Dedicated in the *zechus* for a *refuah shleimah* for Shoshana Emuna Bas Penina Devora and everyone else who needs.

Living Appreciation

לע"נ סימה בת מרדכי יוסף ז"ל

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Appreciation in the Parashah

Cherishing life.

In *Parashas Bereishis*, we learnt how Hashem created a magnificent world, filled with extraordinary beauty and remarkable attention to detail. Yet, as we learn in *Parashas Noach*, mankind became so steeped in sin that Hashem brought the Flood, destroying the very world He had so lovingly created. Only Noach and his family survived.



Imagine, then, how Noach must have felt when, after spending over a year enclosed in the *teivah*, surrounded by the raging waters of the Flood, he finally stepped out onto dry land. Before him stretched vast expanses of untouched land, a fresh, pristine world, washed clean by the waters of the Flood. The world he had once known had completely disappeared, and he and his family now stood at the beginning of an entirely new chapter in human history.

Yet rather than rushing off to explore his new surroundings, Noach's first thoughts were of gratitude. Hashem, in His great kindness, had spared him and his family, granting them the precious opportunity to begin life anew.

With his heart overflowing with gratitude, Noach's first act was to build a *mizbeach* and bring *korbanos* to Hashem, expressing his heartfelt appreciation for the precious gift of life and the extraordinary kindness of having been spared from the flood. As the Torah tells us, *"Vayiven Noach mizbeach laHashem"*—"And Noach



Noach's perspective serves as a model for all of us. The *Chovos Halevavos* (*Shaar Cheshbon HaNefesh* 19) teaches that when we hear of a calamity, even somewhere far away, we should reflect upon Hashem's kindness in sparing us from such suffering and feel grateful for the blessings we enjoy.

Naturally, our hearts go out to those experiencing hardship, and we hope and daven for their well-being. At the same time, such moments can gently awaken within us a deeper appreciation for the goodness that that we are fortunate to experience.

The *Pele Yoetz* (*Ahavas Hashem*) takes this idea a step further. He teaches that we should appreciate not only the difficulties from which Hashem has visibly saved us, but also the countless troubles from which He has protected us without our ever knowing. From the moment we entered this world, Hashem has surrounded us with kindness, much of which remains completely hidden from our eyes.

A remarkable incident that occurred this past *Sukkos* brings these thoughts vividly to life. It reminds us how, even when we are completely unaware of the dangers surrounding us, Hashem can protect us from unimaginable tragedy.

On September 30, 2026, during Chol Hamoed Sukkos, a plane was flying from Dubai to Tel Aviv with 174 people on board, including 27 children. None of the passengers could have imagined the terrifying ordeal that awaited them.

The co-pilot had planned to hijack the aircraft and deliberately crash it into Ben Gurion Airport, potentially claiming thousands of lives. During the flight, he suddenly attacked the captain with an axe, seriously wounding him. The aircraft then plunged approximately 16,000 feet in just thirty seconds. Despite his terrible injuries, the captain courageously managed to unlock the cockpit door, enabling passengers and crew to enter and overpower the attacker. Shortly afterwards, the wounded captain lost

consciousness.

Amid the chaos, one passenger, whose familiarity with aviation emergencies came from watching documentaries about aircraft disasters, helped pull back on the controls to stabilize the rapidly descending plane. Remarkably, two additional pilots were travelling on the same flight. They were able to take control of the aircraft and guide it to a safe emergency landing in Saudi Arabia. A devastating planned attack that could have claimed many innocent lives had been thwarted. What an extraordinary escape from a tragedy of unimaginable proportions!

Appreciation in the *Siddur* — *Sheasah Li Kol Tzarchi (2)*

There is something unique about the *berachah* of *She'asah li kol tzarchi*, "Who has provided me with all my needs." Most of the *berachos* in *Birkas HaShachar* are expressed in general terms, such as *Pokeach ivrim* and *Malbish arumim*. Yet this *berachah* is expressed in the singular, thanking Hashem for providing **me** with all **my** needs. Why is this so?

Rav Chaim Kanievsky explains that each of us has our own unique purpose in this world, and Hashem provides us with precisely what we need to fulfill it. This also explains why the *berachah* is expressed in the past tense, unlike many of the other morning *berachos*. Even before we were born, Hashem had already determined our individual mission and the resources we would need to accomplish it.

This understanding carries a beautiful lesson for our daily lives. At times, we may look at others and wish we possessed their wealth, intelligence or abilities, imagining how much better our lives would be. Yet Hashem, in His infinite wisdom, has given each of us the particular gifts and circumstances we need to fulfill our own purpose. As Chazal teach, "No person can touch what has been designated for another, even by a hair's breadth" (*Yoma* 38b).

Why, then, did Chazal associate this *berachah* specifically with putting on our shoes? Rav Zusha of Anipoli offers a beautiful explanation. A person may own the finest, most expensive pair of shoes, but if they are too big or too small, they will be uncomfortable. Only when the shoes fit properly can they truly serve their purpose. Similarly, everything Hashem gives us is perfectly tailored to our individual needs.

When we internalize this idea, we can find greater contentment and happiness in our lives. Rather than constantly wishing for what others possess, we can learn to appreciate our own unique gifts and abilities, recognizing that Hashem has entrusted each of us with a mission that no one else can fulfill.

Things to appreciate: **Socks.** Socks provide extra protection for our feet shielding them from the uncomfortable texture of our shoes as well as providing extra warmth and padding for our feet. Socks come in different thicknesses suited for the time of year, thin socks for the summer and thermal socks for those cold winter days.

Parashah Pearls

The Torah is extremely careful with every word, never using unnecessary letters. Yet in this week's parashah, we find a beautiful exception that teaches us an important lesson about the way we speak. When describing the animals that were not pure, the Torah uses the expression "*asher einenah tehorah*" — "that are not pure" (*Bereishis* 7:8), rather than simply saying "*temeiah*" — "impure." The *Gemara* (*Pesachim* 3a) explains that the Torah deliberately added eight letters to avoid using an unpleasant expression, teaching us the importance of refined speech. Although every letter of the Torah is precious, the Torah goes out of its way to teach us the value of speaking pleasantly. How much more should we be careful with the words we choose when speaking to others! A few carefully chosen words can spare someone embarrassment, soften criticism, or bring warmth and encouragement to another person.

The Torah introduces Noach with the words "*eileh toldos Noach*" — "These are the offspring of Noach" (*Bereishis* 6:9). We would naturally expect the Torah to continue by listing his children. Yet instead, it describes Noach as a righteous man. Why is this so?

Rashi, citing the Midrash (*Bereishis Rabbah* 30:6), explains that the true offspring of the righteous are their good deeds. Just as children carry on a person's legacy, so too, the good deeds we perform leave a lasting impact. Every mitzvah we perform, every act of kindness we extend, and every word of encouragement we offer creates something precious that remains long after the moment has passed. Sometimes, even the smallest gesture can touch another person's heart and inspire goodness far beyond what we could ever imagine.

Noach's *teivah* was miraculously able to hold an enormous amount of animals. Noach and his family had the great responsibility of feeding them, to the extent that they didn't even have time to sleep (*Midrash Tanchuma* 58:2). Rav Elyah Lopian asks, since Hashem miraculously enabled all the animals able to fit, why didn't He also make a miracle that they also had all the food they needed? He explains that it is a great principle in the Torah that we should emulate Hashem. As the verse states, "And you should walk in His ways" (*Devarim* 28:9). In His abundant kindness, Hashem constantly supplies the entire world with food, and sustains everyone with their individual needs. Noach wished to feed all the animals since he desired to do whatever he could to follow in Hashem's ways, the ultimate Sustainer. (*Lev Eliyahu* Vol.1 p.45)

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