

BITACHON WEEKLY

BY: RABBI YEHUDAH MANDEL SHLITA

פרשת ויקרא תשפ"ה

A Person Can Only Begin Working on *Anava* Once He Realizes His Greatness

The *Torah* begins the subject of *Korbanos* saying: When an “Adam” will bring a *Korban*... The *Meforshim* ask, why does the *Passuk* say an extra word “Adam”?

When a person brings a *Korban*, he is *Mach'nia* himself, since whatever is done to the animal is instead of himself. But, before a person embarks on a career of working on *Anava* and to be *Mach'nia* himself, says the *Chovos Halvavos* he must first know his own value. A human being was created in an upright position, and *Rabeinu Yonah* says that standing straight is the position of a *Baal Bitachon*. The *Gr"a* says that the main point of Hashem giving us the *Torah*, was for the *Midda* of *Bitachon*.

Every human has to realize his greatness, that he is a *Tzelem Elokim*. He needs to spend his life being proud of this fact, and work on being a *Baal Bitachon* in Hashem. **A person's main accomplishment in life is that he doesn't become broken from all the Nisyonos and hardships.** He can accomplish this by remembering that:

Hashem loves him, since he is a part of Hashem. This helps him trust that Hashem [who knows what's best for him] will help him, and will do *Nissim* for him.

When a person stands straight with *Simcha* and *Bitachon* despite his “peckel”, he is a true *Tzadik*, heading for the most wonderful *Gan Eden*.

Only a person who realizes his greatness [an “Adam”] can be *Mach'nia* himself with a *Korban*. A person who thinks he is no better than an animal, just like the *Goyim* around us, cannot bring a *Korban*. That's why it says: When an “Adam” will bring a *Korban*.

The reason why people have so much צר עין stinginess and cannot “*Fargin*” others, is because they are not aware of their own greatness. They need loads of *Mussar*, reminding themselves constantly of their qualities, and thanking Hashem for their greatness. “Self-persecution” is no *Mitzva*. Each *Yachid* individual is super-special in his own unique way, and even the biggest *Tzadikim* cannot do what he does. When a person thinks about this all the time, he isn't jealous of others; on the contrary, he is happy with their accomplishments.

Notice, how the *Torah* is constantly giving us messages of our greatness, calling us an: עם סגולה treasured nation, and ממלכת כהנים ויתרו יי א: nation of princes. There is no end to this continuous message. We see how important it is to Hashem for us to be involved in knowing *Gadlus HaAdam*. And

The Greatness of Challenges

R' Hutner once told R' Ahron Kotler a story about a family who hesitated in marrying off their daughter to a certain *Bachur*. Although a *Masmid*, this *Bachur* had difficulties in his learning since he wasn't a *Baal Kish'ron* bright. They asked R' Yehoshua Leib Diskin what to do, and he advised that when *Chazal* say: כל אדם who learns Torah will eventually become rich, also refers to one who is “poor” in *Kish'ron* intelligence. The family followed his advice, and sure enough their son-in-law eventually developed new *Kishronos* [“wealth”] and became a big *Talmid Chacham*.

When R' Ahron Kotler heard this, he began to cry. He explained that he had always been brilliant, and never had these challenges. R' Ahron understood the greatness of people who have difficulties, enough for him to cry because he **didn't** have them!

Very often, the greatest *Neshamos* have unusual difficulties in *Torah* and other areas. They fight their *Yetzer Hara*, and don't feel they are winning. But if they keep fighting, they are actually much greater than others who succeed in *Torah* and *Yir'as Shamayim* without difficulties.

our lowly generation of *Ik'visa Dim'shicha* needs double dosages of reminders, that every move we make is truly *Kodesh Kodashim*. But the less self-esteem we have, the more we are sure of the extreme opposite, since the *Yetzer Hara* knows where to focus his energies. He puts down our greatest souls, since he knows that they are truly a gold mine for *Klal Yisroel*.

The blood of the *Olah* and *Shelamim* was thrown on the bottom half of the *Mizbeach*. Only the blood of the *Korban Chatas* was smeared on the upper half, all the way on top, on the *K'ranos* horns [*Rash*]. What is so special about the *Chatas*? *Chazal* say: בְּמִקּוֹם שֶׁבַעֲלֵי תְּשׁוּבָה עוֹמְדִים, אֵין צְדִיקִים גְּמוּרִים יְכוּלִים לַעֲמֹד בְּרִכּוֹת לֵד בַּ. A *Baal Teshuva* has a special status. The person bringing a *Chatas* is a *Baal Teshuva*, and therefore the place for his *Kapara* is on top and on the "horns". The *Baal Teshuva* is literally on a higher place, and on the real: קֶרֶן horn which symbolizes greatness.

The *Rambam* says that although a *Baal Teshuva* feels inferior, the truth is just the opposite; a *Tzadik Gamur* cannot even stand in his place! Throughout our lives, we need to review this *Rambam* many times, until we begin to value every tiny effort we make trying to improve ourselves, and it's definitely not easy!

Novardok

Novardoker Pesach Cleaning; Clean Up Your Sins [*Chametz*]!

Before *Pesach*, the *Novardokers* would go to *B'didus* for four weeks, to undergo a "*Birur HaMatzav*". People who thought they were *Tzaddikim* found out that it was not so *Pashut*, and that's how they grew. Their friends would write down all their *Maalos* and some *Chesronos*, and the *Rosh HaVaad* would read the reports. Then, he would read it again with sugar coating, and give each person guidelines how to improve. They grew and grew! They were taught to eat without getting involved with how it tastes. Despite their disappearing from home for four weeks before *Pesach*, their wives appreciated them because of their high level when they came to the *Seder*.

Four weeks before *Pesach*, the *Novardokers* would go to *B'didus* for four weeks, to undergo a "*Birur HaMatzav*". They would go on a trip to some beautiful resort area, and rent it to be alone and have *B'didus*. In this place, they all go through a thorough inspection to find out where they are holding in *Avodas Hashem*. They would encourage each other, and look for ideas on how to improve in many areas, like learning *Torah*, *Shviras HaMiddos*, *Bitachon*, *Bain Adam La'chaveiro*, learning *Mussar*, etc. They would work on eating without getting involved with how it tastes. They come home right before *Pesach* like new people, with the *Shechina* on their faces.

R' Dovid Bleicher [*Rosh Yeshiva of Bais Yosef* in Poland before Second World War, *Talmid* of R' Yosef Yoizel Horowitz, *the Alter of Novardok*] came home from the *Yeshiva* a few days before *Pesach* to the following situation: There was no food for his family and one hundred guests [the students of his *Yeshiva*] for *Pesach*. He owed money that was up for collection. His *Rebbetzin* was crying from pain and distress of their situation. A baby was born with no money for the *Bris*. They were a year delinquent with their rent on their home, and the landlord told them to pay up immediately or leave. As they were discussing their dire situation, a barrel of wine cracked, and spilled over the special *Matzos*.

His reaction? He started dancing with his *Talmidim* and singing: אוֹדֶךָ כִּי עָנִיתָנִי וַתֵּהִי לִי לִישׁוּעָה. He explained the *Passuk* with a new twist: When one is in poverty and in a tortuous situation, "The worse the situation, the greater the salvation". Then he strengthened his wife with *Bitachon* that the *Yeshua* would come soon.

The next day they won the lottery, which paid all their debts, their *Yom Tov* needs, and the *Bris*. They even had extra money to buy new clothes for the whole family. R' Dovid saw in every situation a test to see how strong one's *Bitachon* is.