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לזכות רפואה וישועה מרדכי בן שרה רינה  
לזכות ר' מאיר בן לאה



# BITACHON WEEKLY

## מקץ-חנוכה

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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The new edition of Bitachon Weekly is researched and edited by  
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## לזכרון עולם בהיכל ה'

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# הַנִּירוֹת הֵלְלוּ קֹדֶשׁ הֵם



## BITACHON WEEKLY

פרשת מקץ-חנוכה  
תשפ"ו

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# פרשת מקץ

והנה השמש והירח ואחד עשר כוכבים משתחוים לי לז

## The Entire Universe Is *Battel* to the Person Who Overcomes His *Yetzer*

The sun, moon, and stars all bowed down to Yosef. Indeed, the power of a person who is: יַעֲקֹב overcomes his *Yetzer* (his desires) makes the entire universe *Battel* (subservient) to him. This was Yosef *HaTzaddik*, who overcame his *Yetzer Hara* when he was confronted with the wife of *Potiphar*. And for good reason Yaakov loved him the most, since he too had wrestled with the *Malach* of *Eisav* and he won. When *Moshiach* comes, it says: וְהָיָה בֵּית יַעֲקֹב אֶשׁ וּבֵית יוֹסֵף לְהִבָּהּ וּבֵית עֵשָׂו לֶקֶשׁ the house of Yaakov will be fire, the house of Yosef will be a blaze, and the house of *Eisav* will be straw. Yaakov and Yosef were a team in: כְּבִישַׁת הַיֵּצֶר overcoming the *Yetzer Hara*. In *Parshas Vayechi*, we have Yaakov being called *Yisroel* when he speaks to Yosef (7 times). Normally he's called Yaakov, but when he's with Yosef, he becomes a pillar of *Gevura* (which is why he was renamed "*Yisroel*", like it says: כִּי שָׂרִית because he wrestled with the *Malach* and won). \*\*

*A person without a Yetzer Hara isn't worth much despite the fact that people respect him more*

The *Shevotim* are bowing down and have *Hachna'a* to the *Tzadik Yesod Olam* who specializes in overcoming the *Ikar* (main) *Yetzer Hara* (i.e., of *Arayos*). Yaakov was physically super-strong, when he easily took off the giant stone from the *Be'er* as if it was a bottlecap. This is a *Siman* of his true *Gevura*; against his *Yetzer Hara*. \*\*\*

## To Overcome *Eisav* We Need the *Koach* of *Kibud Av*

It is a: פֶּלֶא wonder why Yosef put his life in danger for *Kibud Av*, when he listened to his father and he went to the *Shevotim*. The *Ya'aros Devash* says<sup>1</sup> that only *Esther* who was a *Yesoma* was *Zoche* to kill *Haman*, since she missed the opportunity to do the *Mitzva* of *Kibud Av v'Em*, and her pain for not doing the *Mitzva* is considered as if she did the *Mitzva* in the best way possible. Only *Esther* who has the greatest *Kibud Av* can destroy *Amalek*, who carries the *Zechus* of *Kibud Av* of *Eisav*. Here too, Yosef, who is: שָׂטָן the rival of *Eisav* (*Rashi*<sup>2</sup>) because of his: כְּבִישַׁת הַיֵּצֶר overcoming the *Yetzer Hara* with the wife of *Potiphar*, unlike *Eisav* who was *Nichshal* all his life with: אִשָּׁה married women (*Rashi*<sup>3</sup>), needed to be

<sup>1</sup> יערות דבש (ח"ב דרוש ב) והנה כל כחו של עמלק מזרעו של עשו, הוא זכות של כיבוד אב ליצחק, שמאוד נהג בו כבוד כנודע (ילקוט פרשת תולדות רמז קטו), וא"כ מי שיבוא לבטל זכותו וכוחו, צריך שתהיה לו גם כן מצוה זו של כיבוד בלי פקפוק, ומי הוא זה גבר שיש בידו מצוה זו בשלימות, ומי הוא שחף מפשע ולא יהיה פוגם בכבוד אביו בכל דהוא, עד שבאתה הדסה אסתר שאין לה אב ואם כלל, והיא היתה תמיד מצטערת שלא היה סיפוק בידה לקיים מצות כיבוד, אם כן יחשב לה לצדקה כאילו קיימה אותה בתכלית השלימות, וא"כ יש בידה ג"כ מצות כיבוד לקום נגד זרעו של עשו, ולכך להכניע להמן (בנו של עשו שזכות כבוד בידו) הוצרך אסתר, שהיתה יתומה מאב ואם.

<sup>2</sup> רש"י בפרשת ויצא עה"פ פ'אָשֶׁר יִלְדָה רָחֵל אֶת יוֹסֵף (ל כה) משנולד שטנו של עשו שנאמר (עובדיה א יח) וְהָיָה בֵּית יַעֲקֹב אֶשׁ וּבֵית יוֹסֵף לֶקֶשׁ, אש בלא להבה אינו שולט למרחוק, משנולד יוסף בטח יעקב בהקב"ה ורצה לשוב.

<sup>3</sup> רש"י בפרשת תולדות עה"פ וְהָיָה עֵשָׂו בֶּן אֲרָבָעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת יְהוּדִית (כו לד) עשו היה נמשל לחזיר, שנאמר (תהלים פ יד) יִכְרְסֶמָּה חֲזִיר מִיָּעַר, החזיר הזה כשהוא שוכב פושט טלפיו לומר ראו שאני טהור, כך אלו גוזלים וחומסים ומראים עצמם

Moser Nefesh for Kibud Av. \*\*\*\*

## True Gevura Is When You Rule Over Your Own Desires and Don't Give in to Them

Seven times it says "Yisroel" when he's talking to his son, the *Melech*, who became a *Melech* because he was: מֶלֶךְ "ruled" over his *Ta'avos* with the wife of *Potiphar*. כִּי שָׁרִית "You ruled" is what *Yisroel* means; and two strong people get together. How important it is to always see yourself as a *Gibbor*, and all the *Shevotim* are: מִשְׁתַּחֲוֶה bow and are *Mach'nia* to the true *Gevura*. So should every *Yid* feel like *Yosef* every time he is *Osek* in *Teshuva*, since even: יְחִיד שֶׁעָשָׂה תְּשׁוּבָה, מוֹחֲלִין לָכֵל: ONE person who does *Teshuva*, the entire world is forgiven! \*\*\*\*\*

## The Whole World (Including the Biggest Tzadikim) Is Mach'nia to You If You Overcame a Big Nisayon

Those who have bigger *Nisyonos* should know that just like *Yosef* had all his brothers bowing down to him, so is the whole world *Mach'nia* to you if you overcame a big *Nisayon* (including the biggest *Tzadikim*) since you have a fiery and difficult and addictive *Yetzer Hara* which others don't have to be proud of. And the reason you have this challenge is because: רָצָה הַקָּדוֹשׁ Hashem wants to give us more *Zechusim*! It is a favor to you, to make you greater than all your friends, even though on the outside you

Overcoming temptation puts a person in a different superior world

seem on a lower *Madrega*. It says in *Mishlei*: לֵב יִדְעֶה מֶרֶת נַפְשׁוֹ מִשְׁלֵי יָדִי I may have my own unique form of suffering in this world, which others may not understand and/or appreciate, and therefore I suffer in silence. Yet: וּבְשִׁמְחָתוֹ לֹא יִתְעַרְבֶּה זֶר when the time for my reward has come, it will all be just for me, without anyone else mixing into it. \*\*\*\*\*

This is also probably the reason why *Yaakov* was such an: *Masmid* in the *Bais Medrash*, and why he made *Yosef* a: זֶקֶן (and: "Zaken" always means a *Talmid Chochom*), since: בְּרֵאתִי יֶצֶר הָרַע וּבְרֵאתִי לוֹ תוֹרָה תְּבַלִּין the #1 weapon against the *Yetzer Hara* is learning *Torah*. (*Chazal* say<sup>4</sup> that the main reason *Yosef* cried when he was thrown into the: בּוֹר pit was because it made him forget his learning).

ועל השנות החלום אל פרעה פְּעָמִים כִּי נִכְּחַן הַדְּבָר מִעַם הָאֱלֹקִים וּמִמֶּהָר הָאֱלֹקִים לַעֲשֹׂתוֹ מֵאֵל

## Working On Gadlus HaAdam Is Extremely Difficult

The dream was repeated twice to *Paroh* in order to inform him that it's about to happen. We see that when something is repeated there is a good reason, to make it important (which would be lacking if said only once). Notice how *Yaakov* needed to be told twice (by a *Malach*, and by Hashem) that from now on, his name is *Yisroel* and not *Yaakov*. The *Ohr HaChaim* says<sup>5</sup> that *Yisroel* means

כַּשְׂרִים. כָּל מ' שָׁנָה הִיא עֹשֶׂה צַד נִשִּׁים מִתַּחַת יָד בַּעֲלֵיהֶן וּמַעֲנָה אוֹתָם, כַּשֶּׁהִיא בִּן מ' אִמֶּר, אָבָא בִּן מ' שָׁנָה נִשָּׂא אִשָּׁה, אָף אֲנִי כֵן.

<sup>4</sup> מִדְרַשׁ אֲגָדָה (הוֹצֵאת בּוֹבֵר) וְהַבּוֹר רַק אֵין בּוֹ מֵיִם (לִזְד) אֵין בּוֹ דְּבַרִּי תוֹרָה, וְאֵין מֵיִם אֵלָּא תוֹרָה, שְׁנֵאמַר (יִשְׁעִיָּה נָה א) הִוֵּי כָל צֶמָא לְכֹן לְמֵיִם, מְלַמֵּד שֶׁמֶרֶב הַצָּרָה שֶׁכֵּן יוֹסֵף תִּלְמוּדוֹ.

<sup>5</sup> אִי הַחַיִּים (בְּתַחֲלַת פְּרַשְׁתִּי וִיחִי) אֵלָּא שִׁישׁ לָנוּ לְחַקּוֹר זֹאת, בְּמֵה יִבְחַר ה' לְזִמְנִים יִקְרָא לוֹ "יַעֲקֹב" וּלְזִמְנִים "יִשְׂרָאֵל"? הֵן אִמַּת כִּי בַעֲדַת יִשְׂרָאֵל מְצִינוּ שִׁישְׁתָּנָה לָהֶם הַשֵּׁם כִּפִּי מַעֲשִׂיהֶם, כַּשֶּׁעוֹשִׂים רְצוֹנוֹ שֶׁל מְקוֹם בִּשְׁם "יִשְׂרָאֵל" יִכְנֶה אוֹתָם, וְלִהְיֶפֶךָ יִקְרָא שִׁמְם "יַעֲקֹב", וְכֵן הוּא רְמוּז בְּדַבְרֵיהֶם (זוֹהַר וִישְׁלַח) וְטַעַם זֶה לֹא יוֹצֵדֵק בִּיעָקֵב כִּי יִשְׂרָאֵל פְּעוּלָתוֹ בְּתַמִּידוּת. אֲכַן לִהְיוֹת שְׁעִנֵּף הַמוֹשְׁכָל אֲשֶׁר נִתְעַצֵּם יַעֲקֹב לְהַשִּׁיגוֹ שְׁבָאֲמַצְעוֹתוֹ בִּשְׁם יִשְׂרָאֵל יִתְכַנֵּה הִיא בְּחִינַת קְדוּשָׁה עֲלִיוֹנָה, וְתַמְצָא כִּי הַמִּין הַמְּאוּשָׁר

*Simcha* and *Yaakov* means *Atzvus* (depression). Also, *Yisroel* means: כִּי שָׂרִית you ruled, and *Yaakov* means: עֵקֶב heel (you're on the bottom). Until now, you look at yourself like a mere heel; i.e. you struggle to hold on to *Eisav's* heel. \*\*

From now on, you're on top; and a ruler who overcame a *Malach*. In our world, we would call this a form of self-esteem vs. feeling insecure like a *nebach*. And indeed, **working on *Gadlus HaAdam* is extremely difficult!** The *Yetzer Hara* keeps calling you a *Baal Ga'ava*. "Who do you think you are? You nobody!" Especially since the only **Chazal** people remember is: **מָאָד מָאָד הָיָה** **be a very big Anav,** and not: **וַיִּגְבֶּה לְבֹו בְּדַרְכֵי ה'** **lift yourself up in the service of Hashem.** And: **חֵיב כָּל אֶחָד וְאֶחָד לומר בְּשִׁבְלִי** **the entire universe was created just for me!** \*\*\*

**Anava P'sula Can Be a Great Sakana**  
Yosef's dream was also repeated. For the: smallest of the *Shevotim* (whom Yosef is called<sup>6</sup>) to start feeling kosher *Ga'ava* isn't easy. And we have two kinds of dreams; perhaps one making him superior in *Gashmiyus*, and the other to make him superior in *Ruchaniyus*. I checked this with many *Gedolei Yisroel*, and they whole-

heartily agreed that this is the *Avodas Hashem* of a: חֵלְשָׁה דַּעְתּוֹ person who is in-the-dumps; i.e., to feel like he's above everyone! Of course you need a *Rebbe* to guide you. Just like working on kosher *Ga'ava* can have a *Sakana* (danger), *Anava P'sula* (misplaced humility) can be even a greater *Sakana*, and you'll *Chas V'shalom* never become the great person that you really are (you simply don't believe in yourself enough!) \*\*\*\*

### Working On Kosher Ga'ava Needs Constant Repetition

And *Klal Yisroel* can lose a major *Koach* in *Harbatzas Torah* and *Kiruv R'chokim*, since you're busy with your problems and feelings of inferiority. Working on kosher *Ga'ava* needs constant repetition, including plenty fake assumptions about your *Gevaldige Kochos*. The story of Yosef and his brothers is also a *Mashal*. Look how they made fun of the: בַּעַל הַחֲלֹמֹת "big dreamer", and years later they are all bowing down to him and are: נִכְנָע submissive to him. And these were the giants and the most powerful people (in *Ruchaniyus* and in *Gashmiyus*) in the world. And little "Yossi" is taking over totally; and now they all need him to help them survive in *Mitzrayim*. \*\*\*\*\*

**So are all *Ovdei Hashem* subjected to colossal objections. Many of them are**

*How important it is to repeat and repeat Mussar, and don't worry about not accumulating new knowledge*

ההיא ימאס לבחינת הדאגה והעצבון והשפלות כי ממקום השמחה והמנוחה והגדולה באה, והיה לאות בין עיניך יום שבת למנוחה אשר צוה ה' את בני ישראל, והוא לטעם נשמה יתירה, ולצד שממקום עליון באה יצו ה' להרחיק היגון והכעס ולקרא לשבת עונג, והן הדברים עצמם נאמרים ביעקב, בהשגתו שם עליון השם יגיד כי צוה ה' אתו את הנשמה העליונה, בעלת שם זה של ישראל, ומשכנה בו הוא כל זמן שאין שם עצבון, וענף הנגדי קצת לשמחה ולשלמות הקדושה והטהרה, ובהעדר כן וינפש, יוצאה ממנו כיציאת נשמה יתירה של יום שבת, ובאותו זמן לא יקרא לו ישראל כי בעלת השם הלכה לה ואינה, אז ויקרא שמו יעקב, ותשוב עוד הנשמה ההיא באמצעות הכנות והצעת המוכן כהשבת נשמה יתירה בכל שבת ושבת, באמצעות הכנות והמקודש, ובזה תלך לבטח להשכיל טעם בכל מקום אשר בשם "יעקב" יתכנה הוא לסיבה אשר יארע שם דבר מבחינת העצב והיגון.

<sup>6</sup> בראשית רבה (צג י) ולא יָכְלוּ אֲחִיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפָּנָיו, אבא כהן ברדלא אמר, אוי לנו מיום הדין אוי לנו מיום התוכחה, יוסף קטן של שבטים היה, ולא היו יכולים לעמוד בתוכחתו, הה"ד ולא יָכְלוּ אֲחִיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפָּנָיו. לכשיבא הקב"ה יוסיח כל אחד ואחד לפי מה שהוא, שנאמר (תהלים נ כא) אוֹכִיךָ וְאֶעֱרָךָ לְעֵינֶיךָ, על אחת כמה וכמה.

**your own ongoing negative feelings about yourself** and many negatives come from “*Daas HaOlam*” (other people’s opinion) which you respect way more than you should! Look how *Yosef* wasn’t fazed by public opinion and he forced on. העקשן יצליח The stubborn will be *Matzliach*, וסוף הכבוד לבוא and you will eventually get what you want.

את האלהים אני ירא מבי

### There Is a Time and Place to Be “Mr. Tough Guy”

*Yosef* was treating his brothers with tremendous “*Din*” (harshness), putting them in jail for 3 days, etc. He didn’t want them to burn in *Gehinom* for what they did to him, and it says later how he cried secretly about all the pain that he caused them. We can suggest that by mentioning Hashem and his *Yiras Shamayim*, he was reminding himself that all his harshness was *L’shem Shamayim*. We all have to learn from him that there is a time and place to be “Mr. Tough Guy”.

How families and jobs and people’s *Simcha* level can be ruined because they don’t understand the importance of: הוי עז כנמר be bold as a leopard! In *Novardok*, I saw how they criticized a person who seemed like a real *Eidele* person that he allowed his wife to step all over him; and indeed, he had serious problems with his kids. (P.S. You can’t always judge people. For some it’s impossible to be tough). But in *Novardok*, they taught you how to overcome your soft

*An Anav sometimes needs to be a gentle toughie, and sometimes he has to be total mush*

nature.

This person’s brother was much tougher, and he had much more nachas. For those who are afraid of being tough, look at *Yosef*, with all those details how “cruel” he was. And look at the beginning of the *Tur Shulchan Aruch*. The first thing he says is: הוי עז כנמר לעשות Be bold as a leopard to do the will of your loving Father in Heaven; and a: leopard is a nasty *Mamzer* creature. (*Bartenura*<sup>7</sup>). In the olden days when they used to hit kids, I remember a

*Rebbe* who was a major *Gadol B’torah*, and we were all annoyed with his letting those “wild Indians” in the class get away with murder, and he never hit.

### A Person Needs to Have a Healthy Balance of Warmth and Strength

I also remember the *Rosh HaVaad* in *Novardok* telling a *Yungerman*: You have to be

a father; and not sound like a policeman! R’ Nosson Wachtfogel *Zatzal* once told a *Yungerman* in a low & soft voice: צו זיין ווי א טאטע Be a father! (warm, loving, and caring). Then we have *Yehuda* and his brothers full of softness: אכל אשמים אנהנו מב כא “It’s all our fault”; they were all soft as butter. And in next week’s *Parsha*, we hear *Yehuda*’s speech, full of love and warmth and gentleness and *Rachamim*; you could cry.

And at the same time, we have him warning *Yosef* that he’ll fill the whole *Mitzrayim* with blood. (*Medrash*<sup>8</sup>). *Yehuda* has a soft front,

<sup>7</sup> פירוש רבינו עובדיה מברטנורא על המשנה בפרקי אבות הוי עז כנמר (ה כ) הנמר הזה נולד מן חזיר היער והלביאה כי בעת יחם האריות הלביאה מכנסת ראשה בסבכי היער ונוהמת ותובעת את הזכר והחזיר שומע קולה ורובעה ונמר יוצא מבין שניהם ולפי שהוא ממזר הוא עז פנים אע"פ שאין בו גבורה כל כך. אף אתה הוי עז ולא תתבייש לשאול מרברך מה שלא הבנת, כאותה ששנינו (אבות ב ה) ולא הבישן למד.

<sup>8</sup> מדרש תנחומא (ויגש ה, עם פירוש ביאור האמרים לר' אברהם מאיר רויזען זצ"ל, וארשא תרל"ח) אמר ליה יהודה ליוסף, תדע שמתחלה לא באת עלינו אלא בעלילות. בתחילה אמרת לנו מרגלים אתם, שניה אמרת לראות את ערות הארץ באתם,



and a tough inside. So now we have two personality types: A harsh person who is really soft (*Yosef*) and a soft person who is really tough (*Yehuda*). A *Yungerman* told me that he is overworked and underpaid. He is soft and non-aggressive, and his boss, who is a real baalebatish, rough guy, talks loud as if he owns the world, and he takes full advantage of this *Eidele Yungerman*. \*\*\*\*\*

### You Break Your *Middos* in Accordance with *Ratzon Hashem*

In *Novardok*, they would monitor each person, and guide him to try to change himself to the other extreme until they have a healthy balance of *Ahava* & *Yir'ah*. Both *Yosef* and his brothers are under Hashem. *Yosef* said: "את האלהים אני ירא מב"ה" I fear Hashem", and the brothers said: "מה זאת" "What Aveira have we done that Hashem is doing this to us?" You break your *Middos* in accordance with *Ratzon Hashem*, who wants you to go against your *Tevah*. Look how the *Shevotim* remain: humble till the end, saying: "We are your slaves!" If the *Torah* tells us the story of the *Shevotim* who spent their lives in regret and remorse for their sins, and yet they remain the #1 *Shivtei Kah* who are the essence of the *Urim v'Tumim*, it is possible that a *Yid* may be spending his life full of negative thoughts

*Be very careful to be M'chabed yourself. People have a tendency to get carried away with their sins*

### and regrets over sins and mistakes, and yet he's considered a *Gadol*. \*\*\*\*\*

Of course this is a dangerous route to go *Le'chatchila*. But if nothing seems to work in your quest for greatness, it may be your very *Gadlus* to live a life of a *Lev Nishbar*. Hopefully, we try to emulate *Yosef* who is the *Yesod* of *Klal Yisroel*, and stick to our lofty dreams without *Yi'ush* for even years and years. אלו Both types are just fine. You may end up being a combination of *Yosef* and his brothers. There are good days and bad days. Just like *Yaakov* (which means *Atzvus* - depression) and *Yisroel* (meaning *Simcha*).

## חנוכה

### שלך גדולה משלהם

### Lighting the *Menorah* is a *Mitzva* that Builds You Up

When *Ahron* had: distress and depression since he wasn't: worthy like the *Nesi'im*, Hashem consoled him and told him that he'll have the *Menorah* and he'll be bigger than all of them. And even after *Churban Bais Hamikdash* when there are no more *Nesi'im* with *Korbanos*, we still have a *Zecher L'mikdash* with the *Menorah* which is

שלישית גביע גבבתם. אני נשבע בחיי אבי הצדיק, ואתה נשבעת בחיי פרעה הרשע. אם אני אוציא חרבי מנרתיקה, אמלא כל מצרים הרוגים. א"ל יוסף, אם תוציא חרב מנרתיקו, אני כורכו על צוארך. אמר ליה יהודה, אם אפתח את פי אבליע אותך. אמר ליה יוסף אם תפתח פיך אני סותמו באבן. אמר יהודה ליוסף, מה נאמר לאבא, א"ל אמור לאביר הלך החבל אחר הדלי, א"ל יהודה דין שקר אתה דן אותנו, א"ל יוסף אין לך דין שקר כמכירת אחיכם, א"ל יהודה נורא דשכם דליק בלבי (פי' אש של שכם בוער בלבי, ר"ל מכיון שאתה מחזיק בבנימין, ולא תתרחצ בעבד טוב ממנו, גלוי הדבר שלא תחזיקו כי אם לטמאו במשכב זכור מפני יפיו, ותדע שמקנאים אנחנו על הזמה, ואש הקנאה התלהבה בקרבי עתה כמו במעשה שכם), א"ל יוסף נורא דתמר כלתך אנא מטפי (אני מכבה אש קנאתך בהזכירך מעשה תמר שבה הראית שאינך מקנא על הזנות), א"ל יהודה רתח אנא ולית דמהימן לי, א"ל יוסף רתחא דידך אנא מתבר. א"ל יהודה עכשיו אני אצא ואצבע כל שווקים שבמצרים בדם. א"ל יוסף, צבעים הייתם מימכם, שצבעתם כתונת אחיכם בדם ואמרתם לאביכם טרף טרף.



*Ahron's Mitzva.* And it's the *Mitzva* of *Chizuk*, where a person who has: חלישות הדעת distress and depression and secret envy can tell himself that he's better than the greatest leaders. *Chanukah* is indeed special, and it is a chance to be *Zoche B'din* even after *Yamim Nora'im* and *Hoshana Rabba*. It's there to make you great, and build you up and give you a chance to be a total winner. \*\*

### **An Ayin Tova Is Loaded with Simcha from All Sides**

It is also a *Yom Tov* of seeing. You see the lights, and you realize how darkness can be lit up. Your problem disappears with your *Bitachon* (lights), either by accepting with *Simcha*, or also with *Bitachon* in a better future. Seeing is also what *Ahron* is known for; being an *Ayin Tova* when he was a: לב heart that rejoiced with his brother's greatness and he *Fargined* that his younger brother should outdo him and become leader in his stead. So this *Chanukah*, instead of being jealous, make believe you are so happy (and say it!) about your friend's success. Be an *Ahron*! Look how both *Sukkos*

and *Chanukah* are his *Yamim Tovim*! An *Ayin Tova* is loaded with *Simcha* from all sides. But first make sure you are an *Ayin Tova* on your very self, and for a while you may have to keep saying: שְׁלֵךְ גְדוּלָה מִשְׁלָּהֶם "You have more than them"! **What Hashem gave me is #1 and nobody is as lucky as me!** \*\*\*

We all need to learn from *Ahron*, who was the #1 *Ayin Tova*, yet at times needed to be told: שְׁלֵךְ גְדוּלָה מִשְׁלָּהֶם "You have more than them"!

We too have different stages. Sometimes we need to have an *Ayin Tova* on ourselves, and say: שְׁלֵךְ גְדוּלָה מִשְׁלָּהֶם "I have more than them", and sometimes we *Fargin* and are happy when our friends outdo us. The *Chovos Halvavos* says<sup>9</sup> that before you embark on *Anava* you have to have *Ga'ava*. The story with *Yaakov* bowing down excessively to *Eisav* was a major *Limud* (lesson) in *Novardok*, how you can turn the worst enemy into a friend by having lots of *Hachna'a*. \*\*\*\*

It is interesting why the *Torah* tells us the story of *Yaakov* first winning a wrestle with a *Malach*, and only afterwards *Yaakov* is *Mach'nia* to *Eisav*. This could be a *Remez* that this is the Seder HaDevarim (order of things). First you become *Yisroel*, with a new and lofty and heroic name (you're on top: כִּי שָׁרִיתָ עִם because you conquered the *Malach*), and only then can you start with *Hachna'a* and *Anava*. \*\*\*\*\*

### **Precisely The Darkness in Your Life Is What Makes You Great**

It is interesting that *Sukkos* is also a *Yom Tov* of *Ahron*, since the *Ananei HaKavod* were in his *Zechus*. We can suggest that a dark *Anan* (cloud) symbolizes the darkness of a *Nisayon*, which makes you great, similar to the word: נָס לְהַתְנוֹסֵס תְּהִלִּים סו which means a high banner which you lift up to show your glory. The *Ananei HaKavod* can perhaps be a *Remez* that the only way you have true *Kavod*, and your deeds are not: נֶהְמָא דְכִּסּוּפָא shameful bread since you earned your *Madrega*, is through the

*That blue Monday when you don't feel that you can learn, when you're "not yourself", this is your golden opportunity*

<sup>9</sup> חובות הלבבות שער הכניעה (פרק ב, קרוב לתחילתו) אבל הכניעה היא אשר תהיה אחר רוממות הנפש והתנשאה מהשתתף עם הבהמות במדותם המגונות, וגבהותה מהדמות במדות פחותי בני אדם כיתרון חכמה ויקרת נפשו וידיעה ברורה במדות הטובות והמגונות, וכאשר יהיה סמוך לזה כניעת הנפש ושפלותה אז תהיה מדה משובחת. אבל זולת זה איננו נכנס במדות המשובחות ומעלת הנפש, אך במגונות שבהן כי ענינה בזה כענין הבהמות.

darkness of your life.

\*\*\*\*\*

The same with *Neiros Chanukah* – they only have usage at night when you don't see well.

# NOVARDOK

רבי חיים מרדכי בן קלמן אהרן וויינקראנטז זצ"ל  
כ"ח כסלו תשס"ה

## The Lion of Novardok Part II

### R' Chaim Mordechai Wainkrantz *Zatzal*

This Thursday (28 Kislev) is the *Yohrzeit* of R' Chaim Mordechai Wainkrantz *Zatzal*. He once told someone to take a job in a place where they will respect him, and not a place where he'd be looked down upon. He was always building people up, including his *Talmidim*, and the staff in his *Yeshiva*. He told

me that the build-up you get can make the difference between success and failure. \*\*

I once asked R' Wainkrantz: What should a person work on during the *Yom Tov* of *Pesach*? He said: No *Ka'as*, no lies, and no *Lashon Hara*. I asked him why these three things? He answered: "Because

the *Eibishter* doesn't like when a person gets in *Ka'as*, or lies, or speaks *Lashon Hara*". He talked to me about Hashem as if he knew Hashem personally. As he said these words, he sounded so real; like a child who doesn't want to aggravate his father. He also advised me to review the words of the *Haggada* before *Pesach*, which is like a beautiful *Mussar Sefer*. \*\*\*

As an aside, he once told me that a person

should learn to develop *Busha* (bashfulness) from Hashem. This is a person who is real, a product of years of learning *Chovos Halvavos* for hours and hours. אַנְשֵׁי חֵלְקוֹ. Fortunate is his lot! \*\*\*\*

He used to learn *Chovos Halvavos* for a tremendous amount of time. (He was advised to do so by R' Chatzkel Levenstein *Zatzal*). This *Sefer* is known to cause people to really feel Hashem, especially if he pours: מֵיִם רַבִּים lots of its waters upon his soul. \*\*\*\*\*

I used to invite *Yungerleit* from Lakewood to come and see this *Tzaddik*. They all told me that they felt the *Shechina* while they sat in his kitchen. \*\*\*\*\*

## Eating in Public

I was once walking together with R' Wainkrantz in Boro Park, and I walked him to



R' Chaim Mordechai Wainkrantz (right) shaking hands with R' Shlomo Halberstam of Bobov (left)

a *Chasuna* hall where he was going. He invited me to sit next to him, and to enjoy the meal with him. Going to a strange *Chasuna* for me is a major *Kavod* issue, and unless you're a *Novardok* type of person, you feel uncomfortable and very out of place. \*\*\*\*\*

Feeling uncomfortable

has a lot to do with: מֶה יֵאמְרוּ הַבְּרִיּוֹת i.e., people will say: "Who is this guy?" and you may feel somewhat under pressure. R' Wainkrantz ate his soup, and then asked for doubles. I strongly suspect it was a "*Prat*", since people are afraid to ask for doubles in public because of: מֶה יֵאמְרוּ הַבְּרִיּוֹת what will people think about me? Especially an older *Chashuva* person, who has to show that he's some kind of a *Malach*!



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Parshas Vayeishev 5786

Shiur ID	Duration	Language
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411413	3:53	English
411415	6:38	English
411944	44:11	English
411945	4:04	English
411946	5:26	English
411947	5:43	English
414563	43:01	English



# Questions To Rabbi Mandel

## Chanukah Is a Time to Go to War for Hashem



**Question:** What was *Chanukah* like in *Novardok*? Did they do anything special? Is there anything that can be relevant for us?

**Answer:** They went wild. It was like *Purim*. It wasn't simply "*Chanukah*, you put on a light, and go back to learn". Oh no. Not *Novardok*. In the main *Novardok*, R' Gershon danced in the middle. He took two *Talis Katan's* from the *Shaimos* box, and sewed them together to form one giant *Tzitzis*; to show his *Bittul* for *Olam HaZeh*.

*Chanukah* was real! *Chanukah* was *Mesirus Nefesh*! We can do *Mesirus Nefesh* too, in our own ways. Our *Mesirus Nefesh* is HOLD FROM YOURSELF! Be *Moser Nefesh* and say: "I **AM Gevaldig!**" Going against your nature; that's *Mesirus Nefesh*! (Do you know how hard it is for Mandel to say all day that "he's a great guy"? Do you know how many *Yetzer Hara's* there are telling you "But this, but that...")

Now I am going to tell you an atomic bomb. The Vilna Gaon says<sup>1</sup> that someone who has *Bitachon* is better, even if he does *Aveiros Chamuros*! He's better than a person who *Horves* (toils) in learning and in *Chesed* (because they are doing it only to get a name, whatever that means). The *Baal Bitachon* is better, even if he does *Aveiros Chamuros*!!! (Now, don't you do *Aveiros Chamuros*! Don't do ANY *Aveiros*. Don't look for trouble. You are not going to get any leniencies here. Just, if you already did something, and you feel really guilty about it, then we say that if you are working on *Bitachon*, you are better than all the *Masmidim* and all the *Tzadikim* (WAIT! That doesn't mean that you shouldn't learn *B'hasmada*!!!! DO THAT TOO, if you can). But if we have to choose, the *Baal Bitachon* is greater, even if he has *Aveiros Chamuros*.

Now you know what a *Baal Bitachon* is. And you can't start with *Bitachon* without first sitting a few hours on a blatt *Gemara*. Try the best you can. Get a lot of *Bitachon* in your system; that's *Chanukah*! To learn more *Bitachon*. And relate to *Chanukah*. Talk to the *Eibishter*, and say: "*Matisyahu*, I admire him. What about me? I want to fight my own battles, with my own *Yetzer Hara*".

It's your *Yetzer Hara* that you have to kill. Just fight. Just be in a war. The *Chashmonaim* didn't win so fast. Do you want to read the stories? They messed up 100 times over. And there's nothing left of them, either. What became of them? But since they went to war; they are heroes forever.

Just go to war. Go to war against your own *Yetzer Hara's*. And get ahold of your own private *Yetzer Hara*, especially the *Yetzer Hara* that thinks you're a nobody. Keep insisting "I'm almost as good as Mandel!" (Just kidding).

You can submit your questions to Rabbi Mandel by emailing them to [questionsforrabbimandel@gmail.com](mailto:questionsforrabbimandel@gmail.com)  
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<sup>1</sup> הגר"א (ביאור לאגדות סבי דבי אתונא, ד"ה אייתי בודיא, הובא באבן שלמה פרק ג אות ב) כי ענין סימני טהרה שני סימנים, מעלה גרה ומפרסת פרסה. והענין כמ"ש הקדמונים כי בעוף אמרו כל עוף הדורס טמא, והענין כי מאכילת הדבר כפי מזג המאכל כן יהיה טבע האוכל, כי אבר מחזיק אבר, וזה סוד נפש הבהמית שבאדם ונפש החוטאת וסוד הקרבנות כידוע. וכל העבירות והחטאים הכל מחמדה כמ"ש, כי לא תחמוד כולל כל הדברות וכל התורה כמו שהאריכו בזה ועיין בדבריהם. וכל העוף הטורף טורף הוא סימן שאין בו מדת ההסתפקות. וכמ"ש סוף מכות בא חבוק והעמידן על אחת, וצדיק באמונתו יחיה, והוא ההסתפקות. וכן הוא בבהמה סימן מעלה גרה שמסתפק במאכל שבקרב. וכן מפרסת פרסה הוא סימן שאינו דורס וטורף טורף אלא גדל על אבוסו.

בגמל וארנבת ושפן, סימן טהרה שלהם מעלה גרה, וסימן טומאה שאינו מפרס פרסה, ובחזיר להיפך. והענין כמ"ש במדרש רבה (שמיני יג ה) גמל זו מלכות בבל, ארנבת כו' ע"ש היטב, כמ"ש (תהלים פ יד) יִכְרְסֶנָּה חֲזִיר מִיַּעַר, כמ"ש פסחים (ק"ח) ע"ש, ואמרו (יומא ט ב) ראשונים עדיפי או אחרונים עדיפי, ואמרו ראשונים עדיפי, אדרבא אחרונים עדיפי דעסקי בתורה, ואמרו, תנו עיניכם בבירה כו', והענין כי ראשונים שנתגלה עונם נתגלה קיצם, אחרונים כו', והטעם כי הראשונים היו מעשיהם הטובים טמונים ועונותיהם גלויים, כי לבם היה טוב ואחרונים להיפך, ורחמנא ליבא בעי, כמ"ש (סנהדרין קו) רבותא למבעי בעי, בשני דרב יהודה כו' ע"ש. ואמרו, ראשונים שהיה בהם ע"ז וג"ע וש"ד אלא שתלו בטחונם בהקב"ה, נמצא כי מעשיהם רע מאוד שכולן ביהרג ועל יעבור עבירות חמורות שבתורה, ולבם היה טוב מאוד שמעלת הבטחון על כולם כנ"ל. ואחרונים עסקו בתורה ובגמילות חסדים, ומפני מה חרבה, מפני שנאת חנם, ללמדך ששקולה שנאת חנם כו', כמ"ש (ברכות סג) איזה פרשה קטנה כו' ואהבת לרעך, והוא מחוסר הבטחון, שכל הקנאה והשנאה ממנו. ולכן ראשונים גלו בג' מלכיות שסימן טהרה שלהם מבפנים וסימן טומאה שלהם מבחוץ, ואחרונים בגלות אדום שנמשלה לחזיר שהוא בהיפך, והוא פושט טלפיו להראות סימני טהרה שלו, ושבע תועבות בלבו. וכן הוא בגלות הזה, מדתן של ערב רב "ונעשה לנו שם" כנ"ל. וענין סימני טהרה בטלפיו "וצא השדה וצודה לי ציד" בכבוד אב, אבל כי ציד הוא סימן טומאה צד וטורף כנ"ל בפיו שאינו מעלה גרה כו', וז"ש טובה צפרן של ראשונים (סימן טומאה שלהם) מכריסן של אחרונים, והבן.