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❧ MENUCHAS HANEFESH - PART 1 & 2 ❧



FROM THE SHIURIM OF

**HARAV YISROEL BROG** שליט"א

ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

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# PARSHAS CHUKAS - BALAK



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

## MAKING KIDDUSH HASHEM IN THE WORLD

In this week's parsha, the Torah (Bamidbar 20:8) tells us how Hakadosh Baruch Hu told Moshe Rabbeinu, "Speak to the rock while they're looking, and it will bring forth its water." What did Moshe do? "וַיַּרְם מֹשֶׁה אֶת יָדוֹ וַיַּךְ אֶת-הַסֶּלֶעַ בְּמַטְהוֹ פַּעַמַּיִם" — Moshe raised his hand and hit the rock twice with his staff." Rashi (Bamidbar 20:12) says that, if Moshe Rabbeinu would have spoken to the rock and it would have produced water in that fashion, it would have been a tremendous Kiddush Hashem in front of all of Klal Yisrael.<sup>1</sup> Now, the first thing you learn from this Rashi is that elevating Hashem, making a Kiddush Shem Shamayim, is a tremendous purpose in this world.

And Rashi goes on to say, how would it have been a Kiddush Hashem? If Moshe had spoken to the rock and it gave water, then the people would have said that a rock fulfills the words of Hashem, even though it is an inanimate object, something that doesn't speak, doesn't hear, and does not need a parnasah.

That rock demonstrates that when Hashem says something, it produces. *Kal v'chomer anu*, certainly for us, we have to defer to the will of Hashem; we have to go out of our way to show that we are respectful and subjugate ourselves to the will of Hashem. You hear this? So any time a person does mitzvos and demonstrates through his mitzvos that he is deferring to Hashem, that he's doing it out of respect for Hashem, that is a tremendous Kiddush Hashem and a tremendous tachlis of the mitzvos. There are many people who do mitzvos, and their mitzvos don't demonstrate any Kiddush Hashem.

For example, when people continuously come late to davening, to shiurim, to learning, do you know what that shows? That they don't really care that much about the ratzon of Hashem. They care about their own ratzon: I don't want to come. Hashem should be happy that I'm showing up at some time.

If I come late to davening, if I come late to the shiur, if I come late to things in general, that indicates very, very little kavod for Hashem. Somebody called me last week and told me that he has a

<sup>1</sup> להקדישני. שאלו דברתם אל הסלע והוציא, הייתי מקדש לעיני העדה, ואומרים מה סלע זה שאינו מדבר ואינו שומע ואינו צריך לפרנסה מקים דבורו של מקום, קל וחמר אנו.

rav, a choshuve rav — the rav of the shul — but this rav is notoriously late to all the tefillos. The person who called me is the type of person who always comes very early, or at least on time, for tefillos. He said to me, “I’m losing all my respect for him.” I told him not to. “That’s not your business. That’s his business. It’s between him and Hashem.” I feel bad for him. Yes, you could feel bad for him. But to say you lose respect for him? Why lose respect? He’s a *choshuve mensch*, who happens to be weak in going out of his way to be *mekadesh shem shamayim*. I said, “Moshe Rabbeinu, who was the greatest of the great, there was no one like Moshe Rabbeinu in many areas. One time, instead of talking to the rock, he hit the rock. And Hashem got upset and said, ‘לא האמתם בי להקדישי, you didn’t believe in Me to sanctify Me’ (Bamidbar 20:12). It would have been a much bigger kiddush Hashem had he spoken to the rock.”

Now to me, it was an amazing kiddush Hashem even if he hit the rock. I’ve tried hitting people in my career and they still don’t get it (jokingly). They’re like rocks, *takeh*; it doesn’t make a difference. All you end up getting is a hurt hand. They’re rocks, pieces of wood; but over here, this rock produced water! Yet Hashem said it could have been a bigger kiddush Hashem.

See, for Moshe Rabbeinu, the kiddush Hashem is that you have to pound in order to produce. To get the rock to do the ratzon Hashem, you have to take a stick and whack it. But if you had talked to the rock, it would have been a bigger kiddush Hashem. This gives us a very interesting perspective of what Hashem wants us and our actions to reflect.

### WHAT WAS MOSHE’S CHET?

The Mizrachi, Rabbeinu Eliyahu Mizrachi (1455-1525), asks a question.<sup>2</sup> He says, it seems from this Rashi that the *chet* of Moshe Rabbeinu was that he produced the water from the rock through hitting and not by speaking. Is that correct? But if you look in Parshas Behaaloscha, he says, by the *misonenim*, by the complainers, Rashi over there says, do you know what Moshe Rabbeinu’s problem was? The *chet* was that he said, *shim’u na hamorim*. He called them a bunch of rebellious people. He got upset and kind of lashed out at the Bnei Yisroel.<sup>3</sup>

<sup>2</sup> להקדישי שאלו דברת' אל הסלע והוצי' הייתי מקודש לעיני העדה ואומר' ומה סלע זה שאינו מדבר ואינו שומע ואין צריך לפרנס' מקיים דברו של מקו' ק"ו אנו. מהכא משמע שחטאו של משה הי' מפני שהוצי' המי' מן הסלע ע"י הכאה ולא ע"י דבור ואלו בפ' מתאוננין גבי הצאן ובקר ישחט להם כתב ר"ע אומר' שש מאות אלף רגלי ואתה אמרת בשר אתן להם וגו' מי מספיק להם ואיזו קשה זו או שמעו נא המור' וכו' (כאן פסוק יב)

<sup>3</sup> הצאן ובקר ישחט להם ומצא להם אמר קל דגי הים יאסף להם ומצא להם (רש"י: : הצאן ובקר ישחט. זה אהד מארבע דברים שהיה רבי עקיבא דורש ואין רבי שמעון דורש כמותו, רבי עקיבא אומר שש מאות אלף רגלי ואתה אמרת בשר אתן להם ואכלו חדש ימים הצאן ובקר, הפל כמשמעו, מי מספיק להם? כענין שצאמר (ויקרא כ"ה) "ומצא קדי גאלתו". ואיזו קשה, זו או שמעו נא המרים? אלא לפי שלא אמר ברבים, חסר לו הקתוב ולא נפרע ממנו, וזו של מריבה הייתה בגללי, לפיכך לא חסר לו הקתוב)

The Maharal, in his commentary on Chumash, Gur Aryeh (Bamidbar 20:12),<sup>4</sup> reveals an interesting insight. *Teida*, you should know, he writes, that both of these sins — the fact that Moshe called them rebels and the fact that he hit the rock instead of speaking to it — are one and the same sin, one *chet*. And he says there are many people who are not clear in this matter and struggle to understand this subject. They don't know how to get to the source of the matter. The Maharal says that he's going to give an explanation about this *chet*.

*Da*, you should know, he writes. The *chet* of Moshe and Aharon — when they weren't *mekadesh* the name of Hashem and they hit the rock twice — is an amazing thing. He says that it was *yetziah min ha'emunah*.

### EMUNAH AND BITACHON PREVENT ANGER

Moshe and Aharon stepped out of their emunah zone. That is what the Maharal says. How do we know this? Because when a person does a mitzvah *b'derech ka'as* — with anger and frustration — it shows that something is lacking. When Moshe Rabbeinu said, "Listen now, you rebellious ones," those words showed an element of *ka'as* and frustration. And according to the Maharal, hitting the rock twice came from a lack of emunah and bitachon in Hashem. I don't know how we would say such a thing on our own, but the Maharal says it. He says it is a *davar yadua*, a known matter, that someone who does not have complete emunah and bitachon in Hashem Yisbarach can easily fall into *ka'as*, frustration, and impatience.

When Hashem told Moshe and Aharon to produce water from the rock, they should have done it with calmness, bitachon, and security — with the surety that Hakadosh Baruch Hu was now going to perform another massive miracle for Klal Yisrael and produce water from a rock. Then Klal Yisrael would have seen it, and it would have demonstrated of how Hashem responds to those

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<sup>4</sup> גלה לך הכתוב וכו'. פירוש, שאין דרך הכתוב לגלות חטא, ומכל שכל חטא של צדיקים, אלא שגלה לך הכתוב לומר לך שלא היה בו רק חטא זה וכו'. שאילו דברתם וכו'. משמע הכא מפני שלא דברו אל הסלע — חטאן, ואילו בפרשת בהעלותך כתב (רש"י לעיל יא, כב) 'וכי איה קשה, זו או 'שמעו נא המורים', משמע שחטא שלהם היה במה שאמרו 'שמעו נא המורים' (קושיית הרא"ם וכו' אמנם כאשר תדע האמת, כי שני החטאים מה שאמר 'שמעו נא המורים', וכן מה שהכה את הסלע פעמיים הכל חטא אחד. ומפני שרבים נבוכים בפירוש ענין זה, ולא ידעו לעמוד על אמיתת החטא, יש לפרש החטא הזה. דע, כי החטא של משנה ואהרן כדכתיב בקרא "ען אשר לא האמנתם בי להקדישני וגו'", ודבר זה מה שהכו פעמיים אל הסלע כאשר נעשה להם נס, כי זהו יציאה מן האמונה, כי עשו מעשה זה דרך כעס, ומי שעושה מצות השם דרך כעס, בפרט כאשר נעשה להם נס כזה, כמו שעשו הם, שאמרו 'שמעו נא המורים', וכן שהכו אל הסלע, אין זה אמונה. כי האמונה הוא מי שבוטח בו יתברך, אין לו בו רק שמחה, שזה ענין אמונה, שמאמין בו ובוטח בו, ועם הבטחון השמחה. אבל עם הכעס אין כאן אמונה. ומה שהכו פעמיים יורה זה על מעוט האמונה ובטחון בו, ולכך הוא כועס. ודבר זה ידוע, כי מי שאינו מאמין ובוטח בו יתברך בבטחון גמור, הוא בכעס ובמכאובות. וכאשר אמר השם יתברך אל משה להוציא מים מן הצור, היה להם לעשות באמונה בו יתברך, שהרי השם יתברך עושה נס כזה לישראל להוציא מים מן הסלע, ואז היו רואים הבטחון בו יתברך מה שהוא עושה עם הנבראים. והיה למשה ולאהרן להתחדש באמונה ובטחון יתירה, ואז היו עושים בשמחה (והם) עם הנס הגדול שעשה השם, שהיה ראוי לחדש להם אמונה ובטחון בו יתברך, והיה ראוי להם להוסיף אמונה ובטחון, והיה ראוי להם השמחה. ולא תאמר, הרי לא היה הכעס רק על ישראל, הנה אין זה קשיא, כי עם האמונה נתחדש שמחה, לא כעס, ולפיכך לא היה כאן אמונה.

people who are boteach in Him. You hear that? Isn't that amazing? Hashem wants to respond to those who are boteach in Him.<sup>5</sup> That's what Hashem desires.<sup>6</sup>

## HASHEM HONORS THOSE WHO TRUST IN HIM

But when a person gets frustrated and upset, and he doesn't have emunah and bitachon in Hashem, then Hashem can't show him how He responds to somebody who's boteach in Him. So by acting in this way, you're diminishing Hashem's kavod. There's a pasuk in Tehillim that says, "Hashem says, 'My greatest kavod is doing things for those who are boteach in Me.'" The pasuk is in Tehillim (50:15). It says, ויקראני ביום צרה אֶחֱלֶצְךָ יתְּכַבְּדֵנִי, "Call out to Me on the day of *tzara*." *Achaletzcha*, "I will save you." *Usechabdeini*, and you will honor Me. Hashem's going to save me, and I'm going to honor Him. *Zogt* Rashi, שְׁזָה הוּא כְבוֹדִי שְׂאוֹשִׁיעַ אֶת הַבּוֹטֵחַ בִּי — this is My kavod; I will save and bring salvation to those who are boteach in Me. You hear these words? You hear what that is? Could you imagine such a pasuk? I remember the first time I saw it, I read it maybe 30, 40 times, over and over.

Do you know why Hashem loves to do things for those who are boteach in Him? Because that person reveals, as the Maharal says, how Hashem treats those who place their trust in Him. It shows what a bond with Hashem - what emunah and bitachon in Hashem - can produce. It creates a kind of shidduch between a person and Hashem: a beautiful connection, a beautiful outcome. Unbelievable.

Now, the Maharal asks: *lichorah*, Moshe Rabbeinu was not angry at Hashem. He was upset with Klal Yisrael.

So why does Hashem say, "You didn't have emunah in Me"? So he says that's not a kasha. Because when a person has emunah in Hashem and bitachon in Hashem, do you know what comes along with that? Simcha. Contentment. There's no makom for being upset at anyone.

There is no makom to get upset. So when Hashem told Moshe and Aharon that He got upset, the meaning was that if they had had the proper emunah and bitachon that this was going to happen, they would have had simcha, and there would have been no place for ka'as. Therefore, the Maharal says that both things happened: Moshe said, "*Shim'u na hamorim*," and he hit the rock twice. We learn amazing things from here. A person who is stressed — and many people are stressed; a person who is frustrated — and many people are frustrated; people who are upset, *b'ka'as* — and many people are *b'ka'as*; and people who are worried — and many people

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<sup>5</sup> אֵל תֹּאמַר אֲשַׁלְמָה רַע קִוָּה לֵה' וַיִּשַׁע לָךְ (משלי כ:כב)  
<sup>6</sup> הַקֵּל תַּגִּים דָּרְכוּ אֲמַרְתָּ ה' צְרוּפָה מִגֵּן הוּא לְכָל הַחַסִּים בּוֹ (תהילים יח:לא)

are worried: in Shamayim, they will call you out not only for the *ka'as* itself, but also for the chisaron in kiddush Hashem that it caused. Because if you would have had emunah and bitachon, HaKadosh Baruch Hu would have showered you with tovos and brachos. That is the essence of bitachon, as the Chovos HaLevavos says: *menuchas nefesh habote'ach* – the calmness of spirit of the one who trusts in Hashem.

Sadly, most people who have bitachon are using the bitachon for what purpose? What are they using the bitachon for? To try to get the toys, to try to get the prizes. Right? It's like the kids who go collecting for those *mosdos* that give out the book of prizes. I'm sorry that in my day, when I was a kid, they didn't give out such prizes.

### **BITACHON BRINGS MENCHAS HANEFESH**

Let's say you need a shidduch. Most people, when they have bitachon in Hashem, are thinking about themselves. No. You're supposed to think about Hashem. "Hashem, I'm trusting in You, I'm putting my menuchas nefesh in You, and I'm going to be calm. You know why? Because if I'm calm and You bring me the shidduch that You want to bring me, it's going to be the greatest *zchus* for me." If you could have bitachon and gain from Hashem what you're boteach in Him for, you are now being mechabed Hashem in the greatest possible manner. This is mind-boggling to me, and it should be to you also.

People need parnassah. People need so many things. And if they would just work on their menuchas hanefesh and say, "Hashem, I am batuach. I am not worried. I am in Your hands. I know that You are taking care of me. It says in the Torah that You take care of me," then they would live with a whole different sense of calm.

Like we say in Birkas Hamazon: הֲזֵן אֶת הָעוֹלָם כּוֹלוֹ בְּטוֹבוֹ בְּחֵן בְּחָסֵד וּבְרַחֲמִים. "Hashem, I have no doubt, and I'm going to *mechazek* myself again and again and again." I'm going to pay for summer camps; I'm going to pay for this. Instead of running around to all kinds of organizations and to all your friends and charities in your neighborhood or city to reach out for money for this and for that, you say, "Hashem, I'm going to be boteach in You," and you understand everything is from Hashem.

If you do that, you bring *kavod shamayim*. That's going to be your greatest ticket to help yourself through the bitachon.

I don't know if you've ever traveled to Amuka. It's not a fun trip traveling to Amuka. First, it's way out in the boonies, and the road getting down to Amuka is pretty 'amuka.' It's pretty twisty and curvy. A number of times, I've been on that road thinking: it's very

easy for a bus to tip over over here. And you have a simpler way. Work on your bitachon. If you work on your bitachon, you're going to see that Hashem is going to help you. Don't expect anything from anybody.

I've told a number of young men and young ladies not to do something that's typical. You know what's typical? When somebody needs something, anything, they harass their parents. Do you do that? You don't harass your parents? "Tati, I need this. Mommy, I need this."

Okay, but the tendency is that it's your parents who you're *somech* on. Instead, you should turn to Hashem and say, "I know it's coming from You, Hashem. I know, Hashem, You decide what I'm going to have. If I'm going to camp this summer, it has nothing whatsoever to do with my mother or father."

A shidduch has zilch to do with your mother or father. So this tendency of people to come home, or call home, and say, "Ma, what's up with the shidduch? Where are you holding with my shidduch? Nu? Are you moving? Are you doing something?" That's like talking to a tree. Or better, it's like talking to a rock. You have to be Moshe Rabbeinu to get anything out of a rock.

If you talk to a rock... the only place you're going to end up is in the nut house with all the people who talk to rocks. Nothing's going to happen. But if you talk to Hashem, something is going to happen. There will be differences; there will be a change.

### ADAM HAD MENUCHAS HANEFESH IN GAN EDEN

Now one of the main things you have when you have emunah in Hashem is an inner sense of menucha. Menucha is a very big subject in our lives. When Hashem created Adam HaRishon, it says ויקח ה' אלקים את האדם (Bereishis 2:15).<sup>7</sup> And you know what He did to him? Vayanichehu. He placed him. You know where He placed him? BeGan Eden, in Gan Eden, ולשמרה: Hashem was saying to Adam, "I want you to work on it, cultivate it, and I want you to guard it." But the way the Torah describes Hashem's putting him there, it doesn't say וינחהו בגן עדן. ושם אותו בגן עדן. Sima, placement, is *vayasem*. It says וינחהו: You know what the root of the word vayanichehu is? נח, *nun ches*, comes from the word menucha.

And when Adam Harishon was placed in that place, Gan Eden, he felt an inner contentment. Poshut, being placed in Gan Eden means Hashem gave him such a menuchas hanefesh you can't imagine! The word *daiga*, the concept of *daiga*, did not exist in that place. The concept of lack did not exist in that place. All he had to do

<sup>7</sup> בראשית ב'ט"ו - ויקח ה' אלקים את האדם וינחהו בגן עדן ולשמרה

was *le'ovdah ule'shomrah*: serve Hashem by doing His will. There were no worries there. He lacked for nothing. That's what Hashem wants from a person.

That's our job in this world: creating our Gan Eden. If we do that, then we'll be *zocheh* to menucha.

## MENUCHAS HANEFESH: PART 2

### MENUCHA IS HARD TO ATTAIN

In the last shiur, we began talking about menucha, and we discussed the language of *vayanichehu beGan Eden* and how the shoresh of that is *noch*, which means menucha. Hashem wants a person to be in a state of menucha.

Most people are not bimenucha. Menucha is something that's very hard to attain: to feel content, to feel that I belong, to feel that I'm not wandering. You know the person who was cursed with the opposite of menucha? Kayin. Hashem decreed upon him to wander the world, like the Torah says (Bereishis 4:12).<sup>8</sup> Kayin said, "What's going to be with me? I'm going to be a wanderer on the earth."

Also by the dove, the yona, that Noach sent out during the *mabul*. It flew around and came back. You know why? Because lo matza manoach — it couldn't find rest. *יונה מצאה בו מנוח*.<sup>9</sup> That's the song on Shabbos. The first time the yona went out, it couldn't find manoach. Hakadosh Baruch Hu created a person to be in one place, and he should be settled in that place.

Now what is the meaning of settled? Settled has many different aspects. First, there are some people who are not settled in the physical place where they are. Whatever physical place they find themselves in, they're unsettled. They're unsettled in the neighborhood where they live.

They're unsettled with the family that Hashem granted them. You can't imagine how many people out there are unsettled with their families. They don't feel contentment, whether because the families don't approve exactly of their lifestyle, or because the families encourage them to do better in their life. When a person doesn't feel content, when he's pushed, there's no contentment.

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<sup>8</sup> וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיֹּהֵי בְהִיטֵם בִּשְׂדֵהוּ וַיִּקַּח קַיִן אֶת-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ: וַיֹּאמֶר יְהוָה אֶל-קַיִן אַיִן הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא דַעְתִּי הֲשֹׁמֵר אָסִי אָנֹכִי: וַיֹּאמֶר מַה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה: וְעַתָּה אָרִיר אֹתָהּ מִן-הָאֲדָמָה אֲשֶׁר פָּצְתָהּ תִּפְיֶיהָ לִקְחֹת אֶת-דְּמֵי אָחִיךָ מִיָּדְךָ: כִּי תַעֲבֹד אֶת-הָאֲדָמָה לֹא-תִסְפֹּף תִּתִּיכָהּ לָךְ גַּע וְנָד תִּהְיֶה בְּאָרֶץ: וַיֹּאמֶר קַיִן אֶל-יְהוָה גָּדוֹל עֲוֹנִי מִנְשָׂא: הִן גָּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִסְפִּיךָ אֶסְתֵּר וְהִיִּיתִי גַע וְנָד בְּאָרֶץ וְהָיָה כְּלִמְצֹא יְהַרְגֵנִי: וַיֹּאמֶר לוֹ יְהוָה לֹכַן כִּלְיֵהָרֶגֶל קַיִן שִׁבְעָתַיִם יִקַּח וַיִּשֶׂם: וַיְהִי לְקַיִן אוֹת לְבִלְתִּי הַפּוֹת אֹתוֹ כְּלִמְצֹא: וַיֵּצֵא קַיִן מִלְפָּנָי: וַיְהִי וַיֵּשֶׁב בְּאָרֶץ-גִּידוֹן קְדֻמֵּת-עֵדֵן.  
<sup>9</sup> וַיִּשְׁלַח אֱתֵי-יּוֹנָה מֵאֹתוֹ לִרְאוֹת הַקָּלוּ הַיָּמִים מֵעַל פְּנֵי הָאֲדָמָה: וּלֹא-מִצְאָה הַיּוֹנָה מָנוֹחַ לְכַף-רַגְלָהּ וַתָּשֶׁב אֵלָיו אֶל-הַתְּבוֹא אֶת־הַיּוֹנָה עַל־פְּנֵי כְלֵי-הָאָרֶץ וַיִּשְׁלַח יְדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּבוֹא (בראשית ח':)

Hashem intended that a person should be born into a family, and all his life, that family should bring him a sense of *menucha*. It doesn't give you *menucha* in every aspect of your life, but it definitely provides you with a certain sense of contentment. Hashem wants a person to be content with the city that he lives in, wherever Hashem placed him.

That's the place where a person should find his *menucha*. Many people do not. They're the wandering Jew. I know many people who espouse a *shita* of wandering and being unsettled.

Many people are into the wandering thing, but they never really wander, because they don't know where to wander. They want to wander someplace else. They think, "I should go someplace else, someplace else, someplace else," but they can't find where to wander to. And then there are people I've seen who do wander from place to place. How many people have you seen who wander from shul to shul?

There are people who can't find themselves in a state of *menucha* in one shul. It's frightening. And you think, what's the difference? Big deal. Many *bachurim* have called me up over the years, and I ask them, "So where do you daven?" "Well, it depends. I daven here, I daven there, I daven whenever." Recently, a *bachur* called me up, a very *choshuve* *bachur*. I said, "Where do you daven?" So, I said, "You go to BMG, right?" He said, "Yes." I said, "Where do you daven?" He said, "I daven in Satmar." I said, "I know one thing about you. You're not an *ish menucha* at all. You're unhappy. You're discontented."

He said, "You know all that just from what I told you, that I daven in Satmar?" I said, "I know a lot more about you than that. I'm just being *megaleh a tefach* over here." The guy said, "Boy, you know you're right." And I'm telling you, he was a very *choshuve* *bachur*.

Hashem created a person to be content, to be happy in the place where Hashem put him. We're in this world for the purpose of finding contentment. Now, there are some people who lack contentment in the neighborhood they live in, and they want to move to a different neighborhood; they want to move out of the city and go somewhere else. It's just frightening when you meet people who lack contentment in their life. There are people who are not happy with the car that they have. There are many people like that, who are really dissatisfied with the car they have.

Hashem provides them with an automobile, four wheels that work, that doesn't break down every day, but they're discontented. You know why? They have a picture: it has to be a Range Rover. I know of a wonderful family that gave their child a Range Rover. Now

the child got married, and he's going to kollel.

His parents said, "Give back the Range Rover. It's not appropriate for a young man to drive a Range Rover. Instead, we'll get you a brand-new Grand Jeep Cherokee with all the bells and whistles. That's enough for you; it's plenty for you."

But it's amazing how people are discontented. People are discontented with their jobs. People are discontented with their wives. They're discontented with their husbands.

They're not content. They lack *menucha*. They are striving to be *Kayin* in this world.

### ACCEPT WHAT WE DON'T CONTROL

They want to emulate *Kayin's mahalach*. They don't know where to turn, what to do, or what decisions to make in life. Instead of being calm and collected and realizing that there are things you don't control, you have to just accept the fact that you are where you are until Hashem shows you your next stop, your next place. Nowadays, this is the source of all discontent, of all disconnection.

When a person doesn't feel connected, what's the source of it? The source is that the person is not aligned with what Hashem bestowed upon him. Hashem is the One who bestows everything on us. Everything.

Hashem gives us a family. Hashem gives us a wife. Hashem gives us our place in life. Hashem gives us everything we need. So what makes a person feel disconnected from what he has? One example is jealousy. A person becomes jealous of something that someone else has, and that means he is not fully accepting what Hashem set forth for him — the exact circumstances and tools he needs to fulfill his mission in this world. When a person is jealous, do you know what he is really saying? He is saying, "Hashem made a mistake."

You see? He should have given that guy's wife to me. He should have given that guy's life to me. He should have given that guy's car, that guy's house, that guy's good looks, that guy's brains, whatever it is. That husband. Doesn't make a difference. The source of a lack of *menucha* is when a person is not willing to accept that which Hashem has designated for him in every area of his life. There are people who, in their minds, are discontented. They are not happy people.

Whatever they have in their life, they always find reasons why not to be happy with it. *Gan Eden* is a place of *menucha*. That's a place where you find contentment. When you see a person who's content, it's something to be jealous of.

It's something to emulate. It's someone who's happy with his lot.

He's an ish menucha. He says, "I have what I have, and I'm going to use it properly. I'm going to use it to the best of my ability. I'm going to enjoy what Hashem gave to me."

### SHABBOS IS FOR MENUCHA

Shabbos is a time for menucha, because Hashem gave the world menucha through Shabbos. That's what Hashem brought to the world. On Shabbos, there's nothing lacking. It's like everything is already done. Shabbos is an amazing day. If you really learn about Shabbos, you get a picture of what menucha really means.

Did you know that on Shabbos a person is not allowed to walk more than 2,000 feet from his place? It says *אל יצא אדם ממקומו*, a person should not leave his place. That's the ideal situation. That's not a punishment.

When people are traveling, by nature, they are discontented. I used to feel bad for my grandfather and my father (Rabbi Shmuel Elchonon Brog, ztz"l). They never wanted to travel. Almost everybody I knew liked to travel and see new places. But Zayde and Tatty, they were as happy as you could possibly imagine. They had no interest in traveling. Wanting to travel all comes from discontentment.

### EMBRACE WHAT HASHEM GIVES US

We have to be willing to accept that which Hashem bestows upon us, and embrace it. Yesterday, somebody called me to tell me that her son is married to a woman who provides a lot of challenges. They got married, and she said she doesn't want to have children yet. And she doesn't respect her husband, even though he's helpful. And I'm listening to her with all her complaints. And I asked her, "This lovely son of yours, how old is he?" What do you think she told me? Take a guess. "Thirty-four years old." I said, "Lady, with all due respect, that's not a little son. That's a big man. And I'm sorry to tell you, but your son's a failure. I can tell you right now, from the way you're describing him, he's a failure. Can he hold a job?" "Oh, takeh, he has a little problem with the job." "Does he have to make parnassah?" "That's another problem." I told her, "He doesn't have any menucha in his life. He's not at peace with himself. He can't be happy with his life. Total failure. He's not doing what he's supposed to do. So you want his wife to do what she's supposed to do?! You want her to feel that since he's married to her, she should be happy with such a husband?"

We're here to really look at everything that Hashem gave us. It's one of the purposes in life. Every one of us has to. Because Hashem grants us so many things: sisters, brothers, friends, etc.

Ever since I gave the shiur about machlokes, I've received numerous phone calls. "Do you know my family?" one guy said. "Oh,

*shreck.*” A lady called me, “Oh, *shreck.* I’m telling you, you were speaking *mamash* to me.” So many people, I’m telling you. And these are the ones who called and told me. Lots of people are too embarrassed to call.

But that’s all based on discontentment. There’s no contentment when you have a family that’s torn apart and dysfunctional. That’s the problem with a dysfunctional family: there’s no *menucha*. When there’s no *menucha*, that means you’re not using what Hashem gave you in the best possible manner. If there’s no *menucha*, you’re not growing with yourself. People are challenged. People have things in their head. No peace. They can’t control their behavior. That gives you terrible discontent.

I was recently speaking to a bochur who told me he’s very unhappy. I said, “I know exactly why.” He said, “No, you don’t know me; I didn’t tell you my name.” I said, “You told me your first name.” He said, “No, that was a fake name.” I said, “I still know why you’re discontented.” And I proceeded to tell him why he’s discontented. He said, “You know who I am? You know my voice?” I said, “No, I don’t know your voice from Mars. But I know you’re unhappy. If you’re unhappy, there’s only one reason. What are you unhappy about? From your wife? You’re not married. Your kids are giving you *tza’ar gidul banim*? You don’t have kids. What reason could you possibly have to be unhappy? Aveiros! You’re challenged by aveiros. That’s why you’re discontent.”

A person who’s living in sin and doing things that he knows he shouldn’t be doing, even though the yetzer convinces him to do the sin to make himself happy, becomes the unhappiest person. People do crazy sins, crazy stuff. And you do it because the yetzer told you: if you do this, I’m telling you, you’re finally going to find happiness. You do it, but it’s like saltwater.

Salty water makes you more thirsty, i.e., unhappy. I am not saying that there are no challenging parents. There are. I am not saying that there are no challenging siblings. There are. But jealousy does not solve any of that. It only makes a person feel more disconnected from the life and circumstances that Hashem gave him.

### **MENUCHA COMES FROM DOING WHAT’S RIGHT**

But if you know how to walk through the maze of life and you know how to deal with it, you know what happens? You become *menuchadig*. You know you’re doing the best you can, doing the right thing. When a person thinks he’s doing the right thing, wow, that gives him *menucha*.

Shabbos is the day that Hashem gave specifically for *menucha*. *Menucha* means that on Shabbos, a person is supposed to think over his week and to think about all the work that he did during the week.

Now he's supposed to look back and say to himself: "Baruch Hashem, another wonderful week. I feel content. I feel happy. I worked on becoming the best person I could become." The next world is called Shabbos. That's what the next world is called, because that's when you enjoy the *menucha* of the work that you did in this world.

You show me a person who likes to sleep, who could sleep for days, and there are many people like that. With excuses, without excuses, it doesn't make a difference. The worst part is, when I see a person like that, I know the person is depressed. I know what he says: "I'm tired." You know why you're tired? Because you're depressed. Depression brings tiredness. You're *mufka* from *menucha*; you have no *menuchas hanefesh*. Your soul is driving you bananas. And that's what people become *meshugga* from. That's what makes people crazy, and they act crazy.

I was talking to a bochur not long ago. I told him, "My friend, you're a nice boy, a twenty-eight-year-old boy." I said, "You're a nice boy, but what are you doing to yourself?" I told him, "You're going to go crazy. I'm telling you, you're in the process of going crazy." I said, "You're a nice guy; you don't do anything wrong. You don't do any big *aveiros*." I once asked him, "Give me the worst *aveira* you ever did." And he told me. I said, "You're a *tzaddik*. Most people wouldn't even consider it an *aveira*." I told him, "You're a wonderful fellow, just you have no *menucha* in your life. You're not content with it. There's nothing in your life that you do that brings you contentment." He sleeps, but it doesn't bring him contentment. He goes late to everything, and he comes late to everything.

That was just a few months ago, not long ago. Do you know where he is now? Psych ward. He drove himself crazy. And he's saying very stupid things. That's what often happens when you don't have *menucha*, which means you have no purpose in this world. Your sense of purpose in this world becomes disconnected from you. So you try this, you try that, but you have no *menucha*. *Bitachon* means *menuchas hanefesh*. *Bitachon* means knowing that whatever the situation is, it's going to work itself out. It's a challenge from Hashem.

It could be that I put myself in this challenge. It could be that I caused it myself. It could be that I brought it upon myself. But if you're not going to deal with it, and you're not going to work, and you're not getting *menucha*, you know what's going to happen? You're going to become a nervous wreck. Look around. You'll become a nervous wreck.

I always remember the roommate I had in Yeshiva. He was a nervous wreck, this guy. There was this big picture window in the room, and there were two beds on both sides of the window. Whenever he came over to my side of the room, he got on all fours and crawled to

my side of the room. And I said, "Why do you crawl on the floor?" He said, "Could you guarantee me that a rock is not going to come through the window when I am passing that window?" I said, "I'll guarantee it to you. I'll give you a hundred dollars if a rock comes through the window. Did you ever see a rock come through the window?" "No. How can you be sure?" He would walk with me in the street, and he would always ask, "Do you mind walking next to the gutter?" He wanted me to walk on the inside, closer to the gutter, while he walked on the outside, farther away from the street. I asked him, "Why?" He said, "How do you know a car isn't going to jump the curb? And if it does, I don't want it to hit me."

I said, "Oh, thank you. So you want it to hit me instead, right? Okay."

I told him, "You are driving yourself crazy." He said, "I'm telling you, you don't understand." I said to him, "Please." I begged him. "Please, get help. I'm telling you, from the place where you are standing right now, you have no *menucha* in your life."

And sadly, he ended up in a hospital, in a *beis meshuga'im*. A life was ruined. A life was wrecked.

Now, sometimes people wreck their lives in one area, in two areas. If a person decides he's unhappy about a situation in his life, that's a challenge from Hashem. Instead of that, he should align himself with what Hashem wants him to do and figure out how to connect and make it a process. In rare cases, I've met people like that.

I remember once I met a person who came to me and said, "You know I'm not well." I was shocked. He was able to describe what he was challenged with, mental illness, and he dealt with it and overcame it. I said, "My friend, I stand in awe of you. You accepted the challenge." He said, "This is what Hashem gave me. I understand that." And he deals with it.

Many people have challenges. And it is still possible to have *menucha* in that situation. Hashem wants you to seek *menucha* in that situation.

But *menucha* you have to work for. To maintain *menucha*, you have to be willing to invest. Eventually, all Hashem wants me and every single person to do is to have *menucha*. We were created for no other reason, says Messilas Yesharim (perek alef), than to take pleasure in Hashem and to bask in the glory of His Presence. Hashem wants you to feel His Presence. And Hashem also wants you to enjoy this world to the max.

But don't tell Hashem how exactly you want to enjoy it: this wife and this kid and this car and this house. No. Hashem says, "I'm giving

you this. You better make this work for you. Bask in the glory, *neheneh m'ziv haShechina*. I want you to enjoy your life, align yourself with Me, pass the challenges, overcome the challenges.”

When do you need bitachon? Whenever you're facing some insecurity, some challenge. You don't know how you're going to pay for the wedding. You don't know how you're going to pay your bills. You don't know how you're going to buy a house. You don't know how you're going to buy a car. You don't know how you're going to pay for the bar mitzvah. You don't know how you're going to send your kids to camp. You don't know how you're going to pay tuition.

It's all the same un-menucha. I know what you think: that Hashem forgot you. And you think that you can make something change. Hashem doesn't forget a person for one second. The person forgets about Hashem. And when you forget about Hashem, you're disconnected. And when you're disconnected, you're not going to be happy. But if you know that the same Hashem who took care of me yesterday will take care of me today, then you'll be happy.

But a person may say, “I have more kids now, so where's the extra money going to come from?” So what? You think Hashem doesn't know you have more kids? You think when your kid gets engaged, Hashem doesn't know that marriages cost money? Like the sign says in a Chasidisher suit store: “Now that you're making a simcha, you should know Hashem opened up the *shefa bracha* for you. The faucet is open. *Chapp arein*,” it says. Don't buy one suit, grab two. It's a time of bracha. The faucet's open. When Hashem gives a guy a simcha, you think Hashem doesn't come with all the *pitzifkes*? You think Hashem doesn't send whatever else is needed? He does.

When I first saw this sign, I remember reading it and reading it and reading it. That's an interesting thought. Interesting thought. Have menucha. Gain menucha. If a person is not happy, not content with himself, or the wife's not content, the husband's not content, the parents aren't, everybody. Let's aspire. Let's daven for menucha.

You daven for bitachon. Daven to be *zocheh* to appreciate every single situation and condition you have, and to deal with it in the best possible manner. And then you're going to be greatly successful.

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