

# BITACHON WEEKLY

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## Dipping the Apple in The Honey: Try to Act Like Sweet Honey

On *Rosh Hashanah*, we should try to be calm and nice and happy. The more the better. Having honey and sweets and delicious fat foods on *Rosh Hashanah* (as it says in *Tanach*, when everyone burst out crying since they realized that they didn't keep the *Torah* properly: וַיֹּאמֶר לָהֶם לָכֵן אֲכַלּוּ מִשְׁמֵנִים וְשָׂתוּ מִמִּתְקִים וְשָׁלְחוּ מְנוּת לְאֵין נֶכֶן He said to them: Go eat fatty foods and drink sweet drinks, and share portions with those who have nothing prepared, because this day (*Rosh Hashanah*) is holy to our Master (Hashem); do not grieve yourselves, instead let the joy of Hashem be your strength) is just a *Siman* of how the person should be, and how he should feel. You aren't supposed to get angry on *Rosh Hashanah*; it's a bad sign. You have to be honey, and the more *Simcha* and *Bitachon* on *Rosh Hashanah*, the better it is for your *Mazal*.

But what if you already blew your stack on *Rosh Hashanah*? Are you supposed to spend the rest of the year a nervous wreck? This is exactly what happened; a woman got super angry at her husband *Davka* on *Rosh Hashanah*, and she called me from *Eretz Yisroel* crying about her fears.

I told her that she'll *Davka* have the best *Shalom Bayis* ever, even more than usual, which is exactly what happened! Of course, *Le'chatchila* you try to be as sweet as ever, but *Bedi'eved* (if you already messed up) you always go super positive (like I was taught in *Novardok*).

### Positive Words Actually Cause Positive Things to Happen

R' Shlomo Kluger says that when we dip the apple in the honey [and eat various sweet things] and say positive things about the coming year [it should be a sweet year, we should have lots of *Zechusim*, our enemies should be destroyed, etc.] this is not a *Tefila*, rather we are expressing our *Bitachon* in Hashem that **this will happen**. The power of our words will actually cause good things to happen.

R' Shlomo Kluger adds, that on *Rosh Hashanah* after *Shachris*, a person should express with *Simcha*: Everything Hashem does is for the good. And if something bad happens, he should say: *Gam Zu L'tovah*. This way, even if he had a bad decree coming to him, these words have the power to change his situation from bad to good.

זְכַרְנוּ לַחַיִּים

Give us *Bitachon!*

ROSH HASHANAH

THE YOM TOV OF BITACHON

R' Yerucham *Zatzal* used to talk about the high *Madregos* of old-time bobbies, who's simple *Emuna* and *Bitachon* made them much greater than the greatest of his *Talmidim*. They were also much happier and calmer. This is what we think about when we say: Bring back the way it used to be. Anyone who spends overtime [like an hour a day] learning *Inyanei Bitachon*, can become similar to those "bobbies". It may cost you *Gemara* learning time, or other *Mitzvos* and *Chasadim*. But it puts you on an entire different level, and it's worth it. Of course, you need a *Rebbe*.

Such a person looks forward to *Rosh Hashanah*. He spends two days along with Hashem, and says the #1 beautiful *Tefilos* in the universe: *עַל כָּל מַעֲשֵׂיךָ* Please Hashem, rule over Your entire world, etc. and he cries with *Simcha* in his anticipation for the *Yamim Nora'im*. My father-in-law. R' Aron Rothman *Zatzal* used to get excited waiting *B'simcha* for: *יּוֹם הַקְּדוּשׁ* Yom Kippur, and he cried lots of sweet tears during the *Yamim Nora'im*. He was **alive!** **This is what *Mussar* [i.e. *Mussar* on *Bitachon*] can do to you.**

**Grab the opportunity.** R' Kalman Krohn *Zatzal* used to tell me: "*Chap Arein*, you live only once!" No wonder the *Rambam* said that he'd rather teach *Emuna* and *Bitachon* than any other form of learning *Torah!*

**So being happy and confident and full of *Bitachon* on the *Yom HaDin* actually causes you to have a great year.** That's why we bring *Simanim* on *Leil Rosh Hashanah*; they **cause** a good year! Similarly, when a person does *Teshuva*, his worst *Aveira* turns into the best *Mitzva*.

R' Yosef Leib Bloch *Zatzal* said that you should **view yourself as a winner, and you actually write yourself into having a great new year.** אפילו רשע הבוטח בה' חסד' וסובבנו ילקוט תהלים סוף פרק לב. Even a Rasha who has *Bitachon* in Hashem will be surrounded with *Chesed*. And *Bitachon* pulls you out of *Gehinom*. [*Ramchal*]. *Rosh Hashanah* is a day of *Bitachon*, and a *Chet* shouldn't even be mentioned. **The more *Simcha* and positive thoughts about a great new year, the better.**

## Novardok

### Do *Teshuva* on Not Having Enough *Menucha*

So many people have trouble working on *Bitachon*. Instead of being calm, they are full of “stress” trying to have more *Bitachon*. If they would have pure *Hoda'ah* [especially without strings attached, i.e., using *Hoda'ah* to “get” what they want] then true *Bitachon* would come much easier. The humble realization that “Hashem owes us zero” can be helpful. Also, the realization of: **הַיּוֹם תַּחֲלַת מַעֲשֵׂיךָ זָכְרוֹן לַיּוֹם רָאשׁוֹן תַּפְּלַת מוֹסַף רֵאשׁ הַשָּׁנָה, זְכוּרוֹת: TODAY IS THE DAY YOU CREATED THE WORLD; WE REMEMBER THAT FIRST DAY** [when You judged Adam HaRishon, and his verdict came out favorably] compels every human to be happy with Hashem's world. Hashem likes “satisfied customers”, and showing your *Simcha* on *Rosh Hashanah* can be very helpful for a true *K'siva v'Chasima Tova*. This includes the thrill of being *Zoche* to “be” in Hashem's beautiful world, and recognizing His goodness.

“I WORK SO MUCH ON BITACHON, AND YET I'M NOWHERE” I've heard people speak like this. Nobody knows all the answers, only Hashem. But the question arises, if you'd get what you wanted, would you be happy and constantly thankful? Or would you spend most of your thoughts on your next difficulty?? Would you like to deal with a person who is always kvetching, and when you give him what he wants, he may say “thank you” for a day or two, but afterwards, all he talks to you about is his next issue?? Many of us are this way. Although we may not be guilty, since our environment is like this, yet, this may be an answer for why there are so many *Peckels* around these days, *Rachmana Litzlan*.

My suggestion: Daven hard that you turn around your “mode”, and try to be basically a heart full of gratitude. Spell out verbally all the good in your life, and do this on a regular basis. You may change quickly, or it may take years. But if you are **working** on changing your *Middos*, even without succeeding, then your *Zechusim* are incredible, and you are truly a *Yachid* and an *Adam Gadol*. Without question, the entire *Klal Yisroel* benefits from your hard work, and when you see happy jews with *Hatzlacha* in their lives, they may be due to your *Zechus*.

By the way, if you are always asking for more, and you tend to be dissatisfied, you are not considered a *Baal Bitachon*, according to the *Chovos Halvavos* in *Shaar HaBitachon*. He says that a *Baal Bitachon* is a *Sameach B'chelko*, who trusts Hashem, that whatever He gives him, is all he needs.

People are always asking: Which is the real *Bitachon*? Being happy and accepting whatever your situation is? Or having faith and hoping your situation will improve?

We can suggest that both are always true. The *Aleph Bais* of *Bitachon* is being a *Sameach B'chelko* and accepting the *Nisyonos* of your life. It would be *K'dai* (worthwhile) to take a break from all your *Tefilos* to get your much needed *Yeshua*, and spend time working on *Menucha* and *Simcha*, and accepting the *Yissurim* of your life. Keep saying: “Baruch Hashem, it's not worse”. And “Baruch Hashem, better to suffer in *Olam HaZeh* than having *Gehinom*, *Chas V'shalom*. Tell yourself “It's not that bad”, and see the good part inside the very evil. By the way, if a person truly accepts his *Peckel* with *Simcha*, this itself is a major *Segula* for a *Yeshua*.