Bitachon Weekly

——— By Rabbi Yehudah Mandel שליט"א ———

ראש השנה תשפ"ז

Sweeten The Avodas Hashem That You Are Already Doing

Chazal say that the word: שׁוֹפָר Shofar means: שַׁפְּרוּ מַעֲשֵׂיכֶם beautify your actions. i.e., you are already doing fine, but try to make yourself even better; especially to do things with more Geshmak, and beautify what you do. The first Teshuva that a person has to do is learning Torah, like we say in davening: הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ, וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ (when dealing with Teshuva, first comes Limud HaTorah) and by learning Torah we are always saying: וְהַעֲרֵב נָא "Make it sweet and tasty"! This is the biggest Yesod in Yiddishkeit: עִבְדוּ אֶת ה' בְּשִׂמְחָה to serve Hashem with Simcha!

The whole Tochacha came because: תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב תבא כח מז we didn't serve Hashem with Simcha. True, you are serving Hashem. But you need to enhance and sweeten and improve on what you are already doing. Sweet new year! שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה **וּמְתוּקָה**. We say in Az Yashir: זֶה קֵלִי וְאַנְוֵהוּ "This is my Hashem, and I will make Him beautiful". It's our job to always try to make our Torah, Avoda, and Gemilus Chasadim more and more Geshmak and pleasant. Always remember: דְּרָכֶיהָ דַרְכֵי נֹעַם משלי ג יז the ways of the Torah are pleasant. The whole Shita of Novardok was based on making sure you're on the true Derech HaTorah, which must be: דַרְכֵי נוֹעַם pleasant.

A new Chavrusa, or different Masechta, or a new approach in all kinds of Avodas Hashem. A new Geshmaka Niggun. Some fascinating Chidushei Torah that make you feel like a million dollars (like the one I'm writing now, with Hashem's help!) The Mesilas Yesharim says: הָאָדָם לֹא נִבְרָא אֶלָּא לְהִתְעַנֵּג עַל ה' a person was created only to have pleasure in Hashem! Don't forget this, and stop spending your life kvetching about your pecklach. Don't forget to enjoy that delicious Rambam or strawberry shortcake or both, or the pleasure of refraining from eating the cake, or at least hesitating before you start fressing.

Look At Your Avodas Hashem as Plenty Good, But You Need to Work a Bit More

Chazal say: מִי שֶׁיֵּשׁ לוֹ מָנָה, רוֹצֶה מָאתַיִם קהלת רבה א לב A person who possesses 100, desires 200. I heard in the name of R' Pam Zatzal

Doing Teshuva Puts Us in A Sweet Mode with Loads of Honey

When the Yidden were in Galus Bavel, they married gentile women. When they came back to Eretz Yisroel, they were deeply ashamed, and they cried and cried. They divorced their wives, but they didn't know how to deal with such a horrific unbelievable Yerida (spiritual decline). This is Mamash the lowest of the low; to sell your Neshama in such a disgraceful way! How could they face Hashem? Despite the tremendous pain that Ezra had about this, he surprised them.

He said: לְכוּ אִכְלוּ מַשְׁמַנִּים וּשְׁתוּ מַמְתַּקִּים וְשַׁלְּחוּ מָנוֹת לְאֵין נָכוֹן לוֹ כִּי קָדוֹשׁ הַיּוֹם לַאֲדֹנֵינוּ וְאַל תֵּעָצֵבוּ כִּי חֶדְוַת ה' הִיא מָעֻזְּכֶם נחמיה ח י Go eat fat foods and drink sweet drinks! Being happy with Hashem is what needs to be. This remains a: הֲלָכָה פְּסוּקָה applied Halacha, and we do just that during our Rosh Hashanah meals. Although every Yom Tov has to have Simcha, by having: בָּשָׂר וְיַיִן meat and wine and other forms of Simchas Yom Tov, on Rosh Hashanah there is a special Inyan to eat **sweet** foods, as a sign of having a good sweet year.

And perhaps the Inyan of being Osek in Teshuva has a special sweetness that we don't find elsewhere. Not only are we unconcerned about our past shameful history, but we move on as if nothing happened. We even act like we're in a sweet mode, and indeed the sweetest experience in the universe is a Teshuva Shleima, coming back to our beloved: אָבִינוּ שֶׁבַּשָּׁמַיִם Father in Heaven.

These words of Chazal: בְּמָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִים אֵין צַדִּיקִים גְּמוּרִים יְכוֹלִין לַעֲמוֹד ברכות לד ב "Baalei Teshuva are even GREATER than pure Tzaddikim!" need Chazara and

that a person should always feel: שֶׁיֵּשׁ לוֹ מָנָה like he has 100; meaning that although we always need to strive for growth, at first we should feel that we already have something (100), and now let's move on for more (200). If you feel like you have nothing and you're a zero, then you'll never feel good about yourself, and you won't grow.

It says in Parshas Eikev that we will be faced with: גוֹיִם גְּדֹלִים וַעֲצֻמִים מִמֶּךָּ ט א strong and dangerous Canaanim, and Rashi says: וַעֲצֻמִים מִמֶּךָּ ט א you are strong, but they are stronger, i.e. never look at yourself as zero. You are also plenty strong. In all your challenges in life you need to feel like you're already getting there (you are strong) but you need to work a bit more. I'm already a Baal Bitachon, a Ben Torah, I have a good Mazal, I'm smart, I'm happy, I'm an Oved, a Tzaddik, I'm Oisgehalten, I'm already capable. I'm already well liked, already neat and M'sudardik, already a good-hearted person, a Baal Chesed, a Baal Tzedaka, a Masmid, a Baal Mussar, etc I just need to improve on all these areas and become **even** greater (if possible!)

Chazara (review again and again), because the Yetzer Hara is notoriously against your feeling good about your Teshuva. He'll plague you for the rest of your life no matter what. You still sinned! How can you live with yourself, after doing such a nasty thing??

Perhaps this is another reason why it's Assur (forbidden) to speak about sins on Rosh Hashanah. You need to get a loud and clear message that being Osek in Teshuva means the sweetest and happiest life, with loads of sugar & honey and delicious foods! This can also be a reason why first we have Rosh Hashanah to make us feel pure, & only then comes Yom Kippur when you address your Aveira issues.

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This is the right attitude. Not to look at yourself as a zero who's always starting from scratch. Even if a person has very little of the Maalos he's looking for, for example, **he has a faint, half-baked smile (which looks more like a frown than a smile), he should still call himself a "smiley person" and wish for an "even" better smile!** If people insist on feeling happy with what they already have (albeit very little of that Ma'ala) then they have a much better chance of being Zoche to more.

Feeling Satisfied and Grateful Gives You a Good Chance at Getting a Yeshua

שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ If a person feels full and satisfied with the good that he already has, then שַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, he stands a good chance to get a Yeshua, since Hashem sees that he is a person who is into appreciating. This is the concept of blowing Shofar on Rosh Hashanah; a time when it's actually Assur (forbidden) to mention Chet, and you can't even eat a walnut, since: אֱגוֹז is the same gematria as: חֵטְא Chet.

On Rosh Hashanah, we just try to enhance and appreciate our greatness; we don't get involved in the "mud" of Chet. On Rosh Hashanah we walk around feeling "full", and this is our Tikun, since we are Sameach B'chelko. R' Shlomo Kluger Zatzal says that the Halacha to say the "Yehi Ratzon" by all the Simanim is an Inyan of Gam Zu L'tovah, and by saying everything is good, it actually becomes good.

You say that you're a great person on Rosh Hashanah, and you appreciate all your Maalos. You don't get involved in Chesronos; this makes you be Zoche B'din. This is the secret of the Jewish Derech that the Tur mentions, that we go to court wearing Simcha'dike white clothes, with guaranteed Bitachon that for sure we'll be Zoche B'din.

This is the way to succeed in Avodas Hashem; always start with positivism. By saying: "I'm perfect, since I have so many Zechusim. And being happy with my Zechusim, together with my Bitachon that I'll be Zoche B'din, AND being happy with making Hashem Melech"; is what makes you be Zoche.

Now, you can get involved in your sins, since you are full of Simcha and Bitachon. And on Yom Kippur you wear a Kittel and fast like a Malach, as if to say: "Even though I'll be saying plenty of: עַל חֵטְא (I sinned), I'm actually like a Malach, and all my Chata'im (sins) aren't the real me; like a Malach who cannot sin. My sins are like a: מוּם עוֹבֵר short-term illness, and only temporary insanity.

כתיבה וחתימה טובה!

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