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Monsey Edition

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תורה תבלין

TORAH TAVLIN

34 MARINER WAY MONSEY NY, 10952

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

שבת קודש פרשת כי תצא – י"ד אלול תשפ"ב

Shabbos Parshas Ki Seitzai - September 10, 2022

פלא המנחה עש"ק – 5:56 | הדלקת נרות שבת – 6:58 | זמן קריאת שמע / מ"א – 9:06 | זמן קריאת שמע / הגר"א – 9:42

סוף זמן תפילה הגר"א – 10:46 | שקיעת החמה שבת קודש – 7:14 | מוצט"ק צאת הכוכבים – 8:04 | צאה"כ / לרבינו תם – 8:26

להכשילה, אבל הקב"ה יודע שדוקא מתוך כך תבוא לידי תקנה. דהנה לנו מספרים הקדושים שלכל אדם מזמנים מן השמים את המצוות שעל ידם זוכה להשלים ולתקן את הנה"ך שלו. וידע הקב"ה שתיקון נשמתי תלוי דוקא בקיום מצוות אלו, היינו שתבוא לידי מצב שיצטוו במצות 'עשה' של יצא מחוץ למחנה' ובמצות לא תעשה' של לא יבוא אל תוך המחנה, ובכך תזכה לידי שלימות. ובאשר התקלה והפגם שיצא מידי של היצר, הוא לא ינידוך השי"ת בזה, ואעתיק לפניך מספר הקודש **נעום אילמך** (פרשת וישלח) אודות תחבולות של היצר. ובתחלה אביא לפניך קטע מדבריו שמתוכו אנו רואים שאכן יד היצר במעל, וז"ל: שכך הוא תמיד שמתבקר היצר דרע עם האדם ועומד עליו 'צופה רשע לצדיק' כו' ה' לא יעזבונו' (תהלים לו, ח"ג לג), עד אם יזכה ה' עלות ישראל למעלה ויבא גאולתו מידה, ואז יעבור רוח הטומאה מן הארץ ויבטל או המחלמה בק אדם ויבן יצור, עד עלות השחר, שחד' הוא מלשון 'חדישה' שידושה ה' אותנו 'עכ"ל. וכעת אביא לפניך עוד מה שכתב בהמשך שם וז"ל: 'ויאמר שלחני כי עלה השחר', פירוש לעתיד יבקש הבעל דבר משראל לאמד הניחו לי בזה ותשלחוני מאתכם כך כמו שהוא, כי כבר לא שלוש בנו ודרצו להפטר כך. [ביאור: לעתיד כששוב לא תהיה צורך בתפקוד זה של היצר המסית להרע, יבקש היצר שישאל 'פטרו אותו בלא כלום, כי יצדיק א"ע שגם אם הפסידו ע"י דר זה בצדיק כי לא היה להם להתפתות אלינו. אולם בני' לא יניחו לו, מאחר שיהודעים שאינו צדיק כ"כ, ולמקן הצלחתו הפסידים יותר מן הדין, ולכן] ויאמר לא אשלךך כי אם ברכתני'; פירוש, שתחזור לנו את כל ברכתו שתפסדנו, שעל ידך לא היה לנו הברכות האלה, תמורת שחידת לנו לשטן ולמקטרג [ואו בהכרח] יצדיק אותו שם' שעשה כרצונו 'עכ"ל. הרי לנו, שגם אם היצר חשבה לרעה אלקים חשבה לטובה ולא יעלה השטן בידו מאומה.

רצונו, הקב"ה עושה רצונו כמיש בטל רצונו מפני רצונו כו', ולכן כתיב 'נהייה', כלומר כאשר ישבר תאוותו נהייה שדקב"ה יעשה רצונו, עכ"ל. ובאמת איתא להדיא בגמ' בקידושין (מ): "כל הבא דבר ערוה לידו וניצל הימנו, עושין לו נס. גבורי כח עושי דברו לשמוע בקול הדבר", ע"כ. הרי הגמ' מפורשת דמי שמתגבר על יצרו בדבר ערוה, שנתגבר כחו על היצר הרע, הרי הוא בכלל "גיבורי כוח" ועליונים אמרה הכותוב שחשי"ת שומע לקולם, והם זוכים שיעשה להם נסים ונורא למתגבר אמר אך סגולה גדולה מהם. מה שהבטיח הגמ' שאם יתגבר על יצרו בדבר ערוה זוכה לניסים. ולהרחיב הדיעה, איתא במס' כלה (א-ו): "אמר ר' אחי ב"ד יאשה כל המצפה בנשים סוף בא לידי עבידה, וכל המפנה עצמו מן העבידה ולא עשאה אפילו הוא ישראל, ראוי הוא להעלות עולה ככהו גדול על גבי המזבת שנאמר וישלח את נערי בניו ועלו עולות, וכל מי שעושה את עצמו עצל מן העבידה ולא עשאה, נזוק מויו שכינה כמלאכי השרת וכו", ע"כ. דברים נוראים! מי שמפנה עצמו מן העבידה, שהיה לו יצר הרע לעשות איזה עבדה ולא עשה אותו עבידה, הרי הוא נהשב לפני קוב"ה שהוא כאלו הוא 'כהו גדול', אפילו אם הוא ישראל!

ונסיים בדברי הסתייפלט **(קדינה דארתא א-ב)**: "איך לשער גדול הזממות קודשת האדם הכובש תאוותו בסתר בזמן תוקפו, שהוא או בבהונת יוסף הזדיק שקודש שאדם בסתר, אשר או הוא כממשיך עליו אור קדושה נורא ואיוס שאין לשא?."

טיב התבלין
 כִּי יִהְיֶה בֶּךָ אִישׁ אֲשֶׁר לֹא יִדְעָה מִתּוֹרַת מִקְרָה לַיְלָה וַיֵּצֵא אֶל מַחֲזִיק לְמַחֲנֵה לֹא יָבֵא אֶל תּוֹךְ הַמַּחֲנֵה ... (בג"א) – בבל דרבינך דערון

(פרש"י: ויצא אל מחוץ למחנה – זו מצות עשה. לא יבא אל תוך המחנה – זו מצות לא תעשה. ואסור ליכנס למחנה לית, וכל שכן למחנה שכינה. הנה ידוע הוא שאסור מתחבולות היצר הוא להכשיל את האדם בעבידה שלא מדצונו ושלא מדעתו, ומתוך כך להוכיחו שאין הבחירה בידו חלילה, וזאת כדי שמעתה לא ינסה שוב לקדש עצמו וללחום מלחמת ה', אחר שיבין כי היא לא תצלח. ועל כך אמרו צדיקים שלפעמים אין היצר מתכוין לעצם ההטא, אלא להמצב שתיווצר על ידו. כלומר, מתכוין הוא להביא את האדם לידי מצב של יאוש וירידה ר"ל. אולם, כשהאדם יודע שמדובר בתחבולה מצד היצר, לא יבהל עוד. להיפך, מכאן יבוא לידי הכרה כי יש עוד ליגיעו, ולכן אין היצר חפץ בו, ומנסה להסיטו מהדרך הרצוי והטוב ובכל זאת יתמה האדם בינו לבין עצמו, מדוע עשה ה' ככה? הלא הלאו בסופו של דבר מביאני היצר לידי עבידה ולידי ירידה, ולמה מגיע לי כזאת? התשובה על כך אנו רואים כאן במאמרו של רש"י, דהנה אין דרכו להראות באצבע על כל ציווי אם הוא מצות 'עשה' או 'לא תעשה', שברוך כלל מובנים הדברים מאליהם, אולם כאן אנו רואים שרש"י כן ראה לנכון לפרש שהציווי 'יצא אל מחוץ למחנה' הוא מצות 'עשה', והציווי 'לא יבא אל תוך המחנה' הוא 'לא תעשה'. אמנם יש לומר, שלא היתה בכוחותיו של רש"י להודיע על עצם הציווי שהוא מצות, אולם רש"י ידד לעומק דעתו השבורה, ועל זה נבטל ושלא בבחינתו הוא 'לא טהור', יודע הוא שהינו תמיה ואינו מבין על מה הקרה ה' לפניו כזאת, מדוע נתנו לו להיצר רשות להכשילו, ועל זה מודיעו רש"י שאין עצת ה' כעצת היצר, היצר אכן כיוון

עדותיך אתבונן
 ולא יראה בך ערות דבר ושב מאחריך (בג-טז) – בענין מעלת שמירת עינים והנפץ חיים (על התורה) כתב יסוד נפלא וז"ל: "הכתוב מדבר בענין הצניעות, ובקדושת המחנה, ונשתבחה בזה מדת הצניעות יותר מכל המדות המשובחות, עד שהקב"ה, ענש על המדה הוה בישוב מאחריך", כלומר שילקח חלילה השגחתו מזה שאינו מתגבר במדה זו, ולא אמד כן בשאר המדות, ללמדנו שאות המדת הנעלה מכולן, ודוא ביה כולא ביה", עכ"ל. דברים נוראים, מי שאינו שומר עצמו ממת הצניעות זוכה להשגחת השי"ת, אבל חו"ש מי שאינו שומר עצמו ממת הצניעות הקב"ה מסלק השגחתו מעליו. וידוע מה שכתבו הספרים הקדושים על מי שעומד בנסיון, ואינו מסתכל בדברים אסורים, באותו שעה הוא עת רצון להתפלל להשי"ת. והוא בספר **קדושת עינים (עץ ק"ע) שרבי אדרן ראטה וצוקל בעל שומר אמונים** אמר: "כשהאדם הולך ברחוב ונודמן לפניו הסתכלות אסורה, ומתגבר על יצרו ועצם יצורו מאדות ברע, ואינו מסתכל, אז הוא שעת רצון בשמים, וכל מה שהאדם ההוא יתפלל או יבקשת מאת השי"ת, סגולה שתפלתו תתקבל לרצון".

ועל דרך זה ביאר הגמ"א הקראת במשלי (ג, יט): "תאור נהיה הערב לנפש וגוי", וז"ל: "ואמד לשון 'נהיה' כי כאשר האדם שובר תאוות ורצונו מפני כבוד ה' בכדי לעשות

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A SERIES IN HALACHA LIVING A "TORAH" DAY

Selected Halachos of Shemita (4) - "ויה דבר השמיטה" Making a Pruzbul: A Minor Under Bar Mitzvah. The **Tumim** (1) holds that since a minor is not obligated in *mitzvos*, the laws of *Shemita* don't apply to him and if he lent money that is halachically his money, he can collect after *Shemita*. Some argue (2) and hold that apart from the *mitzvos* involved, there is an automatic cancellation of debt (*min HaTorah*) which also applies to the money owed to a minor. Others say that was also the opinion of **Rav Elyashiv ז"ל**. Therefore, if a minor is owed money and he wants to collect, he should make a *pruzbul*. He or she will have to personally come in front of a *Beis Din* and they cannot appoint their parents to do this for them because there is a rule (3) that a minor cannot appoint a messenger.

Minhag Baghdad. The **Ben Ish Chai** (4) brings a custom that even people who wrote a *pruzbul* found a way to actually fulfill the *mitzvah* of letting go of a debt after *Shemita*. After making the *pruzbul*, they would lend somebody a small amount of money and after *Rosh Hashana* of the new year, the borrower would offer to pay and the creditor would say "משמט אני" - I am letting go of the debt. Even ladies would lend rolls to fulfill this.

בין הריחיים – תבלין מדף היומי – כתובות דף סב

left home after his wedding to learn for 12 years. When he came back, he went straight to the *bais medrash*. His son ארשיעא ר' was there & they started talking in learning. ר' חמא ר' not knowing this was his son, was impressed with his Torah knowledge. When he came home, his son ארשיעא ר' stood up for him. ר' חמא's wife said, "Does a father stand up for a son?" The **שו"ע** [א] **פסקים** that one stands for a חכם even if he isn't a יאקו but a young person. The **שו"ע** & **ש"ך** bring the *almid* of his son, each one stands for the other. The **פ"ת** suggests that father & son should not live in close proximity to each other so they don't become lax in כבוד each other. This is how the **מג"ם** elaborates that from the time מנחם was מנחם ר"ט, he & his father were never together. The **שו"ע** brings the **רמב"ם** that argues on this & says a son always stands for his father & never vice versa, וכך עיקר.

discusses leaving the family for long periods of time to learn in *yeshiva*. He brings our *Gemara* & says that we see he didn't know his wife was pregnant when he left, so his son couldn't have been older than 12 & yet he stood up for this young boy. Thus, we see (like the **שיבו** that this is even if the youngster [רמ] שו"ע) writes that if the father is a *talmit* of his son, each one stands for the other. The **פ"ת** suggests that father & son should not live in close proximity to each other so they don't become lax in כבוד each other. This is how the **מג"ם** elaborates that from the time מנחם was מנחם ר"ט, he & his father were never together. The **שו"ע** brings the **רמב"ם** that argues on this & says a son always stands for his father & never vice versa, וכך עיקר.

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- (1) סיבה (2) מנחת חינוך מצוה תעוב, כתב סופר גיטין לו.
- (3) חו"מ פתוב (4) בן איש חי, א' כי תבוא כ"ו (5) מכות ג (6) שביעית יו (7) ע' קובץ מבית הלוי ח"ו פרובובל כ"ו

A Wise Man would say: "You cannot change anyone, but you can be the reason they change."

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Mazel Tov to the Sittner & Shear families upon the chasuna of Chaim & Shani. May they be zoche to build a Bayis Ne'eman לשם ולתפירת ארצנו

מעשה אבות סימן לבנים

לא תלבש שעטנז צמר ופשתים יחדו ... (כב-ו)

The *Seforim Hakedoshim* write that a person who wears clothing made from a *shatnez* combination (wool and linen), will prevent his *tefillos* from being accepted in Heaven and can likewise stop himself from *davening* properly.

When the town of Mir fell to the Soviets in 1939, the students knew that their religious studies would be forbidden. Mir was one of the first *yeshivos* to escape on October 15, 1939, reaching Lithuania legally before the border was permanently sealed. They found temporary accommodations in the building of the *Ramaillies Yeshivah*, in Vilna. In early 1941, seizing an opportunity to further their escape, the entire *yeshiva* traveled as a group across the Soviet Union to Japan and onto Shanghai, where they spent the war years. Mir emerged as the only Eastern European *yeshivah* to survive the Holocaust intact.

A well-known incident which occurred when the *yeshivah* was temporarily stationed in Shanghai, involved a student who was having difficulty focusing his mind during the *Yom Kippur davening*. At first, he thought it might be the extreme heat, which caused him to sweat profusely. He ran out in the middle of the *tefillos* and changed into his weekday clothes. To his great relief, from that point on he seemed to have better focus and concentration, and *davened* much better. After *Yom Kippur*, his *Shabbos* suit was checked carefully and *shatnez* was found in a most unexpected and secluded place. It transpired that although the garment was previously checked, the small amount of *shatnez* had escaped detection.

Another profound incident regarding *shatnez* was retold by a *Kollel yungerman* in Gateshead, England. The young man would, from time to time, travel around raising funds for his *kollel*. When he would come to the Jewish community in London, he would periodically visit a traditional Orthodox couple who befriended him. He would speak with them and offer advice and support, and over the years, developed a deep and warm friendship with them.

This couple always kept *Shabbos*, *Taharas Hamishpacha* (family purity) and *Kashrus* to the best of their ability, among other *mitzvos* of which they learned more and more as time went on. They had been married for six-and-a-half years, however, but they were not blessed with children. Being young and idealistic, they were very eager to start a family and over a considerable period of time, they sought out the best medical advice available. Unfortunately, it was all to no avail. Even utilizing the best treatments didn't seem to make a difference, and the couple became devastatingly discouraged.

One year, when the *yungerman* from Gateshead visited their house in London, the young woman poured out her heart to him, weeping bitterly and languishing in great distress. She cried to him that she and her husband seemed to be destined to a life without children. He tried to offer *chizuk* and told her to be strong - *Hashem* will not forsake you, he said. Upon his return to Gateshead, though, he made a point to discuss the matter with a good friend.

After some thought, the latter recommended that the couple be encouraged to undertake an additional *mitzvah* that they had presumably hitherto not kept, in the merit of which they might be blessed with a child. The *yungerman* thought about this idea and found great merit in it. After much consideration, he decided to suggest that they uphold the *mitzvah* of *shatnez*. When he told them, the husband's immediate reaction was that he knew all about *shatnez*. He had even had his suits and coats tested for *shatnez* and they were perfectly kosher. He was then asked if his wife's outfits and coats were tested. The man reacted with surprise. They had been under the impression that this *mitzvah* was only for men and did not apply to women. Upon realizing their error, they took his wife's clothes to be tested and after inspecting her coat, it was indeed found to be laced full of *shatnez*. The *shatnez* was promptly removed and the garment rendered kosher.

This incident took place in mid-*Elul* 5753. In *Tammuz* 5754, almost nine months later to the day, the woman gave birth to a healthy baby boy and the *yungerman* was in attendance at the *bris*. The delight of the couple was indescribable and they were eternally grateful to *Hashem Yisborach* for having answered their *tefillos* in such a timely fashion.

Please Note Correction: The Haftorah for last week was the Haftorah of "אנכי אנכי הוא מנחמם" and this week we read the Haftorah of "רני עקרה" as well as the Haftorah of "ענייה סוערה" as per the Mishna Berurah (425:7).

Yeshaya HaNavi says: "Shout aloud for joy - for the children of the desolate are more than the children of the married women." *Chazal* explain that the destruction of *Yerushalayim* and the *Bais Hamikdash* produced more righteous people (Daniel, Mordechai, Ezra, etc.) than when the holy city and the temple were still standing (Achaz, Menashe, etc.). Such a statement seems to be reversed. How indeed can this be?

R' Michael Peretz shlit'a (Oholei Chein, Rav of TÜV, Mexico) explains that during the *Churban*, the righteous

נקי היה לביתו שנה אחת ושמה את אשתו אשר לקח. לא יחבל רחים ורכב ... (כד-ה)

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

מחשבת הלב

I vividly remember the *Zaida (Machsheves Halev)* saying over the following *vort*. He lived it and it is truly part of his legacy. The *posuk* states that a newlywed husband is exempt from going to the battlefield. "נקי יהיה לביתו שנה אחת" - and the *posuk* ends "ושמה את אשתו אשר לקח". Simply understood, "ושמה" is the reason he should act this way that first year. The *Zaida* notes that "נקי יהיה" seems to apply for just one year, while, "ושמה את אשתו" is *not just for shana rishona*. It's a lifelong mission!

Perhaps we can continue in this vein with the following *vort* that I believe the *Zaida* would've really loved and appreciated. The next *posuk* which is linked with ours (as they are "sandwiched" between two ס's in one *parsha*) seems to have no connection with ours at all. (The *meforshim* discuss this, see **Ibn Ezra** and **Chizkuni**.) The *posuk* reads, "לא יחבל רחים ורכב כי" - one cannot take for collateral, a small mill, because that is a person's entire sustenance.

As there are *ע' פנים לתורה*, maybe we can deviate from the simple meaning and thereby connect the two verses (see **Baal HaTurim**). After the *Torah* advises to be *משמח* one's wife, the *Torah* warns us not to offend them, "לא יחבל רחים ורכב" - do not tamper or damage their kitchen tools, do not criticize their food, their meals, their culinary skills ... "כי נפש הוא חבל" - because you're harming their souls. They are extremely sensitive to your comments and want to be appreciated regarding (and regardless of) their domestic talents. Anything short of a compliment can cause angst, pain, and adversely affect the home's equanimity - it's *שלוס בית*. Instead, "dish" out lavish compliments and you and your palate will only gain.

As the *Yamim Tovim* approach and the women get busy preparing for us, let us make sure we too are ready - to be *משמח* them always, providing for their sustenance and happiness, and with that we should have harmonious homes, with *rov nachas!*

משל למה הדבר דומה

לא תראה את שור אחיך או את שני נדחים ... (כב-א)

משל: In 1917, soon after the Russian revolution, a new law was proclaimed throughout the land. Half of what one owns must be given to Mother Russia. Agents were sent across the entire Russian mainland to ensure that citizens kept the law.

One day an agent arrived in a small remote village and knocked on the first door he saw. An old peasant opened up.

"I have come to ask you a few questions," said the agent.

"Of course. Go right ahead," replied the peasant.

"Okay, sir, if you own two farms, what will you do with them?" asked the agent.

"Give one to Mother Russia, of course," came the reply.

"And if you own two herds?" asked the agent.

"No doubt about it; one to Mother Russia!"

"And if you own two cows?" - "One to Mother Russia!"

"Two sheep?" - "One to Mother Russia!"

The agent checked off each question on his clipboard.

Finally, he reached the last question. "If you own just two chickens, what will you do with them?" The peasant started hemming and hawing, apparently unable to answer coherently,

The agent looked surprised. "Sir, you are prepared to give away your farm. A herd, cow, sheep, everything else you are prepared to give - you can't give away one measly chicken?"

"Well ... sir," he stammered nervously, "Ummm ... I actually have two chickens!"

נמשל: The commandment to help a fellow Jew is a tremendous *mitzvah*, as well as a very fulfilling task. Sometimes it can be accomplished in a easy manner, whereas at other times, it means going out of one's comfort zone - physically or monetarily. However, writes the **Sefas Emes**, one should know that the more he exerts himself in this *mitzvah*, the more Divine assistance he will receive, ultimately making him that much better of a person.

כי תצא למלחמה על איביך ונתנו ה' אחיך בידך ושבת שבו ... (כא-ו)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

The *Yetzer Hara*, our greatest enemy, makes sure to keep us very busy so that we don't have time to think. This is why the *Torah* tells us, "*Ki Seitzei*" - when you will go out to war against your enemies. Because when we want to fight against our *Yetzer Hara*, we need to be proactive. We need to GO OUT of what is comfortable and familiar and do what takes effort on our part. We need to make the first move in our quest to fight the *Yetzer Hara* and therefore the *Torah* says to GO OUT. Go out of your comfort zone, because that is the only way you will grow. So what should we do? Well, firstly, give yourself some time to think. Think about *Hashem* and how much kindness He bestows upon you every day. Make a *Cheshbon Hanefesh* of how much time you spend thanking *Hashem* compared to how much *Hashem* does for you. The more you THINK the more you'll THANK and the closer you'll feel to *Hashem*. Second, is DAVEN. Not necessarily from a *siddur* or *Tehillim*, but just from your heart. Talk to *Hashem*. Say, "*Hashem*, I want to be close to You. I want to feel You inside myself. Please help me."

By fulfilling the first part of the *posuk*, "*Ki Seitzei lamilchama al oivecha*," when you will go out of your comfort zone, your familiar routine, and truly THINK and come close to *Hashem*, "*U'nisano Hashem Elokecha B'yadecha*" - once you have made a relationship with *Hashem*, then the *Yetzer Hara* will have no power over you, "*V'shavisa shivyo*" - and you will capture its captives. The captives of the *Yetzer Hara* are the tactics he uses to take us away from *Hashem*. When we overcome those forces, all of those captives of the *Yetzer Hara* become captives of the *neshama*, because they have no control over us.

When we make the first move into *Hashem's* outstretched arms, then we are fully protected from all our enemies. We must make sure to remain in the loving embrace of *Hashem* and never let go. The way to do this is by continuing to THINK, to THANK, and to ASK *Hashem* for help, so we can overcome our enemies and truly feel the great spiritual power of *Elul*.

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

Tzaddikim saw the prevalent devastation and understood the connection between evil and destruction. This enabled them to draw the proverbial line between themselves and the wicked ones of the generation thereby creating an atmosphere of extreme aversion to the behavior of the wicked as well as a radical approach to righteousness. The same can be said for the wicked one's radical shift away from righteousness.

Therefore, while it should seem to be reversed, the ultimate form of righteousness can be borne out of an extreme form of wickedness, and vice versa. It can thus be assumed that in times of major spiritual peril, we have the ability to tap into a higher level of righteousness thereby elevating ourselves to heights which we may never have gotten to on our own.

רני עקרה לא ידרה ... כי רבים בני שוממיה מבני בעולה ... (ישעי' נד-א)