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MONSEY Edition



לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעינתו ר' שאה רחל בת ר' אברהם שלמה ע"ה

שבת קודש פרשת חקת/בלק י"ב תמוז תש"פ SHABOS PARSHAS CHUKAS/BALAK... JULY 4. 2020

פגל המנחה עש"ק - 6:58 | חילוקת גרות שבת - 8:14 | זמן קריאת שמע / פ"א - 8:39 | זמן קריאת שמע / הגר"א - 9:15
סוף זמן תפילה/הגר"א - 10:30 | שקיעת החמה שבת קודש - 8:32 | פוצצ"ק צאת הכוכבים - 9:22 | צאה"כ / לרבינו זמ - 9:44

מקום לעלות ולהוסיף עוד ועוד בעבודת ה' ולא להסתפק במועט, נמצא א"כ חוד הדבר תליה אף אחר שכבר נסוד פעם אחת עדיין מטמא שוב את מעשיו הטהורים, בראותו כמה הוא רחוק מתכלית הנרצה בעבודת ה' וככל שיעבודו עדיין לא דרך על מפתן העבודה השלימה, ומאריך מטרם את מעשיו שרואה כטמאים ומתקנם, וכך והחיות רצוא ושוב, תמיד יש להוסיף עוד ועוד בעבודת ה' עד שהימים הראשונים יפלו במעלתם עקב אלו האחרונים. כי מעלת המסתפק במועט ששיבח חכמים אמורים רק על חלק צד הגשמי שבאדם כמאמר חז"ל:

"אִיזו עשיר השמח בחלקו" - לשמוח במה שבידו ולא לחפש ולדרוך אחר מה שאין לו, אך הוסיף הוא בדברים הרחניים בהם צריך לשאוף תמיד לעלות מעלה ביגיעת התורה בעבודת התפילה ובעשיית המצוות, ועל אלו נאמר 'קנאות סופרים - תרבה תמכה', כפי שהעירו צדיקים על עצמם שההרבל בין עבודתם של יום האתמול לבין מה שהגיעו היום הוא כחילוק בין יהודי לשאינו יהודי.

מדני הטהרה נלמד כי האידי משפיע בצורה חזקה מאוד על האדם עד שהכנס לאהל המת אף בלא שנגע במת נטמא בעצם כניסתו לאויר הטמא כמ"ש אדם כי ימות באהל כל הבא אל האהל וכל אשר באהל טמא, הדבר מדמו כמה שצריך להתרחק מסביבה רעה ומתחבבים רעים כי השפעתם רבה ביותר כאשר ידוע כי החברים רעים, אם כל הטמא, הם המדרדיים את האדם לעבר פי שאל תחתית הרבים הגלים הפילה, ומכיון שהרשעים בחייהם קרובים מתים הר"ש נטרמים לאהל המת שהשפעתם מטמא אף באוהבים, ומאריך, מידה טובה מדובה נכח הטומאה נלמד ק"ו כמה משפיע אידי טהור רך לאדם שיוכל בכך להתקרב אל הברוא, ע"י שיחיו מחוברים לסביבה וחסדים טובים ולאנשים המקדינים יד"ש ומפצים את אדם לכל סובביהם באדם זה המקודש לשרוש טוב יקיים בו כל המחובר לטהור, לטהור, כ בתורה ולא עלה בידו שום הבנה או פשט או סברה, מכל מקום יש לו שכר גדול על העמילות, שאין תכלית של עסק התורה הפשט או המסקנת הדברים, רק התכלית הוא עמילות מצד עצמותו כדברי התוספתא גז"ל, "דמי שלומד ואינו עמל הרי הוא כוורע ואינו קוצר" והפירות של עסק התורה הוא עמילות, ולא עצם הלימוד או הפשט או הסברה או מסקנת הדברים.

ונראה ליש להוסיף עוד על דבריו, הדנה בפסחים (בבא): "כרתנאי: שמעון העמסוני, ואמרי לה נחמיה העמסוני, היה דורש כל אתים שבתורה. כיון שהגיע לאת ה' אלהיך תידי - פידש. אמרו לו תלמידיו: רבי, כל אתים שדרשת מה תהא עליהן? - אמר להם: כשמ שקבלתי שכר על הדרשה, כך אני מקבל שכר על הפרשה. עד שבא רבי עקיבא ודרש: את ה' אלהיך תידי - לרבות תלמידי חכמים", ע"כ, והקשה הבן יהודיע, דאמאי לא זיכה הקב"ה שמעון העמסוני לדרוש כמו שדרש ר"ע? ותריך שנתעלמה דרשה זו ממנו, כדי לזכות לשכר הפרשה שפידוש מכל מה שדרש. ונראה דכוונתו הוא כנ"ל, דמי שכבר דרש כמה וכמה דרשות, ואחד שהגיע להאמת, פרש מכל מה שדרש, נמצא שכל מה שעסק בתורה הוא רק לתכלית של עמילות בתורה, שאותו עסק לא עלה בידו סברת הדברים ומסקנת הדברים, ועל זה אמר הבן יהודיע שזוהו שכר גדול, והקב"ה רצה לזכה אותו, דהוא שכר מצד העמילות מצד עצמותו, וזוהו תכלית של עסק התורה.

טיב התבלין

זאת תקת התורה אשר צוה ה' ... (יש-ב) - למהר טמאים ולטמא טהורים
 וְזֹאת הַטְהָרָה הָאֵלֶּה מִסֻּדֵי הָאֱמוּנָה הֵיא, אֲשֶׁר דִּרְכָה זֹכֵמִים לְאֱמוּנָה שְׁלִימָה וְתַמִּימוֹת דֶּרֶךְ בְּכֹל עֵינֵי עֹבֵדֹת ה', בַּה מְגַלִּים כִּי אֲנוּ עֹשִׂים אֶת כָּל מִצְוֹת ה' בְּלֹא טַעַם וְשׂוֹכֵל אֲלֵּה עֵקֶב שִׁכְרִי צִיּוּנוֹ הֵשֶׁם בְּתוֹרָתוֹ, וְאֵף אֲלוֹ הַמִּצְוֹת שֶׁשׁ בָּהֶם טַעַם אִין אֲנוּ עֹשִׂים אוֹתָם כַּפִּי הַבְּנֵיתֵנוּ בִּשְׂכַלְנֵנוּ, אֲלֵּה כִּי כֵּן הוּא חֻקֵּי הַתּוֹרָה.

באשר ידוע כי התורה היא נצחית בכל דור ודור נמצא כי מצוות הטהרה נוהגת אף בזמננו, על כן שאולו תלמידיו של **מרן הבעש"ט** איך יוכלו לקיים מצוות פרה ארומה בזמננו שבעונותינו אין לנו בית המקדש עומד על מכונו ובטלו אפר הפרה וטהרת טמאי מתים. ששוקקים הם לבוא ולו במשורו לקיום מדרגת טהרה מן התורה והאיך יקיימוה בידם השיבם הבעש"ט: כי חשבון הנפש ותיקון המעשים הם קיום מצוות הטהרה בזמננו, וביאר לפנינו, הרי חוקת התורה היא כי העסק במי טמא מטרם את הטמאים ומטמא את הטהורים, כלומר, הטהורים המתעסקים בשריפת הפרה והואת אפר מי הטמא נטמאים בהם, ואילו האנשים הטמאים לנפש אדם נטמאים בהיותן שלישי ושיבועי. דבר זה שייך בכל אדם ובכל זמן בשעה שעוסקים בחשבון הנפש מחשב אדם את צעדיו ומעביר לפני עיניו את מעשיו שעשה משך כל ימיו, הרי רואה את אותם ימים שנראו לפניו עד עתה טהורים ומשולמים אך עתה בהתבוננתו בהם נראים לפניו טמאים בראותו כמה היה יכול להיות המצוות והמעשים טובים שלמים ומתוקנים יותר. והיינו מטמא את האמת שנתנו לו שום הטהורים - החלופין כאשר עוקר מקרב את המעשים הלא ישרים ומתקנם בכך גודם לטהר את המעשים הטמאים.

עיונתך אתמול

זאת התורה אדם כי ימות באהל כל הבא אל האהל וכל אשר באהל יטמא שבעת ימים וגו' (יש-ד) - בענין עמילות בתורה

אֶצְתָּא בְּבְרִכּוֹת (מג-ב): "אמר ר"ל מניין שאין דברי תורה מתקיימין אלא במי שממית עצמו עליה, שנא' זאת התורה אדם כי ימות באהל". ומבאר מהגמ', דהקיום של התורה חק אינו רק בלימוד בעלמא, רק דהתורה צריך יגיעה ועמילות הרבה לעצם קיום התורה, ודר"ש במס' פרה פ"ד מ"א הביא בשם התוספתא ז"ל, "שהיה רבי יהושע אומר כל הלומד ולא עמל כאש הוורע ולא קוצר". הרי, שתכלית של עסק בתורה אינו רק הלימוד, רק היגיעה ועמילות, ומי שלומד ואינו עמל הרי הוא כמו הוורע ואינו קוצר! ועד"ו **החפץ חיים** ביאר מה שאנו אומרים בהדרן מס', "אנו והם עמלים, אנו עמלים ומקבלים שכר, והם עמלים ואינם מקבלים שכר". והק' החפץ חיים, תמיהה מאוד, דרואים שגם הם עמלים ומקבלים שכר, שהם עמלים החייט תופר בגד, ויש לו שכר למלאכתו, ועל כל מלאכה שעושים יש שכר במה שהם עמלים. וכתב לבאר, דאילו אחד שוכר פועל למלאכה מסויים, כגון לתפור לו בגד וכדומה, והפועל עמל כל היום וכל הלילה, אבל לא עשה הבגד כהונן, כלום יש לו שכר? בודאי אין לו שכר שהרי לא עשה מלאכתו, אבל כל הן באו בעמילות בתורה, שאפילו מי שעמל

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

Coronavirus: Relevant Halachos in These Trying Times (14)
Sitting on Chairs in Soft Soil on Shabbos. Question: In our *Yeshivah* campus we are doing much outdoor learning. We take our chairs and *shtenders* outside. Some of the areas have soft soil and the chairs, when sat on, cause holes in the earth. Is this permitted on *Shabbos*? Also, after finishing our learning, is it permitted to remove the chairs and leave the open holes?
Answer: It is permitted to make holes if one makes those holes without intending to do so. However, if one intends to make the holes, or is pleased about the holes, because they serve as a way to balance the chair on uneven ground by entrenching it into the ground, it is prohibited. Removing the chair afterwards is also permitted in a place where one does not care about the holes. If it is in a place where one might care about the holes, such as in a *sukkah* with a dirt floor, it is prohibited, because he might come to level out the floor afterwards. For that reason, it is highly preferable not to have such a floor in one's *sukka*.

Reasons. Grooves in Ground: It is forbidden to dig out grooves in outdoor earth on *Shabbos* because of the *melacha of Choresheh* - preparing the ground for sowing seeds. This action loosens the ground and creates deeper protected areas that help seeds that are sown there later. Even in ground that one does not plan to place seeds, it is prohibited by a Rabbinic decree. They also prohibited doing so in an unprofessional manner like dragging a

בן הריחים - תבלין מדרף היומי - שבת דף קיז
R' Akiva is referring to a poor person that has enough for only 2 meals & nothing for other people for the 3rd meal. If he is so poor that he is already taking from *tzedaka* funds. The **Tur** adds וכנשר וכנשר The **Tur** adds וכנשר וכנשר The **Tur** adds וכנשר וכנשר. **R' Akiva** is referring to a poor person that has enough for only 2 meals & nothing for other people for the 3rd meal. If he is so poor that he is already taking from *tzedaka* funds. The **Tur** adds וכנשר וכנשר The **Tur** adds וכנשר וכנשר. **R' Akiva** is referring to a poor person that has enough for only 2 meals & nothing for other people for the 3rd meal. If he is so poor that he is already taking from *tzedaka* funds. The **Tur** adds וכנשר וכנשר The **Tur** adds וכנשר וכנשר.

הוא היה אומר ...
Rabbeinu Bechaye zt"l writes: *Hashem* rewarded **Og** for the steps that he took when he went to tell **Avraham Avinu** that **Lot** his nephew had been captured. When **Moshe** came to wage war with **Og**, he was afraid of him. *Hashem* reassured **Moshe**: *'Do not fear him, for into your hand have I given him'* - kill him with your hands and do to him just as you did to **Sichon**. *Chazal* tell us that **Moshe Rabbeinu** hit the giant **Og** at his ankles, knocked him down and killed him, hinting to the fact that **Moshe** annulled **Og's** merit, which was a reward for the steps he took.”

A Wise Man once said:
 “Life is never made unbearable by circumstances, only by lack of meaning and purpose.”

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פאת מוה"ר ברוך זיטשפלד שליט"א
 ראש כולל עשרת חיים ברוך קליבלנד חייטס

heavy table which will make a groove. However, the *Gemara* (1) says that if one wheels a baby carriage or wheelchair on loose soil, it is permitted because one is not digging out a hole but rather compressing the ground under the wheels. This does not make a proper setting for planted seeds and is permitted. If one would have in mind to make the grooves, there is no clear source to permit it and the *Poskim* (2) assume that it is prohibited. **Holes in Ground.** Digging holes in the ground which can hold seeds is also prohibited. To compress the earth with a heavy chair is more protective for seeds than a groove and is prohibited by the **Yerushalmi** (3). However, if one does not intend to make those holes, they did not prohibit it. If they would have declared it *assur*, one could not even walk on soft earth on *Shabbos* because of the shoe marks he would create. (This is a "*Psik Reisha*" that he doesn't benefit from, in addition to being an unusual way to create a farming hole, and is generally detrimental to non-farming areas.) That is why learning on the chair in soft soil is permitted. However, if one really wants to create the hole in order to secure himself on uneven ground, this *heter* does not apply. **After Learning.** When moving the chair after learning, one should lift it out of the hole and not drag it out. In a place where he might want to level out the ground because the hole is disturbing him, like in a *sukka* with a soft earth floor, one should leave the chair there till after *Shabbos*. The source of this detail is in **Mishna Berura** (4).

(1) ביצה כג (2) עיני מגילת ספר יצא: בשם הגמ"ר אלישיב זצ"ל (3) ירושלמי שבת זב, ז, א (4) משנה בורה שאיכט

Dedicated by Reb Meir Yoel & Susan Laub for the 6th Yahrzeit of ר' אברהם בן אהרן אלימליך גאלדיפארב ז"ל יארצייט ב"ט סיון תזא נשמתו צורח ב-צורח חיים	
Redt-A-Shidduch The more you love, the more you need Redt-A-Shidduch אהבה יותר אתה צריך יותר רעדט-א-שידוך	

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מעשה אבות ... סימן לבנים

כי ידעתי את אשר תברך מברך ואשר תאר יואר ... (כב-1)

During the early part of the Second World War, twenty-four Italian rabbis were arrested by the Italian Arma dei Carabinieri, a Gendarmerie-like military corps loyal to Benito Mussolini, and were about to be sent to a death camp in Nazi-occupied Europe, and certain death. When news of the arrests reached R' Aharon Kotler ז"ל, Rosh Yeshivah of Beis Medrash Govoha in Lakewood, New Jersey, he turned to the well-known activist, Irving Bunim ז"ל, and asked him if he knew of anyone who could intercede on behalf of these 24 rabbis. Having nowhere else to turn for help, Irving Bunim suggested, perhaps in jest, the Italian Mafia in New York. R' Aharon urged Bunim to contact them immediately.

Irving Bunim had numerous contacts all over the city and he managed to send a message to the mob. He said it was a matter of life and death, and he would be indebted to them for this favor. A meeting was arranged. Bunim was surprised when R' Aharon told him that he wished to be present at this meeting with an Italian Mafia chieftain in New York City.

On the appointed day, R' Aharon and Bunim went to meet the Godfather of the Mafia, Joe Bonanno. They arrived at an impressive and intimidating setting, with Bonanno, the boss, surrounded by a number of his fierce underlings. R' Aharon did not speak English, so it was Irving Bunim who detailed the serious problem of the 24 rabbis trapped in Italy.

The Mafia chief was quiet for a moment. Then, he asked Bunim, "Who is the elderly man sitting next to you?"

Bunim replied, "His name is Rabbi Aharon Kotler. He is the 'Godfather' of the Jewish people."

This sparked smiles all around the table. "Really?" asked the Mafia chief. "A Jewish Godfather?"

"Yes!" replied Mr. Bunim emphatically. He knew that it was important to show strength of purpose to Bonanno.

Joe Bonanno, the Mafia boss of New York City said, "Tell him I want a blessing."

Irving Bunim turned to R' Aharon and in Yiddish told him, "Ehr vill a bracha fun dem Rov." (He wants a blessing from the rabbi). Instantly, R' Aharon replied with feeling, "Zug em, ehr zul leiben lang un shtarben in bet."

Bunim turned back to the Mafia chief, Joe Bonanno, and told him, "The rabbi blesses you with long life and that when you pass away, you should die in your bed." (Mob bosses were often assassinated on the street and never reached old age.)

Upon hearing this, the Mafia chief smiled. The tension in the room lightened, and he replied, "I like that," and promised within two weeks to arrange the freedom of the 24 rabbis stuck in Italy. To his credit, the rabbis were quickly freed.

In 1968, five years after R' Aharon had passed away, a shiny black stretch limousine pulled up in front of the Lakewood Yeshivah in N.J. Two Italian men, impeccably dressed in the latest fashion, with slicked-back hair and a jaunt in their step, got out of the car and boldly walked into the main office of the yeshivah. They wish to speak to Rabbi Kotler, they said.

Someone quickly went to call the Rosh Yeshivah, R' Shneur Kotler ז"ל. He came over and introduced himself.

"No, not you," said one the two Italian guys. "We are looking for an older man - the dean of the school."

"That was my father," said R' Shneur, "but he passed away a number of years ago. Can I be of assistance?"

The Italian men looked at each other and shrugged. Why not, they thought. The older one began to explain that they are the Bonanno brothers from New York City, and that their father, Joe Bonanno, who has been running the "family business" since 1931, was retiring. He always attributed his long life to the blessing of the saintly man from New Jersey. Now that he was handing over the reins of the business to them, they came here for the same blessing.

"I'm sorry," said R' Shneur. "My father was a great man and he could do that, but I am not on that high level."

The two brothers were disappointed. They bid farewell to R' Shneur and left without another word.

Joe Bonanno, also known as Joey "Bananas" was a legend in the Mafia world. For using his extensive influence to rescue 24 Italian rabbis from the Nazis and certain death, and with R' Aharon Kotler's blessing of a long life, the Mafia Godfather lived to 97 years old. He died on May 11, 2002, in Tucson, Arizona - in his own bed.

תורת הצבי על הפטרות

עמי זכר נא מה יעזר בלק מלך מואב ... למען דעת צדקות ה' (מכה-וה)

In this week's Haftorah, Micha HaNavi describes how in the days of Moshiaich, Hashem will destroy Klal Yisroel's enemies and eradicate their idols and sorcerers. Interestingly, upon reminding Klal Yisroel of Balak and Bilaam's plot to curse the Jewish nation and cause them to sin, the Navi adds that Balak and Bilaam planned this so that "you may recognize the righteous deeds of Hashem." Of course, everything is pre-planned by Hashem, but did Balak and Bilam really plan their nefarious plot to make a Kiddush Hashem?

R' Chaim Tyrer ז"ל (Chernowitz) explains that despite Bilaam's desire to curse Bnei Yisroel, Balak was extremely

careful when soliciting his help. He argued that since Hashem does open miracles for Bnei Yisroel, it would be better to curse Klal Yisroel in an inconspicuous manner – rather than the grandiose way which Bilaam wanted – so that if their plot became foiled at least it wouldn't cause a Kiddush Hashem.

Yalkut Shimoni says that when Bilaam opened his mouth to curse, he fully intended to do it secretly, but Hashem turned the curse into a blessing and made his voice travel over 50 miles away. Incredibly, by factoring in the possibility of their plans turning from a Chil ul Hashem to a Kiddush Hashem, Balak and Bilaam managed to show Bnei Yisroel – and by extension the rest of the world – the extent of Hashem's love for Klal Yisroel and how He will always defend His children.

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

וישא בלעם את עיניו וראה את ישראל שכן לשבטך ותדור עליו רוח אלקים ... מה טובו אהליך עקב (כהנה) Bilaam, recognizing the special qualities of Bnei Yisroel said "Ma tovu ohalecha Yaakov." Rashi cites Chazal and explains: "The windows of their tents were not facing each other," thereby affording more privacy to all. This exemplifies the middah of tznius. We, too, should not be competing with the "Joneses" but rather focusing on our own precious homes. The Medrash says that Bilaam was also lauding our shuls and mekomos haTorah. Now, as we are finally returning to them, we must examine our behavior there, enhancing the kedusha by not speaking during davening and Krias HaTorah.

Additionally, we face another challenge and obstacle that has devastating potential for us. The Targum says on the posuk "Zos Chukas HaTorah" - "דא גזירת אורייתא" - this is a decree on the Torah, referring to an incident many years ago, when Sifrei Torah were burned on Friday, erev Shabbos Parshas Chukas. Rabbosai, we are facing a situation that is on par with burning live Sifrei Torah! Namely, our precious children! Boys and girls who might be left stranded this summer without the oasis called CAMP. Camps offer chizuk in ruchniyus, a ruach and geshmak in Yiddishkeit, which can last a lifetime. We must be mispallel for a yeshua gashmi now so we won't have to mispallel for a yeshua ruchni later!

And finally, why was Hashem upset with Bilaam for going with the Midyanim, if He originally told him "Kum leich itam"? The answer is that Hashem already displayed his displeasure with Bilaam going. So although He didn't forbid it, Bilaam knew it was against the ratzon Hashem. People often ask, "Who said it's wrong?" (e.g. certain lifestyles, music, upscale weddings, etc.) Let us ask ourselves instead, is it His will? Will He be pleased, or not? If we live like that, we will make Hashem very proud and maybe we'll be more deserving of the yeshua from this dilemma from golus, bim'heira b'yameinu!

משל למה הדבר דומה

שמענו נא המרים המן הסלע הזה נוציא לכם מים ... (כ-ב)

משל: The Gaon, R' Yaakov Edelstein ז"ל was one of the most unique Gedolim of our generation. He was a luminary as well as the Rav of a modern secular Israeli city, Ramat HaSharon. He was one of the great Mekubalim of the Dor, having learned the secrets of Kabbalah from the sacred "shoemaker" of Bnei Brak, yet he was an approachable Litvish Dayan and Posek and was respected by one and all.

The last two years of his life were difficult when a series of illnesses left him without the capability to speak, and he communicated by writing. At one point he recovered enough that his caregivers felt they can teach him to speak again. The therapist asked him to write down the two words that he wanted to start with. R' Yaakov wrote "Amen" and "Todah." Two words: Bein Adam L'Makom & Bein Adam Lachaveiro.

In his final meeting with the mayor of Ramat Hasharon, the

latter asked the Rav: "What do you wish for yourself?"

R' Yaakov answered in writing: "What is most important to me is to be able to continue helping other people." After writing that sentence, he thought for a short while and continued writing: "without making mistakes."

Afterwards the mayor asked what he should do as mayor of the city. R' Yaakov wrote the following: "The mayor should make each inhabitant feel good and keep all public places clean!" It takes a tzaddik to come up with something so simple and so brilliant, even as he struggles on his sickbed.

משל: Being a leader is not an easy task. Knowing what to say and how to say it is a gift from Heaven. One who is tasked with leading a kehilla must always be clear and careful what he says, for ultimately he is giving over the word of Hashem. Moshe and Aharon were punished for the words they used to reprimand Bnei Yisroel, and ultimately it was because they did not sanctify Hashem's Name, that they died as a result.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התלהבות

דרגה יתירה

עשה לך שרף ושים אתו על נס ... (כא-ב)

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

After the Jewish people complained about the mann, and were punished with biting snakes, Hashem commands Moshe to make a copper snake and put it up on a stick. This was meant to remind them that they need to look up and realize that Hashem is the One in charge of everything and no snake or other power could harm or heal. The Kotzker Rebbe ז"ל enlightens us with a novel interpretation here. "עשה לך שרף" means "Make yourself a fire." A fire in your heart for avodas Hashem! Be a "farbrente yid," burning with passion and enthusiasm for Torah and mitzvos! How does one do that if they don't feel so excited and enthusiastic? In fact, we are in the midst of a pandemic that, besides all the physical pain and suffering, is wreaking havoc on the emotional health of many people. Many, many people feel alone, confused, depressed and not in the mood to "burn with enthusiasm" in their avodas Hashem. People are managing to just get through the day. So what should we do?

The first thing is to remember that all emotions are controlled by our thoughts. You cannot feel anything unless your brain commands your heart to feel. So, are you telling yourself how terrible the situation is and how difficult the challenges are? Or are you telling yourself that Hakadosh Baruch Hu is running the world? He knows what He is doing and everything He does is good. If you repeat this to yourself enough times during the day, you will begin to feel it and then you can serve Hashem with enthusiasm. We must remember to always look up, as Klal Yisroel had to do with the snake on the stick. We need to make sure we are focusing on the things that will inspire us to think positively. R' Avigdor Miller ז"ל writes that life is like a highway and we are driving on this long and curvy road. Imagine if you suddenly got upset about something and decided to remove your attention from the path you are on. You take your eyes off the road and your hands off the wheel. That's a very bad idea. In life, we cannot afford to let ourselves go. Instead, light a fire of enthusiasm and happiness in your heart. That will make all the difference!