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BITACHON WEEKLY

ויקרא

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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BITACHON WEEKLY

פרשת ויקרא תשפ"ה

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פרשת ויקרא

אָדָם כִּי יִקְרִיב אֵב

The Basic *Simcha* and *Humanity* of a Person Depends on How Close He Gets to Hashem

When the *Torah* introduces the *Parsha* of *Korbanos*, it says: אָדָם כִּי יִקְרִיב when an “*Adam*” shall bring a *Korban*. Why doesn’t it say: אִישׁ כִּי יִקְרִיב If an “*Ish*” will bring? We can suggest that “*Ish*” refers to a person with *Chashivus*, and “*Adam*” means being a plain basic human. *Korban* is a *Lashon* of “*Kirva*” (closeness) to Hashem. That’s why it says that an “*Adam*” shall bring a *Korban*. If a person isn’t looking to become close to Hashem, then he’s missing in basic humanity (*Adam*). Hashem created you, and it’s the most normal basic activity for every: נִבְרָא to come close to his source. All a person’s success in this world and the next, depends on: “how close did he come to Hashem”. **

The same goes for all his *Simcha* and *Chi'yus*; it all depends on your closeness to Hashem. **Try learning *Shaar HaBitachon* for ½ hour daily, and watch your *Geshmak* in life skyrocket!** When you *Shecht* a *Korban*, you are saying that you are ready to do anything for Hashem, even to sacrifice your life, since He is so good to you; by creating such a *Gevaldige* person (you).

נֶפֶשׁ כִּי תִחַטָּא בְּשִׁגְגָה דָּב

Those Who Struggle Are Special in The Eyes of Hashem

The person who brings a *Korban N'dava*, a

voluntary *Korban* (discussed in the beginning of the *Parsha*) is called an “*Adam*”. But the: אָדָם sinner who is doing *Teshuva* by bringing a *Chatas*, is called a “*Nefesh*”. Similar to the “*Ani*” (pauper) who brings a *Mincha*, about whom *Rashi* says: כְּאִילוֹ הִקְרִיב נַפְשׁוֹ he is considered as if he sacrificed his life; this person is also like a broken “*Ani*” (pauper) since he sinned, and perhaps we can say about him too: כְּאִילוֹ הִקְרִיב נַפְשׁוֹ he is considered as if he sacrificed his life.

Look how the *Torah* is always building up the underdog, including the person who is inferior in *Ruchaniyus*! **

Those who struggle with *Talmud Torah* or relationships or self-esteem or depressions and anxieties; they are all special in the eyes of Hashem! Also, we can suggest that since the person who sins feels that he is missing in *Ruchaniyus*; therefore we see the opposite. The plain *Tzadik* who brings a *Korban N'dava* (voluntary *Korban*) is an “*Adam*”, which can have a *Gashmiyus'dik* connotation (“*Adama*” means earth, which symbolizes *Gashmiyus* and: אֶרֶצְיֹוֹת earthliness) and the sinner is called

a “*Nefesh*”, i.e., a *Neshama* (vs. a *Guf* – a physical body), as if the plain *Tzadik* is a: מְגוּשָׁם “physical being” compared to the sinner, who is more *Ruchani*! **It’s almost comical! All those sinners who struggle with their sins are considered “spiritual”, and those perfect people who are *Oisgehalten* in *Torah* and *Avoda*, etc. (i.e.,**

A true Baal Bitachon doesn't need Kavod, money, and Ta'avos to make him happy. His extra close relationship with Hashem makes him the happiest person in the world

the ones we all envy) are considered nonspiritual. (*Chovos Halvavos* in *Shaar HaK'niya* says something like this¹.) ***

Indeed, במקום שבעלי תשובה עומדים אין צדיקים גמורים יכולין Baalei Teshuva לעמוד ברכות לדב even GREATER than pure Tzaddikim! The pain and discomfort of all those who struggle is so precious in Shamayim. I counted the word "Nefesh" 8 times in this Parsha. All only by various sinners bringing Korbanos and never by normal Korbanos (i.e., the Olah and Shelamim; the N'davos, voluntary Korbanos) except for the poorest "Ani" (pauper) where Rashi says: כְּאִילוֹ הַקָּרִיב נִפְשׁוֹ he is considered as if he sacrificed his life. ****

The Secret of Self-Control: Knowing and Remembering Your Greatness

Look how important is a person's self-image, and how the Torah makes sure to Davka give him a Chashuva Shtempel. A main reason why people sin in the first place is because they forgot that they are a Tzelem Elokim. Notice how Yosef says to the wife of Potiphar: I אֲנִינִי גְדוֹל בְּבֵית הַזֶּה מִמְּנֵי וַיִּשָּׁב לֵט ט

greatest person around here. That's the secret of self-control; i.e., knowing and remembering your greatness. ****

Do you know why from people can be so depressive? Because they don't really believe in Chazal who say that a Baal Teshuva and an אונס (one who acted involuntarily is not held accountable) is Gevaldig.

You may need many packed Mussar Sedarim to keep Chazzering this!

Make sure to always give yourself an ongoing royal Shtempel:

- a "Masmid"
- a big M'vakesh (seeker)
- a Tzadik
- a Lamdan
- an Ish Emes
- an Ish Chesed
- an Adam Gadol

And sometimes it's K'dai (worthwhile) to get carried away and call yourself a "Rash'kebe'hag". There were Gedolei Yisroel who did this to themselves in their younger years to be M'chazek themselves.

מִנְחַת מַחֲבַת וּמִרְחֻשֶׁת

Every Type of Ben Torah Has a Makom by Hashem

Of the five types of Menachos, two of them are made in a pan. You can have a flat pan and a deep pan; "Machavas" is flat, and "Marcheshes" is deep. (Mishna²). The Menachos were for the Ani'yim (poor people) (Rashi³) and Chazal say: תִּצַּא תּוֹרָה מִבְּנֵי עֲנִיִּים תִּצַּא תּוֹרָה

¹ חובות הלבבות שער הכניעה (פרק ג) אבל הסיבות, אשר תהיה הכניעה והשפלות בעבורן מן האדם אחר גאוותו, עשר. וכו' והשמינית - כשיחשוב עם נפשו בהמרתו האלקים בטובתו ובעטו בה במקום השבח עליה, וייכנע, ויבוש ויכלם מן האלקים, כמו שאמר (עזרא ט ו) אֶלְקֵי בְּשִׁתִּי וְנִכְלַמְתִּי.

ושם (פרק ה) אבל אופני קנות הכניעה והדרך שמקל אותה על האדם הוא, שיהיו מחשבתו ורעיניו תמיד בשבעה דרכים. וכו' והרביעי - כאשר יעביר על לבו מה שהוא חייב בו מעבודת האלקים על רוב חסדו עליו וגודל טובו אליו, והתעלמותו מן המצוות השכליות והשמעיות וקיצורו בהן, והפסק טענותיו ואמתלאותיו בבוא יום החשבון, וחרטתו במעמד הגמול, ייכנע ותישבר רוחו, כמו שאמר (מלאכי ג יט) כִּי הִנֵּה הַיּוֹם בָּא בְּעֵר פְּתוּר וְהָיוּ כָּל צִדִּים וְקָל עֲשֵׂה רְשָׁעָה קֵשׁ, וְמִי מְכַלְכֵּל אֶת יוֹם בּוֹאוֹ (מלאכי ג ב).

² משנה מנחות (ה ח) ומה בין מחבת למרחשת, אלא שמהמרחשת יש לה כסף, והמחבת אין לה כסף, דבְּרֵי רַבִּי יוֹסִי הַגְּלִילִי. רבי חנניה בן גמליאל אומר, מִרְחֻשֶׁת עֲמָקָה וּמַעֲשִׂיָה רֹחֲשִׁים, וּמַחֲבַת צֶפֶה וּמַעֲשִׂיָה קִשִּׁים. (מרחשת כלי עמוק שיש לו שפה סביב והעיסה שמבשלים בה רך ונגר מאד הוא ענין מה שאמר ומעשיה רכין, ומחבת כלי שאין לו שפה ולפיכך תהיה העיסה קשה כדי שלא תגר (פי' תשפר), וזהו ענין שאמר מעשיה קשים, וזהו הדעת אמתי ע"פ הגמרא שהן כלי כמו שספרנו צורתם. הרמב"ם בפירושו למשניות).

³ רש"י עה"פ ונפש כי תקריב קרבן מנחה לה' (ב א) לא נאמר נפש בכל קרבנות נדבה אלא במנחה. מי דרכו להתנדב מנחה עני, אמר הקב"ה מעלה אני עליו כאלו הקריב נפשו.

א the *Torah* will come forth from the sons of *Ani'yim*. There are deep *Amkus'dik Lamdanim*, and flat *Beki'im* who just keep moving in learning without getting too involved. Every type of *Ben Torah* has a *Makom* by Hashem. *Rashi* says⁴ that a deep pan caused the dough to become soft, and the flat pans caused to dough to become hard. **There are soft and *Eidele* types of people and there are tough types. All kinds of people should realize that they all have a *Makom* by Hashem and everyone should appreciate and value himself the way Hashem created him.**

תמים א ג

The Greatest Purity Is to Be Completely with Hashem

To describe an animal without a *Mum* (blemish), the *Torah* says "*Tamim*". Why does the *Torah* use this word, instead of just saying: שָׁלֵם whole? Perhaps the *Torah* is being *M'ramez* to the importance of "*Temimus*" which is *Bitachon*. And indeed, a person is really whole without

a *Mum* (blemish) if he has simple *Emuna* and *Bitachon*, without: תְּשׁוּבוֹת רַבִּים complexity and fears and worries and anxieties. Being a *Tam* means being pure, and the greatest purity is to be completely with Hashem. **

Bitachon makes a person close to Hashem, and purifies him like a Mikva. Tikva means having Bitachon things will be good; i.e. in the way we want them to be

Although removal from all kinds of sins makes a person pure, the most *Tahara* in the world is having a simple belief in Hashem without doubts and worries: כְּגַמְלַת עַלְי אִמּוֹ like a baby in Hashem's arms. Nothing is more pure than a tiny baby, and a *Baal Bitachon* is considered like a: גַּמְלַת עַלְי אִמּוֹ תהלים קלא ב baby in his mother's arms. He rids his mind from all those concerns of *Olam HaZeh*, and he relaxes in Hashem's arms. ***

Being with Hashem Is to Be Free of Worries and Fears and Completely Rely and Relax

Just as the standard for every *Korban* is to be "*Tamim*" without a *Mum* (blemish), so too should every *Korban* make a person think of working more on *Bitachon*; this is the main *Kurva* (closeness) to Hashem. The *Meshech Chochma* says⁵

⁴ רש"י עה"פ ואם מנחה על המנחת קרבנה (ב ה) שאמר הרי עלי מנחת מחבת, וכלי הוא שהיה במקדש שאופין בו מנחה על האור בשמן והכלי אינו עמוק אלא צף ומעשה המנחה שבתוכו קשין שמתוך שהיא צפה האור שורף את השמן. וברש"י על הפסוק ואם מנחת מרחשת קרבנה (ב ז) מרחשת - כלי הוא שהיה במקדש עמוק ומתוך שהיא עמוקה שמנה צבור ואין האור שורפו לפיכך מעשה מנחה העשויין לתוכה רוחשין. כל דבר רך ע"י משקה נראה כרוחש ומנענע. (אגב, יש לציין שהרמב"ם בפיה"מ (הובא לעיל הערה 1) חולק על רש"י, ומפרש ד'מעשיה קשין' ו'מעשיה רכין' היינו לפני האפיה, ר"ל כיון שהכלי אין לו שפה, אם לא היו מעשיה קשין היה נשפך העיסה לארץ, וכ"כ בה"ל מעה"ק יג ז).

⁵ משך חכמה (על חמשה חומשי תורה, חובר ברצון אבינו שבשמים, מאת רבן של כל בני הגולה רבי מאיר שמחה הכהן מדווינסק זצוק"ל, פרשת עקב, עה"פ את ה' אלקיך תירא אתו תעבד ובו תדבק, י כ) את ד' וכו' ובו תדבק. רבינו משה (בספר המצות מ"ע ו) פירשו לענין להדבק בת"ח, והרמב"ן ביאר על הדבקות המיוחד ליחידים ישתוקו לשמו בכל פעולותיהם ומחשבותיהם והמה מעון לשכינה. וזה אין מדרך המצוה על רמי המעלה לבד. אמנם לרדתי היא מצוה פרטית כוללת כל אנשי האומה כל אחד לפי ערכו, וזה מה שלא מצאנו בתורה רק רמזים עליה. וזהו ענין הבטחון שהפליג ירמיהו וקלל כל אשר שם בשר זרועו, ודוד בכל תהלותיו אחז בה, בד' בטחתי כו', בית ישראל בטחו בד', וישעיה אמר בטחו בד' עדי עד. והענין, כי יש בטחון מוסרי, כבטחון העם בהמלך, כי הוא ידאג למחסורם. ויש בטחון טבעי, כמו האשה תבטח בבועלה כי הוא ידאג בעד מחסורה. ויש בטחון יותר חזק, כבטחון הבן באביו המלך, כי ידאג בעדו, כמו שדואג עבור עניני עצמו ויזמין לו כל מחסורו, כל אלה הענינים נקבצו אצל השי"ת, הוא מלכנו, הוא אבינו, אם כן הוא יושיענו. ומסבת האמונה כי השם דבוק לנבראיו להכין להם טרפם וצרכם ולהגן עליהם מהמדה והחולי והעדר הענינים הנדרשים, ומרגיש עליהם יותר ממה שמרגיש האדם, וכביכול בכל צרתם לו צר, והוא בעל היכולת האחד האמיתי, הנצחי, ויודע כל מקריו ומצפוניו ועלילות בני אדם, אם כן הוא חושש לטובתם יותר מהם על עצמם, אם כן הלא יהיה האדם יושב בטח ושלו ושקט, ולא יעשה הסבות המוכרחות רק למה שהטילה על

that: **cling** to Hashem means *Bitachon*, so *Korbanos* which are an *Inyan* of "Kirva" (closeness) to Hashem should all have the quality of *Temimus* and *Bitachon*.

When a person brings his whole unblemished animal, he should remember to be: **דְּבִיק** attached to Hashem which is to be free of worries and fears, and completely rely and relax, and think of *Kodesh HaKodoshim* which has two *K'ruvim* little babies who symbolize the epitome of *Temimus* and they don't have any: **חֲכָמוֹת** complexity; just: **כְּגִמְלָה עָלֵי אִמּוֹ** תהלים קלא ב like a baby in his mother's arms.

וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֵלָה אֲדָה
Hashem's Creations Give Us
Emuna* and *Bitachon

Before shechting the *Korban*, the owner does "*Semicha*", i.e., he puts both hands on its head, and leans on it with all his might. A *Korban* makes you close to Hashem (similar to the word "*Karov*"). The *Chovos Halvavos* says⁶ in *Shaar HaBechina* that the ideal way to come close to Hashem is when you see the beauty of His creations. We are: **וְסָמַךְ** ("lean")

When it comes to Bitachon in a good future, a Tamim doesn't start getting involved in Tevah and worries, like saying "What if my Bitachon doesn't work?"

and we rely upon these animals to give us *Emuna*, when we realize: **מָה רַבּוֹ מַעֲשֵׂיךָ ה' כָּלֵם** How great is Your handiwork, Hashem. **וְסָמַךְ** "to lean" can be a *Remez* of

this concept; we rely on Hashem's creations to give us *Emuna* and *Bitachon*.

וְהִבִּיא קָרְבָּנוֹ שְׁעִירֵת עֲזִים דַּחַה
וְאִם כֶּבֶשׂ יָבִיא קָרְבָּנוֹ דַּלֵּב
A Person Needs to Be Strong and
On the Alert About His
Yiddishkeit

The *Netziv* says⁷ that the reason a person brings a *Korban Chatas* by *Chiyuv Kares* is because how can a person forget such a serious sin as a *Chiyuv Kares*? That's why a lesser *Chiyuv* like *Malkus* doesn't bring a *Korban*. For his *Chatas*, a person can either bring a: **שְׁעִיר עֲזִים** goat or a sheep. We can suggest that bringing a goat (an **עַז** which means tough) shows that a person needs to be tougher and stronger and be on the ball about *Yiddishkeit*, and not forget

such vital *Halachos*.

Some people are not capable of being: **תוֹבֵעַ** (demanding from) themselves, and insisting

הנבראים גזירת הבורא יתברך. כמו שדבר בארוכה החסיד בשער הבטחון, **זוה הענין נקרא ובו תדבק, שכיון שיצייר האדם שהוא דבוק להשגחה העליונה מהשי"ת**, ומרגיש השי"ת בעניניו יותר ממה שמרגיש האדם בעצמו, ורוצה בהצלחת האדם יותר ממה שחפץ לבב האדם בעצמו, וכמו שדרשו (שמות רבה ב-ט) על כי ידעתי את מכאוביו, ובאג"ב (אגדת בראשית פ' סה) על מה אקוב כו', **אז האדם בטוח ונח ואינו דואג מאומה לעניניו**, כי מה יועיל יכולתו נגד יכולת הבורא הדבוק עמו ומרגיש בהעדריו כביכול, **זוה נקרא דביקות**, והיא מצוה כוללת בבחינות שונות לכל אנשי האומה בלא הבדל, וכמו שאמרו על קרא רבים מכאובים לרשע והבוטח בד' חסד יסובבנו, אפילו רשע ובוטח בד' חסד יסובבנו (ילקוט תהלים ס"פ לב), שבענין שהוא בוטח וישיעוהו ד' מצד החסד (וכו' וכו'), אבל ובו תדבק שבא אחר מצות יראה, הוא על הבטחון, שזה גדר האמיתי שלא לירא זולת השי"ת כי אינו מפחד משום אדם ואויב ושום סבה רק מהשי"ת, אחרי כי הוא בוטח בד' לבדו.

⁶ חובות הלבבות (הקדמה לשער הבחינה, תחלתו) אמר המחבר: מפני שהקדמנו בשער הראשון אופני יחוד האלקים בלבב שלם, והיתה הבחינה בחכמה הנראית בבריאות הבורא יתעלה הדרך הקרובה אל בורר מציאותו, והנתיב הסלול לדעת אמיתתו, התחייבו להדביקו אליו, כדי לסמוך כל שער אל מה שהוא דומה לו מן השערים.

⁷ הנצי"ב בהעמק דבר עה"פ וְאֵת כָּל חֵלֶב פֶּר החטאת יָרִים מִמֶּנּוּ: (ד ח') יָרִים מִמֶּנּוּ. וכן כתיב בחטאת הקהל משא"כ בחטאת יחיד כתיב (ד לא) וְאֵת כָּל חֵלֶב יָסִיר. היינו דכשם דאמורין מכפרין בהקטרה כך אכילת כהנים הבשר מכפרין. כהנים אוכלין ובעלים מתכפרין ואף על גב דעיקר הכפרה תלויה בדם, מ"מ באו הקטרה ואכילת כהנים ג"כ לכפרה על החטא שגרם לו לבוא לשגת דבר חמור שחייב כרת. נמצא האימורים שוין במעלתם לבשר החטאת בזה. משא"כ בפר שנסרף בחוץ אין בשריפה שום כפרה. מש"ה כתיב בפר ירים ממנו היינו הרמת המעלה משא"כ בקרבן חטאת יחיד כתיב יוסר ששניהם שוין בכפרתן.

they be more careful. They are too weak and soft by nature, so all they bring is a docile sheep. The *Torah* has room for all kinds of people.

The Truth and The Real Truth

Many Of Us Are In "Truths" That Are Really Lies

TRUE STORY

A 69-year-old Jew was approached by Nazis during WWII. At that point, they weren't killing seniors 70 and above. This Jew was a real "straight shooter". All his life and he prided himself for being such a "shtick *Emes*"; never ever lying, no matter what. Like it says: יקב הדין ו ב "If we need to, we'll drill a hole through the mountain. We won't settle for any compromises!" He considered himself a real *Tzaddik*, who was known for his meticulous *Dikduk HaMitzvos*. His word was gold, and you could rely on him for anything. Dependable incarnate! **

When the Germans asked him his age, he insisted on saying the truth. "69"! He was promptly shot, and he considered himself a *Korban Olah*. Real *L'shem Shamayim*; a saint! A martyr! True to his lifetime policies, honest through and through, right to the "bitter" end. I always like to be *Dan L'kaf Zechus*, but if anyone would have a *Shayla* about what to do in a situation such as his, I would say that

People with super low self-esteem, need to Davka get carried away with relentless, unending, extreme Ga'ava about themselves, and ridiculing all those "gods" in their lives

saying the truth is a true sin of being: מַאֲבֵד עֲצָמוֹ לְדַעַת committing suicide, *Rachmana Litzlan!* ***

You'd be shocked if you knew how many of us are, *Rachmana Litzlan*, in "truths" that are really lies. *Yaakov Avinu* is the epitome of truth, like it says: וַיַּעֲקֹב אֶת אֱמֶת לְיַעֲקֹב מִיֵּהָאָדָם כִּי אֵל וַיַּעֲקֹבֵנִי זֶה פְּעָמִים תּוֹלְדוֹת כִּי הָיָה רַמְאִי וַיִּשְׁתָּחֵל עִיֵּשָׂו וַיִּשְׁתָּחֵל רַחֵל וַיִּשְׁתָּחֵל לָוָן he tricked *Eisav* twice, and he even told *Rochel* that if need be, he can be a: רַמְאִי deceitful with *Lavan*. **The truth means the right thing to do.** ****

TRUE STORY

An Israeli *Yungerman* (living in America) who is on the staff of a *Chashuva Yeshiva* told me that he wants to go back to *Eretz Yisroel* since nobody needs him here anyway. I know that this person has a common "sickness" of considering himself a zero. I wasn't against his going to *Eretz Yisroel*, but his saying that he's a nobody is real *Sheker*. *****

The main reason why it's *Sheker* is because this person has to go against his *Tevah*, since: עֵיקָר חַיּוֹת הַמְדוּת הָאָדָם שְׂבִירַת הַמְדוּת the main existence of a person is for *Shviras HaMiddos*. (*Gr"a*⁸). His true *Derech* would be to constantly say that he is much needed, and that he is priceless and irreplaceable. This would actually be the biggest *Mitzva* for him, and is the total **truth** of what Hashem truly wants from him. A person with an extreme low self-image needs to work on extreme *Ga'ava* (*Alter of Novardok*⁹). Of course, you

⁸ הגר"א בפירושו למשלי עה"פ החזק במוסר אל תִּרְפָּה נִצְרָה כִּי הִיא חַיִּיךְ (משלי ד יג), כִּי מֵה שֶׁהָאָדָם חֵי הוּא כִּי לִשְׁבוֹר מֵה שֶׁלֹּא שֶׁבֵר עַד הֵנָּה אוֹתוֹ הַמְדָה, לִכֵּן צָרִיךְ תַּמִּיד לְהִתְחַזֵּק, וְאִם לֹא יִתְחַזֵּק לִמֵּה לוֹ חַיִּים.
⁹ ספר מדרגת האדם (מאמרי הסבא מנובהרדוק, רבי יוסף יוזל הורביץ זצל"ה), הוצאה חדשה ירושלים תשסב. מאמר בירור המדות פרק ג, עמ' קיא) ולפי המבואר כי מעיקר כוונת נתינת התורה לאדם היא לרפא מדות נפשו, כמאמרם כלום קנאה יש בכם, נתברר כמו כן שלא יכול האדם לחטוף מן התורה כל הבא בידו, כמו שהחולה לא יכול לקפוץ אל בית המרקחת לחטוף

need a *Rebbe*.

STORY

He might say: "Well, I have to face reality". All this is *Ma'aseh Yetzer Hara*, who doesn't want people to work on their *Middos*, and wants depressive unhappy people. The same with *Bitachon*. I know a *Yungerman* who needed a government program, which was impossible to get. *****

His 6 older siblings were all in *Kollel* for many years, and they weren't able to get on this program despite their large families. He spent a month saying: "For sure I'm getting on this program". *****

His wife thought that he was crazy; but in the end, he got on the program. He told me that it was considered *Mamash* impossible. But we know the *Rambam* who says¹⁰: *מי שמאמין שהטבע בידי, ואוכל לעשות נסים ונפלאות למעלה מן הטבע, אעשה עמו נסים ונפלאות* if a person believes that Hashem can do *Nissim L'maala Mi'derech HaTevah*, he will get exactly what he believes. Sometimes it's the biggest *Mitzva* to lie; like when you're working on *Bitachon*, or you're being *Dan L'kaf Zechus* someone who you dislike, and

When you put yourself down habitually, it is usually a sign that you have to go to the other extreme (even to lie about yourself) in order to be positive. It may be hard to believe, but the truth is that there is a sin in putting yourself down

you keep **lying** how much you love him; this is the **true** thing to do.

What Do We Do Between Purim and Pesach

The Secret of *Novardok*: To Work on *Middos with Geshmak*

In *Novardok* between *Purim* and *Pesach*, they disappeared and made a trip to a far-off place. They rented a beautiful hotel for *Bedidus*, to spend 4 weeks working together on their *Middos*. I once went along, and I remember how **they all sat around a table with R' Ozer Shwartz Zatzal as the Rosh HaVaad**. I remember how **he laughed together with them. They knew how to work on *Middos with Geshmak***. **

I was part of it, and I remember how they all wrote notes describing all the *Maalos* and *Chesronos* about each person. Then, the *Rosh HaVaad* read all the notes. He sugar-coated them, and he gave suggestions how to improve. **Each person had to improve in different areas.** "You

רפואה ולשתות, אלא צריך להכיר ולקבוע מחלתו על ידי רופא מומחה, ורק על ידו יקח הרפואות לפי מחלתו. כן האדם, הוא בעצמו צריך להיות הרופא המכיר את מחלתו, ולקחת את הרפואה לפי מחלתו. ואם יקח את הרפואה בלתי מדויק לפי מחלתו, אלא לפי מחלת חברו, לא לבד שלא יועיל, אלא עוד יזיק לו. כי מה שיפה לחברו, יוכל להיות כי לעצמו הוא סם המות וכו' כן בכל התורה כולה צריך כל אחד לפי תכונתו ומדותיו ליקח את הרפואה. **בעל גאון קצה השפלות, והשפל קצה הגאון** במקום שצריך, ואם יחליף אופן השימוש לפי מדותיו, או מפני נגיעותיו, תורה יהיה לו, אבל לא תורתו התואמת לו באמת.

¹⁰ הובא בספר אגרת על הבטחון (לרבי יוסף זלמן בלאך שליט"א, הוצאה שלישית עם הוספות ותיקונים, מאנסי תש"ע, עמ' כב) ובספר תולדות מנחם על הגה"צ ר' נחומק"ע מהראדנא זצוק"ל (דף 100) וז"ל, בטח נודע לך פירוש הרמב"ם ז"ל על הפסוק אהי' אשר אהי', שפירושו הפשוט הוא כי הקב"ה אמר למשה עבדו: אהי' לכל איש, כאשר אהי' חקוק בלבו. **אם האיש הוא מאמין ובטוח בי באמת ובתמים, כי הטבע הוא בידי ואוכל לעשות נסים ונפלאות למעלה מדרך הטבע, אעשה עמו נסים ונפלאות**, ולא אעזבהו על יד המקרה, ובעת צרה אענהו. אך האיש אשר לא יתן אמון ובטחה בי, ולא יאמין כי אני הוא יוצר הטבע ובידי לשנותה, רק יחשוב בלבו שהכל נעשה רק בדרך הטבע ובמקרה, אעזבהו ג"כ על יד המקרה והטבע, ואז יקרא ולא אענה, ויראה אם הטבע תצילו מכל מקרה ואסון, עכ"ל.

need to learn more *Mussar* and less *Gemara*". "And you need the opposite." "You need more *Chesed*, and be nice to your wife and/or chavrusa". ***

"You need to dress like a mensch". Or the opposite: "Stop dressing so well, trying to impress everyone". "You need more *Zikkui HaRabbim*". "You need to cut down on *Zikkui HaRabbim* and learn much more". For good reason they say that most of the *Talmidim* of the *Alter* of *Novardok Zatzal* were *Zoche* to *Ruach HaKodesh!* They were serious about *Avodas Hashem*, and that's why their *Simcha* level was so high. They were very secure and self-confident, and full of *Chi'yus*. ***

Rebbetzin Bender ע"ה told me that they were loaded with dynamic energy. **A *Yungerman* told me that when his father came back from *Bedidus* for *Pesach*, his mother was overjoyed, because she saw the *Shechina* on his face.** He had plenty of: בירור המצב *Birur HaMatzav* (i.e. sorting through your *Middos*) situation (i.e., they took him apart, and were: מברר "sorted through" his situation) and they gave practical advice what to do about it. ****

On *Purim*, I met some *Bachurim* from a *Yeshiva* in Lakewood who told me that their *Yeshiva* has a whole group who consider themselves *Novardokers*; they work on *Amitzus* (courage) and not to be afraid of people. This isn't the first time I met *Bachurim* from Lakewood *Yeshivos* who consider themselves *Novardokers*. Also, I've been told that there are groups in Belgium and *Eretz Yisroel* who work like *Novardokers*. *****

*Yetzias
Mitzrayim means
leaving a history
of bad Middos
and
misunderstanding
people*

Of course there is a lot more to *Novardok*, and all we can do is daven and daven and daven that *Novardok* should come back: בכל תוקפה ובהדרה (in full glory) in a way that our *Dor* can digest, especially in the area of *Zikkui HaRabbim*. People don't realize how fears cause people to sit in their comfort mode, and despite their *Shteiging* in learning,

it may be very unfortunate that they aren't "out there" for *Klal Yisroel*. *****

For those who aren't going out anyway, my *Rabbeim* have urged me to push for any kind of involvement in *Chesed* (in *Ruchaniyus* and *Gashmiyus*), since a human needs this desperately for his own good,

like R' Chaim of Volozin *Zatzal* said¹¹ that a person was created to give others. There is no question that there are thousands of very capable *Yungerleit* who can save *Klal Yisroel* who are 90% off the *Derech* and *Rachmana Litzlan* dying out, *Hashem Y'racheim*. *****

The *Gedolim* are saying that this is the #1 problem of the *Dor*. But it's never an *Inyan* to believe that you are doing the wrong thing. You can find *Shitos* who don't believe in *Kiruv*. Although they are: יחידים minority opinion, it's still *K'dai* (worth) not to put yourself down. But *Tefila* can do anything. I'm the biggest: ראיה proof; only *Tefila* caused my massive *Zikkui HaRabbim*. Just daven, daven, and daven. העקשן יצליח The stubborn will be *Matzliach*, and: סוף הקבוע לבוא you will eventually get what you want. *****

The *Y'mei HaPesach* have a priceless message: how those brilliant: מצרנים Egyptian astrologers said: ראו כי רעה נגד פניכם

¹¹ ספר נפש החיים (יראת ה' לחיים, להגאון האמיתי פאר הדור ומופתו, כקש"ת מו' חיים נ"ע האב"ד ור"מ דק"ק וולאזין, הקדמת ר' יצחק בן מרן הגאון המחבר נ"ע, ד"ה בכל דרכיו) והיה רגיל להוכיח אותי על שראה שאיני משתתף בצערא דאחריני, וכה היה דברו אלי תמיד, שזה כל האדם לא לעצמו נבוא, רק להועיל לאחרני ככל אשר ימצא בכחו לעשות.

“Beware, there are bad things waiting for you up-ahead”, and how *Klal Yisroel* laughed at them and moved on to freedom, and the: bad was *Davka* good (the “blood” they foresaw turned into the blood of *Bris Mila*). And *Yetzias Mitzrayim* is a lesson in how to be smart: Follow Hashem and have *Bitachon!* And never be *Mya'esh!* Take a look at R' Kushelevsky *Shlita*. The most unreal *Kiddush Hashem*, that he has a child at 88. He is *M'chazek* all of us to never be *Mya'esh!* אֲשֶׁרִי Fortunate is his lot! The *Rambam* says¹² that the main message of *Purim* is: כִּי מִי גוֹי גָדוֹל אֲשֶׁר לֹא אֱלֹקִים קְרֹבִים אֵלָיו כֹּה אֱלֹקֵינוּ בְּכָל קְרָאנוּ וְהַיְתָד that Hashem answers our *Tefilos*. I have a perfect: רָאִיָה proof to the *Rambam*. Notice how all the names of *Mordechai*: בֶּן יָאִיר בֶּן שִׁמְעִי בֶּן קִישׁ אֶסְתֵּר בֶּה (“son of *Ya'ir*, son of *Shimi*, son of *Kish*”) are *Inyanei Tefila*. (*Gemara*¹³). *****

We should walk away from *Purim* with a new *Chi'yus* in the importance of *Tefila*, and daven that our *Pesach* should be real, i.e. to grow in *Emuna* and *Bitachon* and truly believe that Hashem can take us out of our most “impossible” long standing *pecklach*. *****

Don't ever underestimate the *Zechus* of any *Hiddur* and *Dikduk* in *Halacha* and *Mitzvos*, and having a sparkling home *L'chavod Yom Tov*. But there is no doubt that growing in *Emuna* and *Bitachon* is way more important. PS. Your sanity is at stake! And having a tiny bit less depression and/or anxiety or *Ka'as* during your *Seder* is priceless, for yourself and for all the people around you! *****

“You shall rejoice together with your family” is a message to make them all happy with your smile and *Simcha*, since you spent so much extra time with *Shaar HaBitachon* to get rid of all those constant and/or not constant worries. *Yom Tov* means a time to relax with *Bitachon* and *Hoda'ah*; especially *Pesach!*

NOVARDOK



ר' אליהו יהודה בן ר' מאיר הלוי רוטנמר
כ"ט אדר תשנ"ד

R' Eliyahu Rotnemer Zatzal
TALMID OF R' GERSHON ZATZAL

This past *Shabbos* (29 Adar), besides for being the *Yohrzeit* of R' Gershon *Zatzal*, was also the *Yohrzeit* of his devoted *Talmid*, R' Eliyahu Rotnemer *Zatzal*, who is buried right next to his *Rebbe* on *Har HaMenuchos*.

¹² רמב"ם בהקדמה למשנה תורה (בסוף מנין המצות הקצר שבתחילת ספר מדע) שהנביאים עם בית דין תקנו וצוו לקרות המגלה בעונתה כדי להזכיר שבחיו של הקב"ה ותשועות שעשה לנו והיה קרוב לשועינו, כדי לברכו ולהללו וכדי להודיע לדורות הבאים שאמת מה שהבטיחנו בתורה כי מי גוי גדול אשר לו אלקים קרובים אליו כה' אלקינו בכל קראינו אליו.
¹³ מגילה יב ב, איש יהודי ה'ה ב'שושן ה'בירה ושמו מ'רדכי בן יאיר בן שמעי בן קיש איש ימיני (אסתר ב ה) מאי קאמר, אי ליחוסא קאתי, ליחוסיה ואזיל עד בנימין, אלא מאי שנא הני, תנא, כולן על שמו נקראו, בן יאיר, בן שהאיר עיניהם של ישראל בתפלתו, בן שמעי, בן ששמע אל תפלתו, בן קיש, שהקיש על שערי רחמים ונפתחו לו.

When R' Gershon found out that there were Jews in Morocco who needed a *Yeshiva*, he traveled to Morocco. To reach the small towns, he had to ride a donkey. R' Gershon didn't always do well with money, and during certain periods his *Yeshiva* was extremely poor. Nothing stopped him. תמת ישרים תנחם. He went with *Temimus*. **

have the necessary money, which was a prohibitive amount (hundreds of thousands of Francs). R' Gershon told his *Talmid* not to be afraid, and just sign the check, which had zero backing. The *Talmid* was terrified of doing such a brash thing, but the true *Bitachon* of a *Tzadik* is worth plenty of money. ****



רבנו במרוקו עם הנדיב דן רוטשילד

R' Gershon in Morocco (center)

Bitachon and *Mesirus Nefesh*; we just do our best, and Hashem will help. With time, he had several *Chashuva Talmidim*. R' Elya Rotnemer *Zatzal* became deeply attached to him, and because of his previous connections with French high-society, he caused the *Yeshiva* to become millionaires, with Hashem's help. I spoke to someone who used to work in their offices, and he told me that they had 100 million dollars, for sure. *** There is a famous story where the *Yeshiva* bought a building in a city in France where they wanted to open up a branch. They didn't



R' Elya Rotnemer (right) with R' Gershon (left)

Needless to say, big *Nissim* started happening... money came to them, and the check was covered! *****

You CAN Become Great!

R' Hirsch Green *Zatzal* was a *Chashuva Novardoker* who survived the war and lived in Boro Park. He told my friends that a person becomes exactly what he thinks he is. It's up to you to constantly boost up your self-image (and to stop thinking of your sins and weaknesses all day!) Slowly but surely, you can become a dream that you never thought was possible. *****

I heard a similar idea from R' Yisroel Mayer *Zatzal*: "You can become great!" I had eaten a meal at his house, and after the meal he walked me out. Just as we were parting, he told me this. Once, when I had spent a few

weeks in France and was about to leave, R' Elya Rotnemer *Zatzal* came over to me and told me: "I wonder if anyone will try to imitate me." He had built a business only for the *Yeshiva*, and when there was leftover money, he took it for his family. *****

He was a millionaire, who gave his life and *Kochos* away for the *Yeshiva*. Notice how in both these stories they got their message across by saying it just before you were leaving their house. *Novardokers* knew how to get inspiring messages across.



R' Eliyahu Rotnemer Zatzal (left) saying the Brachos at a Bris

with Hashem. *Bitachon* means true belief in Hashem, and without it you can be lacking in the most basic *Yesod* of being a *Yid*, *Chas V'shalom*. This is one reason why *Novardok*

put so much *Kochos* in *Davka* this area (besides for the fact that living with *Bitachon* makes you calm and happy, healthy and successful). **

Novardokers tell themselves: "You know in back of your mind that you have Who to turn to. If you really believe that Hashem can do **anything**, He'll give you what **you** want".

Some Quotes from R' Eliyahu Rotnemer Zatzal

R' Rotnemer once told me that the *Velt* can be involved in all kinds of *Frumkeit* and *Chumros*, but being *Machmir* in *Inyanei Bitachon* is rare to find. **

A *Tzaddik* falls seven times, yet picks himself up. I heard from R' Elya Rotnemer this is exactly the definition of a *Tzaddik*: a person who falls and bounces back. This is his lifestyle. No *Yi'ush* allowed!

Bitachon of Novardok

Novardokers spend a lifetime learning *Mussar* for hours daily, and *Bitachon* is a major *Mussar* project in *Novardok*. People like this have an entirely different relationship

I heard this *Nusach* from an old *Novardoker*. He told me that people have no idea how much unending goodness Hashem wants to give us, and the more *Bitachon* we have, the better the situation will be. ***

There is a story about the *Alter Zatzal* that he locked himself into a *Bais HaBedidus*, and he threw the key out the window. He didn't tell anybody, and had *Bitachon* in Hashem that he wouldn't starve to death. The next day, somebody came and opened the door from the outside and brought the *Alter* a meal. For good reason R' Isser Zalman said that the *Alter* was the *Gadol HaDor* in *Bitachon*, and R' Shlomo Wolbe *Zatzal* said that the *Alter's Madrega* in *Bitachon* was way beyond any of us.



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Parshas Pekudei-HaChodesh 5785

Shiur ID	Duration	Language
358468	5:30	English
358469	7:43	English
358470	8:26	English
358890	6:26	English
358892	6:00	English
358893	5:13	English
358948	42:36	English
359847	4:28	English



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Questions To Rabbi Mandel



Giving over *Emuna* and *Bitachon* by the *Leil HaSeder*

Question: How can we give over *Emuna* and *Bitachon* by the *Leil HaSeder*?

Answer: Make it real! Bring it to life! I remember how R' Kalman Krohn *Zatzal* used to bring the *Seder* to life. *Yetzias Mitzrayim* is the foundation of *Bitachon*. When we remember all the *Nissim* Hashem did for us, we strengthen our *Bitachon* that He will do more *Nissim* for us now. R' Chatzkel Levenstein *Zatzal*, *Mashgiach* of the *Mirer Yeshiva* in Europe, dedicated his whole life to making *Yetzias Mitzrayim* real, and the entire *Mirer Yeshiva* was *Zoche* to their own *Yetzias Mitzrayim* when they escaped the war to Shanghai with unbelievable *Nissim*. A certain KGB agent suddenly befriended them, and helped out with many more *Nissim*. This was all because of R' Chatzkel's work on *Emuna*. R' Yerucham was once laughing during the *Seder*. When asked why, he replied that he was envisioning *Paroh's* face at the time of *K'riyas Yam Suf*. Say your own stories of *Hashgacha Pratis*; that's very powerful! Teach your children to write their own experiences of *Hashgacha Pratis*, and to have a notebook to write in.

When you are “involved” and “in the spirit”, your children will feel it, and you can give it over. There was a period when I was teaching that I didn't invest so much time into preparing the subject matter. Instead, I spent most of my time learning *Mussar* and acquiring more *Yiras Shamayim*. And because of the *Mussar*, I was “there” by the class. In *Novardok*, they were very into “becoming a *Matza*”, and working on your *Middos* not to get angry.

As with everything, before you do anything you need to be *Mispallel*.

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