! How positive the *Torah* wants us to be! In every inch of your life, you can find a positive side. Being consoled and happy gives you much more *Schar* in *Olam HaZeh* and in *Olam HaBah*.

**

כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה ג כו

Even the Greatest Human Doesn't Get What He Wants in *Ruchaniyus*

The holy *Alshich* says⁵ that all *Moshe Rabeinu* needed was just to "look" at *Eretz Yisroel*, and it was considered as if he actually "went" there. All he was missing was only the actual going [כִּי לֹא תַעֲבֹר], but otherwise his "seeing" it was just as good! And although *Yehoshua* will go instead of him, yet it is considered as if he himself was going, since he was his *Rebbe* and he was *M'chazek* him. So whatever *Yehoshua* does, he gets credit.

The greatest human [*Moshe*] doesn't get what he wants, despite his myriad *Tefilos*. But "seeing" it and sending his *Talmid* is just as good! The *Torah* is teaching all those *Yidden* who's many *Tefilos* for *Ruchaniyus* don't seem to work, that they can be plenty *Chashuv* without actually getting what

they want.

Who can assess the *Chashivus* of *Yidden* when they see a *Gevaldig* learning in the *Bais Medrash* which they aren't part of? Or when they read about *Yeshivos* growing and *Yidden Shteiging*, and they yearn to be a part. All their *Retzonos* in *Ruchaniyus* are super precious in *Shamayim*, and we see from *Moshe Rabeinu's* life that this is exactly what Hashem wants more than anything. The greatness of just "seeing" *Eretz Yisroel* is a model for the *Chashivus* a *Yid* should have for all his lofty *Ruchaniyus* dreams that will never happen.

Our trying, our yearning, our unending frustrations with our lack of *Torah*, *Tefila*, and *Chesed* that others seem to be outdoing us. The *Torah* teaches us that exactly this is the greatest person's [*Moshe's*] problem; so cheer up! Maybe you are a true *Bechina* spark of *Moshe Rabeinu*?! Why should us nobodies be better than him? What we call a *B'di'eved*, is actually *Le'chatchila*. This is EXACTLY the way it's supposed to be. Hashem knows what He's doing! Trust Him! And stop saying all day: "But it's my fault; I'm no good!" Was *Moshe* also being punished?! It's your *Yetzer Hara*, not your *Yetzer Tov* which is always pulling you down!

כִּי מִי גוֹי גְדוֹל אֲשֶׁר לוֹ אֱלֹקִים קְרֹבִים אֵלָיו פֶּה' אֶלְקִינוּ

בְּכָל קְרָאנוּ אֵלָיו ד ז

Want Your Prayers to Be Answered? Reverse Your Mindset and Dwell Excessively on Thankfulness

The *Ibn Ezra* says⁶ that Hashem always answers whenever we ask Him with *Chochma*. We can suggest that "to ask with *Chochma*" means **first**

⁴ רש"י עה"פ רב לך [ג כו] שלא יאמרו הרב כמה קשה והתלמיד כמה סרבן ומפציר. ד"א רב לך הרבה מזה שמור לך, רב טוב הצפון לך.
⁵ ספר תורת משה למורה"ר משה אלשיך עה"פ עלה ראש הפסקה ושא עיניך ימה וצפנה ותימנה ומנרחה וראה בעיניך כי לא מעבר את הירדן הזה, וצו את יהושע וסזקהו ונאמזהו [ג כו-כח] הגה עלה ראש הפסקה וראה נא זה בחוש, כי שא עיניך ימה כו' ויגלה הכל לפניך, ולא במראה וחזיון נבואי, רק וראה בעיניך, כלומר, בעיני בשר לך. כי זה יהיה הוראה לך גדולה כי רב לך, ואין חומרך צריך לקנות שלמות בהכנסו שמה, כל שכן נפשך. כי הלא וראה בעיניך כי לא מעבר, כלומר, שלא יחסר מאיכות ראייתך עתה מאשר היית רואה בעברך לארכה ולרחבה, כי אם מציאיות ההעברה לבדה, אך הראיה שוה תהיה בעצם. וזהו כי לא מעבר כו', שלא יחסר רק העדר העברה. ועל אשר היית מועיל בבוואך עם ישראל, כי תהיה נוחה להכבש בפניהם, לזה וצו את יהושע וסזקהו ונאמזהו, כי על ידי מה שתחזקהו ותאמזהו מסמיכות ירך שנוסף על זכותו, תערה עליו רוח קדושה מן הרוח אשר עליך, שעל ידי כן הוא יעבור והוא ינחילה.
⁶ אבן עזרא עה"פ כי מי גוי גדול [ד ז] שיש לו אלקים שיהיה קרוב אליו שיענהו תמיד בכל אשר יבקש ממנו בחכמה.

thank Hashem excessively. How would you feel if you were constantly doing incredible favors for someone, yet they are constantly in a mode of “wanting” and always needing “more” [מְהַסְרִים] without fully acknowledging all the goodness you have given them already?

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In *Sefer Shmuel*, Chana did not have any children. Indeed, she asks Hashem for a son, this takes up just one *Passuk*.⁷ But there are ten *Pesukim* of *Shira* after she gets him. We can suggest that Hashem knew who He’s dealing with before He gave her this special son [*Shmuel* was equal to *Moshe* and *Ahron*]. He knew how *Chana* would appreciate this gift, and thank Hashem “big time”! We need to reverse our mindset and dwell excessively on thankfulness; if we want our prayers to be answered.

Notice how without being incited by *Penina*, *Chana* would not even have davened her heartfelt and stormy *Tefilos*. She was extreme in being happy, despite her being barren for 130 years! When *Leah* gave birth to *Yehuda*, she was: אָז יָבִדִיל מֹשֶׁה שְׁלֹשׁ עָרִים בְּעֶבֶר הַיַּרְדֵּן זֶמַח וְזָבִל בְּפִלְךָ הַיַּרְדֵּן took the helm of gratitude, and became the forerunner of the greatest “thankers”; *Yehuda* and *Dovid*. [*Medrash*⁸].

Leah was so happy and thankful that she overdid her thanking. She became so satisfied with what she had, that she couldn’t even think of asking for more, so: וְתַעֲמֵד מְלֵדָת וַיֵּצֵא כַּט לָהּ she was ready to stop having children at that point. She was by nature thankful to the extreme, and if not for the wickedness of *Eisav*, she would never have cried to the extreme in *Tefila*. The same with *Chana*, it was only *Penina*’s incitements that

spurred her *Tefilos*.

Now we know how important it is to be in a “thank you” mode 24/7. The *Chazan* says *Modim* which is almost total “Thank You”. At the same time, the congregation says “*Modim D’rabanan*” which is split between thanking and requesting. The “great people” ask with *Chochma*, and they succeed. לְגֵדוּל מִי גֵדוּל Only Jews know how to ask; after millions of “Thank You’s”, since their very name [*Yehudi*] is *Hoda’ah* gratitude.

אָז יבִדִיל מֹשֶׁה שְׁלֹשׁ עָרִים בְּעֶבֶר הַיַּרְדֵּן זֶמַח

All Hashem Really Wants Is to Do What We Can

After giving such horrific *Mussar* to *Klal Yisroel*, *Moshe* set aside three *Arei Miklat* in *Ever HaYarden*, to protect the *Rotze’ach B’shogeg*. He set aside these cities now, even though they would not function until the other three cities in *Eretz Yisroel* were also set aside. [*Rashi*⁹]. We can suggest that *Moshe* was showing *Klal Yisroel*: Just do what you can; that’s all Hashem really wants, even if it seems like you are not accomplishing. **

Similarly, *Basya*, the daughter of *Paroh* really couldn’t reach *Moshe*’s basket to save him from the river. Yet, she stretched out her hand and did the best she could, and a *Ness* happened and her arm extended.

The entire existence of *Moshe* came through a person who wasn’t *Mya’esh* and did the best she could. This the way *Moshe* himself lived.

Moshe, the *Eved Hashem* wasn’t looking for success and fanfare, only *Ratzon Hashem*, regardless of whether he came out looking good or not. This attitude makes the most painful *Tochacha* easy to digest.

⁷ נתדר נדר ונתאמר ה' צ-באות אם ראה תראה בעני אמתה וזכרפני ולא תשכח את אמתה ונתתה לאמתה זרע אנשים ונתתיו לה' כל ימי חיי ומוזרה לא בעלה על ראשו. שמואל א, א יא.

⁸ בראשית רבה [עא ה] לאה תפסה פלך הודיה, ועמדו הימנה בעלי הודיה: יהודה [וישב לה כו] ונפר יהודה ויאמר צדקה ממני, דוד אמר [תהלים קיח א] הודו לה' כי טוב, דניאל אמר [דניאל ב כג] לך א-לה אבהתי מהודא ומשבח.

⁹ רש"י עה"פ אז יבדיל [ד מא] נתן לב להיות חרד לדבר שיבדילם, ואף על פי שאינן קולטות עד שיבדלו אותן שבארץ כנען, אמר משה: מצוה שאפשר לקיימה, אקיימנה.

הפטרת נחמו

וַנִּגְלָה כְבוֹד ה' וְרָאוּ כָל בָּשָׂר יַחְדָּו כִּי פִי ה' דֹּבֵר יִשְׁעֶיהָ מִה

“Rank” and “Status” Is A False Perception

The *Malbim* explains¹⁰ that this *Passuk* means that when *Moshiach* comes we will all be equal. The previous *Passuk* says¹¹ that the mountains will become low and the valleys will become high. We can suggest that the “high-level” people will realize how small they really are, and the “small people” will realize how great they really are. Only during our dark *Galus* can we work on *Ga'ava* and *Shiflus*, to break through the false perception that the *Yetzer Hara* wants us to have [i.e. looking down at “inferior” people, and being afraid of “superior” people]. Once the *Geula* comes, perceived “status” [high and low] will vanish.

**

Those Who Appear to Be Losers, May Very Well Be the Real Winners

How often do we look down upon others who don't have our *Mazal* in life? We have no idea who is truly great in *Shamayim*. These *nebachs* could very well be holding up the entire *Klal Yisroel*, with the *Z'chusim* of their difficulties.

In Novardok They Hated Kavod STORY

A *Chashuva Talmid Chochom* from Lakewood once told the *Steipler Zatzal* to his face that the *Steipler* has *Ruach HaKodesh*. The *Steipler* became fuming angry, and drove the *Yungerman* out of his house! I heard another story about a *Novardoker* who was boiling angry when he was

called up to an *Aliya* with fancy titles. I heard that he wasn't *Mochel the Gabbai!*

Usually, the true source of our jealousy isn't *Ruchaniyus*. Rather it's the *Kavod* and the feelings of accomplishment that we fantasize that others have. When we see how *Gedolei Yisroel* hated *Kavod*, it becomes easier not to have *Kin'ah*.

וְלֹא תִקְמַד הִיא

Envy Is Ignorance

Chazal say¹² that *Moshe Rabeinu* had *Chalishus HaDa'as* when he saw *Rabbi Akiva* saying *Chidushim* in *Torah* on a much higher level than himself. But then he saw that *Rabbi Akiva* was only building on what *Moshe* had said. So many of us have *Chalishus HaDa'as* when younger people seem to outdo us. We don't realize how precious are our *Retzonos* in *Shamayim*. Even when others seem to be the “winners”, it may be thanks to you, the “loser”. We are all connected.

NOVARDOK

In honor of the *Satmar Rebbe's Yahrzeit*, R' Gershon Liebman *Zatzal* and some other



The *Satmar Rebbe*

Novardokers would go to Monroe. R' Gershon was a *Neturei Karta'nik*, and he especially admired the *Satmar Rebbe* since he had the *Novardok* style of being fearless of the world. I noticed how the *Novardokers* seemed to be having a good time in Monroe. **

¹⁰ מלבי"ם בישעיה עה"פ וַנִּגְלָה כְבוֹד ה' וְרָאוּ כָל בָּשָׂר יַחְדָּו כִּי פִי ה' דֹּבֵר [מ ה] עד עתה לא ראו כולם במדרגה אחת, כמ"ש [משפטים כד ב] וַנִּגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל ה' וְהָם לֹא יָגִשׁוּ וְהָעַם לֹא יַעֲלוּ עִמּוֹ, שמדרגת משה היה "הגשה" ומדרגת הזקנים "עליה" ומדרגת העם פחותה גם מזה, כמ"ש שם, אבל עתה יראו כל בשר יחדו במדרגה אחת בשוה.

¹¹ כָּל גֵּיא יִנְשָׂא וְכָל הַר יִגְבְּעָה יִשְׁפְּלוּ וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהָרְקָסִים לְבִקְעָה. ישעיה מ ד.

¹² מנחות כט ב, אמר רב יהודה אמר רב, בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות, אמר לפניו: רבש"ע, מי מעכב על ידך? אמר לו: אדם אחד יש, שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו, שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות. אמר לפניו: רבש"ע, הראהו לי. אמר לו: חזור לאחורך, הלך וישב בסוף שמונה שורות, ולא היה יודע מה הן אומרים, תשש כחו. כיון שהגיע לדבר אחד, אמרו לו תלמידיו: רבי, מנין לך? אמר להן: הלכה למשה מסיני. נתיישבה דעתו.

you expect to become a big *Tzaddik* if you aren't ready to give something up for it? The Rebbetzin had tremendous *Simcha* to hear this.

She was a real *Novardoker*. Her father [the *Alter Zatzal*] recognized her *Kishronos* and put *Kochos* into her. She was a brilliant person, and the *Alter* would even ask her advice. She wasn't known to be a "*Melumedes*" well-read, but in *Novardok* being street-wise in *Avodas Hashem* was more important than education.

R' Gershon was very extreme, even according to *Novardok* standards. It would appear that he would "overdo it" with his many *Pratim*. For instance, he would learn *Mussar* while the *Yeshiva* was smack in middle of very *Shtarka Gemara Sedarim*. People weren't sure about R' Gershon, but Rebbetzin Yoffen stuck up for him and said that he was destined for greatness. She once made R' Moshe Shulman *Zatzal* close his *Gemara* in order to go out and build *Yeshivos* instead. He went out to build 11 *Novardoker Yeshivos*.

She was on fire, and was a true daughter of the *Alter*, with zero fear of people. As much as she admired R' Gershon, she told him: "Don't give *Novardok* credit for your extremism" [i.e. his affiliation to Satmar]. Her husband got along great with the Satmar *Rebbe*, but he wasn't of the same *Shita*. The Rebbetzin was tough in her *Shitos*, and she wasn't *Mach'nif* butter-up to anyone. R' Gershon was the same way with his *Shitos*.

No Hispa'alus in Novardok!

They say that R' Gershon once let a fellow *Novardoker* really "have it" for not being a *Kano'i* when appropriate. This *Novardoker* was an *Adam Gadol Mamash*, and respected by all the *Gedolim*. But R' Gershon wasn't *Nis'pael*, like a true *Novardoker*. No *Hispa'alus!*

R' Chaim Ozer *Zatzal* was a great admirer of *Novardok*, and he supported them financially. But Rebbetzin Yoffen felt that he could do more, and she wrote him a strong letter. Her father taught her well; no fear of humans! [Of course, everything they did was with a calculated *Cheshbon*. Surely we need to be all the more careful not to do things that are not appropriate for our level].

R' Avraham Jurkansky *Zatzal* was a *Maggid Shiur* in R' Gershon's *Yeshiva* in the Vilna ghetto. The first time he met R' Gershon, it was at the *Levaya* of R' Chaim Ozer. There were well over 100,000 people there, and each *Yeshiva* sent two representatives. R' Gershon was one of those chosen from *Novardok*.

R' Avraham noticed a person standing in front of the *Tahara* room, crying unusually loud *וּבְרָקִים וּבְקוֹלוֹת* with thunder & lightning. He asked: "Who's that?" and they answered "This is Gershon Kovler, a: *שָׁם דְּבָר* name from *Novardok*". *Novardokers* were taught to respect *Gedolei Yisroel*, and R' Gershon's pain was high, fitting for an *Adam Gadol*. [I would venture to say that while mourning for the loss of the *Gadol HaDor*, R' Gershon also had in mind to do a *Prat*, exercising his ongoing lifetime campaign against worrying about: *מַה יֵּאמְרוּ הַבְּרִיּוֹת* what will people say?].

R' Galinsky *Zatzal* was once present when people were *M'zalzel* in the *Kavod* of a *Gadol* [I believe it was R' Shach] and he burst out crying loud publicly. *Novardokers* combined their *Pratim* with a legitimate reason, or a *Mitzva*, like making a loud *Asher Yatzar* in front of *Goyim* at the dentist's office.

[A word of caution. Everything needs to be done with *Sechel* and *Hadracha* from a *Rebbe*. Not just *Stam Meshuga*, *Chas V'shalom*].

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Questions To Rabbi Mandel



Question: What is an *Eitza* for *Shmiras Einayim*, and what can be a *Chizuk* in this *Inyan*?

Answer: Many people are constantly working on this, and they sometimes fail. The standard *Derech* is: שָׁבַע וְצָדִיק יִפּוֹל אֶתְּמָלָא אֶלְמָלָא הָקְדוֹשׁ בְּרוּךְ הוּא עוֹזֵרוֹ אֵין יְכוּל לֹא קִידוּשֵׁין לֹא
A Tzaddik stumbles seven times, and he gets up. We are always bumping up and down, and that is our *Avoda*. As far as *Eitzos*, learning *Mussar* helps, and I'm a big fan of Rabbi Goldschmidt's *Seforim* on this. Another *Eitza* is to contemplate the foolishness and perpetual frustration of “looking” and “wanting” something you will never get; which invites depression; versus the relaxation and *Menuchas HaNefesh* of a person who doesn't look. I heard this once from R' Don Segal. Of course, being into learning or *Zikkui HaRabbim* is the best thing. Davening is very important! I know someone who davened by saying a special *Tefila*:
Without you Hashem, I cannot overcome this test, and it “worked” after that. Another person really wanted to not fail in this area; he had a role model who was very good in this area that he wanted to be like. He davened hard and begged for this, and then he stopped failing. Another very powerful *Tefila* is brought down in the *Gemara* from the *Anshei Knesses HaGedola*. When they decided to be *Mevatel* the *Yetzer Hara* of *Avoda Zara*, they davened for three days and three nights, saying: Hashem, you gave us a *Yetzer Hara* for the purpose of bringing us to *Gan Eden*, but instead it is bringing us to *Gehinom*. Thanking Hashem for the times you “didn't” fail, is also very helpful. I know someone who spent two months of thanking, and then it disappeared; it wasn't hard for him after that. Getting a “nudnik” as a *Chavrusa* who you will have to answer up to, and who will monitor your progress, can do wonders.

Question: I go to work in an office each day from 9-5 to earn a living to support my family of eight children. I also have *Sedarim* and *Chavrusas*, and I have a *Geshmak* in learning. Recently, my salary has not been covering my costs, maybe due to inflation and family growth. I can take on more responsibility, like doing side jobs to earn more money. I am reluctant though, because it will take away from my learning and from my family time. Does my *Chiyuv Hishtadlus* require me to take a job that covers my budget?

Answer: There are many different *Madregos*. R' Scheinberg and the Klausenberger Rabbi would encourage *Melamedim* not to take a second job in the afternoon. However, R' Avigdor Miller was into taking another job. You have to figure out what your level is. But doing too much is surely not healthy.

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