

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

פּלג המצוה עש"ק - 6:00 *

הדלקת נרות לשבת - 7:04

זמן קריאת שמע/המ"א - 9:05

זמן קריאת שמע/הגר"א - 9:41

סוף זמן תפילה/הגר"א - 10:45

שקיעת חמה ליום השבת - 7:21

מוצש"ק - צאת הכוכבים - 8:11

צאת"כ / לרביע"ת - 8:33

* מ שמדליק מוקדם אין לאור זמן עצם קבלת השבת (משיאמ"י -בואי כלה)

טבת

התבלין

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פרק ב' דאבות

שבת קודש פרשת כי תצא - י"א אלול תשע"ד

Shabbos Parshas Ki Seitzei - September 6, 2014

לקחי חיים ודברי התעוררות צסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

כי תצא למלחמה על אויבך ונתנו ה' אלוךך בידך ושבת שבי (כא-) - בענין **בראתי יצר הרע בראתי לו תורה תבלין'**

אֶתָּא בּוּוּדֵר חוּשׁ, "כי תצא למלחמה על אויבך - רבי שמעון פתח, 'זנח ישראל טוב אויב ירדפו, מאי 'זנח ישראל טוב, דא יצר הטוב דשלמה מלכא קרייה טוב, דכתיב 'טוב ילד מסכן והכם', אויב ירדפו' דא יצר הרע דאיהו שניאה דבר נש, דשלמה מלכא קרייה שונא, אמר 'אם רעב שונאך האכילוהו לחם, ודא אורייתא קרישא, כמה דאת דאמר 'לכו לחמו בלחמי', (וכן כתב רש"י [סוכה ג"ב, ד"ה אם רעב וכו'] וד"ה האכילוהו וכו') על דברי הגמרא שם 'שלמה קרא שונא שנאמר אם רעב שונאך האכילוהו לחם', 'אם רעב שונאך - יצרך הרע רעב ותאב לעבירה. האכילוהו לחם - הטריחוהו במלחמתה של תורה, דכתיב לכו לחמו בלחמי'. ועל דא בעי בר נש לשוואה מלין דאורייתא עליה, בנין דיהא תבירא בית, דלית ליה קטרוגא ליצר הרע בר ממלין דאורייתא. ועל דא כתיב 'זהו הדברים האלה אשר אנכי מצוך היום על לבבך' - על תרי יצריך, א"ל רבי יהודה, יצר הטוב מאי בעי מילין דאורייתא, א"ל, יצר הטוב אתעטר בהו, ויצר הרע אתכנע בהו, ועל דא 'כי תצא למלחמה על אויבך' דא איהו יצה"ר, דאנן צריכי למיפק לקבליה במלין דאורייתא ולקטרגא ליה, וכדין יתמסר בידא דבר נש, כמה דאתמר 'ונתנו ה' אלוךך בידך, ושבת שבי". ומבואר, שמה שנאמר 'ונתנו ה' אלוךך בידך ושבת שבי', הוא ע"י עסק בתורת ה'.

וכן איתא בגמרא שם, "אמר רבי יצחק, יצרו של אדם מתגבר עליו בכל יום, שנאמר דק רע כל היום" [כל היום רעתו מתוספת (רש"י שם)]. אמר רבי שמעון בן לקיש, יצרו של אדם מתגבר עליו בכל יום ומבקש להמיתו, שנאמר 'צופה רשע לצדיק ומבקש להמיתו', ואלמלא הקדוש ברוך הוא שעזרו לו אינו יכול לו, שנאמר ה' לא יעזבונו בירו וגו'. תנא דבי רבי ישמעאל, אם פגע בך מנוול זה משכוה לבית המדרש, אם אבן הוא נימוח, אם ברזל הוא מתפוצץ, אם אבן הוא נימוח דכתיב 'הוי כל צמא לכו למים' וכתיב 'אנבים שחקו מים', אם ברזל הוא מתפוצץ דכתיב 'הלא כה דברי כאש נאום ה', וכפטיש יפוצץ סלע".

והוסיף בגמרא קידושין (ל), 'תנו רבנן, 'שמעם' - ס' תם' (-שלם, שאינו חסר שום הצלה (רש"י שם)), נמשלה תורה כסם חיים, משל לאדם שהיכה את בנו מכה גדולה והניח לו רטייה על מכתו, ואמר לו: בני, כל זמן שרטייה זו על מכתך אכול מה שהנאתך (-ואפילו רבש וכל מיני מתיקה שקשים לכמה [כנ"ל]) ושתה מה שהנאתך ורוחוץ בין בחמץ בין בצונן ואין אתה מתיירא, ואם אתה מעבירה דרי היא מעלה נומי, כך הקדוש ברוך הוא אמר להם לישראל, בני, בראתי יצר הרע ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה אין אתם נמסרים בירו, שנאמר 'הלא אם תטיב' (ויקרא, שאם תעסוק בתורה הנקראת טוב, כמו שנאמר [משלי ב] 'כי לקח טוב נתתי לכם, תורתי אין תעזובו') שאת' (-תתנשא על יצרך [רש"י בגמרא שם] וכו'".

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

כי תצא למלחמה על אויבך ונתנו ה' אלוךך בידך ושבת שבי וגו' (כא-) - קדש עצמך במותר לך

פֿרש"י במלחמת הרשות הכתוב מדבר. ומקור דבריו הם בספרי, ובדרך אפשר נוכל לומר שנרמז במקרא זה מלחמת האדם ביצרו, שהוא האויב הגדול ביותר של האדם, ואמר הכתוב שאל לו לאדם לחשוש מלצאת נגדו למלחמה, ואל תחשוש כי הצלחתך נגדו תלוי בספק, אלא עליך לדעת שאם אכן תאזור כגבור הלצץ יהיה השי"ת בעורך, ויתגברו בידך. ולזה מביא רש"י שהבטחה זו היא גם במלחמת הרשות, דהיינו במלחמה על היצר המסית לדברים המותרים - התאוות המותרות שגם בזה אם יאזור האדם כגבור הלצץ, ויתחוק בעצמו שלא להימשך אחריהם, יהיה השי"ת בעזרו להתגבר על יצרו המסיתו, ויהיה ביכולתו לעמוד איתן בדעתו.

והנה מושג זה של התנודות מהיטר כמעט ונשתכח בזמנינו, ועל פי הדוב עיקר מלחמת היצר בזמנינו הוא בעניני איסור המפורשים בלבד, כי שקיעים כחיים למאור בעניני חומר, עד שאין שמים על הלב חובת ההתנודות גם בעניני היתר, ויש אשר כלל לא יודעים מהמושג של התנודות מעניני היתר, והגם שאין זה ענין שניתן רק ליחיד סגולה, ובשו"ע אורה חיים יש סימן מיוחד (סימן רלז) המדבר אודות ענין זה, ומגביל את אדם לכל ימשך אחר רצונו בכל עת, מ"מ טועים הרמזן וסבורים הם שאין הדבר שייך כי אם לבעלי הנפש. אך לאמיתו של דבר שייך דבר זה לכל אשר בשם ישראל יכונה, ואינו שונה משאר הדברים הנוכרים בשו"ע שהם הלכה למעשה ממש, ובימים אלו ימי אלול, חפץ כל אחד להתקרב אל השי"ת, ורוצה להתעלות במעלות העבודה, הוא מן הראוי לעורר על ענין זה, כי עליית האדם תלוי הרבה בזה הדבר, וכפי מה שמתקדש במותר לו, ומתנוד מעניני חומר, כך ווכה להארה בעבודת ה' ויוכה להתקרב על ידה לבוראו. על כן כשיתבונן האדם בימים אלו במה יתרצה עבד אל אדונו, מן הראוי שיקבל על עצמו להתנוד מעניני החומר ככל שאפשר לו, בכדי שאלו לא ימנעו בעדו מלהתעלות במעלות העבודה, ועל אף שנדמה לו לאדם שלא יהיה ביכולתו להחזיק מעמד בקבלה זו, אעפ"כ יקבל על עצמו ענין זה, ועצם הקבלה היא אשר תסייע בעדו להתגבר על תשוקותיו, וכהבטחת התורה ונתנו ה' אלוךך בידך.

כי בזאת יבטח הבוטח, שאין דבר שנאסרה בתורה שאין יכול לעמוד בה, ואילו היה מציאות שאין האדם יכול לעמוד באיזה איסור, לא היינו מצטווים בה, וכפי שרואים אנו בפסוק הבא (כא, יא) שהתורה אמרה וראית מבטיה אשת יפת תואר וחשקת בה ולקחת לך לאשה, ופרש"י: לא דברה תורה אלא כנגד יצר הרע, שאם אין הקב"ה מתירה ישאנה באיסור. דרי רואים אנו כי יש בכוח איש ישראל להתגבר על יצרו בכל עבירה שנאסרה בתורה, כי במקום שידעה תורה שלא יהיה בכוח האדם לעמוד באיזה איסור התירה את הדבר. ואף שאותה מעשה שלא במצב של מלחמה היא מן התמורה ביותר, מ"מ הותר הדבר במקום שאין האדם יכול לעמוד בה, נאסר ידעה שמלחמה בעיטת כבה"ג אינה ביכולת האדם, אך מאור כשלא נאסר יתמעט תשוקת היצר, ונעשה כשאר דברים המותרים שביכולת האדם להתגבר עליה.

צמשל: Although R' Scheinberg was not condoning the use of woolen *Tzitzis* over cotton, he was making a point to his students. Push yourself a little! Nothing is going to happen to you if you serve *Hashem* in a way that makes you a bit less comfortable! Today's youth have almost no appreciation

A SERIES IN HALACHA LIVING A "TORAH" DAY למעשה הלכה

Keeping the Jewish Camp Holy (18) Kol B'isha Ervah: Difficult Circumstances. There is a classic *psak* from the **Mordechai (Rabbeinu Mordechai ben Hillel ZT"l**, a *Rishon* - early commentator - from Germany) regarding the *halacha* of "קול באשה ערוה" ⁽¹⁾. The situation in question involved a man who was traveling for his own needs and found gentile ladies in the area or traveling along with him. During his trip, these ladies began to sing out loud and would continue to do so for long periods of time, prohibiting him from davening and saying *tefillos*. The traveler was in a tough spot with no way to get them to stop and no way to remove himself from them. He asked the Mordechai a *shaila* what to do. The *Rav* ruled that since the *ervah* status of a women's singing voice is מדרבנן (Rabbinic), he is permitted to daven so as not to lose the *tefillos*. The Mordechai adds that if he were not permitted to do so, many Jews who live among gentiles and find themselves in proximity to their taverns and drinking holes, will continuously face this problem of not being able to daven and learn verbally. (Had the problem been short-term, he might have been able to block his ears or wait a bit without needing to use this *heter*.)

Trying to Daven with Full Concentration. When the **Mishna Berura** ⁽²⁾ quotes the above *halacha* from the Mordechai, he

הזאתיה אומר

R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:

“There is no indication that *Bnei Yisroel* followed any of the instructions given in an earlier *posuk* that states: *‘And if you will come into war in your land against an enemy that oppresses you, you will blow an alarm with trumpets.’* Why are no trumpets blown here? The difference in behavior is indicated in the difference between the terms (במדבר י-ט) If a person initiates the battle against his evil inclination (he *‘goes forth’*), then his triumph is assured; he will succeed in bringing it to holiness. If, however, one allows the evil inclination to approach him, to *‘come into war in your land’* then victory is more difficult to achieve. The battle must then include the sounding of alarms, and he must cry out to *Hashem*, for only with His extra help can one succeed.”

R' Nosson Adler ZT"l (quoted in Sefer Maasei Dovid) would say:

“*‘A man’s garment (כלי גבר) shall not be worn by a woman and a man shall not put on a woman’s dress.’* This seems to be an unusual expression. The *Seforim* tell us that a man who constantly thinks promiscuous thoughts will come back in a future life (גלגול נשמה) as a woman. Thus, a man’s constant thoughts (כלי גבר) shall not be 'על אשה' - on a woman, so as to avoid causing the 'גבר' - the man from a previous lifecycle, to be required to wear 'שמלת אשה' - clothing of a woman!”

A Wise Man would say:

“In most cases, a child is like a wheelbarrow; not productive unless pushed!”

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for such a concept. In society today, if things are not available at one’s fingertips, the moment one wants it, it is akin to a disaster of catastrophic proportions. The *mitzvos* of the *Torah* are Divinely inspired; *Hashem* wants to see how we will do His bidding. After all, *Olam Haba* awaits!

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

adds that although the singing may be loud and annoying, the person should still try as hard as he can to concentrate fully on the holy words that he is saying and do the best he can to pay no attention to the voices of the gentile ladies.

Apartment Buildings. Another interesting scenario which may be comparable to the above-mentioned *shaila* is regarding families who live in apartment buildings. These apartments are in close proximity to one another, often with “paper-thin” walls and roofs. One can usually hear just about everything that goes on in the neighbor’s apartment. Thus, the sound of music with ladies singing or the live voices of female neighbors who sing constantly, can cause just such an ongoing problem. In such a case, a man would have to rely on the above *heter*.

Kiruv Shiurim. The **Chazon Ish ZT"l** ⁽³⁾ uses the above ruling of the Mordechai to permit men to give *shiurim* to married ladies who are not yet religious or observant, and will attend the *shiurim* with uncovered hair, etc. Since the need for *kiruv* is great, the Chazon Ish assumes that the same *heter* would apply in this case. However, the person saying the *shiur* must make every effort not to focus his vision on these women, even for a short time. Only *Poskei Hador* can rule whether cases that come up are equivalent to the case of the Mordechai.

⁽¹⁾ מרדכי חובא בבית יוסף או"ח ע"ה (2) משנה ברורה עה"י

⁽³⁾ תשובות חזון איש טז:א

Mazel Tov to Mr. & Mrs. Avrumi Taub on the Birth of a Grandson, Yitzchok, to their children Shia and Hadassah Kalish. May they Always See Much Nachas

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מעשה אבות... סימן לבנים

כי יקרא קן צפור לפניך בדרך בכל עין או על הארץ אפרחים או ביצים לא תקח האם על הבנים וגו' (כב-ו)

Many times, in the spring and summer months, pigeons or doves would nest on the air-conditioner box outside the home of **R' Chaim Kanievsky Shlit'a**. Since the *mitzvah* of *Shiluach Hakan* is brought in the *Medrash* as a *segulah* for having children, many childless couples would perform the *mitzvah* of *Shiluach Hakan* (sending away the mother bird and taking the chicks) on the air conditioner, as both R' Chaim and his *Rebbetzin* performed the *mitzvah* many times.

On the 10th of *Tammuz* 5754 (1994), *Rebbetzin* Kanievsky's mother, **Rebbetzin Shaina Chaya Elyashiv A"H**, passed away. *Rebbetzin* Kanievsky was preparing to be driven to *Yerushalayim* for the funeral. As she was leaving her house, she noticed a dove's nest on the air conditioner outside her home, with eggs already incubating. The *Rebbetzin* immediately thought about a young man and his wife, Shlomo and Sigal Marciano, who came every *Motzei Shabbos* at a designated time to speak with her. The Marcianos had been married for more than ten years and had not yet been blessed with children. The *Rebbetzin* was eager to offer them the *mitzvah* of *Shiluach Hakan*, with the hope that it would be a merit to start a family.

Despite her great sadness at the loss of her mother, and the pressure of rushing to *Yerushalayim* in time for the funeral, *Rebbetzin* Kanievsky stopped in her tracks. A mission of *chessed* lay before her. As if she had forgotten her personal tragedy, she went to the home of a neighbor who had a phone and called the Marcianos. When no one answered, the *Rebbetzin* asked one of her grandsons to go to the nearby *Kollel* where Shlomo Marciano learned. Family members told her that they would find someone else to notify Shlomo about the nest, but she wouldn't hear of it. "I gave him my word that I would notify him if a bird begins nesting on our air-conditioner box, and I must keep my word."

Fifteen minutes later, when Shlomo Marciano arrived, the *Rebbetzin* told him where the nest was located and handed him the key to her house. "R' Chaim is inside," she informed him, "but since he is always immersed in his learning, please let yourself into the house. Ask R' Chaim and he will explain to you how to do the *mitzvah*. He will be leaving to the funeral later today, as he first has to finish his learning at home."

A little while after she left, Shlomo Marciano let himself into the Kanievsky home. R' Chaim was sitting in his study engrossed in learning. Shlomo told R' Chaim that the *Rebbetzin* had sent him to do the *mitzvah* of *Shiluach Hakan*. R' Chaim asked him, "Are you the one who is married for more than ten years and hasn't yet been blessed with children?" When Shlomo replied that he was, R' Chaim welcomed him into his home and told him that he should do the *mitzvah* after sunset as then one can be sure that it is the mother who is nesting. R' Chaim went through the *halachos* of the *mitzvah* with Shlomo and gave him his own stick to chase away the mother bird. R' Chaim was to be driven to *Yerushalayim* later as the funeral was taking place that evening, and he waited for Shlomo to complete the *mitzvah*. After the *mitzvah* was done, R' Chaim gave him many *berachos* that he merit the blessing of children right away.

Boruch Hashem, eleven months later, Shlomo and his wife gave birth to their first child, a precious daughter. Following R' Chaim's advice they called her Ayala; the *Medrash* says that an *ayil* (ram) gives happy tidings. They had a son two years later. R' Chaim served as *sandek* at the *bris*, where the new baby was named Yaakov Yisrael, after the **Steipler Gaon ZT"L**.

Shlomo Marciano relates that it was **Rebbetzin Batsheva Kanievsky A"H** who always helped him and his wife during their long period of childlessness. She cried along with them, encouraged them and always managed to say the right words. Several times they mentioned how hard it was to eat the *Shabbos* meals at home alone. After sympathizing with them and offering encouraging words, the *Rebbetzin* would beg them to join her and R' Chaim for the *Shabbos* meals, emphasizing that they had an open invitation. When they shared their wonderful news with her several weeks after her mother's death, even before telling any family members, the *Rebbetzin* cried tears of joy with them and told them how she would daven for them daily until they are holding a precious baby in their arms. Then she immediately begged the Marcianos to notify their parents.

משל למת הדבר דומה

גדלים תעשה לך על ארבע כנפות כסותך אשר תכסה בה וגו' (כב-יב)

משל: The *Tzaddik*, **R' Chaim Pinchos Scheinberg ZT"L** was very well known for wearing multiple pairs of *Tzitzis* - as many as 175 at a time. When asked why he felt such extraordinary dedication to this *mitzvah*, he would answer simply: "חכם לב יקח מצות" - "*The wise of heart seize good deeds*." (משלי יח) In truth, he never wore a specific amount but rather as many pairs as he was physically able to, because he was of the opinion that each *Talis Kattan* he wore represented another priceless *mitzvah*.

One day, as R' Scheinberg was in the middle of

delivering a *Mishna Berura shiur* in his *yeshivah*, he was teaching the *halachos* of wearing *Tzitzis*. One student began to argue in favor of wearing cotton *Tzitzis* in the summer over the heavier woolen *Tzitzis*, claiming that it is too hot and uncomfortable to wear wool in the summer heat.

R' Scheinberg, who was sitting at his desk, draped in well over one hundred pairs of woolen *Tzitzis*, responded with a huge smile. "My son," said the *Rosh Yeshivah*, with a twinkle in his eye, "better to be hot here (on this world) and cool there (in the next), then be cool here and hot there!"

והיה אם לא חפצת בה ושלחתה לנפשה ומכר לא תמכרנה בבקף לא תתעמר בה תחת אשר עניתה (כא-ד)

When a soldier goes out to war and comes back with an "אשה יפת תואר" - a beautiful, captive woman, he is permitted to marry her based on a number of conditions, which the *Torah* specifies in great detail. However, even after she has met these conditions, the *posuk* insists, "אם לא חפצת בה" - "*if he has no pleasure from her ... he shall send her away*." The only reason why he was allowed to bring her home in the first place was because "ורחשקת בה" - "*he desired her*." If so, what happened that now, all of sudden, he has no interest in her? These are G-d-fearing and righteous Jewish soldiers (otherwise they wouldn't have been allowed in *Hashem's* army); can't this man make up his mind?

R' Meir Leibush Malbim ZT"L explains that "חשק" (desire) and "חפץ" (pleasure) are two very distinct items. When a person feels desire for something, it is his base instinct that craves for immediate fulfillment. A young child sees a shiny object and will cry that he wants it right now; if a different shiny object will be placed in his view, he will immediately forget the first toy and cry that he needs the second one. This is "רחשק" - ravenous craving.

On the other hand, "חפץ" refers to a deep and lasting pleasure, a contentment that stems from responsible gratification. This is what *Shlomo Hamelech* meant when he said "מה תעירו ומה תעירו את האהבה עד שתחפץ": (שה"ש ח-ד) - "*Why do you awaken, or stir up love, until it pleases*." Such blissful comfort is a product of knowledge and intellect and one who understands what true Divine pleasure is, will then recognize what is the "רצון" - the will of the Almighty.

The *Torah* puts this "smitten" soldier to the test. When he sees the woman on the battlefield, he is naturally inclined to desire her as his wife. However, by the time he brings her home and follows the prescription that the *Torah* offers, more often than not, he will realize - "לא חפצת בה" - he has nothing to gain from her; she will not bring him ultimate pleasure.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

ושימח

R' Avraham Pam ZT"L laments the scenario that too often replays itself, of young married men who complain shortly after their marriage: "This is not the girl I was given such wonderful information about! This girl is difficult, stubborn and argumentative! Where are all the exceptional *middos* she is supposed to possess?" **Targum Onkelos** translates the above *posuk* as "וַיַּחְדִּי יָת אִתָּתָהּ" which means, "*He (the husband) shall gladden his wife*," and Rashi explains that many people make the mistake of explaining the words as "*He shall be glad WITH his wife*" - which is precisely where the problems begin.

A young man gets married thinking that his new bride, so full of good deeds, will surely have learned that she, as a good wife (אשה כשרה), MUST do the will of her husband - which is everything in her power to make HIM happy! Unfortunately when she doesn't fulfill his every whim and desire, he is disturbed and wonders why! He may even criticize and berate her for her lack of good *middos*! This is a recipe for disaster! Even the most exceptional *baalas middos* cannot tolerate verbal abuse, selfishness and manipulation. Although she came into the marriage with wonderful dreams of building a "*bayis ne'eman b'yisroel*," his lack of understanding of what his role is may cause her to change her behavior towards him. Rashi very clearly makes the distinction in the word "ושימח" (he shall gladden) rather than "ושמח" (he will be glad) for a man must realize that his job is to ensure that his wife is happy, and not focus on his own happiness. Because then, if he focuses on ensuring his wife's happiness, he can be sure that his wife will do everything she can to reciprocate his kindness. Only in THIS way will he achieve both!

לא תראה את חמור אחד או שורו נפלים בדרך והתעלמת מהם הקם תקום עמו וגו' (כב-ד)

The *gemara* (בבא מציעא לב.) comments that the final word of the *posuk* "עמו" - "*with him*" - teaches that if the owner of a collapsing donkey or ox does nothing, or says, "since you are commanded to help me, go to work," the observer is hereby exempt from helping. One is only obligated to assist someone who is in trouble "*with him*" - if the person in distress is doing everything in his power to help himself.

The **Chofetz Chaim, R' Yisroel Meir Hakohen ZT"L**, applies this principle to our relationship with *Hashem*. People frequently pray for assistance in areas in which they exert none of their own effort to improve their situation. This is similar to someone who is in dire need of financial assistance. One morning, he approaches a wealthy acquaintance in *shul* and asks for a loan. The wealthy friend says that he would be happy to help. He invites the needy man to come to his office later that day to collect a check. Surprisingly, the man who requested the loan never shows up. The next day, the same needy man approaches the same wealthy acquaintance with the very same request. A bit puzzled, the wealthy man invites him to come to his office as he did the day before. Once again the needy man doesn't show. On the third day once again the request is made. This time the wealthy gentleman says to his needy friend, "I don't understand you. Each day you ask me, I agree, and then you never come to collect. You obviously don't really want or need this money."

So too, explains the Chofetz Chaim, each day before *Shema* we ask *Hashem*, "והאר עינינו בתורתך" - "*enlighten our eyes with Your Torah*." *Hashem*, כביכול, responds and says, "Gladly! Just open a *sefer*, learn *Torah*, and I'll be happy to help." But what do most people do? They just take off their *Tefillin*, walk out of *shul* and never open a *sefer*. We must invest our own energy! Only then is it appropriate to turn to Him in prayer. And we must mean what we say. We must take action to show Him that we mean it. (**Yesodei HaTorah**)

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

נקי יהיה לביתו שנה אחת ושימח את אשתו אשר לקח ... (כד-ה)