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BITACHON WEEKLY

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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 וישלח תשפ"ז

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פרשת וישלח

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ לב כה
Despite His Need to Be Involved with Others, A Person Needs to Have an Independent Side to Him

R' Yerucham *Zatzal* brings[1] a *Medrash* that compares *Yaakov* to Hashem. וְנִשְׂגָּב ה' לְבַדּוֹ ישעיה ב יא Hashem will be exalted **alone**, and: וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ לב כה *Yaakov* was left **alone**. Although it says: תְּנוּ עֹז לֵאלֹקִים תהלים סח לה "Give power to Hashem", and: יוֹצֵר מְשָׂרְתִים "Hashem's servants" etc. which sounds as if Hashem needs others (*Kiv'yachol*), in the final analysis: אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יְצִיר נִבְרָא, "Hashem rules **alone**". Based on R' Yerucham *Zatzal*, we can suggest that although we see in our *Parsha* how *Yaakov Avinu* was so **involved with his family** and protecting them from *Eisav*, etc., yet, the *Torah* mentions ***Davka* here that *Yaakov* had a לְבַדּוֹ (independent) side to him**. **

> *A marriage is a much happier institution when there's a drop (or more than a drop) of independence in your system*

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[1] דעת תורה (לימודי מוסרי התורה מאת רבנו הגאון החסיד אור עולם מרן ירוחם הלוי ליוואוויץ זצוקללה"ה, אשר לימד לרבים בישיבה הקדושה דמיר, בראשית עמ' רה) וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ (לב כה) ובמדרש אמרו (ב"ר עז א) ר' ברכיה בשם ר' סימון אמר, **אֵין כָּאֵ-ל** (ברכה לג כו) **ומי כָּאֵ-ל יְשֻׁרוּן ישראל סבא, מה הקב"ה כתיב בו (ישעיה ב יא) וְנִשְׂגָּב ה' לְבַדּוֹ, אף יעקב וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ,** ע"כ. ראו חז"ל בפסוק של וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ כי יש בזה ענין התדמות למדותיו ית'. הקב"ה הרי שמו "לבדו", ולא כמו שרגילים להבין בפשוטו כי אין לו צורך בזולתו, שאם כן לא היה שייך לאמר כזה על יעקב. אלא הענין הוא יותר עמוק, וכפי שדיברנו כבר פעמים רבות, הענין הוא כי זה ממדותיו של הקב"ה, מדה של "לבדו". הרי יש בריאה, ויש סוד של "יוֹצֵר מְשָׂרְתִים", כביכול כאילו הקב"ה יש לו צורך בבריאה, כביכול כאילו זקוק לעזר, בבחינת וְאַבֵּיט וְאֵין עֹזֵר (ישעיה סג ה) תְּנוּ עֹז לֵא-לֹהִים (תהלים סח לה). הנה זוהי ההנהגה בשאר מדותיו, אבל יש עוד מדה של "לבדו", **ובמדה ההיא הכל בה. בהנהגת המדה ההיא כבר אין שום צורך ולא הזדקקות לעזר כלשהו מזולתו**, הכל בטל בתכלית לעומת המדה של "לבדו", היא המדה השולטת על כל המדות. אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יְצִיר נִבְרָא. אז ודאי היה יחידי בתכלית. וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא, ג"כ יחידי, לבדו בתכלית, **וכלום לא חסר**.

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ. לא נאמר זה להגיד כי נשאר עזוב באין עזר, וכאן מצא איש מקום להאבק אתו, לפי דברי חז"ל הנה זה **אדרבה, בגדלותו של יעקב קא מדכירינן, כי בא לפסגת מדרגתו, כי היה דומה לו ית' במדה של לבדו, לא היה נצרך לכלום עזר, כי היא מדה דכולה בה, ובמדה זו דוקא הוא אשר לחם ונתברך**, והוא ע"ד אמרם ז"ל (פסחים קיח א) בשעה שהפיל נמרוד הרשע את אברהם אבינו לתוך כבשן האש, אמר גבריאל לפני הקב"ה, רבש"ע ארד ואצנן ואציל את הצדיק מכבשן האש, אמר לו הקב"ה, אני יחיד בעולמי והוא יחיד בעולמו, נאה ליחיד להציל את היחיד. מדתו של הקב"ה הלא היא "יחיד" "לבדו", וכן אאע"ה היה לו מדה של יחיד, "יחידות" בתכלית, וכזה הוא "וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ".

הֵן עָם לְבָדָד יִשְׁכֹּן וּבַגּוֹיִם לֹא יִתְחַשָּׁב (בלק כג ט) ותרגם יונתן בן עוזיאל "הא עמא בלחודיהון עתידין למיחסן עלמא מטול דבנימוסי אומיא לא מדברין". הנה כי כל זכות העוה"ב הוא מפני ד"בנימוסי אומיא לא מדברין"? אולם ביאור הענין הוא, כי אמנם **מאין באמת זה הכח לא להתערב בין הגוים, לא לחקות מהלכי הגוים**, "בְּחֻקֹּתֵיהֶם לֹא תֵלֵכוּ", הלא זה **מאותה המדה של עם ישראל שזכו להם אבותההם הקדושים להיות עם "לְבָדָד", בירושה הנה כולם "לבדיים" "יחידיים" "עצמיים", אינם נמשכים לשום זולת, כי אינם נצרכים לשום זולת**. יש להם, בהם, ועמהם, בכל מכל כל. הוא סוד המדה של "לבדו", כמדת הקב"ה, והוא סוד עוה"ב. ואם כן ודאי "בלחודיהון עתידין למיחסן עלמא". ויוצא לנו מזה הערה נוראה, כי סוד עוה"ב הוא עד כמה שאדם הוא "לבדיי" "עצמיי", והוא מבהיל.

ובספר דעת חכמה ומוסר (משיחותיו של רבינו הגאון החסיד אור עולם מרן ירוחם הלוי ליוואוויץ זצוקללה"ה, אשר השמיע לרבים בישיבה הקדושה דמיר בשנות תרצ"ד-תרצ"ה, חלק ראשון, נוא יארק תשכז, מאמר ק, עמ' שלא) ומזה יוצא הערה לאדם, שבכדי להגיע לדרגת בן ישיבה, ז"א לדרגת "יושב אהל", צריך הוא מתחילה להיות בדרגת "לבדו", ז"א **שיהיה בלתי תלוי בעולם ובסביבה שמחוצה לו**, ואפילו לו ישב וילמד כל היום, אבל אם אך לא יהיה בדרגת "לבדו", לא יהיה "יחידי", קיים לעצמו מבלי קשרים עם העולם, אז לא יהיה עדיין בן ישיבה, **וזוהי הערה לכל בן תורה הרוצה להיות בן ישיבה, שישתדל בכל כחו להעשות יחידי, וכפי מדרגתו בזה יהיה בן ישיבה**.

And with the *Koach* of: לְבַדּוֹ (being independent) he will fight the *Malach* of *Eisav* (וַיֵּאָבֵק אִישׁ עִמּוֹ). Indeed, a person has to throw himself into his family, and give his life and time and *Kochos* for them. But he has to be careful not to become an *Eved* (slave) to his wife and kids and friends. This has destroyed so many, and: רַבִּים חֲלָלִים הִפִּילָה משלי ז כו brought about many casualties, despite their great *Madregos* in *Yiras Shamayim*, their hard work in *Ruchaniyus* and *Gashmiyus*, their *Shas*, and their many *Tzeddakos*. ***

- "He's not the same since his wife was *Niftar"*
- "His son rebelled, *Chas V'shalom"*
- "He lost his job", etc.

There were many *Novardokers* who lost everything in the war, but they literally walked away as if nothing happened. They were the best husbands, who loved their families and were totally devoted and involved. R' Chaim Halperin's *Mishpacha* told me that he knew about all the details of his grandchildren's ups and downs, all their art creations and *Meshugasim*. ****

Always make sure that the main part of your life is your relationship with Hashem; not Shas, your millions of Tzeddakos, Chasadim, your Dikduk HaMitzvos, your beautiful family, Gevaldige Yichus, your great Kishronos in serving Hashem, your Chavrusa, your wife/husband the Tzaddik/Tzadekes, your Admor, Rosh Yeshiva, or your Gevaldige Shita (even Novardok!?)

If All You Think About Is Your Family and *Parnasa*, You Can Forget the Most Important Issues of Life

Yet, he was in another world, with hours and hours of *Mussar B'hispa'alus*, and he was *Zoche* to high *Madregos* (they were חוּשַׁד in (suspected) him for *Ruach HaKodesh*). *Mussar B'hispa'alus* has a *Koach* of putting you into another world. **When all you talk about and think about is your wife, your kids, and your *Parnasa*, you become more and more attached to them, and you can well forget more important issues, like *Kin'ah*, *Ta'ava*, and *Kavod*.** *****

But if you have three or more friends who are always asking you and even harassing you about your age-old *Kin'ah* or *Ta'ava* issue, after a while, your *Middos* become #1 in your life, and the other areas only improve. In *Novardok* of Boro Park, they had a *Vaad* which strongly affected their homes. "Zero *Ka'as* in the home" was an example of one of their *Kabalos* (resolutions). So making *Middos* #1 only helps the other areas. ******

When Your Main "Business" Is *Teshuva* and Your *Avodas Hashem*, You Blossom

They were always *M'chazek* each other, and they became great. Many were known for *Ruach HaKodesh* (and one was known for *Gilui Eliyahu*). Their wives had tremendous respect for them, and the children were total-nachas. אֵין הַתּוֹרָה נִקְנֵית אֶלָּא בַּחֲבוּרָה ברכות סג ב *Torah* can be acquired only with a *Chabura* (group). **When your main "business" is *Teshuva* and *Avodas Hashem*, you blossom.** They were heavily involved and always giving each other advice on how to improve. *******

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ *Yaakov* was "alone" i.e., aloof from *Olam HaZeh*, and he fought *"Saro Shel Eisav"* which symbolizes

doing *Hishtadlus* and being involved in this world. And *Yaakov* destroyed *"Saro Shel Eisav"*. No wonder he loved *Rochel*, since he realized what a *Bittul* (belittling) she had for *Olam HaZeh*, just like he did. ********

Tikkun HaMiddos First! Not "How Are the Kids?" Or, "How's *Parnasa?"*

Her giving away her husband not to embarrass her sister is a proof of her high *Madrega*. By her, it was *Tikkun HaMiddos* first! Not "How are the kids?" "How is *Parnasa*?*"* and your *Kavod* and recognition among people. When *Rochel* stole the *T'rafim* from *Lavan*, it was very well in her mode, since she had a deep hatred for *Olam HaZeh*, which the *T'rafim* symbolized. *********

The Baalei Mussar got excited when they practiced self-control and not taking N'kama revenge - this is a much bigger thrill than changing others. People suffer because they don't see the beauty and importance of Shviras HaMiddos. They live with "Daas HaOlam" the prevalent mindset where if you aren't getting Kavod, it's a disaster

When women go crying at *Kever Rochel Imeinu* for their needs, e.g., shidduchim, *Parnasa*, *Shalom Bayis*, *Zera Shel Kayama*, etc.; they should remember that the greatness of *Rochel* was exactly her *Bittul* (belittling) for all those areas, and it will already make their pecklach easier when they realize that overcoming their pain and working on their own *Middos* and *Bitachon* and **being a *Rochel* will alleviate much of the problem!** **********

"Worst comes to worst" they can become a modern-day *Rochel*, and then people will run to them for *Brachos* and *Tefilos*. When you go to *Kever Rochel*, do you want to get your immediate needs through *Rochel Imeinu*, or do you want to actually **become** a miniature *Rochel Imeinu* herself? Of course, you want *Yeshuos* for your immediate, desperately-needed concern, which can have plenty *Ruchaniyus* involved, and you are entitled to this. **********

But in *Olam HaBah*, **being** a real *Rochel* is by far superior; and *Olam HaBah* is forever, vs. *Olam HaZeh* which is short. And those who can be *Mafkir* (let go of) *Olam HaZeh*, often end up getting both *Olam HaZeh* and *Olam HaBah*.

וַיֵּאָבֵק אִישׁ עִמּוֹ לב כה

Davka The Person with the Unwanted *Nisayon* Is the True Winner

"An *Ish* wrestled with *Yaakov*". *Chazal* say[2] that this "*Ish*" was the *Malach* of *Eisav*. וַיֵּאָבֵק means having a wrestle, and אָבָק means dust. *Chazal* say[3] that the dust reached the *Kisei HaKavod*. The human being doesn't enjoy a מַאֲבָק and a struggle. He wants a life with a "smooth ride", unless he is a *Novardoker* who was taught to appreciate *Nisyonos* and he loves them! They give him lots of positive energy that wouldn't exist, and without these *Nisyonos* he'd be a total deadbeat! **

The מַאֲבָק struggle is symbolized by its name,

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[2] רש"י עה"פ וַיֵּאָבֵק אִישׁ (לב כה) מנחם פירש "ויתעפר איש", מלשון אבק, שהיו מעלים עפר ברגליהם על ידי נענועם. ולי נראה, שהוא לשון "ויתקשר", ולשון ארמי הוא "בתר דאביקו ביה", "ואבק להו מיבק", לשון עניבה, שכן דרך שנים שמתעצמים להפיל איש את רעהו, שחובקו ואובקו בזרועותיו. **ופירשו רבותינו ז"ל שהוא שרו של עשו.**

[3] חולין צא א, ורבנן האי בְּהֶאָבְקוֹ עִמּוֹ מאי דרשי ביה, מבעי ליה לכאידך דר' יהושע בן לוי, דאמר ר' יהושע בן לוי, **מלמד שהעלו אבק מרגלותם עד כסא הכבוד**, כתיב הכא בְּהֶאָבְקוֹ עִמּוֹ, וכתיב התם (נחום א ג) וְעָנָן אֲבַק רַגְלָיו.

אַבַק dust, perhaps because in your life you despise it like unwanted dirt and dust. However, this dust is so precious that it reaches the *Kisei HaKavod*. ***Davka* the person with the unwanted *Nisayon* is the true winner, and this lowly looking *Nisayon* with all its pain and *Rachmana Litzlan Aveiros* that it can cause, is really up to *Shamayim* and the highest of the high.** ***

Fighting The *Yetzer Hara* Is Your Very Life

Indeed, *Yaakov* who was: בְּחִיר שֶׁבְּאָבוֹת the greatest of all three *Avos* was loaded with the most *Nisyonos*. This is his very essence, and at his **birth** he was holding the heal of *Eisav*. And the heal is the *Chelek* (part) of the body that steps on dust! He was **born for *Nisyonos*** specifically. And being a twin in the same stomach as *Eisav HaRasha* is a clear message: fighting the *Yetzer Hara* is your very life! ****

This *Dor* is ***Ik'visa Dim'shicha***, and even *Tannaim* admired the people of our *Dor*, how we will be able to hold out the *Nisyonos* at the "**heel**" of the entire *Galus!* So don't feel bad when you have *Nisyonos*; you're a *Yaakov* and not an *Eisav* whose very name means עָשׂוּי, he's all made and complete, without any need to improve himself. *****

We all need a big Chazara & constant reminder of the Maalos of Nisyonos and difficulties. It's not enough to hear one Shmuess about this. This issue needs "mega-Mussar therapy" until you are actually happy, and you feel superior because of your Nisyonos and difficulties, whether in Ruchaniyus or Gashmiyus

The Sickness Of "I Must Get What I Want"

Remember: If you feel you're having lots of *Nisyonos*, it's only a good sign, since you're an official *Yaakov*. Even though his name should be *Yisroel* since he won the wrestling with a *Malach*, he still continues being called *Yaakov* (much more than *Yisroel*, at least in *Chumash*) since *Nisyonos* are life itself (*Madregas HaAdam*[4]). Those who keep learning *Mussar* learn how to enjoy *Nisyonos*, especially if they aren't *"Shikor"* like the rest of the world who are addicted to the sickness of **"I must get what I want"**, albeit in *Ruchaniyus*.

Being *Somech* Only on Hashem Brings a Special Bracha

TRUE STORY

For about 5 years I didn't wear a coat the entire winter, and I felt great no matter how cold the weather was (I had davened for the ability to withstand the cold). Everybody was getting colds and flus except for me. One day, a friend told me that I look weird wearing a short jacket in freezing winter weather. **

So I started wearing a warm coat. Guess what happened? In two days, I caught a cold. For a year-and-a-half, I haven't been able to

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[4] ספר מדרגת האדם (מאמרי הסבא מנובהרדוק, רבי יוסף יוזל הורביץ זצלל"ה, הוצאה חדשה ירושלים תשסב. מאמר נקודת האמת פרק ד, עמ' רלז) כי הוא מרגיש מנוחת הנפש ושמחה עצומה בעת הנסיון, **ואינו קורא זה נסיון אלא חיים**, **כי אז מוציא כל כחותיו וגבורתו ובטחונו בה' מן הכח אל הפועל**, **וזה תכלית החיים**. וכל שיתמיד יותר הנסיון או שבא נסיון אחר ברציפות, אינו מרגיש זה לעול, ולמקרה רעה, שידחוק את השעה מתי תעבור, אלא אדרבא אז יתעורר כל הרוח חיים שלו, ואז הוא מרגיש כי הוא חי לפי דרך השלימות, והוא שבע רצון ללחום אז מלחמת היצר הנדמה לו כתלמיד חכם מה שבא אצלו בחשבונות מן הכתב והקבלה, ולא יניח את עצמו להתרפות ולהתפתה מהרהורי היצר, ואין לך רוח חיים גדול מזה, כי הרגשתו גבוהה מאד ושכלו מזוקק ומופשט מכל הנגיעות.

sleep at night; *Mamash* not a wink, night after night. Yet, as a *Rebbe*, I function with vim and zest even better than usual. All my life I would get tired at the end of the school day, and I couldn't keep my hand on the board to cover the answers of the questions that I was asking the kids.

***

But during this sleepless year-and-a-half, I was so full of energy that I had zero tiredness and weakness whatsoever! Last week, my insomnia was getting to me, despite its *Maalos*. So I davened hard again and again, and last night I slept 10 hours, and I feel *Gevaldig*. However, my weakness in holding my hand up at the board has returned for the first time in one-and-a-half years.

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The *Malbim*[5] (and *Chasam Sofer*[6]) say that if you have *Bitachon* only in Hashem without *Hishtadlus*, then you get a special *Bracha*. **בָּרוּךְ** הַגֶּבֶר אֲשֶׁר יִבְטַח בַּה' וְהָיָה ה' מִבְטַחוֹ ירמיה יז ז **Blessed** is the man who trusts **only** in Hashem, i.e., no *Hishtadlus*. When a person wears a coat, he has *Bitachon* in the coat to keep him warm and healthy. Without a coat, you have *Bitachon* only in Hashem. Not only are you just as warm as other people, but you are protected from colds more than others, since you have a special *Bracha*.

If a person runs to Hashem constantly by davening and having Bitachon, he is stronger than all the powers and Hishtadlus in the world

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When you sleep in order to function (and sleeping is a big *Mitzva* of: וְנִשְׁמַרְתֶּם **מְאֹד** לְנַפְשֹׁתֵיכֶם ואתחנן ד טו you shall guard your life to the extreme) it will help you. Still, if you are on the *Madrega* (or are forced into being on the *Madrega*) of not sleeping, and you are *Somech* only on Hashem instead of sleep, you will have more benefits and strength than if you are *Somech*

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[5] פירוש המלבי"ם לספר ירמיה עה"פ בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּה' וְהָיָה ה' מִבְטַחוֹ (יז ז) בָּרוּךְ הַגֶּבֶר אשר לא לבד שיבטח בה', כי גם וְהָיָה ה' מִבְטַחוֹ, כי הבוטח בה' שיושיעהו ע"י אמצעיים טבעיים, הגם שיבטח בה', בכ"ז ה"מבטח" שלו (היינו הדבר שעל ידו יושג בטחונו) אינו ה' רק האמצעיים הטבעיים, שמקוה שעל ידם יושיעהו ה'. והגם שאינו ארור אחר שבוטח בה', אינו ברוך ג"כ, **רק אם יבטח בה' שיושיעהו בלא שום אמצעי כלל**, עד שה' הוא גם המבטח שלו, היינו הדבר שבו יושג בטחונו.
ובפירוש המלבי"ם לספר תהלים עה"פ אַשְׁרֵי הַגֶּבֶר אֲשֶׁר שָׂם ה' מִבְטַחוֹ וְלֹא פָנָה אֶל רְהָבִים וְשָׂטֵי כָזָב (מ ה) **אַשְׁרֵי**, **אושר הַגֶּבֶר הוא אם שָׂם ה' מִבְטַחוֹ**, ר"ל כי יש בוטח בה' שיושיעהו ע"י אמצעיים טבעיים, שהאיש הזה הגם שבוטח בה', אין ה' מִבְטַחוֹ, ר"ל שהדבר שמקוה שעל ידו ישיג בטחונו אינו ה', כי הוא בוטח בה' שיושיעהו ע"י מסחרו או השתדלותו שהוא המבטח שלו, שעל ידו מקוה עזר מה', ואין ה' מבטחו, לא כן האיש שאינו משתדל כלל רק ישים ה' גם למבטחו היינו שהוא יבחר לו גם האמצעיים לתשועתו, (כמ"ש בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּה' וְהָיָה ה' מִבְטַחוֹ, כמש"פ שם), וְלֹא פָנָה אֶל רְהָבִים, ר"ל שלא יפנה עם בטחונו בה' שימלא שאלתו באמצעות ענינים טבעיים, או ע"י בני אדם שהם רהבים וְשָׂטֵי כָזָב. הרהב הוא התנשאות הרוח יותר על כחו, והכזב הוא הדבר הבלתי מתקיים, והם שני החסרונות שיש בבטחון על האדם, שאין ממש בם ולא התמדה, כמ"ש בכ"מ.

[6] חתם סופר עה"ת (הוצאת ר' יוסף נפתלי שטרן, פרשת בחוקתי בהפטרה, עמ' צו) בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּה' וְהָיָה ה' מִבְטַחוֹ (ירמיה יז ז), יראה לי כי הנה יש הבוטח בה' כרשב"י ואין לו משען ומשענה על שום אדם כי אם "חרוב ואמת המים", והוא המדה הגדולה שבבטחון, ויש הרבה צדיקים וישרים הבוטחים על אדם או סבה מהסבות או על ציבור שהם המפרנסים אותם, ואמנם מודים ומשבחים להי"ת שנתן כן בלבו של זה, ואחז"ל ר"פ כיסוי הדם יכבד אדם את אשתו ובניו יותר מגופו מפני שהם תלוים בו והוא תלוי במי שאמר והיה העולם, וה"נ כן, אמנם אין זה כל כך במעלה ומדרגה כמו רשב"י, אלא הרבה עשו כרשב"י ולא עלתה בידם (כברכות לה ב) דלאו כל אדם זוכה, אמנם יש רשעים גמורים שאינם מאמינים בתשועת ה' כלל אלא בהאדם המשולח לזונם ולפרנסם ואומרים כי זה האדם זרועו מושלה לו, ולבבו הטוב הוא הזן אותו לא מחסדי ה' אשר שם חנו בעיניו, וזהו בגדר ארור הגבר אשר יבטח באדם, אמנם לא כל הבוטח באדם הוא ארור, אלא אותו אשר שם בשר זרועו של אותו האדם שאומר שאותו האדם איננו נושע בה' אלא כח בשרו הושיעה לו, ומן ה' יסור לבו של אותו האדם שאומר, אין לבו מסור בהי"ת שנאמר ה' נתן בלבו רחמים לפרנסני לא כן הוא, אלא מעצמו עושה כך, זה הוא האיש הארור, ואך ברוך הגבר אשר יבטח בה' **ולא כל הבוטח בה' הוא ברוך, כי אם והיה ה' מבטחו בלי שום אמצעי כלל** כמו רשב"י וחביריו, אמנם שארי אנשים המה ממוצעים בין המדרגות כנ"ל. (תקס"ח).

on sleep, since you have a *Bracha* of having *Bitachon* **only** on Hashem, without the *Hishtadlus* of sleep to make you strong and rested.

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Of course, my *Hanhagos* (ways) are not for the public, and what can be a *Mitzva* for one person can be an *Aveira* for another.

וַיְדַבֵּר עַל לֵב הַנַּעֲרָה לד ג
The Strong Power of Persuasion

R' Yerucham *Zatzal* brings[7] *Chazal* who say that *Dina* didn't want to leave *Shechem*. R' Yerucham is amazed by the: כֹּחַ הַפִּיתּוּי power of persuasion; how a person can be persuaded and become a totally different person, since the power of פִּיתּוּי persuasion is so strong. And *Mishlei* is loaded with *Pesukim* of warnings against פִּיתּוּי (being persuaded). We say in *K'riyas Sh'ma*: הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם beware lest your heart become persuaded. And all sins come from פִּיתּוּי persuasion.

**

When the American POWs were freed from N. Korea, many didn't want to leave, because they had been brainwashed that hot, crazy Korea was better than the entire *Olam HaZeh*, with all the *Ta'avos* of the USA! How important it is to keep learning *Mussar*, and to brainwash yourself that you're a *Tzadik*, that you are *Chashuv* and capable, and that you have the best *Matzav*.

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A person can actually develop a powerful lust for Torah and have zero interest in all those forbidden uncontrollable passions that humans have. Just like people become addicted to evil, so can they become addicted to the sweetness of learning Torah

With Persistence, the Most Negative Types Can Become Extreme Positives

The most negative types can become extreme positives if they have *Akshanus* (persistence) to keep hocking and hocking and brainwashing. And their *Schar* is immeasurable. But sometimes they have to be satisfied with being a pathological "liar" even for many years. This is the power of *Limud HaMussar*, that has produced loads of *Tzadikei Yesod Olam*.

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If you are an: הֶעָקְשָׁן יִצָּלֵיחַ (stubborn one, who will be *Matzliach*) type, you can be *Zoche* with constant *Chizuk* in *Bitachon* to get "impossible" *Yeshuos*. They can happen right away, or it can take much longer (even years).

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[7] דעת תורה (לימודי מוסרי התורה מאת רבנו הגאון החסיד אור עולם מרן ירוחם הלוי ליוואוויץ זצוקללה"ה, אשר לימד לרבים בישיבה הקדושה דמיר, בראשית עמ' ריא) וַיְדַבֵּר עַל לֵב הַנַּעֲרָה (לד ג) וַיִּקְחוּ אֶת דִּינָה מְבֵּית שְׁכֶם וַיֵּצֵאוּ (שם פסוק כו) **ובמדרש** (ב"ר פ יא) **ר' יודן אומר**, **גוררין בה ויוצאין**, **שלא היתה רוצה לצאת משם**. מי יוכל להתבונן עד כמה זרה עד כדי בחילה היה ביתו של שכם לבתו של יעקב אבינו ע"ה! ואיך זה יתכן כי אחרי שדיבר על לבה תתפתה ותסכים להשאר, ולא זאת בלבד אלא גם היו צריכים לגוררה משם? להתבונן מזה **כמה מבהיל הוא הכח של פיתוי**. האומנם כי באמת פליאה כללית לנו איך יתכנו כל החטאים אצל הראשונים ז"ל, כי אחרי ההתבוננות רואים ברור שחטאיהם לא היו כלל לפי מצבם! ובאמת פליאה זו היא גם עלינו אנו, הלא גם אצלנו, חטאינו סוף סוף אינם לפי מצבינו. יתכן שהאדם מבין איזה דבר די היטב כי עולתה בו, עד כי לפעמים ממש נרתע לאחוריו אף לשמע אזנו, **וסוף סוף הוא עובר עליו וגם מצדיק עצמו**, **וכה נכשל וחוטא**, **להשתומם על המראה**, **איך זה כל אלה**?

הנה מתגלה לנו בזה כח גדול ונפלא, וכבר דיברנו על זה פעמים רבות, אבל עד כה לא ירדנו לעומקם של דברים עד היכן הם מגיעים. **היסוד הוא**, **שיש כח כזה כח של פיתוי**, **שהלב מתפתה**, והוא אמרו וַיְדַבֵּר עַל לֵב הַנַּעֲרָה, וכיון שהוא כח בלב, הנהו ודאי בלתי סוף ותכלית, עד כי אין שום עצה ותחבולה להנצל ממנו. מגיע זה הענין עד אדם הראשון קודם החטא, עם כל חכמתו, אבל נמצא בלב כח כזה **שכשנכנסים דברי פיתוי בלבו של אדם**, **הנה מתפתה הוא הלב**, ולא תועיל לו כל החכמות שבעולם.

לֹא אֲשַׁלֵּחֲךָ לב כז

The Most Kindhearted Person Needs to Also Have a Tough Streak

The *Malach* begged *Yaakov* שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר לב כז "Let me go, because it is already the morning" and *Yaakov* said לֹא אֲשַׁלֵּחֲךָ לב כז "I will not let you go". Look how tough *Yaakov* talks! And he's talking to a *Malach!* (When *Daniel* was still at a distance from a *Malach*, he almost melted!) And this is the same *Eidele Yaakov* upon whom it says: הַקּוֹל קוֹל יַעֲקֹב the *Eidele* voice of *Yaakov*. This is the *Yaakov* who was full of warmth and goodness, who calls perfect strangers: "אַחַי" (מֵאַיִן אַתֶּם) כט ד, "my brothers". And he really meant it! He wasn't a *Lavan*-type politician. He was: אֱמֶת לְיַעֲקֹב the real truth. He was real in his goodness and warmth to perfect strangers; כָּל שֶׁכֵּן how much more so to people he knew. And now we see him bossing around a *Malach*, as if he owns the world. **

Working on your Middos means to go to the opposite of your Negi'a

TRUE STORY

Reuven has a younger brother who has a mentally ill daughter, who is literally turning over the house, and he constantly kvetches to his big brother, *Reuven*. *Reuven* told me that he has no *Koach* to handle his younger brother's daily phone calls, as he cries and becomes weaker and weaker, *Rachmana Litzlan*. I told *Reuven* that one of the reasons for the *Nisayon* of the *Akeida* could be that Hashem wants to show how the most kindhearted person in the world (*Avraham*) has to also have a tough, and even cruel streak in him. ***

Those Who Work on *Middos* Know That There Is a Time and Place for All Kinds of *Middos*

Or else he can *Chas V'shalom* fall apart, and be left as a dysfunctional, kindhearted, worthless zero. Despite your ongoing goodness and caring for others, you need to also have a tough, not caring, almost sadistic side to you, or else you're *Chas V'shalom* in trouble. Of course, you need a *Rebbe* and a: בַּר דַּעַת (someone who has common sense) who can guide you how to do these things. ****

And look how tough were *Shimon* and *Levi*, wiping out an entire city (at the young ages of 12) without batting an eyelash. These people were no pushovers! And just like it's the biggest *Mitzva* to be: רַךְ כְּקָנֶה תענית כ א soft as a reed and an *Anav* with *Eidelkeit*, those who work on *Middos* know that there is a time and place for all kinds of *Middos*.

NOVARDOK

רַבִּי יוֹסֵף יוֹזֵל הוֹרְבִיץ זַצַ"ל
י"ז כִּסְלֵו תר"פ

Yahrtzeit of the *Alter* of *Novardok*

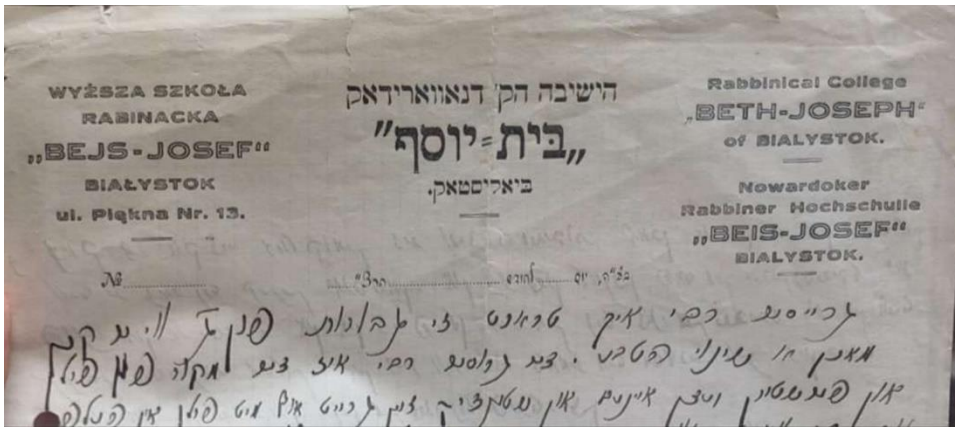
R' Yosef Horowitz *Zatzal*, the *Alter* of *Novardok* once lost a top fund-raiser, and couldn't sleep all night since he worried how his *Yeshiva* will manage without this person. The next night he couldn't sleep all over again, because he realized that he sinned by not having *Bitachon*. **

The *Alter* had absolutely no fear of *Gevir'im*, and he let them know it! He made a *Choizek* (laughingstock) of their fancy houses and all their elegance. *Kavod*, *Kavod*, *Kavod!* You're giving yourself away! Your silly lust for *Kavod* is all over your house. This is *Novardok* mentality. ***

Yet, when the *Alter* needed to build a *Yeshiva* in town which had *Chasidishe* leanings, he

would act like a typical *Chasidishe Admor,* and he knew all the shtick to pass for a total *"K'vod Kedushas Admor"*. The *Chassidim* would be impressed with him, and they would send their children to *Novardok*. Many, many, of his greatest *Talmidim* were originally *Chasidish*. ****

In general, *Chassidim* were comfortable with *Novardok*, since they were known for their high level of *Yiras Shamayim*. R' Chaim Halpern *Zatzal* was an *Ostrovtze Chassid* back in Poland. After the war, he joined R' Gershon *Zatzal*. The *Pshevorsker Rebbe* was a best-friend and admirer of R' Gershon, and R' Shloimka Zviller *Zatzal* gave his house over to a *Novardok Yeshiva* in *Yerushalayim*, and he was responsible for their food supply.



Writing of Rebbetzin Sara Yoffen, daughter of the Alter of Novardok

Bitachon Works for Everybody

Bitachon works for everybody. What's unique about *Novardok*? I'll tell you a true story about a friend of mine who had a serious physical problem which was incapacitating him, *Rachmana Litzlan*. His *Rebbe* was a famous *Adam Gadol* and a major *Tzadik* with lots of *Siyata Dishmaya* in his life, even *L'maala Mi'derech HaTevah*. He kept davening about his *Matzav* and getting *Brachos* from his *Rebbe*, but things didn't improve. He learned plenty of *Sifrei Bitachon*, but to no avail. ** Finally, his *Rebbe* told him to accept reality. For the rest of his life, he wouldn't be able to function normally, and he should make the best of his situation. He told me about his unfortunate plight, and I recommended him to call an old *Novardoker* about his *Matzav*. The *Novardoker* laughed at his situation, and told him that without a question, *Bitachon* can cure him completely. "But I already worked so hard on *Bitachon* and nothing happened! Obviously, this is a *Gezeira Min HaShamayim*, and I have to accept it!" ***

When *Mussar* on *Bitachon* Doesn't Work, Learn More *Mussar!*

The *Novardoker* told him that when *Mussar* doesn't work, you know what you should do? Learn more *Mussar!* Sometimes it may take away your *Torah* or *Chesed*, or other important things in your life, but if you really care enough, then keep learning *Mussar! Mussar* is magic, and especially with *Bitachon*. הָעַקְשָׁן יִצָּלִיחַ The stubborn will be *Matzliach!* Hashem can do anything! The *Alter* said that learning *Mussar* is like turning over a fallen wagon. ****

You keep at it until you turn around your *Her'geishim* (emotions), and automatically your situation improves (the wagon is back on its wheels). So this person learned loads and loads of *Mussar*. He had a new spirit, since he knew that this *Novardoker* lives what he says, and this *Novardoker's* entire life had become much easier, since his ריבוי (mega dosages) of *Mussar* always saves him from his own issues.

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Parshas Vayeitzei 5787

Shiur ID	Duration	Language
491433	5:47	English
491941	41:31	English
491434	4:25	English
491435	5:12	English
491942	5:32	English
491943	4:01	English
493087	42:53	English
491944	4:17	English

Questions To Rabbi Mandel



Medication and Side Effects

Question: Thank you so much for all of your *Shmuessin* and for the *Klal* work that you do. Our family benefits greatly from it. The highlight of our Sukkos was being able to hear you live in Yerushalayim! May Hashem give you tremendous *Schar* and *Bracha* and *Hatzlacha* in all your *Zikkui HaRabbim*.

My question is regarding how to view ADHD medication for my children. For a number of our children, the *Rabbeim* and teachers insist that they need to be on ADHD medication, and they are. It is not a matter of a different school with more tolerance, because we have had children in different schools and chadarim, and it seems to be the way of the world now. The *Rabbeim* and teachers see medication as a good solution to challenging behavior, or difficulty focusing and learning, and there are certainly benefits from medication in those areas. I can't fight the system and the trends of the world to my children's detriment, because the school system won't tolerate it. But as their mother, who is responsible for their care, I cannot ignore the side effects, which can be physical dependency, and a sense of feeling they are somewhat defective. In addition to the withdrawal effects of extreme behavior, irritability, and "losing it." If feels like there is a high cost in either direction, medication or not.

I am concerned about the overall effects from being on medication, despite the benefits. Should I be taking a different course of action (I don't believe switching schools would make a difference) or relying on Hashem that He will take care of them even with the negative effects of medication? I am genuinely unsure of what the right thing to do is. Please advise. Thank you so much. Concerned mother

Answer: R' Shlomo Wolbe *Zatzal* is quoted as saying "If you need medication, go get it". He was not against it. You need it, go take it. Now, there's a way to take medication. You are worried about this; you are worried about that. There's a way **we disregard the medication as the thing that's really doing the job. The *Torah'dik* view is "Hashem is healing!"**

Now, when you do that, it will not have the same side-effects. It's going to work FOR you, because you brought Hashem into the picture; I see this all the time. **Bring Hashem into the picture, and say "Hashem, You are healing, NOT the medication!"** Keep saying that, and watch the difference. And you have to say it loudly, because you believe in the medication, and that's no good.

And don't be scared! In your case, there won't be side-effects. I know plenty of stories. One fellow needed to be treated for *Yenner Machla*, and he never lost hair, he never got nauseous. Why? Because it was done with a lot of *Bitachon* while he did it. If you do things with *Bitachon*, it's a different situation. That's number one.

Number two, there are stories of people who, they could stop after a while, slowly but surely, and they'll see that they won't need it, because **they were always relying on Hashem while they were taking it**. I once forgot my medicine, I needed it for a physical problem (if I didn't take it for 24 hours, my whole body was a mess). I went to Eretz Yisroel and I forgot it, and it seemed like I was in trouble. I was there for a week, and nothing happened. I was cured! How did that happen?

A schizophrenic called me up. After a few days of bringing Hashem into the picture, he didn't need the pills! After 35 years of schizophrenia! Serious stuff! So you bring Hashem into the picture. You have nothing to be afraid of.