

BITACHON WEEKLY

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פרשת וירא תשפ"ו

Make A Shpiel Out of Hashem's Goodness and Advertise His Hashgachos

Me'am Lo'ez says that *Avraham Avinu* made three big parties. One for *Yitzchok's Bris*, one for the: יום הגמל day he finished nursing, and the third for his *Bar Mitzva*. *Avraham Avinu* is heavily involved in always thanking and appreciating Hashem. And in a **big** way! Like building a *Mizbeach* at least three times in last week's *Parsha*, and in advertising Hashem's greatness to others, and ויטע אַפּל כאַ לג "he planted a tree", meaning that when he gave people food, he got them to thank Hashem, and this is how he was *M'karev* people: לְאַבִּינוּ שְׂבִיטָמִים to our loving Father in *Shamayim*. (*Chazal*).

Always thanking, thanking, and more thanking! And in a big way (מִשְׁתָּה גָדוֹל). Just as the *Mitzva* of *Bikkurim* is a big taram and a parade, and the holy *Alshich* says that it had to be grandiose because thankfulness is *Ikar Ikaram*. This should be everyone's main connection with Hashem. And in next week's *Parsha* we have *Avraham* being: מִשְׁתַּחֲוֶה (bowing to Hashem) in thankfulness and *Eliezer Eved Avraham* was also always being: מִשְׁתַּחֲוֶה (bowing to Hashem) in thankfulness.

This is the way a *Yid* should live: always thanking with parties and *Siyumim* and making a shpiel out of Hashem's goodness and advertising His *Hashgachos*. The more you do such things, the more you become an *Ayin Tova* like *Avraham Avinu*. You see only good and good and good. You emulate Hashem, who when He created the world said 8 times: וַיֵּרָא אֱלֹקִים כִּי טוֹב "He saw it was good".

The Entire Focus of An Ayin Tova Person Is Only Good

Now it's somewhat easier to understand how *Avraham Avinu* can pray for wicked *Sedom*. He was always looking to see good. He also rescued *Lot*, even though *Lot* had said: I אֵי אֶפְשִׁי לֹא בְּאַבְרָם וְלֹא בְּאַלְקִיּוֹ רָשִׁי יֵג יֵא I can't stand *Avraham* or his G-d. R' Baruch Mordechai Ezrachi *Zatzal* told me that the entire focus of an *Ayin Tova* person is only good.

People who are always thanking and always see good, see more-and-more goodness in their lives. There were three giants in *Torah* who lived at the same time: *Doeg*, *Achitofel*, and *Dovid*. *Doeg* and *Achitofel* were *Niftar* in ½ their years due to *Dovid's* curse (*Gemara*), and they both lost entire *Olam HaBah*. (*Mishna*). *Doeg* was the #1 *Talmid Chochom* (אֲבִיר הַרוּעִים אֲשֶׁר לְשֹׂאוֹל ש"א כֹּהֵן the strongest Sheppard of *Shaul*, i.e., he was the *Av Bais Din*. *Medrash*), and asking *Achitofel* was like asking the *Urim*

A Great Person Truly Cares for Others, Regardless of Their Importance

Both *Avraham* and *Lot* did *Hachnosas Orchim*. But we don't find any praise for *Lot*, despite his *Mesirus Nefesh* for his guests. What was lacking in his *Chesed*? The answer is that when *Lot* invited his guests, it says that the "*Malachim*" were coming; no wonder he was so nice and *Moser Nefesh* to treat them well! But by *Avraham Avinu*, he thought they were lowly Arabs. (*Rashi*). When you appreciate low people, it shows that you are really great and you really care.

STORY

A certain wealthy man prided himself as a *Baal Chesed*. He would invite prominent guests to his house, and all the *Gedolei HaDor* stayed by him. But when a simple Jew would knock at the door, he would not be admitted. R' Levi Yitzchok of Berditchev scolded him, explaining that *Avraham Avinu* was called "*Ish HaChesed*" because he invited ALL guests, even simple Arabs, whereas *Lot*, who also invited guests, only invited *Malachim*, not ordinary people.

By *Lot* it says: וַיֵּצֵאֵהוּ עַד סְדֹם יֵג יֵב His encampment spanned until *Sedom*. He chose *Sedom* because of his love for money (it was a rich land); and *Kavod*, he eventually became a leader in *Sedom*. (*Rashi*). This is why he isn't given much credit for his *Hachnosas Orchim* despite his *Mesirus Nefesh*

v'Tumim. He knew all *Dovid's* secrets in *Avodas Hashem*, and *Dovid* called him: "My Rebbe".

The More You Appreciate Your Learning, The More You Blossom

We have no understanding of these people; yet we can suggest that perhaps when *Doeg* and *Achitofel* finished learning, they demanded more and more learning. When *Dovid* finished learning ½ a night, it says: **נָצוֹת** **עַל מִשְׁפָּטֵי צְדָקָה תְהִלִּים קִיט סב** **that he spent the other ½ singing and thanking (Gemara) in appreciation for the first ½.** (R' Zundel of Salant *Zatzal*).

When a person is always thanking and appreciating his *Avodas Hashem*, then he is a happy person and it's easy for him to be *Dan L'kaf Zechus*. *Dovid* was loaded with *Ha'tavah B'makom Hakpada*, i.e., *Davka* doing a favor (*Ha'tavah*) instead of being upset (*Hakpada*), even from his worst enemies. And we don't see this *Hanhaga* by *Doeg* and *Achitofel*. *Yerushalayim* was destroyed because they didn't make a *Bracha* on *Torah*. (Gemara). **We see how: חמור serious it is to appreciate the Torah that you learn. The more you appreciate the more you blossom. The more you belittle and criticize, the more you invite destruction, Chas V'shalom.**

This is *Dovid's* greatness; i.e., he learned and he appreciated his learning. His biggest *Kapit'el* (chapter) (by far) in *Tehilim* is: קיט (119) which is loaded with thankfulness for: רוב תורה loads of *Torah*. Perhaps *Dovid* learned from *Avraham Avinu* to be extra thankful!

Novardok

Making A Joke Out of Kavod

A *Rosh Yeshiva* told R' Chaim Kanievsky *Zatzal* that when he comes to a *Chasuna* they play for him ימים על (a song played in honor of an important person who enters a ballroom) and it's getting to his head. R' Chaim told him: "What, are you a little child?" This is exactly a true *Novardok* reaction (and R' Chaim was born in *Novardok - Pinsk*) to make a joke out of *Kavod*. And this is the best way to overcome *Redifas HaKavod*. I try to do this with people who have *Kin'ah* and *Kavod* issues.

How stupid and immature! Oh, they gave a more *Chashuva Aliya* to your friend, or he has "better" or more kids or *Talmidim* than you have! Oy Vey! What a tragedy! *Rachana Litzlan!* How can you live with a relative or friend or neighbor who has more than you! Especially if it's *Ruchaniyus* (now the *Yetzer Hara* is really laughing at your stupidity!)

A good old loud and sarcastic "NEBECH!" You poor thing! How about jumping off a roof! This is major *Tzaros!* You'll need a therapist for the next ten years. In *Novardok*, they were *Mamash* rolling about the stupidity of *Kin'ah*, *Ta'ava*, and *Kavod*; and they were truly happy people.

When a new *Bachur* came to *Novardok*, they made sure to have him get up: ברבים in front of everyone and say that he was wrong about what he had said in his learning. To be: מודה על האמת (admit the truth) is a *Midda* that has to be cultivated in your younger years; or else you'll be a typical: עקשן (stubborn person) who has to be right, and can't understand another way of looking at things.

The Ability to Say: "I'm Wrong!"

All the *Tzaros* of the world come from the inability to be: מודה על האמת (admit the truth). When we left *Mitzrayim* at *Kriyas Yam Suf*, the: מַקְטִיר accusing angel in *Shamayim* petitioned that we are just as bad as the *Mitzri'im*, since: **וְהָלָלוּ עֹבְדֵי עֲבוֹדָה זָרָה וְהָלָלוּ עֹבְדֵי עֲבוֹדָה זָרָה** we also worshipped idols. But Hashem said that there is a major difference: **וְהָלָלוּ שְׂוֵגִין וְהָלָלוּ מִצְרִיִּים** the *Mitzri'im* worshipped idols intentionally, while the *Yidden* did so unintentionally (under duress). (*Chazal*). To us, it doesn't sound so great, being an *Oved Avoda Zara!* Even though you're a *Shogeg* (unintentional).

We don't chap (realize) that as long as you are a *Shogeg* (unintentional) and you admit that you're wrong, you're *Mamash* in a different world and you are *Zoche B'din*. **כִּי אָדָם אֵין צָדִיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחַטָּא קֹהֵל ת** No one is perfect. It's impossible to be the: מוֹשֵׁלם ("paragon of perfection"). But as long as you try and you aim in the right direction, you are already *Zoche B'din* even if you did the worst sin