

BITACHON WEEKLY

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פרשת וישלח תשפ"ה

The Worst Tragedies Can Turn into The Biggest Yeshuos

SAY "ADERABA!" AND YOU CAN SEE GREAT YESHUOS

The *Ramban* says that *Yaakov* wanted to name *Binyamin* the same name as *Rochel* named him, except that she called him: *בן אבני מלשון אבילות ואבילות* the son of my pain and mourning, and *Yaakov* switched: *אבני* "pain" with "strength" (as it says by *Reuven*: *אבני יחיי מטג* my first strength). He called him "*Binyamin*" which means "the son of strength" (because "*Yemin*", the right hand, includes all strength and success). And the *Radak* interprets *Binyamin* as: *בן חביב* my precious son, since he was a: *בן זקונים* son of his old age. And some say *Binyamin* means: *בן המזל הטוב* "the son with good fortune". The *Medrash* says that from all the *Tzaros* he suffered throughout his life, the loss of his wife *Rochel* was the most difficult hardship for *Yaakov*.

Look how *Yaakov* reacts to the worst tragedy of his difficult life!

Look how he changes the sad name of: *בן אבני* "son of my pain" into total positivism. We know that the *Bais Hamikdash* was: *בְּחֶלְקוֹ שֶׁל בְּנֵימִין* in the territory of *Binyamin*. We can suggest that perhaps this is exactly what the *Bais Hamikdash* is: A place where the worst tragedies turn into the biggest *Yeshuos*. Like it says in the *Haggadah Shel Pesach*, that the final and greatest "accomplishment" is being in the *Bais Hamikdash*: *לְכַפֵּר עַל* to be *M'chaper* on all of our *Aveiros*.

The worst tragedy is a sin, and the *Bais Hamikdash* converts a sin into the greatest *Simcha*. Similarly: *בְּמִקוֹם* שֶׁבְּעָלֵי תְשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים *Baalei Teshuva* are even GREATER than pure *Tzaddikim*! Indeed, a *Chet* is like: *הַנֶּפֶשׁ הַחַטָּאת* death, as it says: *הַנֶּפֶשׁ הַחַטָּאת יָחַד* the soul of the sinner shall die, and doing *Teshuva* is the hope and the life of every human. We wonder: How did *Yaakov Avinu* become so positive, despite so much evil he experienced in his life?

More Than Anything Else, Hashem Wants Breaking *Middos* and Learning How to Accept

Why was the Ponivezer Rav so successful? A certain fundraiser told the Ponivezer Rav *Zatzal* that has no *Hatzlacha*. The Rav asked him what he does. He said that he gets up in shul, and cries out that nobody gives money for *Torah*... and it's not right! Guess what happens? They continue not to give! But the Rav *Zatzal* told him that he gets up, and says how well he's doing, and how people are giving generously. As a result, they continue giving even more, and in a short time, the Rav makes loads of money.

This is true in all areas of a person's life. Never kvetch! You invite more things to kvetch about, *Chas V'shalom*. Be like *Yaakov*, who said: *יֵשׁ לִי כָּל וְיִשְׁלַח לִּי יָא* I have EVERYTHING! Look how he was *Zoche* to twelve *Shevotim* and the basis of the whole *Klal Yisroel*. The greatest people are those who don't do so well, but they still insist on being positive!

There is a picture of R' Dovid Bleicher *Zatzal* being: *מְשַׁתֵּחַ* (visiting) *Kever Rochel Imeinu*, and I heard that in *Novardok* they had more: *הַתְּרַגְּשׁוּת* emotion by *Kever Rochel* than by the *Kosel*, because *Rochel* was outstanding in *Shviras HaMiddos*. Notice how *Mama Rochel* is a #1 address for all kinds of *Yeshuos* in *Klal Yisroel*.

There is something about *Rochel*, which *Chazal* say actually saved us all, and in her *Zechus*: *יְרַמֶּיהָ לֹא טוֹ* her children will return to their land, i.e., her *Shviras HaMiddos*. Many people complain to me that they daven so hard, and work so much on *Bitachon*, yet nothing happens. Sometimes the answer is, that more than anything else, Hashem wants breaking *Middos* and learning how to accept.

I've seen *Gevaldige Yeshuos* when people have stopped davening, and took a break to thank all the time. Besides the *Segula* of being thankful, they have a *Zechus* of going against their *Tevah* of being dissatisfied.

Surely he lived a life of *Bitachon*, and he always said *Gam Zu L'tovah*. Notice how as soon as: וַיִּשְׂטֵם עֵשָׂו אֶת מַלְאֲכֵי הַשָּׂרָת revelation of: *Malachim* and a *Gevaldige Nevua*. And then comes the most beautiful family with twelve *Shevotim*. And right after *Lavan* chases him, again he meets: מַלְאֲכֵי אֱלֹקִים *Malachim*. And when *Eisav* is actually at the verge of killing him, and: וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ לָבָא coming at him with four hundred men, again he encounters a *Malach* and overpowers him! And he gets a new name *Yisroel*, which is the most incredible accomplishment and *Aliya* of his life! No wonder he sees only good at the birth of *Binyamin*. **And the fact that *Rochel* was *Niftar*, which was his worst pain, only means that the most unusual goodness is forthcoming.** And indeed, the *Bais Hamikdash* was: וְשָׁלַב בְּחֵלְקוֹ שָׁלַב בְּיַמִּין in the territory of *Binyamin*.

Novardok

י"ז כסלו תר"פ - *Yahrzeit of The Alter from Novardok*

R' Matisyahu Salomon *Zatzal* once told me a story about the *Alter* from *Novardok*. There was a wealthy *Yid* whose name was "*Dunash*". He was an address where people came to raise money for *Yeshivos*. He was a *Chashuva Yid*, and the father-in-law of R' Yosef Leib Bloch of *Telz*. His house was quite lavish, and it was known that he gave the *Alter* loads of money when he came collecting for *Novardok*.

Once, a very *Chashuva Rosh Yeshiva* came to him for his *Yeshiva*, and he only gave him a small sum. The *Rosh Yeshiva* was upset, and asked him why he gives the *Alter* so much more? He replied: When you come, I can tell how you dress up so neatly for me, and you prepare a whole speech. You ask your wife: "How does my tie look?" You are so impressed with my rugs and drapes, my chandelier and the size of my home. You give me the feeling that money is important.

So when you come in, I decide to hold on to my money. But when the *Alter* walks in, he has no *Hispa'alus* from all my glory and its trappings. He totally ignores all the beauty and elegance of my wealth. He tramples on my delicate rugs, walks over to me as calm as ever, and starts singing: "*Dunash'el, Dunash'el*, more than money you don't have. Give at least some money, so that at least you'll get **some *Zechus*** in your life!"

I lose all my *Chashivus* for money! It becomes unimportant to me. So I open up my coffers, and give him whatever he wants. The *Alter* was not afraid of people, and he wasn't afraid of their criticism. People respected him *Davka* because he was not *M'chanef* them. I knew his last living *Talmid*, R' Yitzchok Orlansky *Zatzal*. He told me that before he met him, he was sure that he would be a very serious, withdrawn person, since he was known for his great *Yiras Shamayim* and his being alone in a *Bais HaBedidus* in the forest for years.

He was surprised to see the most jovial, happy, and *Geshmake* person. The *Alter* was always "moving" and doing something. He was "on fire" all the time. And he was "goodness" itself. He had no airs, and people were relaxed with him. *Novardokers* in general are very relaxed and comfortable people. They are basically devoid of tension. Whenever a *Novardoker* feels *Me'tach* (stress) or *Tzim'tzum* (constraint), he tries to do a *Pe'ula* (action) against it.

The *Alter* of *Novardok* produced the happiest people you can imagine! Besides for being *Bnei Torah* and *Marbitzei Torah*, they had a *Derech* in *Mussar* that gave you a life of true *Simcha*. When you get rid of those petty sensitivities that the whole world suffers from, you become close to Hashem, and your *Bitachon* level escalates!

The *Alter Zatzal* said that often people turn an: עֲזָרָה (supportive wife) to a: כִּנְגָדוֹ (opponent) when they don't focus on the positive side of their situation, and they lose the *Gevaldige* benefits they could have had. But a *Chochom* turns a: כִּנְגָדוֹ (opponent) into an: עֲזָרָה (supportive wife), when you see only good even in a miserable situation; then Hashem rewards you with more and more goodness!