

BITACHON WEEKLY

BY: RABBI YEHUDAH MANDEL SHLITA

פרשת וילך-שובה תשפ"ו

Royalty Means Moving on Despite Your Mistakes in Life

One of the famous *Gedolei HaPoskim* of Lakewood once spoke to a person who had done the most unspeakable *Chet*. When the person said that he had *Cha'rata*, the *Rav* told him: "It's over, totally!" In *Novardok* I saw a similar *M'halech*, where overnight a person is totally 100% kosher, since he simply and quickly did *Teshuva*.

People view *Teshuva* as a "bear" (R' Nosson Wachtfogel *Zatzal* warns about this) and this is a major barrier blocking a person's *Shteiging*. His *Yetzer Hara* loves to constantly remind him of his bitter past, and all his *Maalos* are quickly forgotten or almost non-existent in his mind, since they all "go over his head".

For good reason we say: *לדוד ה' אורי* in *Y'mei Elul*, since *Dovid* is our amazing inspiration for *Teshuva*. Look how he says: *כי אבי ואמי עזבוני וה' יאספני תהלים כ"ז* that even his parents, who are the main support of every human, forsook him. He's got everything going wrong in his life, being an *Admoni* like *Eisav HaRasha*, and of *Mo'avi* blood, with an unending list of powerful enemies (who held him to be a *Rasha!*) throughout his turbulent life!

Dovid is so perfect for everyone. And in our own lives, we need to **respect** our own pecklach and issues, our weaknesses and our stormy past, just like our *Melech*, *Dovid* is the most **respected** type of human (like the *Halacha* states: *המורד במלכות חייב מיתה* one who rebels against the king is immediately sentenced to death). **Look how Hashem wants so much to be *M'chazek* us, by giving us a *Dovid* for a *Melech*; now every schnook and every bum and every nebach feels comfortable and has hope!**

And *Davka* a person with such an embarrassing history is our **king**?! A *Yid* has to learn to **respect** his pitfalls and mistakes, his failures and disadvantages; only these can make him truly great, when he isn't *Nis'pael* from them, and he moves on like *Dovid HaMelech*, who doesn't get fazed by his outrageous sins!

The Greatness of "YOUR" Teshuvah

Chazal say: *יחיד שעשה תשובה מוחלין לכל העולם כולו יומא פו ב'* Even if just ONE person does *Teshuva*, the entire world is forgiven. They say that in *Elul*, R' Gershon Liebman *Zatzal* never stopped saying this wondrous *Chazal*. You have to keep *Chazzering* it until it sinks in, and you realize the greatness of each individual. This is exactly the greatness

Admitting Your Weaknesses Is a Strength and A Sign of Greatness

The *Avoda* of *Yom Kippur* can only be done by the *Cohen Gadol* himself. (*Gemara*). Why? *Chazal* say that the reason why *Dovid* is *Melech* and not *Shaul* is because *Dovid* was *Modeh* (admitted) that he was wrong. We see that the *Koach* (ability) to admit wrongdoing, 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. (*חָטָאתִי*) *עוֹנֵיתִי פְשָׁעֵתִי*. This is the *Avodas HaYom*. 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 a person 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. They realize their *Chesronos*, and 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 there is a big *Ma'ala* of being aware of your evil. 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.

of man, that he is held accountable for his actions. It's all up to you; you can make yourself great if you keep reminding yourself of your greatness.

Or you can be "just a regular guy", if you don't take this *Chazal* seriously (and other *Chazal's* like: כָּל אֶחָד וְאֶחָד כָּל הָעוֹלָם לְפָנָיו Every person is obligated to say: The entire universe was created just for me).

This is unfortunately prevalent everywhere, and only: יְהִידִים select few are smart enough to enjoy the *Simcha* of kosher *Ga'ava* and to think big. It all starts off with thinking big; even though you may be miles and miles away from your lofty goals and aspirations. **Make believe that you're really one of the great people of *Klal Yisroel*, even though presently you may be addicted to the worst sins, *Chas V'shalom*.**

If you are an: עֲקָשָׁן stubborn, and you keep aiming high, & view your many sins as mere temporary insanity, you have no idea how this can truly raise your entire *Madrega!*

Novardok

Reb Nosson Wachtfogel was full of *Menucha*. When saying *Orchos Chaim of the Rosh* during *Elul*, he would have special *Kavana* in the words: אַל תִּבְהַל מֵעֲשִׂיךָ do not act out of agitation. He came from *Kelm*, where *Menucha* was their main *Avoda*. You live longer and happier, and you are always relaxed. It is known that people with impatient and nervous type-A personalities are much more prone to disease and heart attacks. (Dis-ease causes disease).

I was once in *Yerushalayim* for *Sukkos*, and I made an appointment to meet R' Chaim Tzvi Fogel *Zatzal* on *Chol HaMoed*. He warned that he would be busy, but would still try to give me some time.

After schmoozing in learning for over half an hour, I was concerned about taking all his precious time. Yet, he looked calm as if he had nothing to do but talk to me. Indeed, every time I called him from the USA he was always loaded with *Menucha*; he never seemed nervous, and we could talk forever. I asked him about this, and he said that he learned this from his *Rebbe* R' Meir Chodosh. He said that **he** doesn't run his life, Hashem does; and in the end everything works out. People used to take advantage of his *Rebbe* and talk to him for hours, yet he was *Matzliach*. This is the manner a true *Baal Bitachon*, which the *Chovos Halvavos* calls: מְנוּחַת נֶפֶשׁ הַבּוֹטָח the tranquility of a *Baal Bitachon*.

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My father R' Nachman Mandel and his brother R' Manis Mandel were from the greatest *Mechanchim* of the last *Dor*. They were highly industrious in their work, yet they were relaxed people, with plenty of time to give others, and schmooze with *Geshmak*.

R' Nosson once related to me that the chief of police of *Kelm* was not only Jewish, but he was a *Chashuva Talmid* of the *Kelmer Yeshiva*. When the *Goyim* got into fights with each other, they would come to him. They all respected his extreme *Menucha* and calmness, and they "melted" before him and his decisions. An example of his *Menucha*: R' Nosson was once learning a *Sefer Mussar* with him. As slow as R' Nosson went, it wasn't slow enough; the chief of police told R' Nosson to read even slower.

Shabbos is so important to *Klal Yisroel*. The entire idea of *Shabbos* is a day of *Menucha* and *Bitachon*. *Menucha* can be practiced throughout the day. For instance: when davening, try to focus only on the words you are saying, without your mind flying all over like water.

I know a *Yungerman* who is very *Menucha'dik*. He told me that he davened for *Menucha* for many years. He davened to Hashem that he shouldn't be impatient, and that he should tolerate his *Chavrusa*.

In *Novardok*, they repeated a million times: לֹא עָלֶיךָ הַמְלָאכָה לְגִמּוֹר you are not responsible to "finish" (they didn't just mention it once in a while). R' Yisroel Salanter said: נִשְׁט אױפֿטאן, נִדְאָרְךָ טאן Just "do", don't "execute". When you work with *Menucha* & relaxation, Hashem gives loads of *Si'ata D'shmaya*, and in the end you accomplish more. Indeed, the *Novardokers* were super successful in *Torah* and *Yiras Shamayim*.