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הנהלת תלמוד תורה
תלמוד תורה
 כראתי
 יצר הרע
 ובראתי לו
 תכלית
 פרק ה' ו'
 דאבות

פרק ה' ו'
דאבות

טיב התבלין

וְהָיָה בזה המקרא מורה לנו התורה הק' ההשכלות הלא טובים הנמשכים מאכילה ושתיה לשם תענוג והנאה, כי הכתוב מזמיר אותנו על בואנו אל הארץ הקדושה אשר היא ארץ ובת חלב ודבש, ואז כשנוכח לחיי רוחה מיטל עלינו לחיות וזה מאכילה ושתיה אשר היא יתירה מכדי שביעה, כי אכילה כזו היא וראי לשם תענוג, ואכילה אשר היא לשם תענוג והנאה עלול להביא את האדם להתדרדרות נוראה, ואף על כן האים שאינו ראוי ללכל לפי מעלתו ומדרגתו, כפי שאמר הכתוב "ופנה אל אלהים אחריה" עד כדי עון עז"ר עלול האדם להתדרדר מתוך אכילה שאינה בלתי לה' לבדו. עצם האכילה אינה ח"ו סיבה לבוא מתוך כך לידי חטא, ולחיפץ ע"י אכילה כדבעי כשהאדם אוכל את מאכלו לשם תכלית ענין האכילה, עושה בזה תיקונים עצומים, ומלבד מה שמעלה על ידה ניצוצות קדושים, מכשיך גם את עצמו להתעלות במעלות ובמדרגות רמות. אך כשמסירת האדם באכילתו אינה כי אם לשם תענוג והנאה אז עלול הוא להתדרדר מחמתה למאוד, וע"כ מוצאים אנו בפרשה שניה שבקריאת שמע, (פרק יא) אחד שמכיר הכתוב את הברכה שתהיה מצויה באסמינו בזכות הליכותינו בדרך הישר והטוב, מסיים שם הכתוב (שם טו) 'ואכלתי ושבעתי ונפלתי שבוכות בדרך הליכותי בדרך הישר גנוח לאכילתי, כי כאשר צמצם האכילה היא מתנה נהייתה אשר באמצעותה זוכה האדם להתעלות ולהעלות עצמן קדישין, אך תכיף ומיד ממיד אותנו הכתוב (שם טז) השמרו לכם פן יפתה לבבכם וגו' כי אחד אשר זוכה האדם

מאצרותיו של המגיד

נמשל: In his final hours, *Moshe Rabbeinu* calls out to the nation: “*Be strong and courageous! Neither fear, nor be dismayed of them, for Hashem, your G-d He is the One Who goes with you. He will neither fail you, nor forsake you.*” It is this strength that has remained with the Jewish people for

הלכה למעשה

With a Minyan. These are words of extreme holiness and can only be said with a *minyan* of ten people, similar to *Kaddish* and *Kedusha*. Therefore, if one is behind the congregation when they get to מיתת ל'ג, he should pause where he is up to and say the introductory paragraph "א-ל אחד אפ"ס" or "א-ל מלך יושב" with the

הוא היה אומר...

The letter ‘lamed’ from the word ‘ישליכם’ is written much larger than the others. As we know, the Jewish people follow the lunar calendar and whatever happens to the moon inevitably happens to *Bnei Yisrael*. Thus, just as the moon waxes bright in the first 15 days of the month and wanes over the final 15 days, so too, with regard to the Jewish leaders. The 15 *manhigim* of *Klal Yisrael* from *Yehoshua bin Nun* until *Shlomo HaMelech* were bright luminaries who led the Nation with righteousness and glory. The next 15 were kings who brought dishonor upon themselves until the Temple was destroyed and the light was extinguished. The ‘lamed’ of ‘ישליכם’ represents the 30th leader - *Yehoyakim* - in whose time the Nation was ‘sent out’ of the land and into exile.”

“Master of the Universe! Everything You do is most assuredly good, even the bad is good! But there is a good which is immediately apparent, and a good which does not seem to be so at first. May it be Your will to bestow upon us only that type of good which is immediately revealed!”

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HOW can we expect ...

Tefilos to work if they're not ALL respectful?

thousands of years: through myriad exiles, wars and difficult times. The surrounding countries continuously try to wrest the Holy Land away from us but we look to *Hashem*, and His promise, “*He will neither fail nor forsake you.*” We may not always see His hand, but we know He will never forsake us.

Halachic Implications. The *Eruv Tavshilin* allows for *Shabbos* preparations when they are done early enough to derive benefit from them on Friday, e.g. putting up food early (5). Preparations may only be done on Friday, not Thursday (6). Also, the *Eruv* food should not be eaten (or become spoiled) until one has finished all of his *Shabbos* preparations (7), including "ער שבת". It is highly advisable to mark and refrigerate the cooked *Eruv* item.

(1) שמות לדה: (2) תקפא:ד (3) דף פו. (4) כף החיים
קלא:כד (5) משנה ברורה תקכו:ב (6) או"ח תקכו:ג (7)
שו"ע הרב שם:א

מעשה אבות סימן לבנים

לאהבה את ה' אלקים לשמע בקלו ולדבקה בו כי הוא חייד וארך ימים לשבת על האדמה וגו' (ל-ב)

On one of his fund-raising missions overseas, a couple came to the *Mir Rosh Yeshivah*, **R’ Nosson Tzvi Finkel zt”l**, to seek his advice. Their son was a bright boy with loads of potential, they claimed, but he has never demonstrated his ability nor has he shown any inclination to start anytime soon. He bounced around from *yeshivah* to *yeshivah* but never found his place and now they were worried that he might be heading down the wrong path. R’ Nosson Tzvi smiled at their worried faces to put them at ease. In characteristic fashion and with great enthusiasm, he exclaimed, “Send him to me!” They were unsure what this meant but R’ Nosson Tzvi made it very clear: “In the Mir, we will take care of him!”

The *bochur* arrived in the *Mir Yeshivah* and didn’t even take an entrance exam. Thinking he would coast his way through his Israeli experience, he barely showed up to *yeshivah* the very first week. It wasn’t until a friend *shlepped* him to the home of R’ Nosson Tzvi to listen to a “*Vaad*” (*Mussar shiur*) that this boy even took an interest in the new *zman*. He found himself sitting front and center as the *Rosh Yeshivah* spoke about *Ahavas HaTorah* and toiling in learning. It seemed to be standard fare until something made him sit up straight and take stock. R’ Nosson Tzvi announced: “Whichever *bochur* will bring me a paper showing how he learned for 12 hours each day for one whole week, I will give him 1000 *shekel*!”

A challenge? “For 1000 *shekel*, I can do that,” thought the young man. “It’s only a week - how hard can that be?”

Well, he soon found out! Early Sunday morning, he was already sitting in his new place with his new *chavrusa*. He began to learn ... and check his watch. Time was moving slowly but he would not back down. He pushed on and managed to learn for a full twelve hours! Monday morning, he showed a similar enthusiasm, but as the day wore on, he began to wear down. His friends knew about his newfound mission and although a few joked about the new “*Masmid*” in town, most encouraged him to keep it up. Refusing to get out of his seat for hours on end, he pushed on from *seder* to *seder*, and by Monday night, he had learned for the requisite twelve hours. His body was straining but his mind was sharp!

He could almost feel the 1000 *shekel* in his hand. Tuesday morning was tough; his legs were wobbly from exhaustion but he forced himself on and continued to learn with his *chavrusos*, who were frankly amazed at his iron resolve. At one point during the long week he almost gave up, telling everyone, “I was not built for this type of *hasmada*,” but then, with an extra dollop of energy he never knew he had, he forced himself to continue learning. A catnap here and there during the day, and he just soldiered on - learning each day for the rest of the week - for the full amount of time! By Friday afternoon, he was beyond tired and hungry - but the smile on his face when he realized what he had done was the nost gratifying.

He hurried to R’ Nosson Tzvi’s home later in the day and handed him the paper, saying, “I don’t know if the *Rosh Yeshivah* will believe me, but I am telling the honest truth: I learned every day this week for twelve full hours!”

R’ Nosson Tzvi didn’t even look at the paper. Instead, he got to his feet with great difficulty and stood up to his full height. Then, he kissed the *bochur* on his cheek with such warmth that the young man went around all day pointing to his cheek, telling everyone, “Here is where the *Rosh Yeshivah* kissed me!” Needless to say, he also gave him the 1000 *shekel*.

The following week, the *bochur* did not learn twelve hours a day, but he did make a renewed effort in his *hasmada*. And it paid off for in a short time, he became renowned as a serious student making great strides in the *Mir Yeshivah*. His “career” as a full-time *Torah* learner was effectively jumpstarted and he began to flourish in the halls of the *Beis Medrash*.

After two years, he was ready to move on to *Beis Medrash Govoha* in Lakewood, NJ. Following standard procedure, he asked the *Mir Yeshivah* office for a letter to bring to his new *yeshivah*. But he was surprised when he received the paper for on it, was a handwritten note from none other than R’ Nosson Tzvi. It read as follows: “*To HaGaon R’ Malkiel Kotler shlit’a, The aliya (spiritual elevation) which I’ve seen with ____ I have not seen in a very long time! Signed Nosson Tzvi Finkel.*”

This *bochur*, who is now a *Talmid Chacham* and prominent educator in the U.S., had tears in his eyes as he showed the letter to others. He never realized it but R’ Nosson Tzvi had followed his progress the entire time with a fatherly love - and he had the kiss on his cheek to prove it!

משל למת הדבר דומה

חוקן ואמצו אל תיראו ואל תערצו מפניהם כי ה' אלקים הוא החלל עמך לא יפך ולא יעובר וגו' (לא-ו)

משל: The founder of Chabad of Rural and Remote Australia (RARA), estimates that about 3,600 Jews live in remote areas of the Australian outback, but he and his workers are like “Jewish detectives” who will go anywhere to visit anybody. With very few synagogues outside the main Australian city centers, Chabad of RARA has sparked 13 small communities all across the region.

George Koulakis is a member of the organization, who describes his house as “base camp” and maintains a motor home that the group uses to travel. As a member of the army,

George used to bump into Jewish people on many of his postings, and had an interesting interaction after stopping to get a drink on one long trip through New South Wales.

He pulled into a “one-horse-town” and went into the local store. When he came out, an ancient Aboriginal woman was staring at his big yellow motor home with its clear Hebrew writing. George said, “It’s Hebrew. We are Jewish.”

The diminutive old lady nodded and said, “The Jews and the Aboriginal people have a lot in common; we’re both from a very old culture and we’re both still fighting for our land!”

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

אחם נצבים היום כלכם לפני ה' אלקיכם ראשנים שנבטיכם ושטריכם כל איש ישראל וגו' (במ-ט)
Rashi writes: “Why is Parshas Nitzavim juxtaposed to the curses (in last week’s parsha)? Because when Bnei Yisroel heard the ninety-eight curses, besides the forty-nine stated in Vayikrah (26:14-38), they turned pale, and said, ‘Who can possibly endure these?’” Right away, Moshe called them together to calm them down, saying, “Don’t be worried. Look around and see that you are all standing here today after 40 turbulent years in the desert! Don’t despair! Don’t ever give up!”

Chazal are puzzled. Moshe seems to be changing his attitude. First, he used the curses to scare the people into behaving. Then, once they are petrified, he calms them down. It seems he is defeating his purpose by taking the sting out of the *tochacha*.

My *machshava* here is that there is a vast difference between fear and hopelessness. It’s good to be realistic and apprehensive about the future. However, it is unhealthy to be hopeless and despondent. It is destructive and demoralizing. The poorest people are not those with the least money in the bank, but the people with no hope. When you lose hope, you lose the will to live. *Moshe Rabbeinu* understood this concept. When he saw that *Bnei Yisroel* had gone beyond the normal fear when they heard the curses losing all hope, he had to calm them down until their fear became a rational fear and not a helpless fear.

Chazal tell us (ב”מ נט) that after the *churban* all the gates of *tefillah* were closed, except for the gates of tears. These gates of tears are our last resort for our *tefillos* and *bakashos* to reach *Hashem*. The **Kotzker Rebbe zt”l** asked: If these gates are never locked, why is there a need to have gates at all? He answers that there are some tears that can never squeeze through...these are the tears of despondency and hopelessness. A *Yid* must never lose hope! We are called *Yehudim*, representing Yehuda who understood that *Hashem* would never abandon him. Therefore, like him, we must never give up but always live with hope!

Let’s remain hopeful that *Hashem* will answer our *tefillos* and grant us a שנת חיים, with *beracha v’hatzlacha* and כל טוב!

DRUSH V’CHIDDUSH

והסתרתי פני מות וזהו לאכל ומצאנו רעות רבות וצרות ... (לא-ד)

The *Gemara* states (תרגומה): “‘Anyone who does not experience ה'סתר פנים' (*hiding Hashem’s face*) does not belong (*to the Jewish people*) and anyone who is not subject to ו'זהו לאכל' (*becoming prey*) is not one of them.’ When hearing this statement, the Rabbis said to Rava, ‘You have not experienced hiding of His face nor have you become prey!’ Rava answered: ‘Do you have any idea how much I pay in bribes to King Shevor (*the local authority*), in order not to become a victim of this posuk in the Torah?’ Even so, the Rabbis looked at Rava suspiciously. In the interval, the king sent emissaries and imprisoned Rava. This proves that Rabban Shimon ben Gamliel was correct when he said that whenever the Sages look at someone suspiciously or worse, he will either die or become poor.”

The timeless question. “Why do bad things happen to good

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF תרגל

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו ... (ל-יב)

There are two ways a person can live his life. He can either live according to nature or he can live ABOVE nature. R’ **Eliyahu Dessler zt”l** explains that if a person lives ABOVE nature, raising himself above his own natural inclinations, then *Hashem* will act with him accordingly. *Hashem* will take him "למעלה מן הטבע" - and his life will be elevated in every way.

R’ Ezriel Tauber shlit’a says that there are 3 kinds of Jews: BT= *Baal Teshuvah*, FFB= *Frum* from birth and FFH= *Frum* from habit! This last category is describing so many people who really are *frum*, but are missing the point because they don’t have a real relationship with *Hashem*. We say in *davening*: “*Repentance, Prayer and Charity removes an evil decree.*” These three “gifts” can actually turn our lives around! How so? Because all 3 are “above nature!” Each one causes a person to leave his “comfort zone” (otherwise known as HABIT) and elevates him to a place of closeness to *Hashem*! TESHUVAH is returning to *Hashem*! It is the act of fixing what you did for your own pleasure or honor. It means going against your nature to do the will of *Hashem*. TEFILLAH is something that takes us to a different level. Naturally, a person wants to be in control, but when he prays to *Hashem*, he goes against his natural mentality and relinquishes his control. TZEDAKAH means charity, but it also refers to any act of kindness and righteousness. When a person gives up his money, his time, his honor or anything else that belongs to HIM for someone else, he is truly going “*L’maala min hateva!*”

This is why we say these words on the Day of Judgment! This is what we must do to remove ourselves from the danger of HABIT! If we raise ourselves up and go against our nature through *teshuva*, *tefilla* and *tzedaka*, *Hashem* will lift us up measure for measure to the great and lofty place of “*Ani Ledodi V’dodi Li*” - a loving relationship with *Hashem*! After all, isn’t that our goal?