

# BITACHON WEEKLY

Stories of Novardok

פרשת וילך-שובה תשפ"ג

שבת שובה

## The True Melech Is Not the Flawless Tzaddik

A *Melech* is an example for the *Klal*. Only *Yehuda* and *Dovid* were true *Melochim* [not *Shaul* and *Yosef*] 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*. Also, he needed a sin in order to have the opportunity to be *M'kayem* the *Mitzva* of *Teshuva*. *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 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!"

### Don't Give Up, Ever

I have an age-old bad habit, which is more or less under control; yet I have

plenty of setbacks. I would prefer that the habit would disappear for the rest of my life; but this has not been happening so fast. However, I believe in grandiose davening, and I keep asking for total *Yeshua*; i.e. that I should do *Teshuva* on the level that the *Rambam* describes: **בְּיַד הַשֵּׁם הַיּוֹדֵעַ תְּעֻמוֹת שְׂלֵא וְשׁוּב לְזֶה הַחֲטָא לְעוֹלָם הַלְכוֹת תְּשׁוּבָה ב ב** that Hashem who knows our innermost heart can testify that we will never return to this *Chet*, ever again.

יום הכיפורים

## 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* **הַטָּעִי** [יְהוֹיָתִי פְשָׁעִי] [I'm sorry]. So we have *Davka* the *Cohen Gadol* doing everything on the day of saying and admitting "I'm wrong". Now we view being: **מִוְדָּה עַל** *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.

I keep persisting in *Tefila*, despite my constant failures. To my surprise, on *Erev Rosh Hashanah* I made a certain kind of *Kabala resolution* that seems to really be heading in that direction. Remember, the main *Nissim* of a *Baal Bitachon* are in *Ruchaniyus!* *הַפֶּל יְכוּל* Hashem can do anything!

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.**

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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 inability!**

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Remember, Hashem always loves the underdog! The *Torah* is loaded with sensitivities for the *Ger*, the *Yasom*, the *Almana*, *Ani'yim*, etc. and having difficulties in *Ruchaniyus* is **even more *Chashuv!* More than once, I heard from *Gedolei Torah* that it's a *Rachmanus* on those who have it easy in *Avodas Hashem*.** [But don't look for trouble!]

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.

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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.

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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.