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



# BITACHON WEEKLY

## תולדות

MENUCHAS HANEFESH

NOTHING IS IMPOSSIBLE

THE KEY TO ANSWERED TEFILLOS

THE POWER OF POSITIVE THINKING

RECOGNIZING YOUR POTENTIAL

*by Rabbi Yehuda Mandel*

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לזכותן של

שרה יהודית בת ביילא  
חיה פערל בת ביילא



# BITACHON WEEKLY

פרשת תולדות תשפ"ו

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# פרשת תולדות

וַיֵּקֶב אִישׁ תָּם יֹשֵׁב אֱהָלִים כֹּה נֵד

## Every Human Being Is a New World by Himself; A World That Nobody Else Has Any Shaychus With

Rashi says<sup>1</sup> that Yaakov learned in two Yeshivos; the Yeshiva of Shem, and the Yeshiva of Eiver. Shem and Eiver were a father and a son. Why do they need two separate Yeshivos? Were they not able to get along with each other?? We can suggest that since Chazal say: חַיֵּב כָּל אָחָד וְאָחָד לומר בשבילי נברא העולם סנהדרין לז א "Every person is obligated to say: "the entire universe was created just for me", every human being is a new world by himself; a world that nobody else has any Shaychus with. Of course, you must respect your parents. But there is a famous Halacha that says<sup>2</sup> you don't have to listen to them if you desire to go to a different Yeshiva than their liking.

\*\*

### Insist On Being Yourself and Use the Unique Kochos That Only You Have

There are people who actually destroy themselves, since they are so hooked on to their past. They turn their ancestors into g-ds, *Rachmana Litzlan*, and they never become their true unique selves. Indeed, often it is a big *Inyan* to stick to the *Minhagim* and *Masores* of your past (אל תטש תורת אמה) and those who hold onto their roots come out ahead. But notice how Avraham was *Chesed*

and Yitzchok was *Tefila* and Yaakov was *Torah*. This is not a lack of *Kibud Av*; i.e., when you insist on being yourself and using the unique *Kochos* that only you have. \*\*\*

### Who Is Big Enough to Start with Shitos?

תַּתֵּן אֶמֶת לַיֵּקֶב מִיֵּה כַז "Yaakov epitomizes truth" would suggest that *Davka* Yaakov had to learn in two different Yeshivos, since he symbolized truth. Do you know why there can be loads of *Machlokes* between *Shitos*? Because each *Shita* doesn't go past his nose, and simply has no understanding of an opposite kind of *Shita*. *Rabeinu Yonah* did *Teshuva* half his life for going against the *Rambam*. If such a giant (who was the author of *Shaarei Teshuva*) erred in this area; who is big enough to start with *Shitos*? \*\*\*\*

That's why *Moshiach* hasn't come yet, despite our illustrious *Galus*, that is so full with *Torah* and

*Mesirus Nefesh*. A person is dominated by his environment, and his lack of understanding people who were raised differently. Only a person who was raised to go to two opposite *Shitos* can be a true person. For good reason we *Paskin* like *Bais Hillel* over *Bais Shamai*. There was nobody like *Bais Hillel*! Why? Because they quoted their competitor's *Shita* before their own! And therefore they are close to the truth; not biased, and full of *Negi'a*. \*\*\*\*\*

R' Gershon Liebman *Zatzal* told me that

<sup>1</sup> רש"י עה"פ יושב אהלים (כה נד) אהלו של שם ואהלו של עבר.

<sup>2</sup> שלחן ערוך יורה דעה (סי' ר"מ סעי' כה) תלמיד שרוצה ללכת למקום אחר, שהוא בוטח שיראה סימן ברכה בתלמודו לפני הרב ששם, ואביו מוחה בו לפי שדואג שבאותה העיר הגויים מעלילים, אינו צריך לשמוע לאביו בזה.

average person is loaded with *Negi'os* from head to toe. Actually, he has no mind of his own; he's only parroting the way he was raised. So *Yaakov Davka* went to two *Yeshivos*. Now we have: אמת ליעקב the real truth. And when it comes to going against your own father in your understanding of the *Torah*, it is an open *Gemara* in *Kiddushin* that says<sup>3</sup> that even father and son become the worst enemies, and afterwards, they make up and become best friends. However, although you are supposed to have your own mind, yet there is a time and place to *Davka* be *M'vatel* yourself to your parents. \*\*\*\*\*

Rebbetzin Matisyahu Salomon ע"ה told me that although her father was a simple Jew, he was *Zoche* to the most unusual *Gedolim* for sons-in-law. This is because he married a woman only because his parents told him to. (Again, watch out! Every case is different). It is striking that *Yitzchok Avinu* seemed to honor *Eisav's* being an "*Ish Sa'deh*" when he said: כריח שדה אשר ברכו ה' כד כז he smells like the "*Sa'deh*" (field) that is blessed by Hashem. And this explains why *Yitzchok* had a special *Keshet* (connection) with *Eisav*, like it says: ויצא יצחק לשוח בשדה כד כז *Yitzchok* went out to daven in the *Sa'deh* (field). \*\*\*\*\*

### What Is Good for a Father, May Be Poison for a Son

And this is why *Eisav* was so involved in his *Kibud Av*; he considered himself as going in the same *M'halech* in *Avoda* as his father. Except his father was *Mispallel* in the *Sa'deh*, and *Eisav* was busy hunting animals in the

*Sa'deh*. Of course we have no understanding of these people. But it would appear that *Eisav* made a mistake going a *Derech* that was not for him, and what is good for a father, may be poison for a son. \*\*\*\*\*

And *Yaakov*, by not becoming an *Ish Sa'deh* like his father, and staying in the *Bais Medrash*, did much better. I know a *Yungerman* whose father was a *Talmid Muvhak* of a famous *Tzadik Yesod Olam*. But that *Tzadik* was very critical. He told me that his father may have blossomed under his *Rebbe's* criticism, but it was very detrimental for him, and he went a totally different positive *Derech*.

### עיקר חיות האדם שבירת המדות גר"א Middos Are Top Priority in Life

If you have somebody, a friend of family member, who needs to work on themselves, make sure to praise them for any kind of *Tikkun*

*HaMiddos* that they at least are working on or have actually overcome. I keep getting calls for all kinds of problems, where **the Shoresh of the problem is a lack of education about what's important in life and what's top priority; i.e., Middos!** \*\*

There is so much pain going on, simply because "I **must** have that:

- shidduch
- *Parnasa*
- apartment
- good relationship
- health
- nachas
- *Kavod*, etc."

Your own  
Negi'a causes  
blindness, as  
it says:

כִּי הַשְׁחָד יַעֲוֹר

עֵינֵי הַחֲכָמִים

שׁוֹפְטִים טַז יֵט

Bribery  
blinds the  
eyes of the  
Chachomim

<sup>3</sup> קידושין ל ב, ואומר (תהלים קכז ה) אשרי הגבר אשר מלא את אשפתו מהם לא יבשו כי ידברו את אויבים בשער, מאי את אויבים בשער, אמר רבי חייא בר אבא, אפילו האב ובנו, הרב ותלמידו, שעוסקין בתורה בשער אחד, נעשים אויבים זה את זה, ואינם זזים משם עד שנעשים אוהבים זה את זה, שנאמר (חקת כא יד) את וְהָבָה בְּסוּפָהּ, אל תקרי בְּסוּפָהּ אלא "בְּסוּפָהּ".

People don't realize that **what you really must have by far more than anything else, is being a person who likes to and appreciates the colossal Zechus of just trying to work on Middos.** \*\*\*

Here is a *Ba'alas Ga'ava* who looks down on her husband who isn't as popular and successful as she is. If she is praised for having overcome *Ka'as* or *Ta'ava* or *Kin'ah* or *Atz'lus* (laziness) or depression or *Sin'as Chinam* on a certain person, then she might be ready to work on her *Ga'ava*. She may not even know that *Ga'ava* is wrong and a ticket to *Gehinom*, *Rachmana Litzlan*, and she thinks that she's so great because she has more self-esteem than others. \*\*\*\*

Here is a *Yungerman* who suffers all his life, because of a brother or sister who has more "gelt" or *Kavod* or popularity or nachas. All that

pain is a total waste, since **such a situation is a bonus to make you into a major *Ayin Tova* who *Fargins* and is a: לב ששמה בגדולת אחיו "heart that rejoices with his brother's greatness" which is a super accomplishment; more than "Shas" and huge *Tzeddacos* and all kinds of precious *Mitzvos* and *Ma'asim Tovim*.** \*\*\*\*\*

Nothing is more precious than breaking *Middos!* What a lonely road, when all you work on is *Shteiging* in *Torah and Chesed*, etc. or *Parnasa*, and you ignore: עיקר חיות האדם the main purpose of your entire existence which is for *Shviras*

*HaMiddos!!!* (*Gr"a*<sup>4</sup>). **R' Avigdor Miller Zatzal** once told me "What a beautiful world Hashem gave us. So many *Middos* to work on!" He was excited and happy about this. \*\*\*\*\*

**That "Thing That Drives You Crazy" Is a *Matana Min HaShamayim* to Help You Become a *Savlan***

He would give away *Kibbudim*, like *Siddur Kiddushin*, etc., in favor of the real *Kavod*; i.e., giving in and going against your *Tevah*. Here is a *Yungerman* who told me that his wife goes crazy from the noises of the neighbors. **If at every *Shabbos Tisch* the main topic would be "How can I overcome my *Ka'as*, or nervous disposition? And the answer is by learning how to tolerate what I dislike, and accept those noises as a *Matana Min HaShamayim* to help me become a *Savlan*, like**



*R' Avigdor Miller*

*Hillel HaNasi.*

*Middos* are indeed: עיקר חיות האדם the *Ikar Chi'yus* (life) of a person. Watch what happens to your body as a result of *Ka'as* (anger), or having an unforgiving *Hakpada* on a person, or a burning jealousy, *Rachmana Litzlan*. Or a feeling of hopelessness, or ongoing *Atzvus* (depression), or feeling lonely and unwanted or unappreciated. All these and more are detrimental to a person's body, and **working on them and going against your *Tevah* keeps you younger and fresher and healthier and happier and more energetic!** \*\*\*\*\*

<sup>4</sup> הגר"א בפירושו למשלי עה"פ החזק במוסר אל תרף נצרה כי היא חייך (משלי ד יג) כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, לכן צריך תמיד להתחזק, ואם לא יתחזק למה לו חיים.

In the simple *Pshat*, all the personalities of *Tanach* are examples for us. *Lot*, *Hagar*, *Avimelech*, *Paroh* and *Lavan* are all examples for failing in being *Mis'gaber* over your *Middos*. And *Avraham Avinu* in his *Derech* who is always going opposite his *Dor* (which earned him the title *Avraham "Halvri"*.

*Chazaḥ*<sup>5</sup>) gives tremendous *Kavod* and effort for *Sara* after she is *Niftar*. It keeps saying: מְתוֹ "his deceased one" to emphasize the true *Kavod Shel Emes* that a person should have for a woman, unlike *Paroh* and *Avimelech* who ran after *Sara* inappropriately.

ואֵלֶּה תּוֹלְדוֹת יִצְחָק בֶּן אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת  
יִצְחָק כֹּה יֵט

### The *Ikar Ikarim* Is *Shviras HaMiddos*

Notice how the *Torah* rubs it in twice that *Yitzchok* was connected with *Avraham*. *Rashi* says<sup>6</sup> that this is to prove the biological lineage, but we can also say that they were connected spiritually. Like *Rashi* says<sup>7</sup> in *Parshas Noach* that the main "offspring" of *Tzadikim* is their *Ma'asim Tovim*, and here we have the *Ma'asim Tovim* of *Yitzchok*; his being part-and-parcel spiritually to *Avraham*. Indeed, they were connected and were partners in the most incredible *Zechus* in the universe; i.e., the *Ma'aseh Akeida*. Both were involved in the greatest *Mesirus Nefesh* and *Shviras HaMiddos* with *Simcha Atzuma*. \*\*  
*Avraham* was total love and *Chesed*, and now he goes to *Shecht* his: בְּנֵךְ יְחִידְךָ אֲשֶׁר

only son who he loves; the most extreme opposite of his nature! עֵיקַר חַיִּית The *Ikar Chi'yus HaAdam* is for *Shviras HaMiddos* (*Gr"א*<sup>8</sup>) and *Avraham Avinu* and *Yitzchok* were king in the *Ikar Ikarim*. And now the *Torah* talks about *Rivka* who was the daughter of *Besuel* who was from *Padan Aram*, sister of *Lavan*; the *Torah* praises her because of her horrific background. \*\*\*

**The *Torah* doesn't even mention her good deeds, her *Tz'niyus*, her *Chesed*, and her *His'batlus* (submission) to *Yitzchok*. Just her baggage! The best part of us is our**

**difficult roots and bad experiences and our traumas that make it so difficult for us, and cause us to fail miserably in *Avodas Hashem*!** All those people that hurt us and hampered our progress, all the pain and evil environment, like the *Treife* streets of America, and those lures that cause us to be *Nichshal* in *Shmiras Einayim* and in *Ka'as*, in *Shiflus* (lowliness) in *Katnus* (smallness) and in *Atzvus* (depression) and cause us to become somewhat dysfunctional. \*\*\*\*

Believe it or not, all of the above are the *Bracha* of our existence: אֲשֶׁר־נוּ מֵה טוֹב חֵלְקֵנוּ how lucky we are, and how goodly is our lot. What would we be worth without a lustful uncontrollable "scary" addictive *Yetzer Hara*? *Chazal* say: טוב מְאֹד זֶה יִצְרָה הָרַע "exceedingly good", this refers to the *Yetzer Hara*! Now the *Torah* emphasizes the greatness of *Rivka*

<sup>5</sup> בראשית רבה (מב ח) וַיִּגְדַּל לְאַבְרָם הָעֶבְרִי (לך יד יג) רבי יהודה ורבי נחמיה ורבנן, רבי יהודה אומר, כל העולם כולו מעבר אחד והוא מעבר אחד, ר' נחמיה אומר, שהוא מבני בניו של עבר, ורבנן אמרי, שהוא מעבר הנהר, ושהוא משיח בלשון עברי.  
<sup>6</sup> רש"י עה"פ אברהם הוליד את יצחק (כה יט) ע"י שכתב הכתוב יצחק בן אברהם הוזקק לומר אברהם הוליד את יצחק לפי שהיו ליצני הדור אומרים מאבימלך נתעברה שרה שהרי כמה שנים שהתה עם אברהם ולא נתעברה הימנו, מה עשה הקב"ה, צר קלסתר פניו של יצחק דומה לאברהם והעידו הכל אברהם הוליד את יצחק, וזהו שכתב כאן יצחק בן אברהם היה שהרי עדות יש שאברהם הוליד את יצחק.

<sup>7</sup> רש"י עה"פ אלה תולדות נח נח איש צדיק (ו ט) למדך שעיקר תולדותיהם של צדיקים מעשים טובים.

<sup>8</sup> הגר"א בפירושו למשלי עה"פ החזק במוסר אל תרף נצרה כי היא חייך (משלי ד יג) כי היא חייך, כי מה שהאדם חי הוא כדי לשבור מה שלא שבר עד הנה אותו המדה, לכן צריך תמיד להתחזק, ואם לא יתחזק למה לו חיים.

*Imeinu* in last week's *Parsha* when she went the extreme opposite of her background, and she ran and ran and ran to do *Chesed!* \*\*\*\*\*

### Coming from a Background Of "Takers" Rivka Needs to Be an Extreme Giver

And inappropriately, a 3-year-old girl says: "I will draw water for your camels too". Why doesn't *Eliezer* (who was super strong) do it himself? Just like the *Ma'aseh Akeida* was crazy inappropriate, so was *Rivka's Chesed* crazy inappropriate. Because when you're working on *Middos* and going against the most-stingy *Arami* (the same letters as "*Ramai*") deceitful crooks which her background was loaded with; you go extreme! (*Lavan* was

*The true  
Tzaddik is  
the person  
born with  
bad Middos  
who had to  
overcome  
them*

*Bilam's* father, and: *Bilam* means: בולעו to swallow others (איש את רעהו חיים בלעו אבות ג ב) the extreme opposite of being a giver). \*\*\*\*\*

Now we know why *Eliezer* wanted an extreme *Chesed Hanhaga!* And even though she is: טבת מראה מאד כד very beautiful, she still goes extreme with *Tz'niyus*, like it says: she has no connection with any man whatsoever! Notice how everything going on here is total *Shviras HaMiddos*, including *Eliezer* (who desperately wanted *Yitzchok* for his own daughter) who goes out of his way to hurry up getting *Rivka* instead, which was what he didn't want! (*Alter of Novardok*<sup>9</sup>). \*\*\*\*\*

**And Avraham Avinu rubs it in to Eliezer**

<sup>9</sup> ספר מדרגת האדם (מאמרי הסבא מנובהרדוק, רבי יוסף יוזל הורביץ זצ"ל), הוצאה חדשה ירושלים תשסב. מאמר דרכי התשובה פרק ט, עמ' קסו) וכמו שמצינו באליעזר עבד אברהם, אשר לכאורה קשה על כל הדרך שלו בעת שהלך על פי צויו של אברהם לקחת ליצחק אשה מבנות קרוביו. ראשית קשה, למה היה צריך להתפלל לה' שיצליח דרכו, היה לו לסמוך שודאי אברהם התפלל עליו. ועוד, למה נתן לה הנזמים טרם ידע בת מי היא? ולמה שיבח את אברהם כל כך? ולמה אמר: לא אכל עד אם דברתי דברי (כד יג)? ולמה השתדל בל יניח לה לישוב "ימים או עשור", אלא ליקח אותה מיד, מפני מה היו כל ההשתדלויות האלה, אשר אם לצאת ידי חובת הדבר, גם אם מגרע מהשתדלותו היה גם כן הענין נעשה ונגמר? אלא הוא הדבר שאמרנו לעיל, כי חז"ל אמרו (ילקוט הושע רמז תקכח, ובקיצור בב"ר נט ט) על הפסוק: אֵלֵי לֹא תֵלֵךְ הָאִשָּׁה אַחֲרַי (כד לט) אֵלַי כְּתִיב, כִּי רָצָה לִיקַח אֶת יִצְחָק לְבָתוֹ. והיתה לו נגיעה גדולה אשר לא תאבה האשה וישאר יצחק אצלו, וכיון שהרגיש את הנגיעה שלו, לא היה יכול עתה להתנהג בדרך הישרות, כי הנגיעה תובעת לעקם את הישרות ולהתעצל בהשתדלותו, ועל כל פנים להרבות אמצעים אשר על ידם יקרר הענין אל צד הנגיעה עוד יותר. זה ודאי לא עשה, והיה מתגבר על טבעו, ויצא כגבור להלחם עם נגיעתו, להטות את מדותיו לצד ההיפוך, בזה שישתדל בחריצות ובערמימות ובכל דבר המועיל, לפעול על הענין שיגמר ויצא לאור בלי שום ספק ואמתלא.

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

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



“The main thing is not YOUR daughter” and he warns: אֲשֶׁר לֹא תִקַּח אִשָּׁה לְבְנֵי מִבְּנוֹת NOT a *Canaani* girl. We can suggest that all *Avraham Avinu* and *Eliezer* did all day was to break *Middos*. And they loved going against their nature, since: בְּשִׂמְחָה we need to serve Hashem with *Simcha*, so *Eliezer* didn't mind at all the way *Avraham Avinu* spoke to him. *Aderaba!* The more going against your *Tevah*, the better!

וַיַּעֲקֹב אִישׁ תָּם כֹּה כִּז

**A Gullible Tam Type of Person Needs to Work on Becoming Sharp**

*Rashi* says that *Yaakov* was “simple”; not sharp and “with it”, etc. Yet, look how he goes against his *Tevah*, when *Eisav* remarks: וַיַּעֲקֹבֵנִי זֶה פַעַמִּים כִּז לו “He tricked me twice!” *Yaakov* is an example of how a *Tam* goes against his nature and outwits the bigshot *Eisav*, who was known for his crafty cunning nature! Here we have an extreme, to outsmart the trickiest person in the world, *Eisav!* *Chazal* tell stories how *Eisav* used to go to the police station and catch the trickiest crooks because he outsmarted them. And *Yaakov* the *Tam* pulls a fast one on him **twice**.

\*\*\*\*\*

In *Novardok*, if a person was a gullible, *Tam* type of person, they worked on him until he became sharp. The *Alter Zatzal* believed that it's important to be “geribben” (shrewd) so people can't fool you. If you are a crafty businessman in worldly matters, the *Yetzer Hara* won't be able to trick you either. I knew a *Temimus'dik* Yemenite who was turned around by R' Gershon Liebman *Zatzal*, and he became a *Chashuva Talmid Chochom*

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

and *Marbitz Torah*.

\*\*\*\*\*

**A Person Needs to Be Aware of His Negi'os and Go to the Opposite Extreme**

Doing something twice symbolizes being extreme. *Me'aras HaMachpeila* (a “double” cave) besides the other *Pshat'im* (reasons), could possible symbolize the *Avos* who were always doing “double” and going extreme against their *Yetzer Hara*. Notice how *Avraham Avinu* on the 3<sup>rd</sup> day after his *Bris Mila*, despite being a זקן old man and the *Sakana* (danger) involved, he ran and ran to help the *Malachim*. And *Adam HaRishon* was the biggest “*Parush*” in the world because of his eating the *Eitz HaDaas*.

\*\*\*\*\*

So when *Eliezer* asked that she should say: וְגַם גְּמִלִיךָ אֲשֶׁקֶה כִּז יד I will also give your camels to drink”, he wanted to make sure she would do double. When the *Ganav* steals, he has to pay: כִּפְּל (double), perhaps also because he needs to overcome his *Yetzer Hara* to take what's not his; now he's going extreme and he's a double giver. Notice that the only two *Shevotim* who tried to save *Yosef* were *Reuven* and *Yehuda*; perhaps because they had the biggest *Negi'a* (interest) to go against *Yosef*, who was taking the *Bechora* from *Reuven* and *Malchus* from *Yehuda*.

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**My Bizyonos Were Dimyonos ALWAYS BE DAN L'KAF ZECHUS**

Years ago, I needed a certain *Yungerman*, and I kept running after him. I suspected that he wasn't *Machshiv* me, when I saw that he never answered my phone calls. Many, many times I have found out that my *Bizyonos* were *Dimyonos*. Either the person's telephone broke, or he has a *Simcha* in the family and is too busy, or he does this shtick to

everyone. Always be *Dan L'kaf Zechus*. It's healthier for you! And you live longer and happier. \*\*\*\*\*

In this case, I decided to be *Mya'esh* from that person, and to be *Mispallel* that I get my needs from a more accommodating kind of person. But I felt that I needed him for working on my lust for *Kavod*, and to not-care about rejection. So I *Davka* called and called, and I kept saying how happy I was with being rejected. After a while, I actually enjoyed my rejections. Just then, he called me, and he became warmer and nicer and even more accommodating than ever. \*\*\*\*\*

**Kabalas Yissurim B'simcha Is Considered Going Against Your Tevah and Breaking Middos**

I know two cases of people who had no children for many years, until they psyched themselves into being **happy** without children. "I love having no children! It's a *Rachmanus* on those who have children which brings so many *Da'agos* (stress) and responsibilities. etc." Right after they did this, she became pregnant. \*\*\*\*\*

There is tremendous power in breaking *Middos* and going against your *Tevah* not to want what you would normally want, and being *M'kabel Yissurim B'simcha* and being *M'vatel* your *Ratzon* to *Ratzon Hashem*. *Yaakov* was always breaking his *Middos*, and when he finally met his beloved *Yosef* after 22 years, he *Davka* said *K'riyas Sh'ma*. He

*If you would at least try to WORK on acceptance of Yissurim, you'd go much further*

remembered his *Zeide, Avraham* with the *Ma'aseh Akeida*. Notice what a *Gibbor Yaakov* was, when he took a giant stone off the well: like a person takes a cap off a bottle. (*Rashi*<sup>10</sup>). \*\*\*\*\*

**Channeling A Bad Midda for Good Is Also Regarded as Working on Middos**

The *Shevotim* were also super strong. The *Tevah* is: נִכְנַע subservient to people who overcome their own *Tevah*. *Dovid* was the most powerful warrior, and the biggest *Mushlam* in *Ha'tavah B'makom Hakpada* i.e., *Davka* doing a favor (*Ha'tavah*) instead of being upset (*Hakpada*), loving all his enemies. Working on *Middos* also includes channeling a bad *Midda* and using it for good. Like *Dovid*, the red bloodthirsty *Admoni*, who used his nature to kill *Pelishtim*. *Rivka* also channeled the trickery she picked up in *Aram* to steal the *Brachos* for *Yaakov*. \*\*\*\*\*

It says by *Eisav*: הֲלַעֲיֹטֵנִי נָא מִן הָאָדָם הָאָדָם הַזֶּה ל Give me a swallow of that "red-red" stuff. The *Meforshim* notice<sup>11</sup> the double *Lashon*. In *Slabodka* they held that *Eisav* had plenty *Ruchaniyus'dik Cheshbonos*. Maybe this double *Lashon* has to do with his wanting extremism, perhaps in glorifying the *Ma'ala* of *Gashmiyus* which has plenty *Chashivus*. Notice how *Yitzchok* asked for his favorite dish: מְטַעֲמִים כְּאִשֶּׁר אָהַבְתִּי תולדות כז ד delicious food according to his taste. \*\*\*\*\*

**I have spoken loads about Shviras**

<sup>10</sup> רש"י עה"פ ויגש יעקב ויגל את האבן מעל פי הבאר (כט י) כמי שמעביר את הפקק מעל פי צלוחית להודיעך שכחו גדול.  
<sup>11</sup> הרד"ק עה"פ מן האדם האדם הזה (כה ל) העדשים הקלופים הם אדומים, וכפל הדבור לרוב תאותן אליהן.  
 וברשב"ם עה"פ מן האדם האדם הזה (כה ל) דרך אדם הממהר לשאול מחבירו כופל את דבריו וזה שהיה רעב הרי הוא כומר תן לי מהרה לאכול.  
 ובחזקוני עה"פ מן האדם האדם הזה (כה ל) כל דבר שהוא אדום ביותר נכפל בלשונו כמו אדמדם ירקרק.  
 ובבעלי תוספות עה"פ הֲלַעֲיֹטֵנִי נָא מִן הָאָדָם הָאָדָם הַזֶּה (כה ל) הֲלַעֲיֹטֵנִי נָא מִן הָאָדָם הָאָדָם. שני פעמים למה. איכא למימר ה"פ הֲלַעֲיֹטֵנִי מִן הָעֵדְשִׁים אֲדוּמִים לִפִּי שֶׁאֵין אֲדוּם כִּמוֹ כֵּן כְּדֹכְתִּיב אֲדוּמוֹנִי טְרִירוֹג"א בלע"ז. עוד י"ל לִפִּי שֶׁהִיא עֵיף כִּפֵּל דִּיבּוּרוֹ שֶׁכֵּן דֶּרֶךְ עֵיפִים לִכְפּוֹל דִּיבּוּרֵן כְּלוּמַר לַעֲשׂוֹת מֵהֵרָא.

**HaMiddos, and how to me, all these Parshiyos about our Avos are lessons for us to get much more involved in the “Ikar Chi'yus HaAdam” (the main “life” of a person) since by nature, even the biggest Ovdim and Baalei Mussar often end up putting this Sugya in the background and not Ligging in it.** \*\*\*\*\*

Imagine if a typical discussion on a **Shabbos Tisch** would be, “How can we enjoy breaking our *Middos* like the *Avos* did? How much happier people would be, instead of “Oh no! My *Nisayon* is no good for my learning, and/or *Parnasa*, or all that I’m aiming at!” **Aderaba! Your main focus is exactly overcoming the pain of what you dislike!** \*\*\*\*\*

*People don't appreciate the pain in their lives*

All the *Tza'ar* of the universe comes from not being involved in this precious *Sugya* enough. All the horrific WWI and WWII and Hamas and all kinds of politics and divorces and sicknesses. כל ימי עני רעים וטוב לב משתה. The unthinking person is always suffering, but the *Tov-Lev* is forever partying. We learn *Mussar* to overcome our *Nisayon* and we laugh and enjoy!

הנה אנכי הולך למות ולמה זה לי בכרה כה לב  
**The Fruma Yetzer Hara of Looking Down at Yourself Can Be Much More Powerful and Dangerous Than the Most Terrible Chet**

**You think that your *Nisayon* is the *Chet* (sin) that you did, when in truth your true *Nisayon* is to believe in yourself despite a *Chet*, that you may quite possibly be an: אונס רחמנא פטריה ב"ק כה ב (an *Ones* i.e., a person who acted involuntarily and is not responsible) or קרוב לאונס almost an *Ones*,**

and you aren't as guilty as you make yourself; and sometimes you are completely *Patur* (exempt). \*\*

And don't think that to insist upon believing in yourself is easy. You have the good-old *Fruma Yetzer Hara* which can be much more powerful and dangerous than the most terrible *Chet* (sin). **You can be hurting your very essence when you keep looking down at yourself, and you become a weaker *Oved Hashem* when you see yourself as a: אונס sinner, or even a semi: אונס sinner.** \*\*\*

The *Fruma Yetzer Hara* does not believe in: אונס רחמנא פטריה ב"ק כה ב (you are not responsible for things beyond your control). Maybe by someone else. “But you should have known better”. Or “You should have been more careful”. And either way, “You have plenty: numbness in your heart because of your *Chet* (sin)”. **Do you know why *Dovid* was so special? Because when he was about to do battle with the giant *Golyas*, his big brother, who was a massive *Gadol B'yisroel*, told him<sup>12</sup>: “I know your evil heart, etc. and *Dovid* completely ignored him, and he went on to kill *Golyas* without losing any self-esteem despite his brother's *Tochacha*.** \*\*\*\*

**True *Malchus* Is Not *Nis'pael* from the Low Opinions Others May Have About You**

This is true *Malchus* who isn't *Nis'pael* from the low opinions others may have about you! How important it is to always build yourself up without needing the opinions or others. *Dovid* was *Malchus*, i.e., independent, just like oil floats on top and doesn't mix with other

<sup>12</sup> ש"א יז יח, וישמע אליאב אחיו הגדול בדברו אל האנשים ויחר אף אליאב בדוד ויאמר למה זה ירדת ועל מי נטשת מעט הצאן ההנה במדבר אני ידעתי את דדוך ואת רע לבבך כי למען ראות המלחמה ירדת.

liquids. This is where the name “*Moshiach*” comes from, i.e., smear with oil. **The same way Dovid ignored Eliav’s criticism, so must he have ignored plenty of his own self-criticism, and it didn’t hamper his progress** since he was independent, like *Shemen HaMishcha*. \*\*\*\*\*

The average person cannot handle any criticism; even a tiny hint of criticism can ruin your day. In *Novardok* they taught us that this comes from the unending lust from *Kavod, Kavod, and more Kavod*. 24/7 we are concerned about people’s opinions of us. And we are like little brittle and fragile children who need the whole world to love and respect us. \*\*\*\*\*

Criticism is often a real *Dimyon*. Take a look at the criticizer. Often, he is a broken and bitter non-*Mutzlach* person. He may very well be jealous of you, although it’s possible that in your perception you should be jealous of him. The very act of criticizing is a bad sign, even if he isn’t a critical type. It shows a lack of *Ayin Tova*. And often he meant nothing; he even forgot what he said and tomorrow he’s your best friend. Sometimes he meant zero, and that’s just the way he talks. \*\*\*\*\*

TRUE STORY

A *Gabbai* in a shul told me that everyone is

nice to him, but two people are always criticizing! One person has a son off the *Derech, Rachmana Litzlan*, and the other person has a daughter off the *Derech, Rachmana Litzlan*. I wonder if these two realize how dangerous it can be to be critical...

*There is tremendous power in the pain of not doing a Mitzva, or for just doing Hishtadlus without succeeding, providing you believe in that power*

**ויצעק (עשו) צעקה גדלה ומרה  
The Pain Over Your Deficiency  
Can Have the Greatest Power in  
Shamayim**

How much *Klal Yisroel* suffers because of the *Zechus* that *Eisav* had, that he respected and had pain over the *Bracha* of a *Tzadik*. \*\*

**Someone said:** “I hold up the entire world with the pain that I have for not being closer to Hashem!” Look how *Chizkiyahu HaMelech* destroyed the entire civilization of the #1 world power of *Ashur* in one night, since he told Hashem that he has no *Koach* to fight to sing or to work on *Bitachon*. “I’ll lay in bed, and You Hashem will take care of my enemies!” \*\*\*

(*Medrash*<sup>13</sup>).

**השליך על ה' יהבך והוא יכליךך תהלים נה כג  
When You Leave It Up to Hashem Things  
Start Moving**

Many years ago, I was asked to visit a severely mentally ill boy. As I was going to his house, I said that I am *Ma'amin B'emuna*

<sup>13</sup> 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) אָרְדוּף אוֹיְבֵי וְאַשִׁיגֶם וְלֹא אָשׁוּב עַד כְּלוּתֶם, אמר לו הקב"ה: אני עושה כן הה"ד (ש"א ל יז) וַיָּגֵם דָּוִד מִהַנְּשָׁף וְעַד הָעָרֶב לְמַחְרָתֶם, מהו למחרתם, ר"ל 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 נְרֵי ה' אֶלְקֵי יִגְיָה חֲסָפֵי. עמד אסא ואמר: אני אין בי כח להרוג להם, אלא אני רודף אותם ואתה עושה, אמר לו: אני עושה, שנאמר (דהי"ב, יב) וַיִּרְדְּפֶם אֶסָא וְהָעָם אֲשֶׁר עִמּוֹ עַד לְגָרָר וַיִּפֹּל מִכּוֹשִׁים לְאִין לָהֶם מִחַיָּה כִּי נִשְׁבְּרוּ לִפְנֵי ה' וְלִפְנֵי מַחְנֵהוּ וַיִּשְׁאוּ שָׁלַל 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 בְרִנָּה וַתְּהַלֵּה נֶתַן ה' מְאָרְבִּים עַל בְּנֵי עַמּוֹן מוֹאָב וְהָרַ שְׁעֵיר הַבָּאִים לַיהוּדָה וַיִּגְפּוּ. 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 בַלַּיְלָה הַהוּא וַיֵּצֵא מִלְּאָךְ ה' וַיַּךְ בְּמַחְנֵהוּ אֲשׁוּר.

*Shleima* that my:  $\text{עָמַד}$  very *Hishtadlus*, and my going to help this boy, will already do things for him. After I saw him, which was worthless *Al Pi Tevah*, I kept in touch, and within a week he had 3 miraculous improvements! \*\*\*\*

I once told someone who needed *Chizuk* over *Shabbos* that I didn't have time for him over *Shabbos*. But on *Shabbos*, I told Hashem: "You can give him more *Chizuk* than me". *Motzei Shabbos*, he called to tell me that he suddenly got loads of *Chizuk*.

## NOVARDOK

### THE FIRE OF NOVARDOK

When I was a *Bachur* learning in *Yerushalayim*, R' Shimshon Pincus *Zatzal* took me and my friends to hear a *Novardoker Shabbos Shuva Drasha*. R' Ben-Tzion Bruk *Zatzal* gave the *Drasha* in his *Yeshiva*. It was quite dramatic. At first, he said *Divrei Torah* about *Teshuva*. Slowly but surely, he got involved in *Mussar* and *His'orerus* with a *Niggun*. It was towards the end of *Shabbos*, and all of a sudden, he signaled for someone to close the lights. He became more and more *Nis'orer* about the truths in life, and the importance of saving your holy *Neshama* before it's too late, *Rachmana Litzlan*. \*\*

My friends never forgot that *Shabbos Shuva Drasha*. They talked about it for months and months. *Novardokers* strive to be *Baalei*

*Ruach*, and they are on fire. They sing and dance a lot, *B'shita*, for *Ruach*. In R' Gershon's *Yeshiva*, the learning was very animated. It was full of *Pilpul Chaveirim*, and plenty of screaming in the *Bais Medrash*. The davening and *Mussar* was *B'hispa'alus* and fire, *B'shita*. \*\*\*

הִתְעוֹרְרִי! They wake you up in *Novardok*; no sleeping allowed! You live only once, and you can't afford to wake up some day and find out it's time to say good-bye to *Olam HaZeh*, and you are totally unprepared because "I wasn't the *Mussar*-type", "I wasn't the *Masmid*-type", or "I wasn't the spiritual-type". In *Novardok*, they said: WAKE UP NOW! הִתְעוֹרְרִי! No excuses! You have a gold-mine of *Torah*, *Kedusha*, *Middos Tovos*, *Chesed*, *Mussar*, *Simcha*, *Bitachon*, *Chochma*, and *Yiras Shamayim*; but you aren't using it! \*\*\*\*

That's why having a *Chabura* was so important in *Novardok*. When you sleep and look for excuses, your friend gives you a pinch. You do that to him as well. We work together as we grow and grow! R' Shimshon Pincus *Zatzal* was a big *Baal Ruach*. His father in law's father-in-law was R' Hillel Vitkind *Zatzal*, a famous *Novardoker* who was a *Talmid* of the *Alter Zatzal*. \*\*\*\*\*

In his *Yeshiva* in *Bnei Brak*, he gave the same type of *Shabbos Shuva Drasha* as R' Ben-Tzion Bruk *Zatzal*. Notice how *Novardokers* seem to have their own *Yeshivos*. At least this is the ideal in *Novardok*; build a *Yeshiva*.



R' Ben-Tzion Bruk (right) with R' Yaakov Galinsky (left)



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**Parshas Chayei Sarah 5786**

Shiur ID	Duration	Language
404431	8:04	English
404432	5:07	English
404976	41:44	English
404433	3:00	English
404977	4:02	English
404978	2:25	English
405997	42:31	English
404979	5:54	English

# Questions To Rabbi Mandel



## Elections - Rabbi Mandel's comments from Parshas Vayeira

**Question:** My *Madrich* suggests that the election of Mamdani might be a message from Hashem that people who can move to *Eretz Yisroel*, now is the time! Look how many people got excited about him...

Rabbi Mandel's comments seem to say the opposite:

**"Either, he'll become the best friend Jews ever had (which, by the *Eibishter*, is not a problem whatsoever), or he'll become obsolete. Sleep well. He's not going to hurt anybody"**

Unless, if Mamdani is an encouragement for Jews to move to *Eretz Yisroel*, perhaps that's called being a best friend???

May Hashem grant Rabbi Mandel & all of our *Mashpia's* long healthy lives!

**Answer:** Now look. R' Chaim Kanievsky *Zatzal* used to tell everybody to go to *Eretz Yisroel*. Go to *Eretz Yisroel!* Nothing wrong with that! I recommend it big-time! If you want to take Mamdani in that light, it's fine. I'm sure that you can get a holy Jew that agrees with you, like some big *Rosh Yeshiva* or *Adam Gadol*. And go for it; why not! Nothing wrong. That could very well be why he's our best friend.

And by the way, I have heard from *Kiruv* people that since Mamdani, there have been a lot of Jews putting on *Tefilin*. So Mamdani is a blessing already.

**Don't be so impressed with these current-events. You do your thing (e.g., you learn, you daven), move on, don't let these things occupy your mind. Don't take the guy seriously. Keep saying "Hashem, You are in charge. And You'll control everything".**

And if you want to go to *Eretz Yisroel*, you're welcome. It's the best *Mitzva* in the world. Be well. *Hatzlacha*

You can submit your questions to Rabbi Mandel by emailing them to [questionsforrabbimandel@gmail.com](mailto:questionsforrabbimandel@gmail.com)

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