

crucial to the *mitzvah* that *Hashem* permitted a second “Zman” for all those who missed it the first time. This is a rare and unusual occurrence, as in most cases, once the *mitzvah* is missed - it is lost. *Pesach Sheini* is unique in that all those who need it, are permitted to have a second *zman*.

מאת מנה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס other set during the following day ⁽⁶⁾. Similarly, if one cut a set of nails during the day, he can cut the other set the following night, even if it just a short time between cuttings. Some have a custom based on the **Zohar** ⁽⁷⁾ that on *Erev Shavuos*, they do cut both sets of nails. A lady preparing for the *mikvah* does cut both sets of nails on the same day. The **Ketzos Hashulchan** ⁽⁸⁾ writes that this is based on the *posuk* ⁽⁹⁾ "שומר מצוה לא ידע דבר רע" ⁽⁹⁾ - one who keeps a *mitzvah* will not have a bad experience.

Rosh Chodesh. There is a צוה דרב יהודה החסיד (final will and instruction of *Rav Yehuda Hachassid*, no. 48), mentioned by the *Poskim* ⁽¹⁰⁾ that says a person should not cut his nails on *Rosh Chodesh*. This is not a *halacha* per say, that one must absolutely keep, however, many are careful with this even when *Rosh Chodesh* comes out on Friday ⁽¹¹⁾. In such a case, there are those who are lenient to cut on Thursday ⁽¹²⁾ since they will not cut on Friday, while others cut as far back as Wednesday ⁽¹³⁾. The **Yad Ephraim** ⁽¹⁴⁾ infers from the wording of *Rav Yehudah Hachassid* that women are allowed to cut their nails on *Rosh Chodesh*. He also writes that when *Rosh Chodesh* is two days, one can be lenient on the first of the two days. If a person’s nails are so long that they might be a חציצה (separation) for washing for bread, and he plans to wash for bread, he can cut what is necessary on *Rosh Chodesh*, if he couldn’t cut or forgot to cut on *Erev Rosh Chodesh* ⁽¹⁵⁾.

- א"ח רס"א (2) ערוך השלחן רס"ו (3) אלי רבה רס"ד מהשל"ה (4) רס"ו (5) שם (6) אשל אברהם תינא תי"ז (7) אמור צ"ג (8) בדי השלחן ענה (9) קהלת ח"ה (10) מגן אברהם רס"א (11) מ"ב שם (12) כנסת הגדולה רס' (13) מנהג חסידי (14) דף אפרים נ"ו (15) מילי דחסידות על ספר חסידים

הוא היה אומר ...

נמשל: How crucial is time in the realm of *Torah*? Well, the *mitzvah* of *Korban Pesach* is one that must be done at a specific time each year - on the afternoon of the 14th of *Nisan*, after a specific hour, with specific laws about when the flesh may be eaten. The “Zman” of *Korban Pesach* is so

A SERIES IN HALACHA LIVING A "TORAH" DAY
למעשה הלכה למעשה
Keeping the Jewish Camp Holy (52)
"והיה מחניך קדוש"
Cutting Nails (cont.). With regard to the *halachos* of washing hands after cutting nails, it is timely to mention a number of other *halachos* on this topic. Due to the fact that there is quite a bit of Kabbalistic significance to cutting nails, many of the details mentioned in the *Poskim* are not easily understood. **Correct Time to Cut Nails**. Halachically, it is considered “*Kavod Shabbos*” (done for the honor of *Shabbos*) for both men and woman to cut their nails on Friday and come into this holy day well-groomed ⁽¹⁾. The preferred time is after Halachic midday (*Chatzos*) as it is then more apparent that this act is being done for *Shabbos* ⁽²⁾. One who goes to the *mikvah* on *Erev Shabbos*, should cut them beforehand ⁽³⁾.

Incorrect Time to Cut Nails. The *Mishna Berura* writes ⁽⁴⁾ that a person should not cut his finger nails on Thursday because the nails start growing again in a recognizable manner on the third day after cutting (which is *Shabbos*) and that is not *Kavod Shabbos*. Toe nails, which are usually concealed, may be cut on Thursday. Since there is something undesirable about cutting finger nails and toe nails on the same day, the **Magen Avraham** ⁽⁵⁾ writes that one should cut his toe nails on Thursday and finger nails on Friday, for this is the best way to show *Kavod Shabbos*. Regarding this, the day follows the night (as in a typical *Torah* day) and if one cut a set of nails at night, he should not cut the

Bobover Rebbe, R’ Shloime Halberstam ZT”L (Kerem Shlomo) would say:

“Rashi says that the *Torah* points out that ‘*Aharon did it so,*’ to tell us praise about Ahaon that he did not alter a single thing. And why would we think that Aharon would alter anything? The answer is that the flames (נרות) that Aharon lit on the *Menorah* mystically represent the *neshamos* of *Klal Yisroel*, and by kindling these souls, Aharon was demonstrating his love for every one of them by bringing them closer to the service of 'their Father in Heaven. In this respect, Aharon worked equally for every member of *Klal Yisroel*, never showing any favoritism or extra love to his own children. This is the praise of Aharon 'שלא שינה' - he didn’t alter a thing.”

Rabbeinu Levi ben Gershom ZT”L (Ralbag) would say:

Miriam was stricken with leprosy for having spoken against Moshe. Not only did Moshe refrain from growing angry at her for having spoken against him, but he even prayed for her recovery. From here we learn that even if someone acts against you and is punished for his act, you should do all you can to assist him.”

A Wise Man would say:

“It is important to remember that if you lose hope and think this is the end, just know that the Lord is smiling up above and telling you, ‘Relax, my beloved, this is not the end - this is just a bend!’”

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שבת קודש פרשת בהעלותך – י"ט סיון תשע"ה

Shabbos Parshas Behaaloscha - June 6, 2015

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה

ויעשו בני ישראל את הפסח במועדו ... ככל חקתיו וככל משפטיו

תעשו אותו וגו' (פ-בג) - עבודה תמה היא חיובה בכל עת

אנה לימוד גדול שנו כאן, שגם בעת קטנות, או בעת הדחק כשאין האדם מיושב בדעתו, מחייב הוא לקיים כל מצוה בשלימות, ומוטל עליו להקפיד בכל פרטים ודקדוקיהם, ואין הוא יכול לפטור את עצמו בטענת אונס. ולכן בקרבן פסח זה, דומם הקב"ה שיעשוהו ככל חוקותיו וככל משפטיו, כיון שנצטוו ישראל לעשותו עוד בהיותם במדבר, בהיותם נודדים ממקום למקום, שאז הרי אין הדעת מיושב די צרכו. כי שונה הוא זה שיושב בתוך ביתו כשהוא מיושב בדעתו, מזה שנודד ממקום למקום, ודעתו קצרה, אך גם אז מוטל עליו להתאמץ בקיום המצוה כדבעי.

בענין זה מוטל על כ"א לעשות חשבון הנפש אם אכן שלם הוא בזו המדה, כי לעת כזו כשהאדם מוצא את עצמו במצב של דוחק ואין דעתו מיושבת עליו, מנצל היצר את חולשתו, ומנסה להסיתו שאינו צריך לקיים את כל המצוות ולדקדק על כל קצוה של יי"ד, וכגון אדם הנמצא בדרך ורוצה להתפלל במנוח, מובן מאליו שלא יעלה לו הדבר בניקל, יהיה עליו לברר היכן יש יישוב קרוב, וללכת עד לשם, וזה גיוול הרבה ממנו, אז מפתה אותו היצר כי מאחר שלא שיך להשיג מנין אלא ע"י טורח מדובה, לכן עדיף שיתפלל כעת בלא מנין מלחזור אחר מנין, כי אז אפשר שיעבור זמן התפילה וכמ"כ אם הווקף לדרב מאלל בהיותו בדרך, ואין הוא מוצא אלא מאכלים שכשורחם אינו מן המהדרין, אז שהוא כשר בדעיבה, גם אז ממצא היצר לפניו כמה וכמה טעמים מדוע עדיף לקנות זה המאכל הנמצא על דוכן חדרכים על אף שאינה מן המהדרין, וכיון שמלביש טענתו באיצטלה של מצוה, מוצא הדבר מסילות בלב האדם ח"ו.

אשר על כן, מוטל על האדם להשריש בלבו שהשי"ת צויה לעשות את מצוותיו וחוקותיו בכל מקום ומקום שהאדם נמצא, והוא יתברך שמו לית אתר פנוי מיניה, והוא רואה ויודע את כל מעשיו ומחשבותיו של האדם בכל אתר ואתר, ולכן יתגבר על יצרו הרע ולא יאבה לשמוע אליו, ויתנהג בהיותו בדרך כמו שמתנהג בביתו.

אך נקודה אחת ישנה, שעליה מוטל על האדם להשיגה בשהותו בניכר יותר מבדיותו בביתו ובסביבתו, והיא ענין של שמירת עינים. כי בענין זה מוצא היצר הזדמנות לגבות את חובו דווקא כשהואה האדם בארץ ניכר, כי בהיותו בביתו יודע הוא את המצב בסביבתו ויודע הוא איך ומתי עליו להשיג בזה, משא"כ בהיותו במקום זר או אין הוא בקי במצב המקום, ואינו יודע מה עלול להזדמן לפניו באם לא ישמור על עיניו מראות ברע ח"ו. על האדם לדעת, כי בענין זה תלוי כל מהותו, באם הוא שומר עיניו מהסתכלות אסורות, או כל מעשיו הם בקדושה וטהרה, וכמש"כ בספרה"ק על הכת' (בראשית לו, כא) 'איה הקדשה היא בעיני'ם שהדבר הראשון בו תליה הקדושה הוא העיניים. ובוא וראה מה דאיתא בידושלמי (ברכות א, ה) אמר הקב"ה, אי יחבת לי לבך ועיניך אנא ידע דאת לי. [תרגום: הקב"ה אומר לאדם אם אתה נותן לי ליבך ועיניך, דהיינו שאתה שומר את ליבך ועיניך, אז אני יודע שאתה שלי:] גם אמרו ר"ל (מס' דרך ארץ א') שכל הרואה דבר ערוה ואינו זו את עיניו מרם, ונכזה ומקבל פני השכינה. השי"ת יהיה בעורניו לקדש את מאור עינינו, ועי"ז נוכה לרובו בו ובתורתו.

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*** פלג המנחה עש"ק - 6:51**

הדלקת נרות לשבת - 8:07

זמן קריאת שמע/המ"א - 8:34

זמן קריאת שמע/הגר"א - 9:10

סוף זמן תפילה/להגר"א - 10:25

שקיעת החמה שבת קודש - 8:26

מוצש"ק צאת הכוכבים - 9:16

צאה"כ / לרבעו תם - 9:38

ימי שמדליקים מוקדם אין לאור מזמן עצם קבלת השבת (משיאמר 'בואי כלה')

שמו העם ולקטו וטחנו בריחיים או דכו במדוכה ובשל בפרור

ויעשו אותו עֲוֹנוֹת וכו' (יא-ח) - ביאור כוונת מילת 'שטו'

א'תרגם יונתן בן עוזיאל', "חפסין רשיעי' עמא ומלקטין וטחנין בריחוטא, ומן דהוה צני הוה שחיק בדיכותא, ומבשלין ליה בלאפסיתא, ועברין מניה חרין וכו'". וכן בגמרא (יומא ע"ה), "כתיב 'זבדרת הטל על המחנה לילה, יד המן עליו' (אלמא בתוך המחנה ידד [רש"י]), וכתיב 'יצא העם ולקטו' (יציאה מחוץ למחנה משמע [שם]), וכתיב 'שטו העם ולקטו' (למקום דרוק, כמו 'שטו בארץ' [שם]), הא כיצד, צדיקים ידד על פתח בתים (במחנה), בינונים יצאו (מן המחנה) ולקטו, רשעים שטו ולקטו. כתיב 'לחם' (משמע אפי' [שם]), וכתיב 'עוגות' (משמע קודם אפייה [שם]) וכתיב 'זטחנו', הא כיצד, צדיקים 'לחם', בינונים 'עוגות', רשעים 'טחנו בריחיים או דכו במדוכה'", והיינו, שכוונת 'שטו' היא אל הליכה למקום רחוק.

אולם בווזר הק' (ח"ב סוף ס"ב) ביאר כוונת 'שטו' בדרך אחרת, 'זאינון דלא אשתכחו בני מהימנותא, מה כתיב בהו' שטו העם (שכוונתו היא אל הרובד הנמוך של בני ישראל) ולקטו, **מאי שטו-שטותא' הוו נסבי לגרמיייהו**, בגין דלא הוו בני מהימנותא, מה כתיב בהו' זטחנו בריחיים או דכו במדוכה וגו', מאן אטרח להו כולי האי, אלא דאינון לא הוו בני מהימנותא, כגוונא דא, אינון דלא מהימני ביה בקודשא בריך הוא, לא בעאן לאסתכלא בארחי', ואינון בעאן לאטרחי גרמיייהו כל יומא בטר מוונא ימא' ולילי, דלמא לא סליק בידייהו פתא דנהמא, מאן גרים לון האי, בגין דלאו אינון בני מהימנותא, אוף הכא, 'שטו העם ולקטו', 'שטו' בשטותא דגרמיייהו, ובעאן לאטרחא עלייהו, הדא הוא דכתיב 'זטחנו בריחיים', בטר כל טרחא דא לא סליק בידייהו אלא כמה דכתיב 'והיה טעמו כטעם לשד השמן' ולא תידי, מאן גרים לון האי, בגין דלא הוו בני מהימנותא.

ומבאר **הפ"ר צדיק' (מרבי צדוק הכהן מלובלין זי"ע**, פ' שמות סוף אות ג'), "זבאמת כ"א מישראל מאמין שהכול מהשם יתברך, והוא הון ומפרנס, ומכל מקום רואים אנו שמבטלין מן התורה ומטרידין את עצמם בהשתדלות הפרנסה, ואף שנאמאנים שהכול מהשם יתברך והיה להם לסמוך שאין מעצור לה' להושיע במעט השתדלות, ודיה להם לעשות תורתם עיקר המלאכה' ארעי', אך הוא מפני שאין האמונה בשלימות, וכמו שאמרו 'שטו העם ולקטו'-שטותא הוו נסבי לגרמיייהו, בגין דלא הוו בני מהימנותא וכו', ובוודאי היה כל אחד משיג פרנסתו במעט השתדלות, וזה ענין מה שאמרו (שבת לא) 'שיבשעה שמכניסין אדם לדין אומרים לו נשאת ונתת באמונה וכו', ואילו במסכת קידושין (מ') אמרו 'שאיך תחילת דינו של אדם אלא על דברי תורה וכו', וכמו שעמדו על זה בתוספות (שם ד"ה אין תחילת וכו'), אך לפי האמור הוא ענין אחד, ששואלין לו 'נשאת ונתת באמונה' שלימה שהשם יתברך הוא הון ומפרנס ודכול מידו, וממילא יעשה האדם מלאכתו עראי ותורתו עיקר, וזה שדרשו (שם) 'פוטרי שם', היינו, שמי שפוטרי עצמו מדברי תורה הנמשל להם וכמו שאתא בפי'רש"י, שון וזה על ידי התנצליות שהיה טורח בפרנסתו, דאשית מדון'-תחילת דינו' ששואלין אותו 'נשאת ונתת באמונה'.

מעשה אבות סימן לבנים

וזאת אשר ללויים מן חמש ועשרים שנה ומעלה יבוא לצבא צבא בעקבות אהל מועד וגו' (ח-כד)

In *Parshas Bamidbar* (ד-ג) *Hashem* instructs *Moshe Rabbeinu* to make a special count of *Shevet Levi* from ages thirty to fifty, as they were chosen to do the work in the *Mishkan*. Later, though, in *Parshas Behaaloscha*, Moshe is told by *Hashem* to inform the *Leviim* to serve in the *Mishkan* from the age of twenty-five. These two instructions appear to contradict each other. Rashi explains that at the age of twenty-five, the *Leviim* would come to study the *halachos* about how to perform the service, but the actual service was only performed at the age of thirty. He quotes the *Gemara* (דנרולין כד): “*From this we learn that a student that has not seen any improvement after five years of study is unlikely to succeed.*” *Chazal* do not assert that if a student has not had total success after five years, then he will never succeed. Rather, the *Gemara* refers to the lack of “improvement” over a five-year period. In truth, such a situation is not common. Too often, schools and teachers do not apply themselves to work with and put an effort into academically weak students. They are only interested in dealing with the highly intelligent and successful students. Because of that, the weaker students are left by the wayside and leave the study of *Torah* because they were not given a fair chance in their education.

Chacham Rav Nissim Toledano ZT”L, *Rosh Yeshivah* of *Yeshivat Shearit Yosef*, in *Be’er Yaakov*, had a strict rule to raise money for the *yeshivah* only between *Purim* and *Pesach*, when there were no *shiurim* in the *yeshivah* since this time was dedicated to review. One year, Rav Nissim traveled to the United States to raise money, leaving the *yeshivah* in the hands of the *hanhala*. There was one student in the *yeshivah*, a boy from a non-religious family near the secular city of Ceasaria, who was having difficulty in his studies. Rav Nissim constantly tried to help him but it was a struggle. The boy’s parents were not in favor of the *yeshivah* system altogether and wanted him to attend the army. He, too, vacillated between staying in *yeshivah* or joining the *Tzahal*, and due to his struggle to succeed in *Torah* learning, the decision to leave the *yeshivah* was not long in coming. A few days after *Purim*, the boy informed the *hanhala* that he had had enough and was joining the army.

The decision was met with a minimal amount of objection and the boy soon had his suitcase packed. Unable to say goodbye to Rav Nissim who was out of the country at the time, he figured he would write him a letter explaining why he felt it was much better for him to leave rather than stay. As he was walking down the front path of the *yeshivah*, the postman happened to be walking in, and the boy half-jokingly asked him, “Hey, is there any mail for me?”

The postman looked at his stack of mail and pulled out a letter. Indeed, there was a letter addressed to the boy standing in front of him, who was just as shocked as anyone to have received a letter. He thanked the postman and continued walking to the bus station, where he finally sat down and opened it up - his curiosity burning inside of him.

What he saw next shocked him. The letter was from the *Rosh Yeshivah*, Rav Nissim Toledano! The boy began reading: “To my dearest student, my beloved *talmid*, whom I treasure deeply and only wish for him the best” This was just the opening sentence of salutation. The warmth of the *Rosh Yeshivah* came gushing forth in the next few lines. “How are you? I cannot stop thinking about you and worrying for your success in the *yeshivah*, while I am here, so far away from you! I know how hard it is for you - all the trials and tribulations you go through on a constant basis, and I wish there is something I can do to help you succeed” Line after line of similar prose was written in the *Rosh Yeshivah’s* warm and familiar style.

Instantly, tears welled up in the boy’s eyes. Somebody did care about him! Somebody wanted him to succeed! It was clear and apparent that Rav Nissim loved him and would do everything to help him! He became acutely aware that he was blessed to have such a mentor - so how could he possibly turn his back on him now? He stood up and walked back to the *yeshivah*, where he informed the *hanhala* that he was back to stay! When they asked him what had changed his mind, the best he could do was simply show them the letter - how Rav Nissim had poured refreshing balm on his tired soul!

This time, the boy did succeed in his studies, under the constant care and concern of Rav Nissim. But not only did he save one soul, the boy’s brother was urged to join the *yeshivah*, and two of his sisters married students of Rav Nissim. With one letter, he rescued four households!

למה נגרע לבלתי הקריב את קרבן ה' במעדו בתוך בני ישראל וגו' (ט-י)

משל: On the day following his *Bar Mitzvah*, **R’ Binyamin Kamenetsky Shlit’a**, son of the *Torah Vodaath Rosh Yeshivah*, **R’ Yaakov Kamenetsky ZT”L**, was summoned into his father’s office. When he walked in, he raised his inquiring eyes towards his father, but R’ Yaakov said nothing. Instead, he stood up on a bench and took down a small, carefully wrapped package from the bookcase.

“My father took the package in his hand,” recalls R’ Binyamin, “and said to me, ‘Now that you’re an adult, I want to give you the most precious piece of merchandise in

the world. But first, I want you to promise me that you will protect it with your own life!’” R’ Yaakov untied the strings that bound the package, removed the wrapping, and handed his son a watch as a gift! The young boy was excited with his new prize but R’ Yaakov remained serious when he said, “My son, know that **R’ Yisroel Salanter ZT”L** used to say that time is life. If we lose time, we lose life!”

R’ Binyamin concluded, “These words of my father engraved themselves deeply in me, and the lesson that I learned on that day lasted much longer than my watch!”

ותסגר מרים מחזין למחנה שבועת ימים והעם לא נסע עד האספה מרים וגו' (יב-ט)

When Miriam was afflicted with *tzaraas*, the entire nation waited for her to have a *refuah* before resuming travel. Rashi says that this was due to Miriam having waited for Moshe when he was placed in the Nile river. She hid at the riverbank waiting to see what would happen with her baby brother in order to protect him. She was, therefore, given the honor of *Klal Yisroel* waiting 7 days for her. The question is twofold: Why now - eighty years later - and why for 7 days - not the hour she waited for Moshe?

Here’s a *machshava*. Since this *parsha* contains so many praises and accolades of *Moshe Rabbeinu*, *Klal Yisroel* could now appreciate what his sister did eighty years earlier! The *Ribono shel Olam*, Himself, said: ...פה אל פה אדבר ב...: “ככל ביתי נאמן הוא...פה אל פה אדבר ב...: Our *Moshe Rabbeinu* is something special, unlike anyone else! What Miriam did was also special. It may have looked like a big sister waiting for a little baby - who wouldn’t wait for their baby brother? But eighty years later we see the significance of what she did - and for that she was rewarded. What a lesson in life! Sometimes we do a small *chessed* or *tzedaka*, but don’t realize the effect it can have until thirty or forty years later, when it turns out to be a tremendous deed!

I am reminded of a *vort* that my father zt”l would say. In the *piyut* of *Yigdal*, we say: רע רשע רע: “גומל לאיש חסד כמפעלו נתן לרשע רע: *Hashem* rewards a *Baal Chessed* for his actions (כמפעלו) and a wicked person gets evil like his wickedness. My father explained that when you do a *chessed* for someone, *Hashem* doesn’t only reward you for the momentary *mitzvah* but cumulatively, all the *schar* of everything good that comes out of it in the future. A *Rasha*, however, gets paid back “כרשעו” - like the single act of evil he did. Thus, *Bnei Yisrael* waited seven days, eighty years later, for the “שעה אחת” that Miriam waited to save the life of *Moshe Rabbeinu*. We should never underestimate the power of our small actions.

DRUSH V'CHIDDUSH

האנכי חריתי את כל העם הזה ... כאשר ישא האומן את הניק (יא-יב)

When the people complain to Moshe, he responds by asking *Hashem*, “*Did I conceive this people? Did I bear them ... carry them by my chest as a nurse carries an infant?*”

R’ Chaim Morgenstern Shlit’a provides an interesting insight into the concept of “צער גידול בנים” - distress during the various stages of their children’s upbringing - that is felt by parents. Parents tend to think that all stress or discomfort they experience while raising children is in the category of “*Tzar Gidul Banim*.” But in truth, there are two types of stress in child-raising; one is *Gidul Banim* and the other is *Tzar Gidul Banim*. The difference between the two is that the common stress, strain, tension and anxiety that parents go through while raising their children fall under the category of *Gidul Banim*. For example, tending to the common infant and childhood illnesses, such as, ear, nose and throat infections,

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ענוה

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Absolutely not! People have a misconception about what humility is. They think that ANAVA mean to nullify oneself and feel worthless. The more you feel like a “nothing” the more of an *anav* you are. In fact this is the farthest thing from the truth; all this does is describe one who has low self-esteem. One who feels low about himself will not accomplish and achieve greatness because he doesn’t think he is capable. His negative feelings will cause him to be fearful, suspicious of others and oversensitive to criticism. This does not describe a humble person. True humility, by definition actually sounds similar to haughtiness! There’s one little tiny catch that makes all the difference! Let’s define haughtiness. It means that one thinks he is so great and special and therefore ...(now, here’s the catch) he DESERVES to be treated a certain way. He thinks that people should honor him and treat him with tremendous respect! This person even thinks that *Hashem* must treat him a certain way. In other words because he is so special he feels ENTITLED. Okay, so what is humility? Humility means that you know you are great and special ... BUT ... you also know that it is ALL from *Hashem*! Everything you are and you have is a gift from *Hashem* to be used in His service. If you deny this gift, you are foolish. If you brag about this gift, you are haughty. But if you appreciate and use all the talents and gifts that *Hashem* gave you, you are truly a great and HUMBLE person!

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

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or sleepless nights from a colicky or teething baby. Not to mention tending to the countless bruises and running noses. However, any abnormal stress, strain, etc., is “צער” גידול בנים. By focusing on the above two concepts, parents can alleviate some of the stress encountered during their child-raising years.

Think for a moment. If a prophet were to tell you that your son will become the next **Chofetz Chaim**, or your daughter will be the wife of a *Tzaddik*, would you complain about the challenges of child-raising difficulties? On the contrary, every act of childcare would be done with extreme pleasure and *simcha*. Each diaper change, visit to the doctor, waking up for the third or fourth time at night to a cranky or *kvetchy* child would be done with happiness and delight. Why? Because you realize that you are now tending to the next *gadol hador* or his *rebbitzen*. And when your child grows up, you will take pride in the fact that you tended to him/her as an infant.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

והאיש משה עניי מאד מכל האדם אשר על פני האדמה ... (יא-יב)

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