לעילוי נשמת ר׳ אברהם יוסף שמואל אלטר בו ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ



TO SUBSCRIBE AND RECEIVE THIS TORAH SHEET WEEKLY WWW.TORAHTAVLIN.ORC OR SEND AN EMAIL TO TORAHTAVLIN@ YAHOO.COM

פרק ה' דאבות

שבת קודש פרשת ראה – א' ר"ח אלול תשפ"ב Shabbos Parshas Re'eh - August 27, 2022

פלג המנחה עש״ק – 6:15 | הדלקת נרות שבת – 7:20 | זמן קריאת שמע / מ״א – 9:02 | זמן קריאת שמע / הגר״א – 9:38 סוף זמן תפילה/הגר"א - 10:44 | שקיעת החמה שבת קודש - 7:37 | מוצש"ק צאת הכוכבים - 8:27 | צאה"כ / לרבינו תם - 8:49

לאור האמור מבינים אנו כוונת בעל ה'סליחה' 'לשמוע אל הרינה' שבין חרוזיו אנו מתחננים ואומרים: 'ומתוך צרה המציאם פרות ורווחה', ועלינו להבין את המכוון בזה הלשון, כי היה מן הראוי שנבקש 'ובטל הצרה והמצא לנו פדות ורווחה', ומהו הלשון 'ומתור צרה'? אולם לדברינו יש לומר, שהכוונה בזאת לבטא את אמונתינו שיש תועלת גם בגוף הצרה. כי באמצעותה התחזקנו באמונה ובביטחוז. ולכן על אף שהפצים אנו בישועה אנו מבקשים זאת בלשון המשתמע שגם הצרה עמדה מלכתחילה על מקומה הנכון וראויה היתה שתהיה. וכעת מתוך כר שכבר זכינו בתועלתה לכז המצא לנו פדות ורווחה.

ועלינו ללמוד מכאז גם לדורות. שתמיד יבחר האדם בדרר זו. ובכל עת צרה וצוקה יתחזק באלקיו שמתוך צרה ימציא לו רווחה. וכר הורו חכמינו ז"ל בגמרא (ברכות ס:): 'אמר רב הונא אמר רב משום רבי מאיר. וכן תנא משמיה דרבי עקיבא: לעולם יהא אדם רגיל לומר כל דעביד רחמנא לטב עביד'.

ואעתיק לך את לשונו של מרן בעל ה'תניא' זי"ע באגרת הקודש (סוף אגרת יא) וז"ל: 'ואם כן הכל טוב בתכלית רק שאינו מושג ובאמונה זו באמת נעשה הכל טוב גם בגלוי שבאמונה זו שמאמין שהרע הנדמה בגלוי כל חיותו הוא מטוב העליוו שהיא חכמתו יתברר שאינה מושגת והיא העדו שלמעלה מעוה"ב הרי באמונה זו נכלל ומתעלה באמת הרע המדומה בטוב העליוז הגנוז'. עכ"ל.

עבודה זו היא קלה בכמותה וכבידה באיכותה, כי בדקות ספורות יכולים לפרש להאדם מהי חובתו בשעה שההסתר היא מנת חלקו. אבל לקיימה בפועל. לשמוח בשעה זו באמת מתוך אמונה בהירה שהכל לטובה זוהי עבודה הצריכה יגיעה עצומה, אך עלינו לרעת שזוהי הרצון העליון בשעה קשה זו, להאמין שכך הוא באמת. זהו באמת טובתו ביז אם ניכרים הדברים בעיז בין אם לא.

את בנו. כמו שכתוב (שמות ד. כב-כג): ״בני בכרי ישראל כו״. ״הנני הרג את בנר בכרך", וזכו לזה מפני תקף האמונה ויותר מזה נתגלה השגחתו בים, וכן כל הנהגתם היה שלא כדרך הטבע, במן, ובאר. ועמוד ענז, ובמלבושיהם, והיה זה לעמת תקף אמונתם בלכתם אחריו בארץ לא זרועה (ירמיהו ב. ב)". עכ"ל.

הרי מבואר מדברי הגר"א. שהבחירה ביד כל אחד ואחד לבחור. באיזה אופז יוכה להשגחת השי"ת. שהרי כמו הנהגת המלר שהוא משגיח על כל עמו. אבל אותו השגחה אינו דומה כלל ועיקר להשגחתו על משרתיו. ולגיונו. ואותו השגחה אינו דומה כלל להשגחתו על בנו יחידו. שהרי בנו של המלך זוכה לכמה וכמה דברים יותר מכל שאר העם. וגם מכל עבדי המלר. שהרי היחס שיש עם אביו הוא יותר קרוב משאר כל אדם. ומחמת אותו יחס הרי הוא זוכה לדברים עד איז סוף.

וכמו כן כל אחד יכול לזכה להר יחס עם הקב"ה. וכל זה תלוי בהדרגה של האמונה בהשי"ת. שכל מה שזכו כלל ישראל להשגחה באופן נורא. לקריעת ים סוף, להמן, והבאר, והעמוד הענן וכו', כל זה היה אך ורק משום שהיה להם אמונה בהשי"ת. ועי"ז היה להם היחס כמו שהיו בנים של השי"ת. משא"כ מי שחו"ש איז לו אמונה בהשי"ת הרי הוא לא יזכה להשגחה באופן זה. שהרי אינו "בן" של הקב"ה. רק הוא בבחינת "עבד". והגם שהמלך משגיח על עבדים, מ"מ אינו זוכה להשגחה באופו שהוא בו יחידו של המלר.

כי אתם עברים את הירדן לבא לרשת את הארץ אשר ה' אלקיכם

נתן לכם ... (יא-לא) - המשכת ישועות בזכות האמונה והבמחון

לרש"י: נסים של ירדן יהיו סימן בידכם שתבואו ותירשו את הארץ. רש"י מפרש ממשמעות תיבת 'כי' הוא 'כשם'. ולפירושו כיון הכתוב לחזק את ישראל שישימו בה' מבטחם, ולא ידאגו מחוזק ידם של יושבי הארץ, כי השי״ת הוא ההולך עמהם ויעשה צמהם נפלאות. והכתוב מנבא להם שעוד בטרם בואם אל הארץ כשיעברו את הירדן כבר יזכו לניסים בלתי טבעיים. ומתוך כך יכירו כי אכן הקב"ה הוא המשגיח עליהם מחולל פלאות למענם. ותהיה זאת להם לחיזוק על הימים העתידיים, כי גם אם בשנות הכיבוש יבואו לידי מצבים שבאופק לא ינחלו הצלחה לא יתיאשו. ותמיד יזכרו באותות הירדן, ויתחזקו לאורם כי השי"ת הוא הנלחם להם.

דברים אלו מגלים שמאוד עמקו מחשבות בוראינו. ואיז לנו קצה השגה בהם. כי בודאי ישאל השואל. למה נדרשים כאז ישראל לחיזוק ולבטחוז? והרי הקב"ה חפץ להנחילם את הארץ, ולשם כך הוא מחולל פלאות ומעבירים בחרבה בתוך הירדן. א״כ משיך שוב בנפלאותיו ויניס את יושבי הארץ באופנים פלאיים מבלי שיצטרכו להתנסות בהסתרים. וגם לידי חיזוקים לא יצטרכו. ובהכרח עלינו לומר שהבורא ית' ידע שיזכו בנ"י לטובה מרובה דוקא מתור ההסתר כי ההתחזקות באמונה ובביטחוז בעת הסתר היא טובה גדולה להאדם. ונמשר לו לאדם ישועה גם אם מצד מעשיו אינו יאוי לכך. ועל כן מתחילה חילל פלאות והציב את מי הירדן והעביר את ישראל בתוכו בחרבה כאות וסימז כי הקב״ה עמהם. והודיעם כי מעתה מניחם בהסתר ועליהם התחזק מכח הפלאות שחזו בעבר ויבואו מתור כר לידי תכליתם ותועלתם.

ליסודים סאת חרב אברחם דניאל

בנים אתם לה"אלהיכם לא תתגדדו ולא תשימו קרחה ביז עיניכם למת ... (יד-א) - בביאור כלל ישראל נקראו בנים למקום

דנה התורה הקדושה התייחס כלל ישראל להקב״ה בתואר של ״בנים״. אמנם מצינו מקום אחר שהתורה התייחס לכלל ישראל בתואר של "עבדים" כדכתיב (ויקרא כה. בני ישראל עבדים עבדי הם אשר הוצאתי אותם מארץ מצרים אני ה' אלהיכם". וכבר אמרו חז"ל (בכמה מקומות) דכשישראל עושין רוצנו של מקום נקראו בנים". אבל כשאין ישראל עושין רצונו של מקום נקראו "עבדים".

ויש לבאר העניז על פי דברי **הגר"א** (אמונה והשגחה סי' ז') שכתב וז"ל. "והנה הנהגת המלך יתחלק לשלשה חלקים בכלל. א] הנהגת המלך עם בנו יחידו שנפשו קשורה בנפשו, ומשגיח עליו תמיד בעינא פקיחא. בלא שום אמצעי כלל. ב] הנהגתו עם לגיוז המיוחד לו. אשר הערו נפשם כמה פעמים למות על כבוד מלכותו. והנה גם עליהם משגיח המלד בעינא פקיחא. אלא לא על ידי עצמו. רק על ידי משרתיו עומדים בהיכלו. ג] הנהגתו עם שאר העם יהיה על ידי הרבה אמצעים, שרי אלפים, מאות כו'. כן בדמיון זה יתחלק הנהגתו יתברך את העולם לשלש מדרגות. מראה עינינו ... וכמו שכתוב (הגדה של פסח): "אני ולא מלאר". והיה כהנהגת האב

A SERIES IN HALACHA LIVING A "TORAH" DAY

"ווה דבר השמיטה" - Selected Halachos of Shemita (2)

Shemitas Kesafim. Last week we discussed the need for anybody who is owed money to write a *Pruzbul* document prepared before the year is over. Otherwise, his debt might be canceled according to the details of the debt and when payment is due. *Pruzbul* came about because in the days of the *Tannaim*. Hillel saw that people were transgressing a *Torah* prohibition in Parshas Re'eh (1) where it says that one may not refrain from lending money when the end of *Shemita* is close, out of fear that Shemita will cancel his debt. People were transgressing this aveira, and to stop that from happening, Hillel instituted a way that a person can lend and still legally collect his debt. He does this by transferring the debt over to *Beis Din*.

Ideal Time. *Pruzbul* only works on debt that came about before the Pruzbul is made and Erev Rosh Hashana after Hataras Nedarim, when groups of four men gather in shul, is the ideal time to make the *Pruzbul*. If on that day, he will be asked for a and it will not be canceled when the day expires.

בין הריחיים – תבלין מדף היומי – כתובות דף נ.

The *Gemara* brings a *beraisa* that explains the reason we prevent someone from giving away more than a fifth. "דמבובו אל יבובו יותר מדומש" of his assets to Tzedaka אריח תרנו] ווא is to ensure that he himself doesn't ultimately become poor & יצטרך לבריות. The אינור איז paskens that even for a מצוה עוברת one may not be מצוה עוברת more than a fifth of his worth, but only for a מצות עשה for a מצות עשה one may not be כא תעשה one must give up all his money not to be *oiver.* In ו־סידושיו באזור הלכה that discusses a case where one owns only 5 סלעים 5 that discusses a case where one owns only 5 סלעים & needs to do פדיין הבן on his son & on himself. Who is first? The ח"ח says this seems to be contrary to what we just learned, if he only has 5 סלעים to his name he shouldn't be מחנייב to spend it all on the *mitzvah? עיי"ש*. The ח"ר, כ"ן ח"ח brings from the סלעים that this תכנה does not apply to distributing one's money for החזקות התורה & one may even donate more than a fifth of his worth. Since the giver shares in the מימוד התורה of the receiver, it is *mutar*. Furthermore, if one is anyway spending money on frivolous & unnecessary items. this rule does not apply to him either. עיי"ש באריכות asks why is one *patur* to spend more than a fifth on א בדקה because if one withholds tzedakah he is oiver the Lav of עיין תוס' לעיל מט: ד"ה אכפייה) לא תאמץ we know that for a Lay this Takana does not apply? He answers that in this case the Lay is only a שמירה for the שמירה, so if there is no אלאי. so if there is no אלאי.

traveling in the מדבר with a caravan & is overtaken by bandits, if he is concerned that all his money will be stolen & he will be left with nothing. this is considered פיקורו גפש at it ביחה שבת sav one must give up all his money not to be oiver a א פיקורו גפש sav one must give up all his money not to be oiver a א כלאו he will be bankrupt & in מבובו מים? סיכנת נפשות does not apply by a ל"ת one must be מיל one must be מבובו more, he must still leave over money for himself to live on, in order not to be in the מצב of ס"ל. It is brought [מידישי הגר"ת ס" קכט"] that someone once came and asked (בריעת בעל רוב fi ב' חיים, היים (סלאוויציק) is a מצוה a ne should not have to be מבזבי more than a fifth to pay back a loan? ר' רויים answered that when he is being מביבי his money to pay back the loan, he is not spending his money, but rather he is just returning the lender's money!

lt says in *Mishlei* ו'-ז' מנה חכמה. קנה חכמה וד'-ז'ו the explains, if need be, spend all your money to acquire אבו עזרא). Maybe this is why when הלל הזקן earned 1 ווכמא לה:] טרפעיקן he sent half of it home for living expenses & the other (much more than a fifth) he used for entry into the גית המדרש. The גית הש"ס here on our *amud*, brings the ירושלמי that this is really a גליון הש"ס, but it was forgotten over

R' Nosson Meir Wachtfogel zt"l (Leket Reshimos) said:

- 'רק חזק לבלתי אכל הדם": **Rashi** quotes the *Sifri* in the name of Rav Shimon ben Azai: '*If regarding blood, which is eas*y to watch out for since a person has no desire for it, [the Torah] needed to strengthen you with its admonition, how much more so [must one strengthen oneself] for all other mitzyos.' The message here is that one needs strength even to do easy mitzvos. One needs to be passionate and strong even about these 'easy' mitzvos lest one's lack of passion lead him to sin."

A Wise Man would say: "Remember that the most valuable antiques are dear old friends."

Printed By: Quality Printing **Graphic Copy & Printing** (845)352-8533

משיח: Before משיח the challenges will be many!! 103.885+ & the ONLY path is to be Truthfully w/HIM 855.400.5164 Text 800 917 8309 vodshomayim.oi through ממ"מ & במ"ח (sign! too!)

'Hoffman and Ahuva lurkowitz on their zoche to build a Bavis Ne'emanB'Yisroel

Special Mazel Tov to Alti Engagement. May they be

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א, ראש כולל עטרת חיים ברוך, קליבלנד הייטס **Procedure.** The creditor stands in front of the other three sitting men who form the amateur Beis Din. He says to them, מנוסרני "לכם כל חוב שיש לי שאגבנו כל זמו שארצה - which translates to, "Igive over to you all my debts so that I should be able to collect them whenever I want." Most shuls will have copies of the document, dated 29 Elul 5782. The document states: "We were sitting together as a Beis Din and (Ploni Ben Ploni) came in front of us and said, '.....' We have heard his declaration and have empowered him to collect all his debts whenever he desires.' The mechanics of *Pruzbul* is that the *Torah* prohibition of

collecting such debt falls on the creditor, but not on Beis Din. The declaration, with the power of Hillel's decree, hands over the debt to *Beis Din* even though no act of acquisition was actually made. **Details.** Once the debt is given over to *Beis Din*, the next *Shemita* will not cancel the debt and if he didn't lend any more money, he will not need another Pruzbul for the next Shemita. According to most *Poskim*, *Pruzbul* can be done at night, and is permissible loan, he can schedule the payment date for after Rosh Hashana even if the "judges" are relatives to the creditor or borrower.

However, the three should not be relatives to each other. (2)

In Sefer **אינם איגרא אינרא hthe following: the asked אינרא אינרא says [או"ח רמ"ח, ס"ק טז"] אווא אינרא says (מגן אברהם says [או"ח רמ"ח, ס"ק טז") וווא אינרא following: the saked מגן אברהם**

time until it was reestablished again in אושא. הוא היה אומר

מעשה אבות סימן

כי יהיה בך אביון מאחד אחיך ... לא תאמץ את לבבך ולא תקפץ את ידך מאחיך האביון וגו' (מו-ז)

A beggar once came to the door of a young Jewish couple, who were recently married. Just minutes before, the husband and wife had sat down to their noonday meal. The husband, a wealthy merchant, closed his business every day at noon and returned home for a sumptuous lunch. Prepared with love and care, his wife always tried to make his lunch break as pleasant as possible before he returned to work. The couple had not been married long, and in truth, they did not know much about each other's past. The husband hadn't been born into a wealthy home, but he was a modest and kindly man. All the wife knew for sure was that her husband had once been a poor man, but the wheel of fortune had turned and he was now the proprietor of a successful business. Yet despite his newfound riches, the husband had continued to lead a simple life. Generous and giving, the memory of his own misfortune drove him to dispense *Tzedakah* liberally to anyone who asked for help.

The knock on the door that day had been nothing out of the ordinary. Poor people were always coming to ask for a donation, and those collecting money for a good cause knew they would be well received. But this time, the voice on the other side of the door had been especially pitiful. "Please, please have pity on a poor Jew," the pauper had pleaded desperately. "It's been days since I've had anything to eat. Please give me a crust of bread. I ask for nothing more."

The sound of that tormented voice had immediately reminded the husband of his own past suffering, and his appetite had fled. Without hesitation, he told his wife to invite the beggar in and give him his entire plate of food. Happily surprised, the beggar ran straight to the table and quickly devoured the meal, the whole time thanking and blessing his benefactors.

After the man had left their home, the husband was surprised to see how agitated his wife had become. But why was she so upset? He knew she was a generous soul, so it couldn't be the food that he had given away.

In response to his gentle questioning the wife broke down. "I'm sorry," she apologized, "but I was suddenly reminded of my former life in Cairo, Egypt, before I was married to you. Like you, my first husband was a very rich man, and I also used to cook for him the most delicious meals. He, too, would close his store and come home for lunch.

"Hashem blessed my husband with great wealth, and his business dealings were very successful. Unfortunately, my husband had one bad character trait that ruined his life: he was extremely stingy. He was so unwilling to help the poor that he forbade me to give them food or drink if they came to the door. It bothered me very much, but I wanted to preserve peace in the home and obeyed his wishes. Eventually we earned a reputation for being miserly. Beggars would cross the street rather than knock on our door. It pained me greatly, but what could I do? I was trying to please my husband." She stifled a cry.

"One day at lunchtime there was a knock on the door. I can still see my husband, having just taken his first bite of bread." 'Who's there?' he called out. 'I am a poor Jew,' was the answer. 'Please help me. I haven't eaten in many days, and I am about to expire from hunger.' This did not soften his heart. My husband had only become angry. 'Go away!' he shouted at the intruder who dared to interrupt his meal. 'These impudent beggars won't even let a person eat in peace...' He then slammed the door in the poor man's face. I burst into tears." The wife looked stricken as she recalled the incident. "From that day on my husband's business began to falter. One loss followed another until all the money was gone. Even the house was lost to creditors. and we were left with nothing. At that point my husband insisted that we divorce, and we each went our separate ways."

The husband rushed to console his wife. But she insisted on finishing her story and explaining why she became so agitated. "It was rumored that he had become a pauper and a beggar. I never saw my first husband again. That is, until today," the woman said. "Do you know who that poor man was who just left our house? It was my first husband!"

The husband's eyes filled with tears. He too was moved to the depths of his soul. "As a matter of fact, my dear," he replied, "I recognized him. And I myself was the beggar he turned away from the door that fateful day..." (Adapted from L'Chavim Weeldy Publication)

והה מדי חדש בחדשו, ומדי שבת בשבתו יבוא בחדשו, ומדי שבת בשבתו יבוא בחדשו, ומדי שבת בשבתו יבוא מורת בצבי על הפטרות אבי אמר ה' (ישעי' מי-כנ) בשר להשתחות לפני אמר ה' (ישעי' מי-כנ)

Shabbos Rosh Chodesh is read instead. In it, Yeshava HaNavi declares: "It will then come to pass that every Rosh Chodesh and every Shabbos all mankind will come to bow before Me, says Hashem." But is it possible to say that every single Shabbos and Rosh Chodesh each and every person would come to the *Bais HaMikdash* to bow before *Hashem*?

R' Avraham ben Meir. Ibn Ezra zt"l explains that when stating the above, Yeshaya HaNavi specifically used the words "מדי חדש בחדשר" since the word "מדי has nearly the same meaning as the words "בכל עת" which means whenever. The Ibn Ezra brings a proof to his point by quoting the words

Since Shabbos falls out on Rosh Chodesh, the Haftorah of the Navi which describes Elisha HaNavi's frequent trips to from the "שבעה ד'נחמתא" is suspended and the *Haftorah* of the city of Shunam by stating; "שבעה" - "... and whenever he passed by" (Melachim II 4:8). By Elisha the word "מדל" meant whenever and as such it is plausible to say that Yeshaya's statement had the same connotation.

> **R' Chaim Kanievsky** zt"l therefore explains that Yeshaya HaNavi surely meant that in the future when Mashiach comes and the Bais HaMikdash will once again be the epicenter of the world, all of *Klal Yisroel* who will be living in *Eretz Yisroel* and close to *Yerushalayim*, will make the trip to the holy temple on *Shabbos* and *Rosh Chodesh* as often as they can to bow before *Hashem*.

May he come speedily and in our days.

את זה תאכלו מכל אשר במים כל אשר לו סנפיר וקשקשת תאכלו ... (יד-מ) CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

I saw a beautiful vort in the name of **Hagaon Ray Yosef Shalom Elyashiv** zt''. The Gemara (Kiddushin 29a) says that a father is obligated to teach his son *Torah*, as well as a profession, and some say he must also teach him how to swim. The question arises; why is it imperative to teach one's son aquatic skills more than teaching him to defend himself against attackers and bandits who may roam the streets? Isn't this lesson just as important as knowing how to swim?

Ray Elyashiv explained that the term "swimming" connotes more than just floating. Even a log can stay afloat. Yet, it will still get swept away by the current and tossed to and fro. Swimming, on the other hand, entails going against the tide. The Gemara is teaching us a deeper meaning in a father's obligations to his child. A father must instill in his child the keilim, the tools, needed not to just merely exist in life going, with the flow. Children must also be imbued with confidence and the perseverance needed, not to succumb to peer pressure, but rather to swim against the current towards his correct and proper destination in life, even if it means "swimming" against the popular and pervasive societal norms.

Klal Yisroel is likened to fish. "יודגו לרב בקרב הארץ" - Kosher fish must have both fins and scales. Scales are its outer protection, like the *Torah* is a protection to us and it is always protecting us. Fins are the limbs needed to enable a fish to swim in any direction it chooses, even it must do so against the current. Whereas a fish that has no fins and scales and just exists, floating along with no clear direction, moves to wherever the current sends it. That fish is deemed non-kosher.

May we all internalize this lesson, ensuring that our "fins and scales" are secure and intact, so that both we and our children can, b'siyata d'shmaya, safely navigate today's tidal waves at sea that are constantly threatening to engulf us

משל למה הדבר דומה נתון תתן לו ולא ירע לבבך בתתך לו ... (מו-י)

משל: Two families, the Horowitzs and Itzkowitzs, made a shidduch with their children and the local townspeople could hardly wait for the wedding. As the two wealthiest families in town, this was sure to be an event you didn't want to miss!

Two weeks before the wedding, Mr. Horowitz receives an urgent message that Mr. Itzkowitz's factory just burned down, and all his money was gone. Now he is not exactly the richest man in town anymore - to say the least. Shocked, Mr. Horowitz didn't waste a moment and hurried to the Rabbi's home. "The wedding is off," he cried, "If Mr. Itzkowitz can't pay his share of the deal, I can't do such a *shidduch*!"

The Rabbi thought for a moment. "Okay, not a problem," he replied, "but now is *erev Shabbos*. Come back after *Shabbos* then he has nothing to worry about. *Shabbos* was relaxed.

Immediately after Shabbos, Mr. Horowitz hurried to the Rabbi's home together with Mr. Itzkowitz to discuss the details. After hearing both sides, the Rabbi declared: "Mr. Horowitz should pay for both sides of the wedding!" Mr. Horowitz was stumped. What kind of deal was this?

"Yes," explained the Rabbi, with a great deal of patience. "You have good luck - your factory didn't burn down. Now you should show some gratitude to Hashem that you can afford the expenses and pay for the entire wedding!"

נמשל: The world is a cycle, explains the Kli Yakar. Some people get rich while others remain poor; and then the tide turns. Money disappears from wealthy families while the more needy get rich. This is to stand as a constant reminder for us that this world is only temporary - nothing lasts forever. For this reason the *Torah* tells us that one should give readily and we'll discuss," Well, if the Rabbi said it's not a problem, to charity and in return, *Hashem* will bless him and his children. The tide will keep turning in his benefit.

ברכה וקללה (יא-כו) ברכה דום ברכה וקללה (יא-כו) ברכה וקללה (יא-כו) ברכה וקללה (יא-כו) ברכה וקללה (יא-כו)

Moshe Rabbeinu tells Klal Yisroel, "Look, I am placing before you today a blessing and a curse." Every moment of life is an opportunity. The same situation can be a blessing or it can be a curse! It all depends on what you choose to see. It is your attitude in life that will determine your altitude in life!

The **Pele Yoetz** gives us a fascinating understanding here. He explains that the "blessing" and the "curse" are located inside of us! We are all made up of two parts. The body is the curse since it is pulling us in the wrong direction. The body only wants physical pleasure and material gain. It wants comfort and pleasure and those who are governed by their bodies are really living a life of "curse." They are missing the whole purpose of real LIFE! The body, however, is the only possible casement for the neshama. The neshama can only thrive in a body and a body can only function with a neshama. They need each other! And we need them both - in order to test us. So that we can get schar and reward in this world for making the right choice. Every moment can be utilized for beracha or chas v'shalom, for klala - a curse. It all depends on what we choose to LIVE for.

R' Noach Weinberg zt" would often say that the way to determine if we are making the right choice is by viewing every situation as one of comfort vs. growth. When I am confronted with a dilemma, should I go or should I stay? Should I say it or not? What should I do? Whenever you find yourself asking this question, stop for a minute and ask yourself a different question: Is this the comfortable choice or not? Am I just doing what is easy for me or is it really a benefit? If not, then that is the wrong choice. It is the more difficult decision that will eventually lead you to growth.

Growth is beracha! We have all come here for the purpose of growing and becoming closer to Hashem. The only way that will happen, however, is with hard work. By taking the easy way out, we will achieve the opposite of true blessing, r"l.