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פרק ג' ה'
דאבות

לעילוי נשמת
ר' אברהם
יוסף שמואל
אלטר בן ר'
טובי ז"ל
ורעינו ירשא
רוחל בת ר'
אברהם
שלמה ע"ה

שבת קודש פרשת כי תבוא ט"ז אלול תש"פ SHABBOS PARSHAS KI SAVO SEPTEMBER 5, 2020

פלג המנוחה עש"ק - 6:02 | הדלקת נרות שבת - 7:05 | זמן קריאת שמע / פ"א - 9:05 | זמן קריאת שמע / הגר"א - 9:41
סוף זמן תפילה/הגר"א - 10:45 | שקיעת החמה שבת קודש - 7:21 | מוצי"ס קצת חוכבים - 8:11 | צאה"כ / לרבינו תם - 8:33

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בפועל נותנים לו אלף אלפים דינרי זהב וזה יעשה אותה מצוה. וזה יורה על היות אמונת בטחונו בבורא יתברך בתכלית האחרון יותר משאם היה השכר מוזמן לפניו בפועל וכפי גודל שמחתו באמת ובטוב לבב הפנימי כך יזכה לקבל אור עליון ואם יתמיד בזה אין ספק שישרה עליו רוח הקודש. וענין זה נוהג בקיום כל המצות כולם בין בעת שעוסק בתורה שיהיה בחשק גדול נמרץ בהתלהבות עצום כאלו עומד לפני המלך ומשרת לפניו בחשק גדול למצוא חן בעיניו לקבל ממנו מעלה יתירה וגדולה.

וטעם הדבר כי השמחה בעבודת ה' באה בהיות לאדם אמונה אמיתית שכל מילה מדברי התורה היא מצוה ומאמין שבכל מצוה גורם לנבונת עולמות ממעל, על ידי זה בא לידי שמחה, וממנו נלמד כי מי שאין לו חשק ומתפרה בעבודת ה' הרי כי לא מוחסר אהבת ה' באה לו, אלא שיש בידו חסרון באמונה, וכשיאמין כי כל פעולה ופעולה שמקיים גורם לנחת רוח לעילא, הרי שיתחזק לעבוד את הקדוש ברוך הוא מתוך שמחה של מצוה.

אכן בסוף כל המעשים כשזוכים להיות בשמחה, צריך ליכור גם את אלו שאין להם, הענינים והגרים, כאמור: 'שמחת בכל הטוב אשר נתן לך ה' אלקיך ולביתך, אתה והלוי והגר אשר בקרבך', וכן בסופו של מקרא לארד נתינת מעשר עני כתיב: 'כי תכלה לעשר את כל מעשר תבואתך, ונתתה ללוי לגר ליתום ולאלמנה ואכלו בשעריך ושבעו', הרי שבשעת שמחתו יזכר לשמח אף את אלו שאין מי שידאג להם, ואז יהיה שמחתו שמחה שלימה ואמתית בעליונים ובתחתונים. האדם אשר מתמלא בשמחה ומורה ומשבח על מה שהגנת הקדוש ברוך הוא, זה האדם זוכה תמיד לסיבות המצדיקות את שמחתו בטובתו של הקב"ה. כי תמיד נמשך עליו ברכת שמים ממעל.

בסידור הגר"א מפרש הקרא, 'ואני בחסדך בטחתי יגל לבי בישועתך אשירה לה' כי גמל עליו', שלימות הבטחון הוא כאשר ימצא בשלש זמנים אלו: א] כאשר הוא בעת צרה אליו ישא את נפשו. ב] כאשר יבא לו השועה לא יבקש ישועה מבני אדם רק מאת ה'. ג] כאשר יושע לו ה', ביום ההוא שיר לה' ולא ישכח ישועתו, אז הוא הבטחון בשלימות בלב ולב. לכן אמר 'אשירה לה'', כאשר תושע לי ודעו יודים ימיני'. וצ"ב טובה, דאמרי' השירה על השועה הוא בכלל חלק של בטחון בהש"ת. ונראה לבאר עפ"י מדרש (משנת רבי אליעזר פירשה ז'): 'מפני מה ענש הכותב ביותר לכפויי טובה? מפני שהוא כעניין כפידה בהקב"ה. אף הכופר בהקב"ה כופר טוב הוא. האדם הזה הוא כופה טובתו של חבירו, למחר הוא כופה טובתו של קונו. וכן הוא אומר בפרעה, 'אשר לא ידע את יוסף'. והלא עד היום הזה מצרים יודעין חסדו של יוסף, אלא שהיה יודע ולא השגיח עליו, וכפה טובתו, ולבסוף כפה טובתו של הקב"ה. שאמר: לא ידעתי את ה'. הא למדת שכפית הטובה הקשה לכפידה בעיקר. וכן הקב"ה א"ל לישראל: 'אנכי ה' אלהיך'. מה ת"ל. 'אשר הוצאתיך'. א"ל, והורו שלא תכפו טובה, שכפוי טובה אינו יכול לקבל מלכות שמים, ע"כ. ומבואר, שהכרת הטוב הוא בכלל חלק של 'אנכי ה' אלקיך', ועיקרי האמונה מחייב כי אחד ואחד להכיר טובה להש"ת, על כל טובה וטובה, מרוב קטן עד דבר גדול. ורק על ידי זה, שיך להיות מאמין באמונה שלימה בהש"ת.

טיב התבלין

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל וגו' (בה-מו) - עבודת ה' בשמחה וטוב לבב

ינות לפסוקי מאמרי התוכחה המייסרים את לב שומעיהם, מצויה הפסוק אשר טמון ומגולה בה סיבת התוכחה המורה בעונשה והוא: 'תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל', כלומר כי סיבת כל העונשים הוא על שאין עובדים את ה' מתוך שמחה וחירות הלב, עד שבעונשה מקבלים את כל דברי התוכחה המרובים, הרי שחומר כל כך אם המצוות נעשים בעצלתים וברפיון ידיים בלא התרוממות הרוח והשקת הלב.

הנה ידוע מהאר"י ז"ל כמה שהפליג בגודל ענין עבודת ה' בשמחה אשר על ידה באים לידי מדרגות רמות עד להשגת רוח הקודש, כפי שהעיד תלמידו כי כל מדרגתיו הנשגבים באו לו עקב ששמח בעבודת ה' כמוכא בספר חרדים (הקדמה): השמחה הגדולה במצוה, כל מצוה ומצוה שתזדמן לו מתנה היא ששלה לך קוב"ה ולפי רוב השמחה יגדל שכרו, וכן גילה הרב החסיד המקובל האר"ל לאש סודו שכל מה שהשיג שנפתחו לו שערי החכמה ורוח הקודש - בשכר שהיה שמח בעשיית כל מצוה שמחה גדולה לאין תכלית ואמר דהיינו דכתיב 'מרב כל' פירוש מכל מיני תענוג שבעולם ומכל זהב ופזרוב ואבנים טובות ומרגליות.

עיונותך אתבונן

ולקחת מראשית כל פרי האדמה אשר תביא מארצך אשר ה' אלקיך נתן לך וגו' (כו-ב) - בענין חובת הכרת הטוב
א"תא במדרש (ב"ד פ"א): 'בראשית בשביל ביכורים שנקראו ראשית שגא ראשית ביכורי אדמתך וגו''. וכתב ר' אהרן קוטלר (משנת ר"א ז"ג, עמ' סז): 'הודאה פירושה הוא הכרת טובות הבורא, והשתעבודות מוחלטת לו דלית ליה מגרמיה כלום. וגם שאין שום תביעה על הבו"ת, אלא הכל מחסדו ית', וזהו בעצם תכלית הבריאה, וכמו שאחז"ל, בראשית בשביל ביכורים שגראו ראשית', עכ"ל. הרי, תכלית כל הבריאה הוא לתת הודאה ולהכיר טובה שהקב"ה עושה לנו. וכ"כ מצינו דברים נפלאים בדברי הרמב"ן (סוף פר' בא): 'ולפיכך אמרו (אבות פ"ב, מ"א): הוי זחיד במצוה קלה כבתמורה שכולן חמורות ותביבות מאד, שבכל שעה אדם מודה בהן לאלהיו, וכוננת כל המצות שנאמין באלהינו ונודה אליו שהוא בראנו, והיא כוונת היצירה, שאין לנו טעם אחד בביצירה האלוהית, ואין אף עליון חפץ בתחתונים מלבד שידע האדם ויודה לאלהיו בשראו', עכ"ל. ויש להטעים כ"ז עפ"י החובת ה' (שע"י עבודת אלקים) שמוקם סיפור היסודות בעבודת אלקים בניו על חובת הכרת הטוב, ורק אור שיכיר את הטוב אשר הקב"ה תמיד נומל לנו בכל רגע ורגע, מתוך כך הכרה יתחייב השכל לעבוד הקב"ה.

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הלכה למעשה

A SERIES IN HALACHA LIVING A 'TORAH' DAY
Coronavirus: Relevant Halachos in These Trying Times (23)
Splitting Our School Minyan: Correction. Last week we discussed the case of a school *minyan* which for Health Board reasons was forced to split up the older *minyan* of *Bar Mitzvah* boys into one room and the younger grades into a nearby room down the hall. We mistakenly said that the *Chazan* can stand in the hall to help the other boys hear well. We have concluded that that was not correct because the **Shulchan Aruch** (1) says that the *Chazan* must be where the *minyan* is, in the same room. The **Mishna Berura** (2) adds that even now when we are all fluent in prayer and the *Chazan* is not being *motzie* anybody, nevertheless the *Chazan* must be with ten in the same room.
Blowing Shofar With a Mask Over the Shofar. Question: In some places where catching the virus is still a big issue, the following has been suggested: Since air is blown through the *Shofar*, perhaps I should place a mask over the *Shofar*? Is that valid or even permitted?
Answer: In order to reply, I first experimented with a light mask and the sound of the *Shofar* did not change at all. However, even if the sound would be a bit muffled or dulled it would still seem to be valid. This is not similar to the case mentioned in **Shulchan Aruch** (3) where a silver-plated *Shofar* is *posul* if the plating changes the sound of the *Shofar*. There, the silver part of the *Shofar* is joined with the actual *Shofar* and produces some

difference in the sound, so the sound is not all coming from the ram's horn, but partially from the silver as well. However, in the case of the mask over the *Shofar*, the mask isn't part of the *Shofar* at all. It is no different than a curtain which muffles one's voice a bit to a listener on the other side of the curtain, and thus he is *yotzei*. This case is similar to that and it is valid.
Purchasing a Lulav and Esrog this Year. Question: The health experts continue to urge us to maintain social distancing standards in public. Thus, the following has been questioned and discussed. On a normal year, buying a *Lulav* and *Esrog* is a public event. But this year, the crowding of many people in small places, crowded around tables of *Lulavim* and *Esrogim* is of grave concern to many. Also, the fact that many people often handle these items before choosing what to buy might also not be desirable. What should be done this year?
Answer: One dealer has suggested that each seller should hire a *Rav* or a qualified person who knows the subject well to pick out sets that are "*Kosher l'chatchila to make a beracha on.*" The seller can then grade them into three levels of beauty for pricing, and when the buyers come in, they can quickly choose a set knowing that it is kosher, and knowing that it wasn't touched by many people. Truthfully, this might even be a good suggestion for other years too, as it would save much time and aggravation from the many who don't know what to look for.

בין הריחים - תבלין מדרג היומי - עירובין דף כת

Here's an interesting shaila for you. May one wind his (working) wristwatch on "בני רבה בר בר חנה נבלעו מדיצות התרתנות העליונות קיימות מהו?" What does this have to do with עירובין you might ask? Read on...The ש"ע (א"ח לב) says if the כתב of one's *Tefillin* are fading, as long as they are still recognizable, a סופר may write over it & it is not a problem of כסדרך. כתיבה שלא כסדרך the original print, it is not considered new & therefore not a problem. He adds that since the underlying ink fades completely, the top layer is not *pasul*. The top one is irrelevant at the time of its placement, but once the bottom מריצה sinks, the top is good, so too, our writing, even after the underlying ink fades completely, the top layer is not *pasul*. Back to our watch. Some *Poskim* want to say (יביע אומר ר"ה) since the watch is working, winding it is not considered a viable action (אם עולה) & not considered written out of order, winding the watch, that will help it last longer should not be an issue. HOWEVER, the משנ"ב (שלח"ו ס"ק טו) משינ"ב who expounds on why this is not permitted. In חלק ב' קט"א] מנחת שלמה ע"ש discusses changing the time on a working watch, which is permissible. (1) א"ח נה"י (2) שם נה"י (3) תקפו"ט

הוא היה אומר

R' Tzaddok Hakohen of Lublin ז"ל (Pri Tzaddik) would say:
In the entire *parsha* of *Bikkurim* and *Viduy*, we do not find the letter 'ס' present anywhere, which represents the *Satan* (סמאל). This is because this *parsha* is comparable to a son speaking and pleading with his father. Fortunately, the *Satan* cannot interfere during such a tender and emotional period of time.
Rabbeinu Shimshon of Ostropolye ז"ל (Nitzotzei Shimshon) would say:
This is the only curse about which the *Torah* uses the word "ע"ש. All the other curses enumerated in the *Tochacha* are said in the present tense. The reason is that when it comes to idolatry, thought is considered the same as action. Planning to make an idol is thus just as contemptible as actually making one."

A Wise Man once said:
"Better to write for yourself and have no public, than write for the public and have no self."
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מעשה אבות ... סימן לבנים

יתן ה' את איביך הקמים עליך ננפים לפניך בדרך אחד יצאו אליך ובשבועה דרכים ינוסו לפניך ... (כה-ז)

The *Gemara* recounts how the Sages told R' Zeira, “*One should always reject with the left hand and embrace with the right.*” (*Sota 47b*). R' Zeira, however, preferred to focus on the sin, not the sinner. He had faith that even a hard-core sinner, even a hoodlum who is wicked towards G-d and wicked towards people, has a very positive seed hidden away in his soul, which over time can eventually overpower all evil and hooliganism. The *Gemara* (*Sanhedrin 37b*) quotes *Reish Lakish* who taught, “*Even the empty among you are as full of virtuous deeds as a pomegranate.*” R' Zeira went even further and deduced the notion of highlighting the positive even in negative people, from the following *posuk*: “*And he (Yitzchok) smelled the pleasant aroma of his garments,*” (*Bereishis 27:27*) - do not read it ‘Garments’ (בגדיו) but rather ‘Traitors’ (בגדיו).”

No one should paint gangsters as heroes. They are lawless people who commit crimes and heinous acts of evil. There are few excuses for the behavior of the “Jewish Mob” back in the 1920’s and 1930’s. The best known Jewish gangsters - Meyer Lansky, Bugsy Siegel and David Berman - were involved in many illegal schemes including numbers rackets, gambling and loan sharking, etc. Jewish mobsters were a snapshot in time (1920s and 1930s) and did not continue their “legacy” after that one period, while Italian (and other) gangsters were known to have handed their “profession” to each succeeding generation.

But they were good for one thing: protecting other Jews. During the rise of American Nazism in the 1930’s and when the State of Israel was being founded between 1945 and 1948, they proved to be staunch defenders of the Jewish people. Perhaps it was their one redeeming quality, the Jewish spark that remained in their souls. None of these men were religiously observant. They rarely attended services, although they did support congregations financially. They did not keep kosher or send their children to Jewish day schools. However, at crucial moments they protected other Jews, in America and around the world.

The 1930s were a period of rampant anti-Semitism in America, particularly in the Midwest. Father Coughlin, the Radio Priest in Detroit, and William Pelley of Minneapolis, among others, openly called for Jews to be driven from positions of responsibility, if not from the country itself. Organized Brown Shirts in New York and Silver Shirts in Minneapolis outraged and terrorized American Jewry. While the older and more respectable Jewish organizations pondered a response that would not alienate non-Jewish supporters, others took matters into their own hands. German-American Bund rallies in the New York City area posed a dilemma for mainstream Jewish leaders. They wanted the rallies stopped, but had no legal grounds on which to do so. Finally, a Jewish State Judge by the name of Perlman managed to get a message to Meyer Lansky asking him to disrupt the Bund rallies, with the proviso that Lansky’s henchmen stop short of killing anyone. Enthusiastic for the assignment, Lansky accepted all of Perlman’s terms except one: he would take no money for the work. Lansky was quoted as saying, “I am a Jew and felt for those Jews in Europe who are suffering. They are still my brothers....”

For months, Lansky’s men effectively broke up one Nazi rally after another. American Nazi arms, legs and ribs were broken and skulls were cracked, but no one died. At one Brown Shirt rally in the Yorkville section of Manhattan, the stage was decorated with a swastika and a picture of Hitler *ym”s*. The speakers started ranting. There were only fifteen of Lansky’s men, but they jumped into action, throwing people out of the windows, chasing and beating them up. Most of the Nazis panicked and ran out. “We wanted to show them that Jews would not always sit back and accept insults,” said Lansky.

In Minneapolis, William Pelley, a fascist political activist, organized a Silver Shirt Legion to “rescue” America from an imaginary Jewish-Communist conspiracy. When David Berman, the local gambling “Czar” learned of a rally at a nearby lodge, he brought his men along. When Pelley called for all the Jews in the city to be expelled, Berman and his associates burst into the room and started cracking heads. After ten minutes, they emptied the hall. His suit stained with blood, Berman took the microphone and announced, “This is a warning. Anybody who says or does anything to harm Jews gets the same treatment. Only next time it will be worse.” After Berman broke up two more rallies, there were no more public fascist meetings in Minneapolis.

תורת הצבי על הפטרות

קומי אורי כי בא אורך ובכבוד ה' עליך וזה ... (שעי' ב-א)

In the sixth *Haftorah* of consolation, *Yeshaya HaNavi* glowingly describes what will unfold during the redemption. He says: “*Arise, shine, for your light has come, and the glory of Hashem has shone on you.*” While it’s a great comfort to know that *Hashem* will shine His glory upon us during those times, is it not a given that when shined upon by *Hashem* a person will automatically project that shine unto others?

R' Moshe Teitelbaum ז”ל (*Yismach Moshe*) explains that *Shlomo Hamelech* summed up the relationship we have with *Hashem* in the all-important lesson of “נר ה' נשמת אדם” - “*the lamp of Hashem is man’s soul*” (*Mishlei 20:27*). Each

person carries a heavenly spark within him which is not only meant to serve as his moral compass, but also as his goal and purpose in life. The Jewish soul always yearns to be close to *Hakadosh Boruch Hu*, but it is a person’s choice to allow that spark to ignite or disallow it. Although *Yeshaya HaNavi* notes that *Klal Yisroel’s* “*light has come*” - it is up to each and every person on an individual level to choose how and where he will project that unique light.

In our socially collapsing world, being “the light unto the Nations” is not only a Jewish mantra, rather it is our creed and mission for restoring morality in the world, and it is incumbent upon us to take *Hashem’s* light that He embedded in our souls and project it to the four corners of the globe.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

The *Torah* clearly states that when the Jewish people cross the *Yarden*, the Jordan river, and enter into *Eretz Yisroel*, they are commanded to erect 12 large stones and inscribe the words of the *Torah* on those stones in all 70 languages. What was the significance of that commandment - and why specifically at that time and place?

My *machshava* here is as follows. As they embarked on the final leg of their journey to Canaan, *Klal Yisroel* had to have known that their right to this land was dependent on their adherence to the *Torah*. *Eretz Yisroel* is a fundamental part of the *Torah*. They must go together hand in hand. Every single Jew must know this, which is why it was necessary to codify it and set it into stone. The nations of the world realize this concept too. They know how important the *Torah* is to the Jewish Nation and how our portion in the Holy Land is connected to it. That is perhaps another reason why the *mezuzah* is placed on the doorpost. To remind us that as we enter our homes and places of business, they must be run *al pi haTorah*.

The question though is, how could they have managed to fit the *Torah* in its entirety on 12 stones? The **Ramban** says that either they were massive stones or it was a miracle. My *machshava* is that to write or know the whole *Torah* is beyond normal human capacity. But *Hashem* says, “You must try - make the effort - and I will make a miracle for you. Just as the entire *Torah* was able to fit on 12 stones in the *midbar*, so too, it will fit into your hearts and minds.”

So, as the new year approaches, let’s do our very best. Let’s make that effort that *Hashem* wants to see in us. Committing our homes and lives to *Torah*, and allowing *Hashem* to do the rest - even if it takes a *nes*. As the **Tur** says with regard to our judgment on *Rosh Hashana*: We are confident that *Hashem* will perform a *nes* and grant us all a *תחימה טובה*.

משל למה הדבר דומה

ארור אשר לא יקים את דברי התורה הזאת ... (כו-כז)

R' Yechezkel Grubner ז”ל once wrote a *shaila* to R' Moshe Feinstein ז”ל asking about the source of fasting if one dropped a *Sefer Torah*. He quoted the **Shu”t Imrei Eish**: *Chazal (Yerushalmi Soiah 7:4)* understand the *posuk*, “*Asher lo yakum es divrei haTorah hazos*” as referring to a *gabbai* who didn’t make sure that a *sefer Torah* was properly protected from falling. Could this be the source for everyone?

R' Moshe responded that although this is a nice source, it would mean that only the person from whose hands the *Torah* fell would have to fast, not the *gabbai*. In the end, R' Moshe ruled that it is a *minhag* - not a *halacha* - and his source is a *Gemara* in *Moed Katan* (26a), עיי”ש.

R' Elchanan Wasserman ז”ל would relate that people are so afraid of dropping a *Sefer Torah* and thus, it is quite an

uncommon occurrence. However, he decries those people who are not careful in other ways. Once, when the **Netziv**, R' Naftoli Tzvi Yehuda Berlin ז”ל, was carrying a *Sefer Torah* to the *Bima* in *Yeshivas Volozhin*, he slipped and fell to the ground along with the *Sefer Torah*. While everyone hurriedly ran to pick up the *Sefer Torah* first, R' Itzele of Volozhin ז”ל began to yell that the *Netziv* himself must be picked up first because he is a living *Sefer Torah*. Concludes R' Elchanan, we must be equally afraid of harming living *Sifrei Torah* as much as dropping an actual *Sefer Torah*.

Our *Gedolim*, *Rabbanim* and *Torah* scholars are today’s version of “living *Sifrei Torah*” for they contain the wisdom and holy knowledge of the *Torah*, and they teach the rest of us by the way they live and conduct themselves. We must show them respect and adoration, just as we would an actual *Sefer Torah*. for in many ways, they are one and the same.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... נצחיות

דגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ובאו עליך כל הקללות האלה ורדפוך והשיגוך ... (כה-מה)

Why do curses come on *Klal Yisroel*? Is it because *Hashem* wishes to punish us? When we go against His will, does He get angry that we did not listen to Him? Surely this is not what a loving Father would do? So how can we understand all the terrible curses in the *parsha*? And how can we comprehend all the horrible suffering we have endured throughout the *galus*, and now, during this scary and difficult Corona period? The answer is the same throughout the ages. *Hashem* wants to give us a good life. An eternal life. He is looking at our FOREVER. He tries to urge us to lead a spiritual life and not get caught up in the physical nonsense of this world. *Hashem* gives us at most 120 years in this world to get it right. Our negative actions have repercussions.

The curses that are outlined in the *Torah* are direct consequences of our deeds. We are causing these things to happen to us by not following the ways of *Torah*. When we have *tzaar*, pain and *anguish*, it is a RED LIGHT. The letters of “צער” can be rearranged to spell “עצר” - stop. *Hashem* is telling us to stop and recalculate. It is a red light. We must stop and ask ourselves: what did I do that made the light go on? It is like the game children play where they have to lead a metal hook along a twisted metal wire. Whenever they get too close to the wire, a light flashes, and whenever they actually touch the wire, a loud buzzer sounds. The loud noise is not a punishment. It is the outcome of touching metal to metal. It is a warning to stay away.

To be an *Adam Shalem* and to receive a truly good life in the real world, a person has to get through this maze called *Olam Hazev* by following the path of *Torah*. Every time we veer off the path and sin, or choose to focus our energy on this transient world, *Hashem* sends us a flashing light or a loud buzzer. He sends us problems, troubles, difficulties that are meant to get us back on track. It is not a punishment from an angry G-d because we are not doing His will. It is a consequence of our own actions. It is a nudge in the right direction from a Father who truly loves us and wants to give us what He knows is truly good. To us the “curses” may seem harsh. But that is only for us to understand how the true rewards of our deeds are so so wonderful.