

# BITACHON WEEKLY

ואתחנך-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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שרה יהודית בת ביילא  
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# פרשת ואתחנן

וְאֶתְחַנֵּן אֶל ה' בְּעֵת הַהוּא ג' כג

## 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*<sup>1</sup>]. 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:<sup>2</sup> **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* says<sup>3</sup> 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

<sup>1</sup> רש"י עה"פ וְאֶתְחַנֵּן אֶל ה' בְּעֵת הַהוּא [ג' כג] בְּעֵת הַהוּא - לְאַחֵר שִׁכְבַּשְׁתִּי אֶרֶץ סִיחֹן וְעוֹג, דְּמִיתִי שְׁמַא הוֹתֵר הַנֶּדֶר.

<sup>2</sup> ספר לשם שבו ואחלמה [להג"ר שלמה אלישוב, ספר הדעה"ח"ב, דרוש ה' ענף ד' סימנים ג-ה, דפוס פיעטרקוב שנת תער"ב דף קלה ד"ה והנה] ואילו שהיו ישראל מחזקים את עצמם תמיד להיות נפשם ולבם אל ה', ולהבטיח עליו ית"ש שלא יסיר מהם את הגלוי אור הגדול דעתיקא קדישא גם בהיותם במדבר [רשות הס"מ] ולא להסתכל על הס"מ ותחבולותיו כלל כי הם כולם רק נסיונות, הנה אז היה זה גופה ענין האתערותא דלתתא להמשיך ולהעמיד עליהם הגלוי אור הגדול דא"א לעולם. 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 הִאֲמִינוּ בְּאַלְקִים וְלֹא בָּטְחוּ 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 העליטנו 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 בשתים. אחד הוא כי הרי אין הקב"ה בא בטרוניא עם בריוטיו וכמאמרם ז"ל [ע"ז 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] וְהַבֹּטֵחַ בַּה' יִסְכָּבְנוּ, אפילו רשע הבוטח בה', חָסֵד יִסְכָּבְנוּ. ואמרו שם עוד: רבים מְכַאֲבִים לְרִשָּׁע [לפי שאינו תולה בטחונו בהקב"ה] וְהַבֹּטֵחַ בַּה' אפילו רשע חָסֵד יִסְכָּבְנוּ. וכן אמר הרמב"ן בספר האמונה והבטחון פ"א כי זהו שנאמר [תהלים לו ג] בָּטַח בַּה' וְנִצֵּחַ טוֹב. ולא אמר עשה טוב ובטח בה'. כי הבטחון אינו תלוי במעשים טובים כלל, אלא בטח בה' בין שתהיה צדיק בין שתהיה

רשע, בטח בה'. אלא שאח"כ אמר ועשה טוב, כי אם לא כן הרי יפרע ממך עכ"פ, כי הקב"ה מאריך רוחיה וגבי דיליה, וימצא עת וזמן ליפרע ממך על כל פנים, [ואולי גם דברי חובות הלבבות הוא ג"כ רק על דרך זה, אבל הבטחון עצמו, במה שהוא בוטח, אין דבר עומד לנגדו]. ובפרט בענינינו בענין דור המדבר אשר כל פחדם היה מפיתוי היצה"ר שהוא רק במחשבה לבד ולא במעשה ח"ו, לא היה להם 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] הִנֵּה ה' בִּקְרַבְנוּ [הנהגת שכר ועונש] אִם אֵין [הנהגה עליונה דעתיקא] בדרך נסיונה ותלונה, הנה היה להם לחטא ופגם. לכן גינה אותם הכתוב ואמר [תהלים עח כב] כי לא הִאֲמִינוּ בְּאַלְקִים וְלֹא בָּטְחוּ בִישׁוּעָתוֹ, כי היה זה מחמת חסרון הבטחון כנזכר. וזהו שאמר ג"כ [תהלים עח לב] וְלֹא הִאֲמִינוּ בְּנִפְלְאוֹתָיו, ורצה לומר שלא האמינו בעצמם שהם כדאי שיעשה עמהם נפלאות תמיד, והכל על ידי פחיתת הבטחון.

<sup>3</sup> פלא יועץ [להרב הגדול חסידא קדישא ופרישא, כבוד מורנו הרב רבי אליעזר פאפו צוק"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' אֵלֵי רַב לָךְ 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*<sup>4</sup>]. 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*.

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כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה ג כו

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

The holy *Alshich* says<sup>5</sup> 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.

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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 גָּדוֹל אֲשֶׁר לוֹ אֱלֹקִים קְרֹבִים אֵלָיו כֹּה' אֱלֹקֵינוּ

בְּכָל קְרָאֵנוּ אֵלָיו ד ז

### Want Your Prayers to Be Answered?

#### Reverse Your Mindset and Dwell

#### Excessively on Thankfulness

The *Ibn Ezra* says<sup>6</sup> that Hashem always answers whenever we ask Him with *Chochma*. We can suggest that "to ask with *Chochma*" means **first**

<sup>4</sup> 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.  
<sup>5</sup> ספר תורת משה למורה"ר משה אלשיך עה"פ עלה ראש הפסגה ושא עיניך זמה וצפנה ותימנה ומנחתה וראה בעיניך כי לא תעבר את הנהר הזה, וצו את יהושע ונתקוהו ונאמרו [ג כז-כח] הנה עלה ראש הפסגה וראה נא זה בחוש, כי שא עיניך זמה 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 תעבר, כלומר, שלא יחסר מאיכות ראייתך עתה מאשר היית רואה בעברך לארכה ולרחבה, כי אם מציאות ההעברה לבדה, אך הראיה שוה תהיה בעצם. וזהו כי לא תעבר כו', שלא יחסר רק העדר העברה. ועל אשר היית מועיל בבואך עם ישראל, כי תהיה נוחה להכבש בפניהם, לזה וצו את יהושע ונתקוהו ונאמרו, כי על ידי מה שתחזקוהו ותאמצוהו מסמיכות ירך שנוסף על זכותו, תערה עליו רוח קדושה מן הרוח אשר עליך, שעל ידי כן הוא יעבור והוא ינחילנה.  
<sup>6</sup> 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” [מְחַסֵּר] without fully acknowledging all the goodness you have given them already?

\*\*

In *Sefer Shmuel*, Chana did not have any children. Indeed, she asks Hashem for a son, this takes up just one *Passuk*.<sup>7</sup> 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: אֶתְּחַלֵּהּ בְּפֶלֶךְ הַיְּהוּדָה took the helm of gratitude, and became the forerunner of the greatest “thankers”; *Yehuda* and *Dovid*. [*Medrash*<sup>8</sup>].

\*\*\*\*

*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: וְתַעֲמִיד מְלֶכֶת וַיֵּצֵא כֵּט 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. Only Jews know how to ask; after millions of “Thank You’s”, since their very name [*Yehudi*] is *Hoda’ah* gratitude.

אֲזַי בְּדִיל מֹשֶׁה שְׁלֹשׁ עָרִים בְּעֶבֶר הֵרָדוּ זֶמַּא

### 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*<sup>9</sup>]. 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.

<sup>7</sup> נתלך נדר ונתאמר ה' צ-באות אם ראה תראה בעניי אמתך ונכרפני ולא תשכח את אמתך ונתתה לאמתך זרע אנשים ונתתיו לה' כל ימי חיי ומוזרה לא בעלה על ראשו. שמואל א, א יא.

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

<sup>9</sup> רש"י עה"פ אֲזַי בְּדִיל [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

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל בָּשָׂר נִחְדָּו כִּי פִי ה' דֹּבֵר יִשְׁעֵיהֶם מִה

### “Rank” and “Status” Is A False Perception

The *Malbim* explains<sup>10</sup> that this *Passuk* means that when *Moshiach* comes we will all be equal. The previous *Passuk* says<sup>11</sup> 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 תִקְמָד ה' יִה

### Envy Is Ignorance

*Chazal* say<sup>12</sup> 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

being fearless of the world. I noticed how the *Novardokers* seemed to be having a good time in *Monroe*. \*\*

*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

<sup>10</sup> מלבי"ם בישעיה עה"פ וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל בָּשָׂר נִחְדָּו כִּי פִי ה' דֹּבֵר יִשְׁעֵיהֶם מִה [משפטים כד ב] וְנִגְשׁ מֹשֶׁה לְבָדוֹ אֶל ה' וְהָם לֹא יָגִשׁוּ וְהָעָם לֹא יַעֲלוּ עִמּוֹ, שְׁמִדְרַגַּת מֹשֶׁה הִיָּה "הַגִּשָּׁה" וּמִדְרַגַּת הֶזְקֵנִים "עֲלִיָּה" וּמִדְרַגַּת הָעָם פְּחוּתָהּ גַּם מִזֶּה, כִּמְ"ש שֶׁם, אֲבָל עֵתָה יִרְאוּ כָל בָּשָׂר נִחְדָּו בְּמִדְרַגָּה אַחַת בְּשׁוּהָ.

<sup>11</sup> כָּל גֵּיָא יִנְשָׂא וְכָל הָר וְגִבְעָה יִשְׁפְּלוּ וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהָרָקְסִים לְבִקְעָה. יִשְׁעֵיהֶם מִה.

<sup>12</sup> מִנְחֹת כֹּט ב, אָמַר רַב יְהוּדָה אָמַר רַב, בִּשְׁעָה שֶׁעָלָה מֹשֶׁה לְמָרוֹם מִצָּאוּ לְהִקְבֵּ"ה שִׁיּוֹשׁ וְקוֹשֶׁר כְּתָרִים לְאוֹתִיּוֹת, אָמַר לִפְנֵינוּ: רַבִּישׁ"ע, מִי מַעֲכֵב עַל יָדְךָ? אָמַר לוֹ: אָדָם אֶחָד יֵשׁ, שֶׁעֲתִיד לְהִיּוֹת בְּסוֹף כְּמֵה דּוֹרוֹת וְעִקְיָבָא בֶן יוֹסֵף שְׁמוֹ, שֶׁעֲתִיד לְדְרוֹשׁ עַל כָּל קוֹץ וְקוֹץ תִּלְיִין תִּלְיִין שֶׁל הַלְכוּת. אָמַר לִפְנֵינוּ: רַבִּישׁ"ע, הִרְאָהוּ לִי. אָמַר לוֹ: חֲזוֹר לְאַחֲרוֹר, הֲלֵךְ וְיֵשֶׁב בְּסוֹף שְׁמוֹנֶה שְׁוֹרוֹת, וְלֹא הִיָּה יוֹדֵעַ מַה הֵן אוֹמְרִים, תִּשָּׁשׁ כְּחוֹ. כִּיּוֹן שֶׁהִגִּיעַ לְדַבֵּר אֶחָד, אָמְרוּ לוֹ תִּלְמִידָיו: רַבִּי, מִנֵּין לָךְ? אָמַר לָהֶן: הִלְכָה לְמֹשֶׁה מִסִּינִי. נִתְיַשְׁבָּה דַּעְתּוֹ.



### Don't "Bow Down" To Idols [People]!

They were talking to each other, doing their favorite pastime... knocking themselves! "I become *Battel* when I'm in a strange crowd", and "I'm even worse, every *Yukel* scares me, and I become *Battel* to him!". Being afraid of people and feeling like a zero [*Battel*] in their presence is exactly what *Novardok* is famous for overcoming; and they would perfect themselves and demand more *Shleimus* in becoming fearless.

This week's *Parsha* is loaded with a constant message: Don't be afraid of people, and don't "bow down" to their idols. We too can be *M'kayem* this today by not being *Nis'pael* from "people" or from "difficulties", and trust that Hashem will take care of us!

An old *Novardoker* once told me [in the name of the *Chovos Halvavos*<sup>13</sup>] "Are you afraid of a cat? Of a tree? Or grass? That's the way you should view people."

\*\*\*

R' Gershon was a loyal *Satmar Chasid*, and he was a total *Neturei Karta* to the extreme. He invited one of the most controversial *Neturei Karta* personalities to his Yeshiva in France, to spend Shabbos with his *Talmidim* and to speak for them.

\*\*\*\*

This person said things that I cannot repeat, and indeed the *Yeshiva* boys kept challenging his views; many couldn't handle his extremism. But R' Gershon "watched the show" smiling. He had his reasons why he felt that hearing this person was *K'dai*.

### R' Yisroel Movshovitz Zatzal

MASHGIACH OF YESHIVAS BAIS YOSEF

NOVARDOK IN BIALYSTOK

נפטר ה' אב תשכ"ו

R' Yisroel Movshovitz Zatzal was beloved and admired by everyone. In Siberia he was the pillar of strength, whose relaxed smile went full force



despite horrific conditions. R' Dovid Zaritzky Zatzal who learned in *Radin* writes about him and how all the *Bnei Torah* from all *Yeshivos* looked up to him.

\*\*



R' Yisroel Movshovitz [right]  
with R' Yitzchok Orlansky [left]

Sometimes there were *Bachurim* in *Bialystok* who got carried away in *Avodas Hashem*, and they needed an "air conditioner" to cool them down.

R' Yisroel was the perfect person who knew how to deal with them. One of the top *Novardokers* [I believe it was R' Nekritz Zatzal] once felt that he needed to "cool off", so he spent a few weeks learning *Chasidische Seforim*.

\*\*\*

By the way, he wasn't at all a *Misnaged*, to even the most controversial *Chasid*. He had roots and a background that gave him a good *Chasidische* exposure. [Unfortunately, much *Machlokes* goes on only because people don't really know the other *Shita*, and they judge from the distance].

\*\*\*\*

I personally know more than one person of great stature who loves "the other *Derech*" because they had been exposed more than their contemporaries. R' Nekritz Zatzal had first gone to *Novardok* in *Mezritch* before he came to *Bialystok*. Rebbetzin Yoffen asked him who impressed him in *Mezritch*.

\*\*\*\*\*

### The Fire of Novardok

R' Nekritz replied that he remembered a young teenager named Mendel Lutzker who walked back and forth while *Chazzering* the *Passuk*:  
לָמָּה זֶה מְחִיר בְּיָד כָּסִיל לְקָנוֹת חֶכְמָה  
וְלָמָּה זֶה מְחִיר בְּיָד אֶיִן מְשִׁלִּי יוֹטוּ which means: How can

<sup>13</sup> חובות הלבבות שער יחוד המעשה [פרק ה] ומה יועילני שבח בני אדם והשם הטוב שיהיה לי בתוכם, עם ידיעתי בקיצורי במה שאני חייב לבורא יתעלה. ומה הנאתי בכבודם והידורם, ואין להם יכולת להועילני ולא לדחות הנזק מעלי, והלא הם בזה כמו הצמח ובעלי חיים שאינם מדברים.



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 *בְּקוֹלוֹת וּבְרָקִים* with thunder & lightning. He asked: "Who's that?" and they answered "This is Gershon Kovler, a: *שֵׁם 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: *מָה יֵאמְרוּ 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: שבע יפול צדיק וקם משלי כד טז *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*: בלא אלמלא הקדוש ברוך הוא עוזרו אין יכול לו קידושין לב *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 Rebbe 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](mailto:questionsforrabbimandel@gmail.com)