

BITACHON WEEKLY

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פרשת נח תשפ"ה

Counting Your Blessings Brings Goodness in This World

After Hashem saw the *Korban* of *Noach*, He decided that from now on, the world can continue to exist, and without another *Mabul*. Why now? *Chazal* say that the reason why *Noach* brought the *Korban* was because he was **grateful**; i.e., that he was saved from *Mabul* and the “prison” of the *Teiva*. We can suggest that **as soon as Hashem sees thankfulness, then things can keep moving in this world.**

The whole *Tzara* of *Dor HaMabul* was: תַּשְׁבֵּת הָאָרֶץ תְּחַס וּגְנוּבָה תִּשְׁבֵּת. Theft is the symbol of dissatisfaction. When you desire what isn't yours, it's a sign that you aren't spending time and *Kochos* to count your blessings. Dissatisfaction is the first step to all evil and eventual destruction.

Although *Noach* was surely always a *Sameach B'chelko* (and his very name means “*Menucha*” and not looking for trouble) yet, bringing a *Korban* is an official major gesture of gratitude, like saying *Nishmas* or bringing *Bikkurim*. I would suggest that periodically it would be *K'dai* (worthwhile) for every person to make an official thank-you *Matzav*, which is actually the idea of all our *Yamim Tovim*.

The very existence of a *Yid* is being a thankful human, since “*Yehudi*” means “Thank you” (and the name is the description and the essence of the person). We thank constantly, and therefore our **daily Tefilos** are loaded with “thank you” and *Haleluka's*. And once in a while, we go all-out with *Hakaras HaTov*; i.e., by *Yamim Tovim* and *Korbanos*, and special *Seudos Hoda'ah*, etc.

Hashem Tests You to See If You'll Appreciate Your Life Even When Things Are Not So Perfect

The worst part of *Adam HaRishon's* sin was when he said: אָשֶׁר נָתַתָּה עִמָּדִי it's her fault, of the woman that You gave me, as if blaming Hashem for giving him this wife, and *Rashi* mentions how he was an ingrate. (*Seforim*). Before *Adam* had *Chava*, he tried marrying all kinds of animals, and he wasn't satisfied until *Chava*. (*Rashi*). Why was this necessary?

Most probably this was to get him to appreciate *Chava*. A wife is a major *Nisayon* in a person's life. Notice how the *Malachim* wanted to bring more *Shalom Bayis* to *Avraham Avinu*. They asked him where *Sara* is, and he proudly answered: הִנֵּה בְּאֵהָל יִירָא יְיָ “She is inside the tent!” which *Rashi* explains: צְנוּעָה הִיא she is a *Tz'nua* (modest woman). And *Rashi* quotes *Chazal* who say they did this: לְחַבְּבָהּ עַל בְּעֻלָּהּ to make her more beloved to her husband.

Even a *Tzaddik* like *Avraham Avinu* needed to love his *Sara* more and more, and at the ripe old age of 99! **This is an ongoing *Nisayon* for all mankind, to constantly remind himself how lucky he (or she) is that he's married altogether!** In *Novardok*, I was told that most people don't appreciate their wives enough.

The spouse is actually a #1 area of the goodness of Hashem in giving us a partner, as it says: לֹא טוֹב הֵיְוֹת הָאָדָם

A True Story - Real Anava

Chaim Brown works for a boss who is extremely critical. Chaim can easily respond and “put him in his place”, since Chaim is very sharp, and he knows how “to do the job” which will end his unpleasant situation. I told him not to say anything, since the *Zechus* of accepting *Bizayon* is so precious, and it will bring him all kinds of goodness in his life.

This is only true if it doesn't get out of hand, and Chaim can train himself to have a “tough hide” and make believe that he isn't sensitive. He also needs to learn *Mussar* as much as he can, about how truly lucky he is. Or, he can call me from time to time, and my pep talk about how great he is will take care of the problem. I also told him that with *Tefila* he can get rid of the whole problem. He should also suspect that maybe his boss has a point, and if he can improve himself, it would be A-1. This is also *Hachna'a* and *Anava*; i.e., being: מוֹדֵה (admitting) that you are wrong and doing *Teshuva*. But if he isn't capable of changing himself, then it's fine. Learning *Shaar HaBitachon* is always good for this and for everything in life. You don't care as much, and you worry less.

לִבְדּוֹ בַּיּוֹם it is not good for a man to be alone. Of course, all your: אֲגָבִים body parts and your life itself also need constant reminding to be grateful for them. The *Velt* says: "Love is work"; you don't always love automatically.

Hashem tests you to see if you'll still love, even when things aren't so perfect.

If you are a true *Oved Hashem* (like R' Avigdor Miller *Zatzal*, and the *Novardokers Zatzal*) you would love *Davka* having a challenging spouse, since this makes you grow in *Middos*, which is the most important part of your life (but don't look for trouble).

Novardok

When R' Hillel Vitkind started his *Yeshiva* in Tel Aviv (and he chose *Davka* Tel Aviv, where there were not yet any *Yeshivos*), he needed to get good *Bachurim* (which could not be expected to come from the boys on the streets of Tel Aviv; they wouldn't consider learning in *Yeshiva*, which had no "*Tachlis*"; i.e., income), so he decided to import them from *Novardok* in Poland. But at the time, Palestine was under the British mandate, and in order to immigrate you needed a certificate, and certificates were given out in limited supply since there was a yearly quota, and all the certificates had already been given out (to the non-religious kibbutzniks). How would they get any more?

So R' Hillel decided to go to the source; England. He traveled himself, and met personally with the minister in charge, James McDonald, a famous antisemite, who himself authored the infamous "white book", which contained the original idea for curtailing the immigration to Palestine through quotas. As would be expected, R' Hillel was given a cold welcome, but he was not *Nis'pael*. He sat with the minister for an hour explaining the need for the certificates, speaking in Yiddish! He demanded: "Only Bolsheviks need to come to *Eretz Yisroel*?" They say that the minister understood the gist of what R' Hillel was saying, despite the language barrier... Miracle of miracles, R' Hillel walked out of that meeting with 50 certificates!!!!!! These 50 *Talmidim* were the basis of *Yeshivas Bais Yosef* in Tel Aviv. From then on, R' Hillel would go every year to London to get certificates for the *Bachurim* from Poland and Lita.

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Now here comes a wonderful story which we just received from one of our readers. Here is the story, in his own words (translated from Hebrew):

I just met a person from France, while visiting in *Eretz Yisroel*, who told me the following episode. Around 35 years ago, this person had made a *Bar Mitzva* for his son, and "*Rabeinu*" (this is how the Jews in France called R' Gerson Liebman) had come to join the *Simcha*. On the way back, the driver got confused, and started driving in precisely the opposite direction!

"*Rabeinu*" noticed that some time had passed, and they hadn't reached their destination. So he asked the driver: Why aren't we there yet? The driver replied: I have gone the wrong way, literally in the opposite direction! "So where are we now?", asked "*Rabeinu*". "We are next to the airport near Paris, called Orly" (ORY).

Said "*Rabeinu*": "If Hashem brought us here, it is certainly not for nought! Park your car in the terminal parking area, and enter the station. Look around; maybe there is a *Yid* in distress!"

The driver did as he was told, and entered the terminal. It was already the wee hours of the night, and he started circling about the area. All of a sudden, he was approached by a *Yid*! This *Yid* came from *Eretz Yisroel* to visit his son learning in Bussières (the *Novardok Yeshiva* in France) but he didn't understand a word of French! He had been searching the airport for hours, to find a fellow Jew to help him find directions. It was so late, and he still had no idea where to go!

Now the driver "understood" the words of "*Rabeinu*". Indeed, there are no "mistakes". *Aderaba*, Hashem deliberately brought them here; in this case, in order to help a stranded Jew in distress! The driver told him that he can come along, and he took him to his destination, along with "*Rabeinu*".

We see from this story the pure *Emuna* of "*Rabeinu*", that there is no such thing as "mistakes". Everything that happens is Hashem's guiding Hand, and if He brought them here, there must be a good reason.