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לזכות ר' מאיר בן לאה



BITACHON WEEKLY

שמות

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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Rabbi Yaakov Shur

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אהרן בן יהודה אריה הכהן
טאבא בת ביילא
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לזכותן של

שרה יהודית בת ביילא
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BITACHON WEEKLY

פרשת שמות תשפ"ו

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פרשת שמות

וַיֹּאמֶר מֹשֶׁה אֶסְרֶה נָא וְאֶרְאֶה אֶת הַמְרָאָה הַגָּדֹל הַזֶּה ג ג

Why Was Moshe Rabeinu So Special?

BEING INVOLVED IN SHAMAYIM GETS A PERSON IN A MUCH HIGHER WORLD

When everybody was getting rich, taking along all the well-deserved riches of *Mitzrayim*, Moshe was concerned about the pain of a person who was *Niftar* 100s of years ago. Yosef had asked not to be buried in *Mitzrayim*¹ since this was not good for his *Neshama*. Moshe looked all over, until he found: *עַצְמוֹת יוֹסֵף* the bones of Yosef, and saved him from staying in *Mitzrayim*. **

Moshe was also worried about *Yehuda*, whose bones were dislocated in his coffin. Moshe davened for him again and again, since he wanted *Yehuda*

to participate in *Milchamta Shel Torah* (the fiery discussion in learning that takes place in *Yeshiva Shel Maala*). Look how it appears that Moshe is involved in the issues of *Olam HaEmes*. R' Chaim Ozer *Zatzal* said that the *Chofetz Chaim Zatzal* knew things that

nobody else knew; things that were happening in *Shamayim*. ***

When the *Chofetz Chaim* would stand alone and talk to himself, he was very much involved in having: *צִיּוּרִים* clear pictures of how he would look when they judged him in

Shamayim after 120 years. Being involved in the next world, and envisioning details about what will actually happen up there, gets a person in a much higher world. ****

The More You Talk and Think About the Next World, The More Geshmak Your Olam HaZeh

By the way, by those who are always worrying about burning in *Gehinom*, can possibly be nothing more than "*Nerven*" (nerves) and a frummer *Yetzer*

Hara to get you depressed. R' Mordechai Schwab *Zatzal* told me that R' Yerucham Levovitz *Zatzal* said that he chose R' Yisroel Chaim Kaplan *Zatzal* as a son-in-law because he spent 10 minutes during his hour *Mussar Seder* to imagine *Gehinom*, and he

The only way to truly enjoy Olam HaZeh is when you're always connecting your plight to your Olam HaBah situation.

- The Alter of Novardok²

¹ וַיִּשְׁבַּע יוֹסֵף אֶת בְּנֵי יִשְׂרָאֵל לֵאמֹר פֶּקֶד יִפְקֹד אֱלֹקִים אֶתְכֶם וְהָעֵלְתֶם אֶת עַצְמוֹתַי מִצְרָיִם. וַיְחִי נ כה.

² ספר מדרגת האדם (מאמרי הסבא מנובהרדוק, רבי יוסף יוזל הורביץ זצ"ל), הוצאה חדשה ירושלים תשסב, מאמר ובחרת בחיים, פרק ג, עמ' קסד, ד"ע (וצדיק) וצדיק ורע לו הוא צדיק שאינו גמור, כיון שהוא צדיק שאינו גמור, אז יבואו עליו היסורים מפני העון השכוח לו, ונקרא "רע לו" רק לפי השקפת העולם על הדברים. אבל באמת אין היסורים האלו רע לו, כיון שהוא יודע ודאי שכלל זה אמיתי הוא, שאין יסורים בלא עון, ואפילו יסורים של אהבה ג"כ באים מפני עון אשר נשכח ממנו, הדבר ברור שיש אצלו דבר מה אשר בעדו הוא סובל היסורים האלו, וזה נחת רוח גדול אצלו מה שהקב"ה מסיר ממנו העון על ידי היסורים. כי זאת ברור לו שאלו היה יודע זה היה שוה לו לתת כל אשר לו כדי להסיר העון הזה ממנו, מפני שהוא חסרון נצחי, כמו שמצינו באותו חסיד (שבת קנ ב) שהפקיר כרמו כדי לתקן הרהור דק של חסרון נצחי. הרי לנו שאצל הצדיק נקל מאד להפקיר כל הכרם, אשר זה היה כל תמיכתו, וקשור בו כל מצב הגשמי והרוחני, כדי לתקן הרהור של מדת חסידות, וכיון שיקר אצלו כ"כ תיקון החסרון, מסתמא קשה לו מאד הבלתי תיקון, ויש לו צער גדול מזה, ואם הטיב לו ה' שתיקנו ע"י היסורים הוא שמח מאד, ורק לפי השקפת העולם שמשקיפין רק מנקודת ערב לשעתו, קוראין זה לחסרון, ורע אצלם הדבר הזה, ולכן נחשב לו זאת ליסורים, אבל הצדיק אשר מביט על כל דבר מנקודת האמת, הוא מרגיש בכל דבר טעם אחר, כי יש לו בחירה להתגבר על היסורים ולהרגיש בהם טעם.

was top, top in doing that. I met R' Yisroel Chaim Kaplan *Zatzal*, and he was total *Simcha*. He knew what he was doing when he imagined *Gehinom*. But this is not for us! *Rachmana Litzlan!* *****

But a healthy kind of involvement in the next world can make a *Moshe Rabeinu* or *Chofetz Chaim* out of a person. Again, be careful and get a *Rebbe*. One thing I can say: I asked R' Matisyahu Salomon *Zatzal* what keeps him going when he has difficult *Nisyonos*, and he told me that the knowledge that there is another world, makes life much easier. **The more you talk and think about the next world, the more Geshmak you have in Olam HaZeh.**

TRUE STORY

I Love Doing Zero

This *Shabbos* was very productive, with Hashem's help. I learned loads of *Gemara* from two *Masechtos*. I also learned plenty *Mussar*. Several pages of *Shaar HaBechina*, a few pages in *Shaar Avodas Elokim*, a drop of *Mesilas Yesarim*, besides lots of *Iyun* in *Chumash* or *Bitachon Weekly*. In general, the whole *Shabbos* was a fiddle, with many *Geshmake Shabbos* guests, and getting

involved in all kinds of *Chasadim* that I enjoy doing. I even slept better than usual, and I felt well rested. **

On *Motzei Shabbos*, I was looking forward to an exciting time, writing some *Gevaldige Divrei Torah* and learning *Geshmak*. Plus, I had some great ideas about *Inyanei Bitachon* and *Avodas Hashem* that I was planning to start working on. Surprise, surprise! I simply didn't have the *Kochos* to do anything! (whatever the reason). By the way, these experiences are not so uncommon, and they are tests from *Shamayim*. ***

There are plenty stories of *Tzadikim* who lost all their *Chidushei Torah* (like the *Nachlas Dovid*) and years of effort end up nowhere. This is a

Nisayon Min HaShamayim, and it is extremely valuable in *Shamayim*. It is a form of major *Yissurim*, and: בְּיִטּוּלָה זֹהִי קִיּוּמָה is necessary for your growth. When *Chizkiyahu HaMelech* was surrounded by a million hostile *Ashuri* soldiers, he said that he had zero *Koach* to daven or sing or any kind of *Avoda*. "I'm just leaving it all in Hashem's hands". (*Medrash*³). ****



R' Yisroel Chaim Kaplan (right) with R' Shlomo Heiman (left) in Camp Mesivta

³ איכה רבה (פתיחתא אות ל) ארבעה מלכים היו מה שתבע זה לא תבע זה, ואלו הן דוד ואסא ויהושפט וחזקיהו, דוד אמר (תהלים יח לח) אֶרְדּוּף אוֹיְבֵי וְאֲשִׁיגֶם וְלֹא אָשׁוּב עַד כָּלֹתֶם, אמר לו הקב"ה: אני עושה כן הה"ד (ש"א ל יז) וְכַם דָּוִד מִהַנָּשֵׁף וְעַד הָעָרֶב לְמַחֲרָתֶם, מהו למחרתם, ר"י בן לוי אמר, לשני לילות ויום אחד, היה הקב"ה מאיר לו בלילות בזיקין וברקים, כמה דתנינן תמן על הזיקין ועל הזועות ועל הברקים, הה"ד (תהלים יח כט) כִּי אֶתָּה תִּאִיר נְרִי ה' אֶלְקֵי יִגְיָה חֲסָפִי. עמד אסא ואמר: אני אין בי כח להרוג להם, אלא אני רודף אותם ואתה עושה, אמר לו: אני עושה, שנאמר (דהי"ב, יד יב) וַיִּרְדְּפֶם אֶסָא וְהָעָם אֲשֶׁר עִמּוֹ עַד לָגֶר וַיַּפֵּל מְכוּשִׁים לְאִין לָהֶם מִחַיָּה כִּי נִשְׁבְּרוּ לִפְנֵי ה' וְלִפְנֵי מַחֲנֵהוּ וַיִּשְׁאוּ שָׁלָל הַרְבֵּה מְאֹד, לפני אסא אין כתיב כאן אלא לפני ה' ולפני מחנהו, עמד יהושפט ואמר: אני אין בי כח לא להרוג ולא לרדוף, אלא אני אומר שירה ואתה עושה, אמר לו הקב"ה אני עושה, שנאמר (דהי"ב כ כב) וּבָעֵת הַחֲלוּ בְּרִנָּה וַתִּהְלֶה נֶתַן ה' מֵאֲרָבִים עַל בְּנֵי עַמּוֹן מִזֶּאֱב וְהָרָ שְׁעֵיר הַבָּאִים לַיהוּדָה וַיִּנְגְּפוּ. עמד חזקיהו ואמר: אני אין בי כח לא להרוג ולא לרדוף ולא לומר שירה, אלא אני ישן על מטתי ואתה עושה, אמר לו הקב"ה אני עושה, שנאמר (מ"ב יט לה) וַיְהִי בַּלַּיְלָה הַהוּא וַיֵּצֵא מֶלֶאךָ ה' וַיַּךְ בְּמַחֲנֵהוּ אֲשׁוּר.

That very night, the *Malach Gavriel* wiped out the entire *Ashur* civilization forever. **So don't look down at yourself when you become dysfunctional, without *Bitachon* and *Tefila*.**

The Pain That People Go Through in Life Is Because They Aren't Enough Involved in *Ruchaniyus* in a Real Way

TRUE STORY

The *Rosh HaKahal* of *Kehilas Pupa* in Williamsburg (R' Oberlander) told his grandson on his *Bar Mitzva* that he should make sure to learn *Chasidische Seforim* and *Sifrei Mussar* every day. He himself has already finished *Orchos Tzaddikim* 22 times, and after many years, he testifies that learning *Mussar* in general saves him from all his *Gashmiyus'dik* problems. He laughs them all off, and he has a very happy life in *Gashmiyus*. (surely it helps for *Ruchaniyus*). We can add that the pain that people go through in life is because they aren't enough involved in *Ruchaniyus* in a real way; i.e., it should be in your *Penimiyus'dik* (inner) system, which lots of *Mussar* does to you. ***Mussar* is the sweetness of your life, and it says in *Mishlei*:** החֶזֶק בְּמוֹסָר אֶל תֵּרָךְ נַצְרָה: **Hold on to *Mussar*, it is your life!**

The First Question Is: "Do You Learn *Mussar*?"

TRUE STORY

As one of the first *Rabbeim* in Lakewood Cheder, I came to Williamsburg, together with the entire Cheder (about 60 children). It was before *Pesach*. We came to see a *Matza* bakery, and also to see the Pupa Rav *Zatzal*. The first thing he asked was: "Do the boys

learn *Mussar*?" And I said: "Of course, the *Rebbe* is always telling the children *Divrei Mussar*". "This isn't enough. The *Mussar* should be learned *Davka*: מתוך הספר from inside a *Sefer*, like *Orchos Tzaddikim* 3 times a week". We were discussing 9-year-old boys. **

When I told this over to R' Nossan Wachtfogel *Zatzal*, he was very impressed. He said that the Pupa Rav is 100% right about learning: מתוך הספר from inside a *Sefer*. When I told this over to R' Gershon Liebman *Zatzal*, he was very impressed about the first question being: "Do you learn *Mussar*?"

שובי"ם

Shovavim and *Moshe Rabeinu*

CONQUERING TA'AVOS IS EASIER WHEN YOU ARE INSPIRED BY GREAT PEOPLE
We can suggest that the *Tekufa* (cycle) of *Shovavim* coincides with our introduction to

Moshe Rabeinu in *Parshas Sh'mos* for good reason. Conquering *Ta'avos* are easier when you are inspired by great people, and for some bitter difficult *Ta'avos*, aiming at the greatest person, *Moshe*, can be very helpful. Notice that what saved *Yosef* was the image of his

father, *Yaakov Avinu*, and seeing the holy *Choshen* with all the *Shevotim*... and his stone is missing. (*Gemara*⁴). **

Ga'ava Can Cure *Ta'ava*

Notice how *Yosef* was always putting himself on top of his brothers, and even his father and

Hours and hours of Mussar makes you a Ben Olam HaBah instead of a Ben Olam HaZeh

⁴ סוטה לו ב, באותה שעה באתה דיוקנו של אביו ונראתה לו בחלון, אמר לו: יוסף, עתידין אחריך שיכתבו על אבני אפוד ואתה ביניהם, רצונך שימחה שמך מביניהם ותקרא רועה זונות, דכתיב (משלי כט ג) וְרָעָה זִזְנוֹת וְאָבָד הֶזֶן.

mother. Throughout his life, he was always very much into: *וַיִּגְבֶּה לְבֹו בְּדַרְכֵי ה'* lifting yourself up in the service of Hashem. I used to say that being a: *קטן שְׁבִיבִטִים* the smallest of the *Shevotim*, he had to go extreme and have *Ga'ava L'shem Shamayim*. We can now add that since he was destined from birth to conquer *Middas HaYesod*, since he was: *מְזַרֵע רָחֵל* the rival of *Eisav*, the *Yetzer Hara* won't allow him to succeed unless there is a different *Yetzer Hara* to satisfy the *Satan*. *** Like a certain *Chassidus* that specializes in *Inyanei Kedusha*, they *Davka* eat a lot. And the *Gemara* tells⁵ the story about the son of *Rabbi Elozor ben Rabbi Shimon*, who they took out of a: *low hangout by giving him Semicha* and calling him "*Rebbe*". *Ga'ava* can cure *Ta'ava*.

THE SHOVAVIM GUIDEBOOK

Are you trying to overcome your *Yetzer Hara* during the *Y'mei Shovavim*? An old *Novardoker* once told me: "I don't have to

work on *Simcha*, since working on overcoming the *Nisayon* that you are presently having is so exciting, that it gives you plenty *Simcha*".

Before walking out into the street, you can get excited and tell yourself: "Look what a fire of Kedusha I can be Zoche to if I watch my eyes; what tons of Olam HaBah!"

1) Learning all kinds of *Mussar*, especially with a soft niggun, gives you plenty fire, and puts you in a different happy world. (By the way, *Sefer Madregas HaAdam* and the *Seforim* of R' Gershon Liebman Zatzal (*Degel HaMussar*, *Leket Sichos Mussar*) give loads of positive energy).

2) Writing ideas for *Gedarim* (safeguards) without pressure. Just to do: *שְׂיָדוֹ מִגֵּעַת* to the best of our ability, and: *לֹא עָלֶיךָ* You are not responsible to get it all done!

3) Praise yourself and making a big shpiel out of your even tiny accomplishments (the *Chovos Halvavos* encourages this⁶) gives you plenty *Simcha* and *Siyata Dishmaya*, since Hashem sees that you appreciate how He helps you, like *Chazal* say: *אֲלֵמָּא הַקָּב"ה עוֹזֵרוֹ לֹא* without Hashem's help, a person cannot overcome the *Yetzer Hara*, and He'll help more.

4) The *Velt* is involved in *Kedusha*

⁵ ב"מ פה א, איקלע רבי לאתריה דרבי אלעזר ברבי שמעון, אמר להם: יש לו בן לאותו צדיק? אמרו לו: יש לו בן, וכל זונה שנשכרת בשנים, שוכרתו בשמנה (מחמת יופיו. רש"י). **אתייה אסמכיה ברבי (שיהו קורין אותו רבי, כדי שיתקנא וישים אל לבו על תלמוד תורה), ואשלמיה לרבי שמעון בן איסי בן לקוניא אחות דאמיה (מסרו לרבי שמעון ללמדו תורה).** כל יומא הוא אמר (אותו הבן) לקרייתא אנא איזיל (לעירי אני חפץ לילך) אמר ליה: חכים עבדו יתך, וגולתא דדהבא פרסו עלך, **ורבי קרו לך,** ואת אמרת לקרייתא אנא איזיל? אמר ליה: מומי, עזובה דא (בשבועה הנחתית זאת, **ולא אשאל עוד לילך**). כי גדל אתא יתיב במתיבתא דרבי, שמעיה לקליה. אמר: הא קלא דמי לקליה דרבי אלעזר ברבי שמעון! אמרו ליה: בריה הוא. קרי עליה (משלי יא ל) **פְּרִי צִדִּיק עֵץ חַיִּים וְלֶקֶם נְפֻשׁוֹת חֲכָם.** פְּרִי צִדִּיק עֵץ חַיִּים, זה רבי יוסי ברבי אלעזר ברבי שמעון. וְלֶקֶם נְפֻשׁוֹת חֲכָם, זה רבי שמעון בן איסי בן לקוניא (המלמדו תורה קונהו לבן).

⁶ חובות הלבבות שער יחוד המעשה (פרק ה) ומן התימה, אחי, כי כל אויב שיש לך, כשתנצח אותו פעם ושנים, ירף ממך ולא יעלה על לבו להלחם בך, לדעתו יתרון כחך על כחו, והוא מתיאש מנצח אותך ומגבר עליך. אבל היצר אין מספיק לו ממך נצח פעם ומאה פעמים בין שנצח אותך, בין שנצחתו. כי אם ינצח אותך, ימיתך, ואם תנצחהו פעם אחת, יארב לך כל ימך לנצח אותך, כמו שארז"ל: אל תאמין בעצמך עד יום מותך. ואינו מקיל בקטנה שבקטנות ענייך לנצח אותך בה, כדי שתהיה לו מדרגה לנצח אותך במה שלמעלה ממנה. ועל כן ראוי לך, שתהיה נזהר ממנו. ואל תמלא ממשאלותיו בך מאומה, רק יגדל בעיניך המעט שבמעט מנצחו והמצער מהתגברותך עליו, כדי שתהיה לך מדרגה אל מה שלמעלה ממנו.

לגיון attainable.

5) R' Goldschmidt has these small *Seforim* on *Kedusha*, which are very positive and encouraging.

One who
lives for
Olam HaBah
and doesn't
need
immediate
gratification
with all
kinds of sins
and Ta'avos
Olam HaZeh,
ends up with
the biggest
Olam HaBah

אֲשֶׁר לֹא יֵדַע אֶת יוֹסֵף שְׁמוֹת א ח

Avoda Zara Is a Lack of Thanking Hashem

Paroh didn't "know" *Yosef*. *Rashi* says⁹ it was bad *Middos*. *Paroh* knew *Yosef*, who had saved his entire country from starvation. But now he made believe that he never knew *Yosef*, and he started persecuting *Yosef's* nation. When we left *Mitzrayim*, we had to leave a contaminated nation, full of the worst filth; i.e., the lowest of bad *Middos*, no thankfulness. When we left *Mitzrayim*, suddenly *Yehuda* comes in the picture: **בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם הָיְתָה יְהוּדָה לְקַדְשׁוֹ תְּהִלָּים קִיד א-ב** *Yehuda* became His chosen one. **

A Yehudi Is a Thankful Person

What is special about *Yehuda*?
Yehuda means: 'הַפַּעַם אוֹדָה אֶת ה' "now I will be thankful to Hashem".
Paroh's palace was full *Avoda*

8) R' Chatzkel Levenstein *ends the Olam*
Zatzal considered⁸ these weeks a
Zman to Shteig in Bitachon, and to
 work on having your own private
Yetzias Mitzrayim in learning *Inyanei Emuna*
 and *Bitachon* to overcome your pecklach.

9) These weeks are *Y'mei Ratzon* for *Shteiging* in areas of *Kedusha*. Don't miss a golden opportunity to accomplish, during this precious time when it's easier and more:

“Zara”, a strange “foreign” Avoda, instead of thanking Hashem for your very life, your health, and family etc., you go to a: “Zara”, a strange, silly service to: עץ ואבן wood and stone. That’s why Avoda Zara is such a serious crime. And Chazal say¹⁰: כל הכופר

⁷ רמב"ם סוף הלכות איסורי ביאה (כב כא) מכל זאת אמרו **יפנה עצמו ומחשבתו לדברי תורה וירחיב דעתו בחכמה, שאין מחשבת עריות מתגברת אלא בלב פנוי מן החכמה**, ובחכמה הוא אומר (משלי ה יט) **אֵילַת אֲהָבִים וַיַּעַלְתָּ חַן וַדִּיקָה וְרֹאֵךְ בְּכָל עֵץ בְּאַהֲבַתָּה תִשָּׂגָה תִמִּיד**.

⁸ ספר אור יחזקאל (שיחות מורינו המשגיח הגה"ח רבי יחזקאל לעוינשטיין צצוק"ל, מנהלה הרוחני של ישיבת פוניבז' בא"י, ומלפנים בישיבת מיר בארץ ובחו"ל, חלק ג (אמונה) בני ברק תשמג, עמ' רמה, **ימי שובבי"ם לחזוקי אמונה**) **עומדים אנו עתה בימי שובבי"ם ת"ת**, חסידים ואנשי מעשה היו מתחזקים בעבודתם הרוחנית בימים אלו. מתענים ומרבים באמירת סליחות וכדומה. **נראה שהדגש העיקרי בעבודת החיזוק חייבת להיות בעיני אמונה**. "דדא ביה כולא ביה" (נדרים מא) כל אשר מתחזק באמונה הכל נמצא בו, "בא חבוקוק והעמידן על אחת וצדיק באמונתו יחיה". **ובאמת יש לראות דפרשיות אלו דימי שובבי"ם המחטילות מפרשת שמות והיינו מתחילת יציאת מצרים ועד למלאכת המשכן, כולם עוסקות בעיני אמונה**, וכאשר המשכיל יתבונן בהם יתנהו כח ואפשרות להגביר אמונת ד' בקרבו.

⁹ רש"י עה"פ ויקם מלך חדש על מצרים אשר לא ידע את יוסף (א ח) עשה עצמו כאלו לא ידע.

¹⁰ מגילה יג א, רבי יוחנן אמר, לעולם מבינימן קאתי, ואמאי קרי ליה יהודי, על שום שכפר בעבודה זרה, שכל הכופר בעבודה זרה נקרא יהודי כדכתיב (דניאל ג יב) אֵיתִי גְּבָרִין יְהוּדָאִין וגו'.

anyone who is *Kofer* in (denies) *Avoda Zara* is called a "Yehudi", since he is a "Yehudi" and he thanks Hashem all day, he hates silly *Avoda Zara*. ***

By *Makkas*: דם וצפרדע, only *Ahron* could do the *Makkos*, because *Moshe* owed the water his life, since his mother had put him in a basket in the Nile River to save him from the *Mitzri'im*. And he couldn't smite the earth with: כנים, since when his life was in danger for killing a *Mitzri*, he buried the *Mitzri* in the earth. If a *Mitzri* becomes a *Ger*, he is barred from marrying a Jewess, since he is from a wicked nation. But the 3rd generation (his grandchildren) can already marry a Jewess,

*R' Moshe
Feinstein
Zatzal
said that
there is no
end to
Hakaras
HaTov*

and we may not turn them away, since: כִּי גֵר הָיִיתָ כִּי גֵר בָּאֲרָצוֹ תֵצֵא כָּגֵן we were guests in his land. ****

The Midda of Hakaras HaTov Overcomes the Wicked Lack of Gratefulness

Although we spent 200 years of torture in their land, and *Paroh* bathed in

the blood of Jewish babies, and Jewish babies were used for bricks by their own fathers! Still, we lived in *Mitzrayim* and we owe them! Instead of taking *N'kama*, we do *Ha'tavah B'makom Hakpada* i.e., *Davka* doing a favor (*Ha'tavah*) instead of being upset (*Hakpada*) to the extreme! "Yehuda" leaves *Mitzrayim* means that the *Midda* of *Hakaras HaTov* leaves and overcomes the wicked lack of gratefulness (*Mitzrayim*). Look how extreme a person has to be in *Hakaras HaTov*. *****

Like *Kibud Av V'em*, which *Avraham Avinu* was *M'kayem* even with his wicked "Alter Terach", who tried to kill him and have him burned in the fire of *Nimrod's* oven.

NOVARDOK



רבי שמואל שניאור זצ"ל
נולד י' בתשרי י"ח תרנ"ט
נלב"ע שב"ק שמות כ"א בטבת תשע"ו

A French Novardoker

הרב הגאון רבי שמואל שניאור זצ"ל
כ"א טבת תשע"ט

R' Shmuel Seneor Zatzal

I was shopping on Sunday, and suddenly a person comes over to me and tells me the tragic news. His uncle, R' Shmuel Seneor was suddenly *Niftar* last night, on *Shabbos Parshas Sh'mos*. He was about 79 years old. He was one of R' Gershon Liebman's top *Talmidim*. They say that R' Gershon remarked about him that he is so precious "If only we could split him in half; we need him all over!" **

He was a *Chashuva Talmid Chochom* and a big *Masmid*. He also knew *Halacha* well. He

was a total *Novardoker Baal Mussar*. *Novardokers* can speak very negatively about themselves; but the *Alter Zatzal* himself says that each person is different, and needs an *Avoda* that's cut out for his *Avodas HaMiddos*. R' Shmuel always spoke very positively and was upbuilding. ***

Despite his personal *Nisyonos*, which were unusual and were "enough to kill an elephant", he was **always** smiling and happy, with barely a white hair in his beard until he was much older. He was **always** calm and relaxed; **never, ever** in *Ka'as*. He was a big *Zariz*, but a *Menucha'dik* one. He told me that when he came to France from Morrocco, he was a timid little Moroccan boy, with all kinds of fears. But R' Gershon *Zatzal* spent a lot of time with him, and taught him how to have

Bitachon, and to learn loads of *Mussar*, which changed his life, and helped him get rid of his many fears and phobias. ****

Novardok Mussar specializes in getting rid of fears. They are always trying to do a *Pe'ula* (exercise) that kills their fears (especially fear of people). For many years, R' Shmuel was the *Menahel* of a successful *Yeshiva* in Nante, France. He was very neat and *M'sudar*, always immaculate and well put-together. And with his constant smile, he looked like a calm, happy prince. He was full

of goodness and kindness. A person who once gave him terrible aggravation once visited him. He smiled warmly and greeted him with tremendous love. He repeated his name "My dear Yankele!" *****

He was a total selfless giver. When he was my guest, he always gave me a *Chashuva* gift. He was a real gentleman; a real mensch.



תקופת הבדידות בין פורים לפסח - תשע"א שטרסבורג
 יושבים מימין הרה"ח ר' דוד שניאור שליט"א הרה"ג ר' אליהו שניאור שליט"א, הרה"צ ר' עוזר
 שוורץ שליט"א, הרה"ח ר' שמואל שניאור שליט"א הרה"ח ר' מימון שניאור שליט"א
 During B'didus between Purim and Pesach 5771 (2011) in Strasburg (right to left)
 R' Dovid Seneor, R' Eliyahu Seneor, R' Ozer Schwartz, R' Shmuel Seneor, R' Maimon

When I visited France, he would pick me (and my friends) up from the airport. Often, he would give me *Matanos* (gifts), like the latest *Novardok Sefer*. He was **very** generous. More than once, a *Yungerman* came from America to France without enough money to return back; only *Bitachon*. Suddenly, R' Shmuel approached him and offered to pay his ticket! *****

I once saw his booklet with *Kabalos* (resolutions). There were about 15 *Kabalos*, that he had to check off every day (or every

other day). He had a beautiful handwriting, and he was well-balanced and *M'sudar*. No extremes, just the: *הַמְמוּצֵעַ* middle path. Very normal and appropriate. He was very soft and warm-hearted, and he was like a "big brother" to many *Talmidim*. He would listen to their personal issues, and advise them and calm them with *Novardok Yesodos* of living.



הישיבה בבוסיר יושבים מימין: הר' שמואל שניאור שליט"א, הר"צ ר' דוד פינטו שליט"א, הר' אליהו שניאור שליט"א, הר' עוזר שוורץ שליט"א.

The Yeshiva in Bussières (seated right to left) R' Shmuel Seneor, R' Dovid Pinto, R' Eliyahu Seneor, R' Ozer Schwartz, R' Avraham ben Shalush

He acted to his wife like a newlywed, with plenty of *Simcha* and fun. *****

Besides his great *Hasmada* in learning *Gemara* and *Shulchan Aruch*, he officially spent an entire hour each day learning *Mussar*. It's hard to believe that a close *Talmid* of R' Gershon *Zatzal* didn't learn more *Mussar*; but perhaps he was different. He would think of Hashem constantly, and his dream was to be burned *Al Kiddush Hashem*,

to show his great love for Hashem. He quoted the famous story¹¹ of the *Chovos Halvavos*, about the *Tzadik* who couldn't sleep at night because of his great love for Hashem. *****

He said: "I am cold and hungry, and it's dark. It is clear to You, Hashem, that even if You would burn my flesh, I would only love You more and more". The *Alter* of *Novardok* said

that all the *Ovdim* feel like this. (It is known that the way a person thinks can make him like this, and "*Mayim Rabim*" of *Mussar* can certainly "wash your brains" to get this way). *****

R' Galinsky used to repeat this story of the *Tzadik* in the *Chovos Halvavos*, and R' Shmuel Seneor *Zatzal* told me that he feels just like the *Tzadik* in this story. Unbelievable!

During *Elul*, he used to have a *Taanis Dibbur* ("fast" from speaking)

every morning until *Chatzos* (noon) (like all R' Gershon's close *Talmidim*). I once watched him learning *Mussar* in a *Bais HaBedidus* (special place reserved for seclusion). He looked like a prince, and he had a tremendous *Kedusha* and *Romemus*. *****

I was once in the car with him in the driver's seat, and he got lost. We were going endlessly in circles, and we were getting

¹¹ חובות הלבבות שער אהבת ה' (פרק א) ותבדוד בו לייחד לבבה לו ולאהבה אותו, ולבטוח עליו, ולכסוף לו, ולא יהיה לה עסק בלתי עסק עבודתו, ולא יעבור על רעיונה זולתו, ולא יעלה במחשבתו בלעדיו, ולא תשלח אבר מאברי גופה אלא במה שתמשך בו רצונו, ולא תתיר לשונה כי אם בזכרו ושבחו והודאתו ותהלתו, מאהבה בו ומכסוף לרצונו יתברך. ואם ייטיב לה, תודה. ואם יעניה, תסבול, ולא תוסיף עם זה כי אם אהבה בו ובטחון עליו, כמו שנאמר על אחד מן החסידים, שהיה קם בלילה ואומר: אלקי! הרעבתני, ועירום עזבתני, ועוזך וגדלך הוריתני, אם תשרפני באש, לא אוסיף כי אם אהבה אותך ושמחה בך, דומה למה שאמר איוב (יג טו) הן יקטלני לו איחל.

nowhere. Yet, he had no trace of anxiety. He would stop the car and look at the map. This happened again and again, yet he remained totally calm as if he was in his living room relaxing on a couch. He laughed and joked; not a nervous or angry bone in his body. Zero frustration. This is the *Koach* of *Mussar*! You could tell that he lived the *Passuk* of *Dovid HaMelech*: נַפְשִׁי כְּגִמְלָה עָלַי אֱמוּנָה תְהִימָה קְלֵאָה בִּי. My soul is calm in the hands of Hashem's like a baby held by his mother. A true *Baal Bitachon* feels like he's always in his mother's cozy lap. *****

He once told me that his main *Bitachon* was to accept every situation as the best. As for a better future, he was taught to always feel like in just one minute, things will improve. The first time he came to Lakewood, his ride brought him in front of the Alumni Bais Medrash on ninth street. Since I wasn't available for a long while, he went right upstairs to the *Avreichim* minyan, where a *Sheva Brachos* was taking place. He didn't know a word of English or Yiddish, and it was his first time in a foreign country. *****

Yet, he made himself comfortable, and sat down at the *Sheva Brachos* like an old friend. He introduced himself to the *Mechutanim*, and even got up to speak in honor of the *Chosson* and *Kalla*. He became best friends on his first day in a strange country, and was perfectly comfortable. When he came to my house, I noticed how he was working on *Hefkeirus*. *****

Although he was a neat and *M'sudardik* type of person, yet he *Davka* wasn't careful to lock his attaché case. He would sleep on the couch, even with the light on, even though he had no privacy. When he had a private room,

he left the door open. When traveling, in the Port Authority, he wouldn't guard his briefcase. He would leave it and walk away to ask directions. Back home, his office door would be left open. He was a high-level *Baal Bitachon*. (Of course, a person who is not on such a *Madrega* shouldn't do such things).

יהי זכרו ברוך

More on R' Shmuel Seneor Zatzal

לעילוי נשמתו In his memory, I would like to mention an important *Yesod* that he told me.

If a person is happy with other people's accomplishments, then he has a *Chelek* in them! When you see others *Shteiging* in learning, making *Simchos*, being successful; instead of being jealous (then you lose everything, *Rachmana Litzlan*), be happy for them... and then it's yours as well. **

R' Shmuel was always sharing in the *Simcha* of others. He worked a lot on *Ayin Tova*. His whole *Chi'yus* in life was by giving others and helping them. He was tireless and selfless. He was also: הַצָּנֵעַ לְכֶת without fanfare, and he said that a person can lose a lot when he advertises his "great deeds". ***

A *Vort* I heard from him: Sometimes a person needs to build himself up. *Shlomo HaMelech* said: וְלֹא פִיךָ מִשְׁלִי כִּזְבִּי Let **others** praise you; don't praise yourself. But we can say: הַלְצִיחָה בְּדֶרֶךְ הַלְצִיחָה homiletically that indeed, ideally: הַלְלִיךָ let others praise you. פִּיךָ But if no one else is praising you, then: פִּיךָ praise yourself! ****

People bothered Rothchild, but he walked away without getting too hurt. He said: "I'm still Rothchild". People may hurt you in your life, but remember your personal *Maalos*, which no one can take away from you.

*In
Novardok
they said:
"Don't
become
"Battel" to
all those
"amazing"
people that
you see.
Have
Shtoltz
with
regards to
your own
worth!"*



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When the menu starts, press 9 and the Shiur ID right away or 1# for speakers and 30# for all shiurim

Parshas Vayechi 5786

Shiur ID	Duration	Language
417497	2:00	English
417499	4:16	English
418132	43:20	English
417500	6:05	English
418134	5:29	English
418135	2:38	English
419282	42:49	English
418136	6:14	English

Questions To Rabbi Mandel

Davening With a Minyan Is Stressing Me Out



Question: Dear Rabbi Mandel, for the past many months, I have made tremendous sacrifice to daven *Shachris*, *Mincha* and *Maariv* with a minyan almost every single day. I live in a neighborhood where there is only one early *Shachris* and one *Mincha* and *Maariv*. I feel very accomplished, but the anxiety of constantly making the minyan is really getting to me. When *Shachris* is over, I have to start thinking about *Mincha*. When *Mincha* is over I have to think about *Maariv*. Day in and day out, living my life making davening *Z'manim* is starting to wear on me. Also, my son, *Kinayna Hara*, is even more *Shtark* than I am. I can't take a *Chol Hamoed* trip without having to figure out where everyone will daven. So I usually stay home instead. My anxiety is too high. Is it okay if I don't always daven with a minyan, if rushing to make minyan makes me nervous? What should I do not to get burned out always busy with the next *Z'man*? Thank you for your help.

Answer: Now, if you can train yourself, like R' Moshe Feinstein *Zatzal*, who did a million things; he ran *Klal Yisroel*, yet, he went with such a slow-motion *Menucha*. People can train themselves to do a hectic schedule in a calm way. If not, stay home. Daven at home, and don't worry. Relax! You are a *Tzadik*. Do once or twice a day. Do what you can, and say: "Eibishter, a person has to do only as far as he can go".

I once had a *Shayla* with a job. They wanted to fire me, because I didn't want to work the long hours that they gave me. So I went to ask R' Don Segal *Shlita*. He asked me: "Do you get stressed with the long hours? (albeit more *Zikkui HaRabbim* and a big *Mitzva*) I said "Yes". "Then you quit that job. Just forget it. You are being too *Moser Nefesh*; you're not staying there". **You don't stay in a stressful situation no matter how big the *Mitzva* is. We avoid stress!**

BEFORE DAVENING AT HOME, CHECK WITH A ROV OR A POSEK

Try your best. Take a hot bath once a day, even for a half hour, and relaaaaaaax. Or go to a gym; wherever you're going, relaaaaaaax yourself. And take deep breaths one minute a day on the clock. Sloooooooooow. That will affect you for the rest of the day. Slow. *Menucha*. You can say whatever you like, like "*Menuchas Nefesh HaBoteach*" (in slow motion) for one minute on the clock, every single day, don't miss a day. It will change your whole *Matzav*, and slowly but surely, your anxiety level will become less and less.

You are a holy person. The *Zechusim* you get for all that stress, that you're giving away to Hashem בְּכֵל לְבָבָךְ it's the greatest *Mesirus Nefesh*, like *Avraham Avinu* with the *Akeida*; it's unbelievable what you are doing. However, you can't continue. You've got to stop. I had to stop things that I do for that reason. And one the most productive people in Lakewood, who gives 9 shiurim a week, was in the emergency room, because he was giving a tenth shiur. It was destroying him, and he had to stop. **Hashem does not want you to do that.** Stop one *Tefila*, two *Tefilos*, off and on. But take it easy. R' Yaakov Kamenetzky *Zatzal* once told me "Take it easy". **A person has to relax. That's the biggest *Mitzva* in the world; i.e., to relax.**

To turn a stressful type into a calm type, is a *Mitzva* in its own right. It's called *Bitachon* and *Menucha*; you'll get *Schar* for that. דְּרָכֶיךָ יְיָ נְעִים מִשְׁלֵי גִי' The ways of the *Torah* are sweet. Make sure that your life is *Geshmak* by you. Always see good. **And if you are a little stressed, say: "I like that stress. I'm happily stressed". Don't be negative about anything. Do the best you can, AND WHEN YOU CAN'T, IT'S A MITZVA NOT TO! Do it Le'chatchila! I'm not davening in shul; I'm davening at home! And I'm getting a *Mitzva* for every second!** I've seen big people daven at home. People who all the *Gedolim* pictures have them. And they were in my own house. They davened at home, and I have to do that also, sometimes. I dislike it, but I'm wrong! It's a *Mitzva*! You're not up to it! Daven at home, and cherish what you're doing! Respect what you are doing!

You sound like a *Chashuva* person. I give a *Bracha* that Hashem should help you in every way. Kol Tuv

DISCLAIMER: This is not to be taken as a *Zil'zul* in *Tefila B'tzibur*. It is similar to a *Heter* for a *Choleh* to eat on *Yom Kippur*, i.e., to be used RARELY and with the guidance of a *Rov*. Someone complained to R' Gamliel Rabinovitz *Shlita* that he has anxiety. The *Rov* said that it is because he doesn't daven with a minyan. He started davening with a minyan, and was cured.

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

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