

BITACHON WEEKLY

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יום הכיפורים תשפ"ה

The Ability to Admit Wrongdoing Attests That You Have the Strength of a *Melech*

Why can the *Avoda* of *Yom Kippur* be done only by the *Cohen Gadol* himself? The *Seforim* explain the reason why *Dovid* is *Melech* and not *Shaul*, is because *Dovid* was able to admit that he was wrong. We see that the *Koach* of "admitting a wrong" is *Malchus*. The *Cohen Gadol* is indeed the *Melech* of all the *Cohanim*, and *Yom Kippur* is the day of constantly saying *Vidui*.

"I'm sorry" "I'm wrong", again and again. This is the *Avodas HaYom* [תְּפִלַּת יוֹם הַכִּיפּוּרִים]. So we have *Davka* the *Cohen Gadol* doing everything on the day of saying and admitting "I'm wrong". Now we view being: מוֹדֶה עַל הָאֵמֶת admitting the truth like a privilege and a sign of greatness.

When a person "rises to the occasion" and gets up to say: "I'm guilty", he is a *Gavra!* He is a *Mensch!* Not a sneaky person, who is afraid of everyone's opinion. When he admits his weaknesses, he is tough, honest, and fearless. He is a *Melech!*

Now we appreciate our weak *Dor* which lacks self-esteem because of so many feelings of guilt. It comes from their *Ma'ala*, since they acknowledge their *Chesronos*; this actually makes them strong and truthful. So although I'm always advocating more self-esteem and less involvement in our sins and failures, yet being aware of your evil is a big *Ma'ala*, i.e. you have a certain royal honesty; and you should respect yourself for it. You are courageous enough not to lie and not to make believe you're a perfect person.

The True *Melech* Is Not the Flawless *Tzaddik*

A *Melech* is an example for the *Klal*. Only *Yehuda* and *Dovid* were true *Melochim* since both *Yehuda* and *Dovid* sinned and did *Teshuva*. This is

something the *Tzibbur* can relate to; not a: מְרֻחָם flawless *Tzaddik* who never sinned like *Yosef*, and like *Shaul* who at forty was as pure from sin as a newborn baby. Our main *Melech* is *Dovid*, who was an *Admoni* and *Mo'avi* [horrors!]. Both *Dovid* and *Yehuda* sinned with *Arayos* and did *Teshuva*. *Chazal* say that *Dovid* didn't really sin. Whatever he did was only so that he should serve as an example for *Teshuva*. [Gemara]. Also, he needed a sin in order to have the opportunity to be *M'kayem* the *Mitzva* of *Teshuva*. [R' Hershel of Krakow]. *Chazal* say that *Yehuda* was also forced by a *Malach* to sin with *Tamar*.

Your True "Self" Is Clean from *Chet*

Since a *Melech* is an example, so should every *Baal Teshuva* view himself as if he was forced *Min HaShamayim*, but his true self is clean from *Chet*. The *Seforim HaKedoshim* say that it is impossible for a *Yid* to blemish his

I'm So Excited, I Can't Wait for *Yom Kippur!*

I'm told that my father-in-law, R' Ahron Rottman *Zatzal* would say: I'm so excited, I can't wait for *Yom Kippur!* If a person would really appreciate the greatness of: יוֹם הַכִּיפּוּרִים *Yom Kippur* and look forward to it with *Simcha*, it would be a great *Zechus* for him, especially according to the *Rema* who says that *Yom Kippur* is only *M'chaper* on those who believe in its power of its *Kapara*.

So the more you believe in its *Koach*, the bigger the *Kapara!* Maybe you actually have a *Kapara* to some degree even **before** *Yom Kippur!* Similar to the *Chazal* that during the times of the *Bais Hamikdash*, a red string would turn white as a sign of *Kaporas Avonos*, even **before** the: שְׂעִיר לְעִזָּאֵל goat for *Azazel* (which gets rid of all our sins) was thrown down the rocky mountain.

We see how Hashem can't wait for our *Kapara*, like it says: וְאֲנִי אֶעֱנֶה יְשִׁיעָה סֶהֱכֵד: even before they called out to Me, I have already answered them. A *Yid* should work on realizing how much Hashem loves us, and surely Hashem has *Nachas* from this (instead of always kvetching and complaining). Being concerned over your sins shouldn't detract from the *Simcha* of *Kapara*

pure *Neshama*, since by nature it has no *Shaychus* to *Chet*. No matter how terrible you are [even after years and years, with no end in sight] always keep saying: “**That’s not the real me!**”

If You Want to Get on Hashem’s Good Side, Make Sure You Go All Out in Thankfulness

R’ Avigdor Miller *Zatzal* recommends five minutes of thankfulness, and five minutes of trying to improve. He added: “If you do this, you are better than thousands of people”. Notice how R’ Miller mentions how you are greater than others! Always give yourself a boost! It is *M’chazek* you, and *Chizuk* is the secret of success! Especially in these days of *Din* and *Rachamim*, thank Hashem for the pain and desire you have for more *Torah*, *Kedusha*, *Ahavas Yisroel*, *Bitachon*, *Simcha*, etc. **They say that having *Tza’ar* over your sins can be your biggest *Zechus*! Don’t let the *Yetzer Hara* be *M’zalzel* in the phenomenal *Ma’ala* of “wishing” to be better. Constantly say thank you [verbally] for this.**

For all you know, the biggest *Zechus* you have is the “pain” you live with for your lack of *Kedusha*, *Chesed*, *Zikkui HaRabbim*, *Mussar*, *Emuna*, and *Tefila*, etc.! It may be greater than the “millions” you gave for *Tzedaka*, or the “*Shas*” you were *Zoche* to finish. In Hashem’s eyes, you are *Davka* the most special person, since you have loads of *Hachna’a* due to your massive frustrations.

Those who are proud of their *Ruchaniyus Hatzlachos* are pygmies compared to your greatness! Be proud of all those wonderful frustrations! You are like an *Adam Gadol* despite your sins and inabilities!

The *Yetzer Hara* distracts you into focusing on *other* people’s accomplishments, to subtly make you be *M’vazeh* your own. Every day in the life of the simplest Yid should be worth hours of dancing and singing in his eyes.

Novardok

R’ Chaim Mordechai Wainkrantz *Zatzal* was in *Eretz Yisroel*, and he wanted to visit R’ Chatzkel Levenstein *Zatzal*. But R’ Chatzkel wasn’t well, and he wasn’t seeing visitors. R’ Wainkrantz suggested that they should tell R’ Chatzkel that “the *Novardoker* of Boro Park” has come to visit; and R’ Chatzkel allowed him to come in. R’ Chatzkel asked him how much time he learns *Mussar* each day. R’ Wainkrantz *Zatzal* replied: Four hours. **

R’ Chatzkel said that if it would be less than four hours, he wouldn’t let him in. R’ Wainkrantz repeated this story to R’ Chaim Shmuelevitz *Zatzal*, and R’ Chaim commented that R’ Chatzkel is in his own world and is still in *Kelm*. R’ Wainkrantz would learn mainly *Chovos Halvavos*, especially *Shaar HaBitachon* and *Shaar HaK’niya*. In France by R’ Gershon Liebman *Zatzal*, these two *She’arim* were also #1.

I asked R’ Wainkrantz’s son *Shlita* what his father’s main focus was. He replied that he worked mainly on *Savlanus* and on not being *Nis’pael*. Having *K’niya* and *Bitachon* bring this about, and *Novardok* was known for no *Hispa’alus*. This means to always be in control; not getting excited and emotional or losing yourself. No *Hispa’alus* from scary people or scary situations. R’ Wainkrantz **never-ever** became upset or impatient with his wife.

Once, on the night of the *Seder*, the fish was served boiling hot; he just laughed it off without getting upset. Once, he couldn’t figure out a *Tosafos* for a week; he blamed this on the fact that he once complained about his wife’s food. Indeed, as soon as he asked her *M’chila*, he figured out the *Tosafos*. He had absolutely no say at all, and he gave in to everything his wife wanted. He worked around her. He had no say, and she ran the show. This was all a premeditated *Shita*, since he was a very strong minded and fearless person. He viewed his home as “a place of opportunity” to grow in *Hachna’a* and *Anava*.

This is what four hours of *Mussar* can do. He told me that it gave him tremendous *Simcha*. It doesn’t sound like he learned much *Mussar B’hispa’alus*. He would just be *M’ayen* think a lot. He spent lots of time thinking about the *Mussar* he was learning, and how to apply it. He had a *Bracha* from the *Steipler* to have *Hatzlacha* with *Inyanei Shalom Bayis*, and he spent at least two hours daily on this.