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לזכות ר' מאיר בן לאה



BITACHON WEEKLY

חיי שרה

MENUCHAS HANEFESH

NOTHING IS IMPOSSIBLE

THE KEY TO ANSWERED TEFILLOS

THE POWER OF POSITIVE THINKING

RECOGNIZING YOUR POTENTIAL

by Rabbi Yehuda Mandel

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לזכותן של

שרה יהודית בת ביילא
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BITACHON WEEKLY

פרשת חיי שרה תשפ"ו

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פרשת חיי שרה

לא תקח אשה לבני מבנות הכנעני כד ג

The Point of the Whole Torah Is So That a Person Will Break His Middos!

The first thing Avraham Avinu tells Eliezer is:

not to take a shidduch from Canaan, and only afterwards he says: do take a shidduch only from my native land and birthplace. Not a shidduch from Canaan is #1, and if it doesn't work out by: my native country, then Eliezer is completely Patur (exempt)! Look at the extremism of Avraham! What's wrong with a

Bedi'eved from Canaan? Isn't that better than nothing? **

And guess who comes from Canaan! Eliezer!

Eliezer wanted his own daughter for Yitzchok, but Avraham Avinu told him "NO! Mit-an-ףלא!" Just make sure it's not your daughter! Better nothing! The Alter of Novardok expounds¹ on the greatness of Eliezer, that Eliezer Davka went all-out that the shidduch that he DIDN'T want should work out. This is why Eliezer had so much Z'rizus, and he refused to wait. ***

Despite their greatness, many people may have never had a Chinuch in Emuna & Bitachon and Shvivas HaMiddos

"Just let's get this done with."

¹ ספר מדרגת האדם (מאמרי הסבא מנובהרדוק, רבי יוסף יוזל הורביץ זצ"ל), הוצאה חדשה ירושלים תשסב. מאמר דרכי התשובה פרק ט, עמ' קסו) וכמו שמצינו באליעזר עבד אברהם, אשר לכאורה קשה על כל הדרך שלו בעת שהלך על פי צווי של אברהם לקחת ליצחק אשה מבנות קרוביו. ראשית קשה, למה היה צריך להתפלל לה' שיצליח דרכו, היה לו לסמוך שודאי אברהם התפלל עליו. ועוד, למה נתן לה הנזמים טרם ידע בת מי היא? ולמה שיבח את אברהם כל כך? ולמה אמר: לא אכל עד אם דברתי דברי (כד לג)? ולמה השתדל כל ימיו להשיב "ימים או עשור", אלא ליקח אותה מיד, מפני מה היו כל ההשתדלויות האלה, אשר אם לצאת ידי חובת הדבר, גם אם מגרע מהשתדלותו היה גם כן הענין נעשה ונגמר? אלא הוא הדבר שאמרנו לעיל, כי חז"ל אמרו (ילקוט השע רמז תקכח, ובקיצור בב"ר נט ט) על הפסוק: אלי לא תלך האשה אחר (כד לט) אלי כתיב, כי רצה ליקח את יצחק לבתו. והיתה לו נגיעה גדולה אשר לא תאבה האשה וישאר יצחק אצלו, וכיון שהרגיש את הנגיעה שלו, לא היה יכול עתה להתנהג בדרך הישרות, כי הנגיעה תובעת לעקם את הישרות ולהתעצל בהשתדלותו, ועל כל פנים להרבות אמצעים אשר על ידם יקרב הענין אל צד הנגיעה עוד יותר. זה ודאי לא עשה, והיה מתגבר על טבעו, ויצא כגבור להלחם עם נגיעתו, להטות את מדותיו לצד ההיפוך, בזה שישתדל בחריצות ובערמימות ובכל דבר המועיל, לפעול על הענין שיגמר ויצא לאור בלי שום ספק ואמתלא.

ולכן מתחלה התפלל על זה, והתפלה היתה ודאי אשר יצליח לו השם את הדרך לבל ילכד במצודת הנגיעה להכשיל את הדבר, שלא לבד שלא יועיל, עוד יוכל להזיק בפעולת מה. ואחר כך כאשר השלימה הסימנים, נתן לה הנזמים והיה כדאי לו מספק ליתן לה הנזמים, כי אפילו אם לא תהיה מן קרוביו, כדאי הוא לשלם לאברהם נזמים אחרים, וכדי לצאת מן הספק כי שמא באמת היא הנרצה, מוכרח הוא ליתן לה הנזמים, כי אולי היא תתקרב לדעתו על ידי הנזמים האלה. וכיון שהוא חשד את עצמו שמא נגיעתו גורם לו אשר לא יתן לה הנזמים מספק, לכן יצא על זה בקצה השני של הנגיעה. וכן לא רצה לאכל עד אם ידבר דברו, והוא גם כן מטעם זה שלא להניח את הנגיעה לפתוח לו פתח שיעצל בדבר, כי שמא אם יותר החוט השערה הזאת, יתן בזה מקום לחוט השערה שאחריה, לכן לא יתיר כלום. וכאשר בקשו שתשב ימים או עשור, גם כן חשד עצמו שמא הוא מתרצה מפני נגיעתו, לכן גם על זה יצא בקצה האחרון להתאמץ שלא להניח גם החלק הזה, עד שיגמר כל הענין והביאה ליצחק.

ועל זה אמרו חז"ל (ב"ר ס ח) יפה שיחתן של עבדי האבות יותר מתורתן של בנים, שהרי פרשתו של אליעזר שנים ושלושה דפין היא אמורה, והשרץ מגופי תורה ואין דמו מטמא כבשרו אלא מרבוי המקרא, והוא משום שכל התורה ניתנה רק לתקן מדותיו של האדם, ולכן כאשר כל שיחתן של עבדי האבות הוא דרך בתיקון המדות, ומכל פעולה ודיבור ומילה שלהם נוכל להבין איך לעבוד על המדות ולהטותם אל קצה ההיפוך, לכן כתבה התורה כל פרט ופרט להתלמד מהן איך לעשות, ונמצא שהן גופי תורה כי זו היא התורה האמיתית, אשר זו מטרתה של כל התורה כולה כמו שאמרו חז"ל (שבת פט א) כי בעת ששאלו המלאכים תנה הודך על השמים, השיב משה: כלום קנאה יש בכם, כלום שנאה יש בכם.

Breaking Your Middos Is the Biggest Ruchaniyus in the World

And this is why: יפה שיחתן של עבדי אבות יותר: the “ordinary conversation” of the slaves of the Avos (*Eliezer*) more precious than the “actual laws of the *Torah*” given to their descendants, since the point of the whole *Torah* is so that a person will break his *Middos*! Every inch of this *Parsha* is *Eliezer's Shviras HaMiddos* to the extreme of extreme, to make every effort **not** to get what he wanted (which was for sure a *Ruchaniyus'dik Cheshbon* and *L'shem Shamayim*). **The biggest Ruchaniyus in the world is breaking your Middos.** ****

This is how we create *Klal Yisroel*, with *Eliezer's* pure *Middos*! Also, *Avraham Avinu* told him: שים נא ידך “Place your hand under my thigh”. We can suggest that this was another major going “opposite” his *Negi'a*. We have an *Eved* who was known for *Z'nus*, and he is asked to bring *Rivka*, who was: extremely good looking! תחת ירכי “Under my thigh” symbolizes *Inyanei Kedusha*, and perhaps *Avraham Avinu* was being *M'ramez* to be extra careful, since *Avadim* (slaves) are notorious in *Inyanei Z'nus*. Again, *Eliezer* is being the extreme opposite of himself. *****

Notice the: סמיכות פרשיות how this *Parsha* comes right after the *Ma'aseh* of the *Akeida*. *Avraham Avinu*, the most extreme in *Ahavas HaB'riyos*, to the point that he was *Moser Nefesh* to save his wicked enemies in *Sedom*, is told to *Shecht* his: בןך יחידך אשר his only son who he loves; whom he had to wait 100 years till he was born! And

forever the *Ma'aseh* of the *Akeida* saves us, like we say on *Rosh Hashanah*: ותראה לפניך עקדה שעקד אברהם אבינו את יצחק בנו על גבי המזבח, וכבש רחמיו לעשות רצונך בלבב שלם, כן יכבשו רחמיו את כעסך מעלינו מוסף ר"ה, זכרונות that just like *Avraham* rose above his *Rachamim* and did the *Akeida*, so should Hashem rise above His anger and have *Rachmanus* on us. *****

It Doesn't Matter Which Midda You Break – As Long as You Go Opposite Your Nature

Avraham Avinu was: כובש suppressed his *Rachamim*, so Hashem will be: כובש suppress His *Ka'as*. It doesn't matter what you break – as long as it's the opposite of the: נטיה predisposition. After the *Ma'aseh Akeida*, it makes sense that *Avraham Avinu* should *Davka* demand extreme *Shviras HaMiddos* from his *Eved*, since that's what he himself does. And such extreme: כבישת תאוה ורצון overcoming his *Ta'ava* and *Ratzon* for a shidduch (*Eliezer* wanted *Yitzchok* for his own daughter) creates *Klal Yisroel*. *****

The Most Important Thing in Yiddishkeit by Far Is Being Pure Like Avraham Avinu

Look at *Paroh* and *Avimelech* and *Lavan* and *Lot*; all *Chemdas Mamon* (money-hungry), *Baalei Ta'ava*, and *Redifas HaKavod* people. This is what makes *Avraham Avinu* stand out from his whole Dor and from the entire world. *Avraham Avinu* is pure! Not fake and loaded with *Negi'os* for every move of his life like *Goyim*! How by far the most important thing in *Yiddishkeit* is being pure like *Avraham Avinu*! How beautiful are pure people, and how lowly are all those whom you can't really trust since they are one shtick *Negi'a*. (R'

People suffer because they don't see the beauty and importance of Shviras HaMiddos. They live with "Daas HaOlam" the prevalent mindset where if you aren't getting Kavod, it's a disaster

Gershon Liebman *Zatza*).

Only YOUR *Derech* and *Shita* is correct. Only YOUR children, and YOUR kind of person are the good guys; and anyone different is *Passul*! You only hold from people who hold from you! etc. **If a person doesn't have an eye on his Middos, he could spend a lifetime doing nasty things and thinking that he's a Tzadik.** Sometimes you can't trust anybody, since they will always go along with what makes them look good. *****

The official reason why the daughter of *Eliezer Eved Avraham* was no good, was since she came from *Canaan* who is *Arur* (cursed), and *Avraham Avinu* descended from *Shem* who is *Baruch* (blessed), ואין ארור מתדבק בברוך, and a cursed person cannot unite with a blessed one. If so, how did *Avraham Avinu* marry *Hagar*, who came from *Mitzrayim* who descended from *Cham*? And before *Yitzchok* was born, *Avraham Avinu* used to say: לו יִשְׁמָעֵאל יְחִידָה לְפָנֶיךָ יְיָ *"Halevai, Yishmael would live before You"*. What happened now, that no *Bedi'eved* is allowed?

Every Person Who Goes Against His Middos Can Be a Bechina of Akeidas Yitzchok

We can suggest that the *Ma'aseh* of the *Akeida* created an entire new *Madrega* for

R' Chatzkel Levenstein
Zatza once said that a person should always try to break a *Ratzon* (desire). This is the bread and butter of *Novardok*; except that in *Novardok* doing something to conquer "fear of people" was a #1 type of breaking a *Ratzon*

Avraham Avinu, since he became the peak of *Shviras HaMiddos*. From now on, he can demand the peak for his future *Doros*. The *Alter of Slabodka* mentions² how every person who goes against his *Middos* can be a *Bechina* (type) of *Akeidas Yitzchok*.

STORY

A *Yungerman* was called up by a sick woman who had already suffered plenty, and now her body was changing colors because of a liver problem. *****

She cried and cried on the phone, and he was overcome with *Rachmanus*. So he decided to do an *Akeidas Yitzchok* for this woman. He had a questionable *Hanhaga*, but he couldn't give it up, since he enjoyed it, and it was a *Bechina* (type) of: בֶּןִּי יְחִידָה אֲשֶׁר אֶהְבֶּת *"his only son who he loves"*. He was *M'kabel* (*Bli Neder*) to stop, and the woman had a miraculous *Yeshua*. I suspect that *Avraham Avinu* and *Eliezer* had a tremendous *Geshmak* in breaking *Middos*, or else it would be too difficult. *****

A person needs *Hadracha* and a *Rebbe*. There are *Middos* that

aren't *K'dai* (advisable) to get involved with, and often, the best *M'halech* would be to get involved in positive *Shteiging* in learning or *Zikkui HaRabbim*, or being *Osek* in *Chesed* and *Tzeddakos*, and then: מְיִילָא as a result the negatives aren't dominating your life.

² שיחות הסבא מסלבודקה (מֶרֶן רַבִּי נֶתַן צְבִי פִינְקֵל זְצוּק"ל, מִכְתָּבֵי גְדוּלֵי תַלְמִידִיו, עֵרוֹךְ בִּידֵי הַרֵב יְקוֹתִיאל כֹּהֵן שְׁלִיט"א, בְּנוֹ שֶׁל אַחֲרוֹן תַּלְמִידֵי שֶׁל הַסְּבָא ר' דּוֹב כֹּהֵן זְצ"ל בַּעַל מַחְבֵּר סִדְרַת סִפְרֵי תְנוּעַת הַמוֹסֵר, יְרוּשָׁלַיִם תש"ע, חֶלֶק שְׁנִי, עֵמ' תַּתִּיב, מִסִּירוֹת נֶפֶשׁ לְהִיּוֹת גְּבוּרָה) וּבִהְיוֹתָנוּ חִפְצִים לְהַחֲיוֹת אֶת נַפְשֵׁנוּ וּלְמַלֵּט אוֹתָהּ מִן הָרַעָה, עָלֵינוּ לֵאחֹזֵז בַּעֲצָה הַזֹּאת שֶׁל "גְּבוּרָה", כְּלוּמָר, לִכְבוֹשׁ אֶת יִצְרָנוּ וּרְצוֹנוֹ, כְּדֵי לַעֲשׂוֹת רְצוֹן ה', וְזֶה הִרִי מִמֶּשׁ עֲקִידַת עֲצָמוֹ עַל מִזְבַּח רְצוֹנוֹ יִתְבָּרַךְ. (שיחת האדמו"ר הַסְּבָא, שְׁנַת תרע"ד, מְרַשְׁמוֹת חֲתָנוּ רַבִּי אֵיזִיק שֶׁר)

Having a *Chabura* or a *chavrusa* in breaking a *Midda*, makes it much easier and more *Geshmak*. Learning lots of *Mussar*, like *Madregas HaAdam*, makes it much easier since you learn to appreciate the greatness of *Tikun HaMiddos*.

עבדו זקן ביתו המשל בכל אשר לו כד ב
Eliezer is an Example How Even the
Lowest of the Low Can Become the
Greatest

Eliezer is described as: עבדו זקן ביתו המשל

“the elder of Avraham’s household, in control of all Avraham’s assets”. With all these titles, this *Eved* had to be an extremely *Chashuva* person, especially if he was *Eved Avraham* who was a world-famous: נשיא אלקים אתה בתוכנו כג: prince. And *Chazal* say³ that: “in control of all” means that: מושל ביצרו *Eliezer* had complete control over his own *Yetzer Hara*. This is the same *Arur* (cursed one): שְׁאִינוּ who cannot unite with one who is blessed. He is a descendant of the wicked *Arur Canaan* who degraded the father, *Noach* in such a despicable way. **

And some say⁴ that *Eliezer* was the son of the wicked and cruel *Nimrod* who had thrown *Avraham Avinu* into the: כְּבֶשֶׁן הָאֵשׁ fiery furnace. **Look how the lowest of the low**

becomes the greatest, and the extreme *Middos Tovos* of *Eliezer* was the foundation of the #1 shidduch of *Klal Yisroel*! With the *Tzidkus* and *Emuna* in *Hashgacha Pratis* of *Eliezer*, *Klal Yisroel* was created. מְקִימֵי מַעֲקָר דָּל מֵאֲשָׁפֶת יָרִים אֶבְיוֹן תְּהִלִּים. Hashem lifts up the poor from the dirt, and from the garbage heap He elevates the destitute. ***

A person can Chas V'shalom be Nichshal in the lowest Aveiros; he still should

always look at himself as Davka the biggest Tzadik. All his sins should be in his eyes as a: מוֹם עוֹבֵר passing issue and temporary insanity. “But the real-me is way up there”. If he is persistent, such a person will always be connected, and can some day actually become *Rash'kebe'hag* at least in a certain *Bechina* (way).

ה' אֱלֹקֵי הַשָּׁמַיִם כד ז
A Person Is M'chuyav To
Constantly Be Aware of His
Greatness and His
Accomplishments in Avodas
Hashem

Rashi mentions⁵ how now Hashem is: אֱלֹקֵי הַשָּׁמַיִם וְאֱלֹקֵי הָאָרֶץ in charge of the heavens

and the earth since “I caused people to have *Emuna*”, but before, He was just: אֱלֹקֵי הַשָּׁמַיִם in charge of the heavens. **Look how Avraham Avinu praises himself! A person**

*No looking down
 at all those
 nebachs
 (including
 yourself) despite
 all those sins and
 silly mistakes.
 Respect life!
 Respect your own
 abilities, and stop
 making away
 with even your
 (or others')
 smallest
 accomplishments*

³ בראשית רבה (נט ח) ויאמר אברהם אל עבדו זקן ביתו, שהיה זיו איקונין שלו דומה לו, המשל בכל אשר לו, שהיה שליט ביצרו כמותו.

⁴ תרגום יונתן עה"פ וישמע אברהם כי נשבה אחיו וירק את חניכיו ילידי ביתו שמנה עשר ושלוש מאות וירדף עד דן (יד יד) וכד שמע אברהם ארום אשתבי אחיו וזיין ית עולימוי דחניף לקרבא מרבייני ביתיה ולא צבו למהלכה עימיה ובחר מנהון ית אליעזר בר נמרוד דהנה מתיל בגבורתיה כנלהון תלת מאה ותמנסר וירדף עד דן.

⁵ רש"י עה"פ ה' אֱלֹקֵי הַשָּׁמַיִם אֲשֶׁר לְקַחְנִי מִבֵּית אָבִי (כד ז) ולא אמר ואלקי הארץ, ולמעלה אמר ואשביעך וגו'. אמר לו עכשיו הוא אלקי השמים ואלקי הארץ שהרגלתיו בפי הבריות, אבל כשלקחני מבית אבי היה אלקי השמים ולא אלקי הארץ שלא היו באי עולם מכירים בו ושמו לא היה רגיל בארץ.

is *M'chuyav* to constantly be aware of his greatness and his accomplishments in *Avodas Hashem*. People mistakenly think that it's *Ga'ava*. This is the *Fruma Yetzer Hara* who destroys all our *Geshmak* and *Simcha Shel Mitzva*, since you get 1000 times more *Schar* if you have *Simcha Shel Mitzva*. (*Orchos Tzaddikim*⁶).

**

Keep praising yourself all day. Since you are giving Hashem credit, you are actually praising Him. And this should be your first and *Ikar* praise, since your accomplishments in *Avodas Hashem* is your main reason for existence. Notice how *Dovid* said: *my sin is before me* always, and he also said: *I'm special*. He admits that he sinned, but he doesn't call himself an official sinner. ***

"My sins are a part of my life, and they will always be, since: *כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא* קהלת

nobody's perfect (and *Ezra* said⁷ that we all have sins till *Shamayim*). But **my sins are not my true essence; they are just an occurrence in my life. My true essence is being a Chassid, which means being an unusual Tzadik.** ****

Watch the *Shtempel* (stamp) that you give yourself. *Chazal* say: *אל תהי רשע בפני עצמך* don't view yourself as a *Rasha*. The more you call yourself a *Tzadik* or a *Chassid*, the greater and happier to you become. Most *Anava* these days is pure *Yetzer Hara* to

make you sad. He makes your *Maalos* go over your head.

אין לנו ליטען אלא על אבינו שבשמים משנה סוף סוטה

Tevah (Normal Nature) Is History! These Days It's All Only Hashem

TRUE STORY

When I visited R' Gershon Liebman *Zatzal* in France, he had me take over a class (and thanks to him I'm in *Chinuch* till today). I had a boy in my class who stood out in his good *Middos*, and being very bright and sweet-as-sugar and **normal!** **

I happened to be involved in the *Shalom Bayis* of his parents. They were both loaded with hate, hate, and more hate! She showed my wife her husband's text messages. She had literally 100s, if not 1000s of "poison pen" messages. "I hate you and I never should have married you! Don't you ever get near me. You're the worst human being I ever met", and much worse. ***

This is all that went on between them for years and years and years. The most professional therapists were frustrated in trying to deal with them. And guess what? The wife used to save all those ugly messages, and she made her giant "beloved" collection! You figure that one out! Some people love sitting in the "mud" of self-destruction! ****

You don't realize how true this is! There is actually a *Geshmak* in self-pity and feeling sorry for yourself, kvetching and complaining

The direction that you're aiming at is what you eventually become in Olam HaZeh and/or Olam HaBah

⁶ אורחות צדיקים (שער השמחה) לכן ישים כל אדם שמחתו על התורה בעת שיעשה המצות ישמח בלבו על שזכה להיות עבד למלך עליון אשר בני מעלה ישתחוּ לו. וכן אמר דוד (תהלים קיט קסב) שש אנכי על אמרתך כמוצא שלל רב. וכל העושה מצוה בשמחה יש לו שכר אלף ידות יותר ממי שהמצוה עליו למשא. כאברהם ודוד שכל היום כולו היו עוסקים בתורה ומפארים ומשבחים בשירות ותשבחות להקב"ה להרים קול בשמחה. ואז מצליח בכל דרכיו וטוב טעמיו ושולח הקב"ה רוח הקודש בקרבו ולבו שמח ומתמלא אהבת הקב"ה ונפשו קשורה בגילה, ומגלה להם רזים וחידושים של מעלה לפי שהיה ירא השם ב"ה. ⁷ ואמרה אלקי בשתי ונכלמתי להרים אלקי פני אליך כי עונתינו רבו למעלה ראש ואשמחנו גדלה עד לשמים. עזרא ט ו.

and being a loser. Watch out! Many, many of us have plenty of this in our systems. They only feel right if the marriage (or job/ or children) **doesn't** turn out right. Smart people are aware of these idiosyncrasies, and they keep quiet all their lives in order to avoid allowing these dangerous tendencies to surface. *****

And despite all that, their children are *Gevaldig!* Many people have complained about the difficulty of raising a child with a dysfunctional or nervous or critical spouse. "Look how my children see so many unwanted negative scenes!" An unhappy marriage should be avoided like the plague, unless you want to ruin your children, and quite possibly cause serious harm for many generations, *Rachmana Litzlan*. *****

Yet, I tell them that if they work on Bitachon, then the worst background can produce the most beautiful and super successful fruits! The best and sweetest and most normal Bachur in a big Yeshiva was the son of parents who had such a

messy divorce that it was in all the newspapers!

No matter how much *Tum'ah* and *Ne'filos* (decline) and all kinds of mistakes and horrific sins; if you keep aiming upwards, then some day you will end up on high, since where you're always focused on is who you truly are. *****

Somebody said that the pain of his inability to learn and Shteig holds up the entire world, and his blank, do-nothing Avoda is more precious than all the Shas'en and all kinds of Gadlus in Avodas Hashem. This is similar to the *Ramban* that says⁸ about *Ahron* that since he: had תלישות הדעת distress and depression, his *Menorah* is remembered: לדורי דורות for generations.

והיה הנערה אשר אמר אליה הטי נא

כדרך ואשתה כד יד

All Avodas Hashem We Do Has to Have a Chesed Element in It

Why did *Eliezer* look to see the *Chesed* of *Rivka*? Shouldn't he look for *Tefila*, since *Yitzchok*, her husband was *Amud HaTefila*? Or *Torah*, since she would

In this Dor of: אין לנו לישען אלא על אבינו שבשמים we have no one to rely upon besides our loving Father in Shamayim, you can even do things all wrong and without self-confidence, and still be Matzliach

⁸ רמב"ן עה"פ בְּהַעֲלֵתָךְ (ח ב) ולא נתברר לי למה נחמו בהדלקת הנרות, ולא נחמו בקטורת בקר וערב ששבחו בו הכתוב (ברכה לג י) ישימו קטורה באֶפֶךְ, ובכל הקרבנות, ובמנחת חביתין, ובעבודת יום הכפורים שאינה כשרה אלא בו, ונכנס לפני ולפנים, ושהוא קדוש ה' עומד בהיכלו לשרתו ולברך בשמו, ושבטו כולו משרתי אלקינו. ועוד, מה טעם לחלישות הדעת הזו, והלא קרבנו גדול משל נשיאים, שהקריב בימים ההם קרבנות הרבה כל ימי המלואים. ואם תאמר שהיו חובה ונצטוו בהם, וחלשה דעתו על שלא הקריב נדבה כמוהם לחנכת המזבח, גם הדלקת הנרות שנחמו בה חובה ונצטוו עליה. אבל ענין ההגדה הזו לדרוש רמז מן הפרשה על חנוכה של נרות שהיתה בבית שני על ידי אהרן ובניו, רצוני לומר חשמונאי כהן גדול ובניו. ובלשון הזה מצאתיה במגלת סתרים לרבינו נסים שהזכיר האגדה הזו ואמר, ראיתי במדרש כיון שהקריבו שנים עשר שבטים ולא הקריב שבט לוי וכו', אמר לו הקב"ה למשה דבר אל אהרן ואמרת אליו, יש חנכה אחרת שיש בה הדלקת הנרות ואני עושה בה לישראל על ידי בניך נסים ותשועה וחנוכה שקרויה על שמם, והיא חנכת בני חשמונאי, ולפיכך הסמך פרשה זו לפרשת חנכת המזבח עכ"ל.

וראיתי עוד בילמדנו (תנחומא, בהעלותך ה) וכן במדרש רבה (טו ו), אמר לו הקב"ה למשה, לך אמור לאהרן אל תתירא, לגדולה מזאת אתה מוכן, הקרבנות כל זמן שבית המקדש קיים הן נוהגין, אבל הנרות לעולם אל מול פני המנורה יאירו, וכל הברכות שנתתי לך לברך את בני אינן בטלן לעולם. והנה דבר ידוע שכשאיין בית המקדש קיים והקרבנות בטלן מפני חורבנו אף הנרות בטלות. אבל לא רמזו אלא לנרות חנכת חשמונאי שהיא נוהגת אף לאחר חורבן בגלותנו, וכן ברכת כהנים הסמוכה לחנכת הנשיאים נוהגת לעולם, דרשו סמוכין לחנכת הנשיאים מלפניה ומלאחריה בכבודו של אהרן שלא נמנה עמהם.

8

is total *Guf* (physical) and a *Yid* has his *Simcha* by thanking Hashem through song and praise. The *Simchas Torah* message (Oct. 7) was loud and clear, how a *Yeshivish Simchas Torah* was totally saved, while a secular festival was destroyed and tortured, *Rachmana Litzlan*. And now there was a pogrom in Amsterdam! *Davka* the country that saved *Yidden* during WWII; and Italy complimented the Amsterdam pogrom. ****

(Italy also saved *Yidden* during WWII.) A *Yid* has to know: אין לנו לישען אלא על אבינו שבשמים משנה סוף סוטה we have no one on whom to rely other than our loving Father in Heaven. How important it is to keep davening: "Make it sweet!", and to *Lig* in *Talmud Torah* as much as possible. R' Pinchos Menachem Malach *Zatzal* told his son that the reason why in *Novardok* they didn't talk about working on *Kedusha*, was because the *Seder Mussar B'hispa'alus* was so *Geshmak*, they couldn't even think of any *Ta'avos*. *****

How Important It Is to Keep Davening for the Right Kind of *Geshmak*!

The *Alter of Novardok* spoke¹¹ about: להוט they had a **lust** for breaking *Middos*! *Chazal* say that the reason for *Shi'bud Mitzrayim* was because the *Bnei Yisroel* were going to *Goyish* theaters and

Breaking Middos was Novardokers' main Geshmak in life; not having nachas from this one and that one! They were givers; not takers!

circuses. How important it is to keep davening for the right kind of *Geshmak*! *Chazal* say about *Rivka* that she wasn't a plain *Tz'nua* like other girls, but she was total *Tz'nua* to the epitome (ואיש לא ידעה כד טז). We can suggest that just like she loved *Chesed* with a passion and she was extreme, like it says: גם לגמליה אשאב כד יט she offered to give his camels to drink, so was she in love *Tz'niyus* and not just trying to be "*Yotzei*". *****

We can apply this to everything we do – to make sure that we love and love our Torah and Mitzvos and not just to be "*Yotzei*". This is a hard job, since *Anshei Olam HaZeh* are in love with *Gashmiyus*, and we need loads of *Mussar* to truly appreciate *Torah* and *Mitzvos*; to really care and to go all out! *Rashi* says¹² that *Avraham Avinu* asked *Eliezer* to swear by the *Mitzva* of *Bris Mila* since he loved this *Mitzva* since it came through *Tza'ar*. *****

לפום צערא אגרא

the reward increases according to your effort" is a job. R' Hutner *Zatzal* said that the main *Schar* is for the *Gevaldige Simcha Shel Mitzva*, and לפום צערא אגרא אבות ה כב the reward increases, etc. means that you have such *Simcha* you are even ready to sacrifice (but the real *Schar* is for the *Simcha*.) People can develop a love for difficulty if they are in

¹¹ מדרגת האדם (מאמרי הסבא מנובהרדוק, רבי יוסף יוזל הורביץ זצ"ל), הוצאה חדשה ירושלים תשסב, מאמר תקון המדות, סוף פרק ד, עמ' פא) וז"ש הרמב"ם (הלכות תשובה פרק ה הלכה א) רשות לכל אדם נתונה, אם רצה להטות עצמו לדרך טובה ולהיות צדיק הרשות בידו, ואם רצה להטות עצמו לדרך רעה ולהיות רשע הרשות בידו וכו', ביאורו כי אמנם הבחירה יש לאדם, וכל דבר שרוצה אין לו שום מפריע מצד עצמו, ולא חסר לו היכולת כלום, וכל מדרגות השלימות תלוי בזה אם ירצה להיות להוט לתקן חסרונם, אז תנחה אותו הרצון הזה להעלות מעלה מעלה, ואם ירצה להיות להוט אחר מעלתו וכבודו, אז תנחה אותו הרצון לירד מטה מטה, והרשות נתונה לו להיות או כמשה רבנו, היינו לבחור להיות להוט רק על תיקון החסרון, או כירבעם בן נבט להיות להוט אחר הכבוד. ואם ישתדל להגדיל רצונו להיות להוט על תיקון החסרון, יזכה להיות כמעין הנובע אשר לא ישיג שום חסרון לא מעצמו ולא מן השאיבה.

¹² רש"י עה"פ שים גא ידך תחת ירכי (כד ב) לפי שהנשבע צריך שיטול בידו חפץ של מצוה כגון ספר תורה או תפילין, והמילה היתה מצוה ראשונה לו ובאה לו ע"י צער והיתה חביבה עליו ונטלה.

a *Chabura* who work on this. Like a proud soldier who is happy when he can be *Moser Nefesh* for his cause. *****

Notice how *Lavan* also ran (וַיֵּרֶץ לָבָן אֶל הָאִישׁ) since he was hoping to get some money. Perhaps this is another reason why *Avraham Avinu* wanted a shidduch: אַרְצִי his native country, although that was *Lavan* and *Besuel* country who were big *Reshaim*. *Canaan* means laid back, lazy, *K'niya* (lowliness), whereas *Aram* means *Romemus* and moving people who are motivated (just in the wrong direction) and *Avraham Avinu* wanted to redirect and channel the *Maalos* of the house of *Lavan* to *Avodas Hashem*. *****

Notice how *Eliezer* is also running (וַיֵּרֶץ הַעֲבָד לִקְרֹאתָהּ וַיֵּאמֶר) (הַגְמִיאוּנִי נָא מַעֲט מִיָּמִים). And he is super quick; he doesn't want to eat or stay overnight. And he keeps repeating: שְׁלַחְנִי לְאֹדְנִי כָּדָר,

אַל תִּאָּחֲזוּ אִתִּי כָּדָר, שְׁלַחְוִנִי וְאֶלְכָה לְאֹדְנִי כָּדָר. According to the *Alter Zatzal*, this is a *Z'rizus* to go against his own bad *Midda*, which was inclined to stalling so that things may perhaps not work out, and he'll have *Yitzchok* for his own daughter. *****

This week's *Haftorah* tells the story of how *Dovid* promised the throne to *Shlomo*. He also acted with *Z'rizus* to make sure it happens right away, so that *Shlomo's* half-brother, *Adoniyahu ben Chagis* wouldn't have a chance at the throne. כִּי שְׁלֹמֹה בֶּן־דָּוִד יִמְלֹךְ. your son, *Shlomo* will inherit the throne, and **I will take care of it today**; and on the spot he crowned *Shlomo*! Just like *Eliezer* hurries to prevent his own *Yetzer Hara* to stop things, so does *Dovid* act with *Z'rizus* to prevent the wrong person from acquiring the throne. *****

In *Rus*, we also have *Naomi* telling her that

she knows that *Boaz* will take care of her immediately without fail!

NOVARDOK

NOVARDOKERS CHOSE TO LIVE ALONE
Ideally, *Novardokers* find a forest and live by themselves. This is exactly what R' Gershon Liebman *Zatzal* did, and till today they have two small communities in France: Bussières and Armentarries. *Novardokers* don't want to be affected by the *Hashkafos* of the *Klal* (i.e. the standard way of thinking), since they are loaded with conflict to the *Torah*-true concept which we call *Derech HaMussar*. **

*A Ruchaniyus'dik
person lives to
move upwards
and grow with fire*

No matter how much you realize the futility of *Redifas HaKavod*, you will probably be influenced by the people around you; no matter how frum and *Torah'dik* they may be! Believe it or not,

their way of speaking and their *Hashkafos* cause loads of depression. How many times have you seen a *Gaon* and a *Tzaddik* who is: מְלֵא מִצְוֹת כְּרֻמּוֹן loaded with *Mitzvos* like a *Rimon*, but he has a depressive streak...? *** This is because despite his greatness, he may never have had a *Chinuch* in *Emuna* & *Bitachon* and *Shviras HaMiddos*. I once approached a super *Talmid Chochom* and: one who toils in *Torah* from a big *Yeshiva* in *Eretz Yisroel*, and I told him that I enjoy watching the way he learns. He is the: lion of the group, and the envy of all his friends... ****

But when I told him about what a beautiful *Kiddush Hashem* he is, he *Mamash* didn't know what I was talking about. In a world where people focus overtime on "negatives" and talk a lot about "issues", they won't notice such a positive attribute. **The Yetzer Hara is**

always on your case “proving” how you are zero, by constantly reminding you of your lack of ability, your Aveiros, and your failures. He is a great professional liar! *****

The only ones who notice such a successful person are others, so that the *Yetzer Hara* can promote their constant envy-problem. But the person himself can fail to enjoy and appreciate the gift and *Zechus* that Hashem has given him. The *Yetzer Hara* doesn't want a person to have *Simcha Shel Mitzva*, since it gives him 1,000 times more *Schar*. (*Orchos Tzaddikim*¹³). *****

The World Around Us Is Loaded with All Kinds of Negative Messages

When people are constantly focusing on the truths of their lives, a new world can open up for them. You need lots of *Mussar*, thanking again and again for what you **do** have, and to ignore what you **don't** have. I know a big *Baal Mussar* who helps others, but in his own life, he is lacking. *****

He once heard a popular saying: “Everyone has shoes, except for the shoemaker himself.” When a person hears something like this, it becomes part of his belief system, and it stands a better chance of becoming part of his own life, *Chas V'shalom*. *****

The world around us is loaded with all kinds of negative messages, which destroy *Bitachon* and positivism.

When Your Bitachon Doesn't Work, Learn MORE Bitachon

R' Nissim Bavrisker *Zatzal* was part of the *Hanahala* of the *Bialystok Yeshiva*. He was a short man with a constant smile, and he was



R' Nissim Bavrisker

much beloved by everyone. He was the composer of many *Novardok Niggunim*. His favorite *Sefer* was the *Chovos Halvavos*, which he was constantly learning. But the Russian army was after him. **

Despite his learning *Shaar HaBitachon* again and again, the authorities were still after him.

His *Bitachon* **didn't work!** Do you know what he did? He learned **more Bitachon!** After a while, he saw fruits, and they decided to leave him alone! ***

I know a *Yungerman* who had severe financial problems. He davened and worked on *Bitachon*, and nothing helped. He had briefly visited R' Gershon *Zatzal* in France, and tasted the *Ta'am* of learning *Mussar* on a big scale. To deal with this situation, he decided to go “*Novardok* style” and spent hours and hours learning *Mussar*

on *Bitachon*, plus plenty of *Tefila*. In the end, he was *Zoche* to pay all his debts (\$100,000!) and all kinds of good things happened to him, including a new and better job. ****

R' Gershon used to go to the doctor. He was an older person, who had survived five years of Nazis with plenty of physical torture. Yet, his heart was perfect, and the doctor said that he's like a twenty-year-old! *****

He once flew from France to Toronto without a passport. He flew with *Bitachon!* When he arrived, the authorities didn't know what to do with him. You can get into plenty of trouble for something like this, like being sent back overseas, or worse. But Hashem helped him. They merely asked if he knew people in Toronto, and these people came by, testifying in his favor.

¹³ אורחות צדיקים (שער השמחה) הובא לעיל אות 6.



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Parshas Vayeira 5786

Shiur ID	Duration	Language
401776	3:42	English
403381	44:51	English
403382	4:16	English
403383	4:03	English
403385	5:32	English
404430	28:53	English

Questions To Rabbi Mandel



If Hashem Brought a *Tzara* to a Person for His Personal Growth, How Can We Daven for It to Go Away?

Question: How does Rabbi Mandel's magical LAHADAM work? If Hashem brought a *Tzara* to a person for his own growth, how does Rabbi Mandel having *Bitachon* help the person's situation improve when the person themselves remains the same?

Answer: אין לי עסק בנסתרות We don't know why Hashem does things. Everything we know is for growth. So maybe *Leah* marrying *Eisav* would have been good for her growth?? Maybe she shouldn't have davened "Keep me away from *Eisav*". It's for her growth! Maybe she could have had an influence on him; she could have made him over!

You don't work with those things. There is a *Passuk* where the mama *Sara* says: הֲנִי נֹא עֹצְרִי ה' מִלָּדֶת טו ב "Hashem does not want me getting kids!" Look how she says openly that Hashem does not want me to have kids (it's my growth not to have kids). So come, let's do a *Segula* so that I will have kids (I'll give my maidservant, *Hagar*, in marriage to my husband). She admits "That's what Hashem is doing to me" and in that very same *Passuk*, she goes ahead and goes against Hashem!

Forget about growth. You have to do yours. True, there is a place to realize that your suffering is *Min HaShamayim*. But you don't say "Well, let's suffer". You say "Let's conquer! Let's move it! And let's grow!"

You have to live a normal, healthy, good life! And not accept problems that are not the norm. I know people who didn't have kids for 10 years, and now they have 4 boys, they were all in my class, all wonderful boys. The father told me that for 10 years, he and his wife had no question that they will be having kids! 10 years no kids, and they were sure that they'd get! They didn't let up, so they got! They have 4 kids, wonderful boys.

I don't know if it's such a great idea to decide "Well, that's growth, and let's stay with the growth!" Don't give me the growth business. Let's get the kids! Let's act a normal life! You're supposed to try to move on! (But you also have to know; there is a time and place where you know that there's a setting for growth and you have to say "Let's suffer". But it's not so simple. You have to know). Kol Tuv

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