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



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פרק ג' דאבות

שבת פרשת ואתחנן – שבת נחמו – ט"ז אב תשפ"ב Shabbos Parshas Vaeschanan - August 13, 2022

9:32 – אר"א – 6:32 | הדלקת נרות שבת – 7:41 | זמן קריאת שמע / מ"א – 8:56 | זמן קריאת שמע / הגר"א – 9:32 | 9:10 – 9:10 | שקיעת החמה שבת קודש – 7:58 | מוצש"ק צאת הכוכבים – 8:48 | צאה"כ / לרבינו תם – 10:10

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הודאה, מי יחפוץ למנוע את ההודאה להיכנס לפני הבורא. נמצאנו למידים את גודל כוחו של של ההודאה, כאשר תחזינה עינינו את הסדר האיך תיקנו אנשי כנסת הגדולה את סדר התפילה, בהקדימם את ברכות השחר והמצוות תיכף בהתחלת היום כאשר ממשיכים במזמורי שבח ותהילה בסדר פסוקי דזמרה, והגדילו בברכות קריאת שמע הן לפניה והן לאחריה שהם כולם מלאים בשבח, אף תפילת העמידה פותחת ומסיימת בברכות של הלל והודאה, כי אכן ההודיה חשובה עד למאוד ובשעריה נכנסים אל התפילה, ואף זוכים להענות יותר דרכה.

גם אם התפלל ולא נענה בל יתייאש וישבר בעצמו, בהרגשות שאינו שוה מאומה כלפי שמיא, עד שאין ח"ו חשיבות לתפילתו, אלא אדרבה יתאמץ יותר בעבודת ה' ובל ישגיח אם יש שכר לפעולתו, אלא כעבד לפני אדונו, כאשר ראינו גבי משה רבינו שמוכיח את בני ישראל, 'ויתעבר ה' בי למענכם ולא שמע אלי, ויאמר ה' אלי רב לך אל תוסף דבר אלי עוד בדבר הזה', הרי שגילה להם שלא קיבל הקב"ה את תפילתו בגללם, יען שהכשילו אותו בעוון מי מריבה, ולא זו בלבד אלא אף נאמר לו שלא יוסיף ויתפלל עוד. הרי אף שהתפלל חמש מאות וחמש עשרה תפילות ולא נענה, רק ניתנה לו הזכות לעלות אל ההר ולראות את הארץ בלא להיכנס אליה, עם זאת לא נשבר ליבו בקרבו, והמשיך בעבודתו עד יומו האחרון עלי אדמות בלא שאילות וקושיות.

מזה נראה לעצמנו מוסר השכל, הגם שיש תפילות שאינם מתקבלים תיכף לתפילתה, אך בל לנו להישבר ולחשוב מחשבות אוון שאיננו ראויים וחשובים לפני המקום, אלא תפקידנו הוא להמשיך ולהתפלל שוב ושוב, עד בוא עת ישועתינו וקבלת תפילתינו ברחמים וברצון, בבוא הזמן הקצוב והמיועד לפקידתנו וגאולתינו השלימה.

שעבודת קר"ש הוא לקבל עול מלכות שמים, וע"ז לא מהני כלל מה ששומע מפי אחרים. שהרי אין המצוה רק אמירת דברים בעלמא, דאם לא כיוון לבו בפסוק הראשון לא יצא יד"ח כלל. וע"כ מטעם זה לא מהני לשומע מפי חבירו, שהרי צריך כל אחד בעצמו לקיים חובת קר"ש ע"י הוא שמקבל על עצמו עול מלכות שמים [אמנם המשנה ברודה (ס"א-מ") פסק מדברי רוב אחרונים שיכול חבירו להוציאו.]

ומטעם זה, כתבו המפרשים מדוע הש"ס התחיל במצוה זו של קר"ש. השלטי גבורים (ריש מס' ברכות) הביא לשון רבינו ישעיה אחרון ז"ל: "ראשית חכמה יראת ה' ע"כ היה סדר רבותינו הקדושים להתחיל סדר המשנה ביחודו של הקדוש ברוך הוא ואמרו שחייב אדם לקרוא ק"ש לייחד שמו של הקדוש ברוך הוא ולקבל עליו עול מלכות שמים ועול תורה והמצות ערב ובקר שנאמר ובשכבך ובקומך עכ"ל רא"ז". הרי הטעם שהתחיל הש"ס במצות קריאת שמע, היינו משום שזהו עיקר התחלת האדם בעבודת ה', שצריך לקבל על עצמו העול מלכות שמים קודם כל. וכבר האריכו הספרים (ר' צדוק הכהן צדקת הצדיק) שזהו המצוה הראשונה שחל על כל אחד ואחד משעה שנכנס בעול המצות, באותו שעה שנעשה בן י"ג הרי הוא נתחייב בקבלת עול מלכות שמים מיד. וע"כ בכל יום ויום, צריך כל אחד לקבל על עצמו בכל בקר ובכל ערב "עול מלכות שמים". וזהו הקדמה לכל הש"ס, שכל המצות שאנו עושים היינו משום שהם נכלל בכלל "עול מלכות שמים", וזהו רצונו ית:

מאת הנח"צ רבי גמלאל חכהן רבימביץ שליס"א, ר"י שער השמים ירושלים עהדיק

אתה החלות להראות את עבדך את גדלך ואת ידך החזקה אשר מי א-ל בשמים ובארץ אשר יעשה כמעשיך וכגבורתך... (ג-כד) באו שעריו בתודה חצרותיו בתחילה -

כי הפותח את תפילתו תיכף ומיד בתביעת צרכיו בלא שיודה לפני כן, הרי הוא נורם שיבדקו בשמים ממעל אחרי מעשיו, האם הגון וכשר הוא ומן הראוי שימלאו נורם שיבדקו בשמים ממעל אחרי מעשיו, האם הגון וכשר הוא ומן הראוי שיעשו בעדו את חפציו ומשאלותיו, והיה אם ח"ו אינו ראוי לכך אזי מעורר עליו שיעשו היפך בקשתו, כאשר פירשו חו"ל על 'עיון תפילה', ברם לא כן הדבר כאשר מתחיל בדברי הודיה ורק אחר כך תובע את צרכיו אזי פותח שערי רחמים ורצון, וגורם שישתלשל ויתפשט השפע בעבורו, אף אין מקטרגים על תפילתו, מאחר שבאה עם שישתלשל ויתפשט השפע בעבורו, אף אין מקטרגים על תפילתו, מאחר שבאה עם

עדותיך אתבונן אמשטין שליטיא, בעמים שוח אברחם

שמע ישראל ה' אלהינו ה' אחד ... (ו-ד) בענין קבלת עול מלכות שמים

∫נן במתני' ריש מס' ברכות: "מאימתי קורין את שמע בערבין? משעה שהכהנים נכנסים לאכול בתרומתן". ודייקו המפרשים מדוע כתיב במתני' "מאמתי קורין", הול"ל ק"ש נקראת כמו דתנן במתני' ריש מס' מגילה, "המגילה נקראת". ותי' הדייטב"א (ריש מגילה) דשניא ק"ש ממקרא מגילה, דק"ש בעי שתהא כל אחר ואחר קורא הוא בעצמו, אינו יכול להוציאו ע"י שומע כעונה, וע"כ תנן במתני' קורין את שמע, שע"י לשון זה משמע שכל אחר ואחר צריך לקרא את שמע בעצמו. משא"כ גבי מקרא מגילה דלא בעינן שתהא כל אחר ואחר קורא הוא בעצמו, ויכול להוציאו ע"י שומע כעונה תנן במתני' לשוו "המגילה נקראת" שמשמע שאחר קורא וכולם יוצא ממנו ע"י שומע כעונה. תנן במתני' לשוו "המגילה נקראת" שמשמע שאחר קורא וכולם יוצא ממנו ע"י שמיעה.

וכן כתב הנר"א וו"ל: "קורין, לשון רבים דכל אחד חייב לקרות ואין הש"ץ יכול להוציא וכמ"ש (סוטה כז:) כיצד אמרו שירה על היום כו', וו" נחמיה אומר כקורא את שמע שומע שה אחד קורא את שמע כדי שיקבלו עליהם עול מלכות שמים ביחד, אלמאראין אחד יכול להוציא את חבירו בק"ש", עכ"ל. דרי הגר"א כתב כדברי הריטב"א והוסיף ביאור נפלא בכוונת הענץ. שהטעם דלא אמדינן שומע כעונה גבי קר"ש היינו משום

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (50). Separation of Meat and Dairy. Bittul: Nullification. Chaticha Naasis Neveila. Previously, we introduced the topic of *Chaticha Naasis Neveila*, known as *Chanan*. Let us briefly review the basics. If a mixture does not have 60 times a forbidden item [e.g. it has 39 units of *heter* to 1 unit of *issur*] it is prohibited. If these 40 units fall into another food, we need 60 times the 40 [not just 60 times the original *issur* of 1 unit], because the whole mixture becomes like *neveila*. This is a *Torah* prohibition by meat and milk. For *Ashkenazim*, there is also a Rabbinic prohibition by mixtures of all *issurim*. There is an opinion that this Rabbinic *issur* was only said by a taste that entered a piece [*chaticha*], which is termed as "*Lach B'yavesh*." If, however, there is a complete mixing of two items, known as "*Lach B'lach*," the rule of *Chanan* does not apply. In cases of great need, we rely on this opinion.

<u>Checking Ingredients.</u> From the above, we can learn an important *halacha*. Often it can be verified that a problematic ingredient is less than 1/60 of the mixture, which might lead one to believe that the mixture is automatically permitted. This is

we apply the rule of *Chaticha Naasis Neveila* and we now need 60 times the whole first part of the mixture. However, in cases of great need, if these mixtures were *Lach B'lach*, as explained before, it would be permitted. [There was such a case recently with imported formula without a *hechsher* during the shortage.] **Nullifying Treif Ingredient in Medicine.** The above mentioned leniency [not saying *Chanan* by fully integrated mixtures - *Lach B'lach* when there is a great need like *refuah*] has the following application. Even though we are not allowed to make or add to a mixture to cause *issurim* to become nullified, for a sick person even in a case without danger to life, it is permitted (1). Therefore, children's cough syrup which might have, at the most one-fifth of possibly animal derived glycerin, could be nullified by adding juice enough to make 60 times the glycerin alone, and does not need 60 times the entire medication. For example, a teaspoon of

not always the case, because if the problematic ingredient was

first mixed with some of the ingredients and put taste into them,

בַין הריחיים – תַבלין מדף היומי – כתובות דף לג.

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

ראש כולל עסרת חיים ברוך, קליבלנד הייטס

"מאני" - The Mishna (נזיר כי:) says if one declares, "I am hereby a nazir" & another person hears this & says "אני" - The Mishna (נזיר כי:) says if one declares, "I am hereby a nazir" & another person hears this & says "אני" - The Mishna (נזיר כי:) says this works only if they say "and ועד כדי דיבור". The Gemara says this time period is the length of time it takes "כדי שאומר שלום תלמיד לרב". Which is 3 words: "שלום עליך רבי". So, this means 3 people can each say "ואני" & latch on to the original nazir. יהודה נשיאה argues that if the pause may only be 3 words long, how does this help the Talmid greet his Rebbi? Once he says "שלום עליך רבי" the time of 3 words has passed & he can't attach anymore to the nazir! Therefore, he holds תכ"ד allows the Talmid to utter "ואני" immediately after ב". So, really 4 people can latch on to the nazir.

The Rambam paskens (מורי" without ending with "כמורי"). הימורי" says we pasken (עובד ע"ז, מקדש, ומגרף, עובד ע"ז, מקדש, ומגרש, except in 4 cases. עובד ע"ז, מקדש, ומגרף, עובד ע"ז, מקדש, ומגרש הוארש. The Gemara (מעבר בדיבור במי pasken (שבו) בדיבור בדיבור במי pasken (מעבר בדיבור במי pasken). העבר הוארש, אומגרש הוארש, אומגרש, except in 4 cases. של, מקדש, ומגרש, ומגרש, ומגרש, he may quickly change his mind. However, the above 4 circumstances are so מעשה that one will not do them unless he has thought it out clearly and once said or done, they may not be retracted. The אומגרשם היש בי"מ, that allowing someone to change or add to his original statement as long as it's "מב"מ, המנים המנים המנים ב"מ המנים ב"

The משנ"ב. The משנ"ב says that one must answer [מיד] after he hears a [מיד" מקבד' סי' ח'] רמ"א says the פסח ברכה from the (מיד", א'] מחבר if that is 3 or 4 מיבות Later the פסח says סח פסח משנ"ם says on תיבות gays on מיד" says on מיד" המקדש ישראל והזמנים". Later the תכ"ד, א'] מחבר he is מיד לו מיד מיד און says משנ"ב he is מיד לו מיד לו הזמנים". If one accidentally concluded תכ"ד he corrected himself מקדש ישראל והזמנים". On this the משנ"ב he is 3 מחבר the ורס"ז, ג'] און המנים העליך רבי) תיבות of מחבר מוליך רבי) משנ"ב he says this is based on השכביעו" says that if one concludes with שבת ישראל לעד שבת on "השכביעו" און הפורש סכת שלום he can add the Shabbos ending & he מענ"ב then says that the shiur of תכ"ד he can add the Shabbos ending & he מענ"ב שבת רסיז, דין ד'] הי חיים קניבסקי זצ"ל alludes to this פוערה הלכות הלישבת רסיז, דין ד'] הי חיים קניבסקי זצ"ל. In parenthesis (שונה הלכות הלישרת הל"שבת רסיז, דין ד'] הי חיים העיבה ווישרה alludes to this מענ"ב.

R' Don Segel shlit'a would say:

הוא היה אומר

שו"ת בצל החכמה הילט (1) עיין ספר רופא נאמן עמ' 201 (2)

"יפשך' - your soul, you still need to serve him. This language is quite specific here. For when one offers his soul to *Hashem*, it is clear that the action is in service to Him. However, when one submits his soul to *Hashem*, not necessarily willingly, and still is able to love *Hashem* - this is a tremendous level of *Ahayas Hashem* that we are commanded to aspire to."

A Wise Man would say: "Success is not about never making mistakes but never making the same mistake a second time."

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By the Anisfeld Family

מעשה אבות סימן לבנים

ואתחנן אל ה' בעת ההיא לאמר ... (ג-כֿג)

To the thousands of people who were fortunate to know and learn from the renowned *Rosh Yeshivah* of *Shor Yoshuv*, **R' Shlomo Freifeld** *zt"l*, he was the quintessential teacher of *Yiddishkeit*. No matter the background, he saw and understood each individual as a human being created by *Hashem* Almighty, possessing unlimited potential for spiritual growth. Combining his keen perception and the power of his *Torah*, he taught with his incomparable speaking style, the skills of harnessing one's individuality to fulfill each person's unique divine personal mission.

R' Shlomo lived with *cheshbon hanefesh*, putting thought into every aspect of life. Whether it was in *Tefillah*, *Torah* learning or just mundane day-to-day life, he accounted for every action at every moment. His daughter recounts that one summer, in the aftermath of a horrific incident in which an elderly Jewish couple, Holocaust survivors, were brutally murdered in their bungalow, everyone was profoundly shocked and saddened by the news of this sweet, simple couple, who had undergone so much only to meet such a tragic ending.

Late one night, one of R' Shlomo's daughters called him, sounding distressed. "Abba, I am simply too depressed, too saddened by the tragedy to enjoy this summer."

"Mein kind," said R' Shlomo in a soft tone, "a person has to have pockets in their heart. In one pocket, you should keep this incident and mourn for that poor couple. But you must also reach into a different pocket and find joy in the rest of your life. Reach into that pocket and take your children to the pool tomorrow ... and on your way, stop and smell the flowers!"

A close *talmid* of the *Rosh Yeshivah* taught in an elementary school and was constantly introducing innovative new programs for the boys. He once came to visit his *rebbi*, R' Shlomo, and told him how he taught the boys in his class the meaning and beauty of the *tefillah*, *Brich Shmei*, which is recited when the *Sefer Torah* is taken out of the *Aron Kodesh* before *laining*. It is a prayer laden with kabbalistic undertones, but even the simple *pshat* is penetrating and thrilling. This *talmid* had taken the initiative and wrote out the entire *tefillah* with its English translation on the blackboard and encouraged the boys to copy it over into their notebooks. Then he had given them a test on the entire *tefillah* but allowed them to use their notes, thus ensuring that they would know it and do well on the test.

R' Shlomo complimented him warmly on his initiative.

Two weeks later, this *talmid* again came to visit his *rebbi*. R' Shlomo welcomed him, eagerly telling him, "I have to tell you something. I have a *kabbalah* from my *Rebbeim* that when *Hashem* wants to tell a person something, to give him a message that he needs to hear, He will let the person hear it, either through a *sefer* that he is learning from or in a conversation with a friend. A discerning person has to know how to hear those messages intended for him.

"As you know, I am very weak and it isn't easy for me to *daven Shacharis* in *Yeshivah* each morning. I do it anyway, because it's important to be part of the *tzibbur*, but it sure takes a lot out of me. When I get to *yeshivah*, I am already exhausted, but then I have to *daven* and I often struggle to *daven* with the proper *kavanah*. On days that there is *laining*, I work to concentrate on the *laining* as well. Though I cannot get out of my wheelchair to stand by *laining* like I used to when I was younger, I try to focus on the words. Inevitably, the only chance that I get to rest in preparation for *laining* is by the *tefillah* of *Brich Shmei*, which is when I allow myself a moment's break."

R' Shlomo smiled warmly as he concluded his words, "But thanks to the message that you brought me the last time you were here, I know now that what I was doing wasn't correct. How can one not focus on such a magnificent *tefillah*?"

"I want to thank you," the *Rosh Yeshivah* said softly to his awed *talmid*. "My most exciting moments are right after make a spiritual reckoning, a *cheshbon hanefesh*...." (Adapted from Reb Shlomo: The life and legacy of Rabbi Shlomo Freifeld, by Yisroel Besser)

מרמו נחמו עמי יאמר אלקיכם ... (ישעי' מ-א) A PENETRATING ANALYSIS OF THE WEEKLY אלקיכם ... (ישעי' מ-א) אברי על הפטרות הצבי על הפטרות אלקיכם אלקים אלקיכם אלק

In the Haftorah of Shabbos Nachamu, Yeshaya HaNavi declares "נרומו נרומו עמו" – "[be] comforted, [be] comforted, My Nation" in which Hashem offers us his greatest nechama in the aftermath of the terrible churban. Being that every word in Tanach is measured, it is quite interesting that the Navi – and by extension Hashem Himself – seemingly used the same word "נרומו" twice to bring home the same point.

The **Maharitz**, **R'** Yosef Tzvi Dushinsky zt''l offers a frightening yet sobering insight into this. He explains that we often see the world in a sort of black and white fashion. Hashem has "two modes" – Midas HaRachamim (merciful) and Midas HaDin (judgmental), and He runs the world on either of these two resulting in us experiencing either good or

In the Haftorah of Shabbos Nachamu, Yeshaya HaNavi harsh times. However, the truth is that Hashem may even eclares "נחמו נחמו עמוי" – "[be] comforted, [be] comforted, utilize a combination of them for both good and harsh times.

At the time of the *churban* the essence of the world had sunk to such a low point that the forces of evil managed to "convince" *Hashem* to garner not only the power of judgment against *Klal Yisroel*, but to also utilize the power of mercy against them. As such, the devastation was compounded on itself, doubled in tenacity, resulting in the horrific tragedies depicted in *Megillas Eicha* and the *Kinnos*.

Thus says the *Maharitz*, the double expression of "עממי נחמו depicts the Almighty's usage of the power of judgment and mercy - *Din* and *Rachamim* - once again, in order to bring about the ultimate comfort to the Jewish people.

אז יבדיל משה שלש ערים בעבר הירדן מזרחה שמש ... (ד-מא) CONCEPTS IN AVODAS HALEV FROM THE 271 JULY

This *posuk* seems to be out of place, sandwiched here between the *posukim* introducing *Matan Torah* and that awesome revelation, and the actual listing of the *Aseres Hadibros*. Where do these words come in?

The *Gemara* in *Brachos* which says, "*Tachlis Torah Teshuva Umaasim Tovim*," comes to mind. If the purpose of the *Torah* is repentance and to do good deeds, what better task did *Moshe Rabbeinu* see fit other than establishing the cities of refuge, the *arei miklat*, a place to reflect and repent, benefitting his fellow *Yidden*. Hence, right here, in the middle of *Maamad Har Sinai*, we are taught this lesson of what the *Torah* is all about.

Another possible *machshava* may be as follows. *Bnei Yisroel* attained tremendously high levels of *Ruchnius* at *Har Sinai*. But a person may think: what if I fall, sin and lose my *madreigos*? A person may come to the terrible feelings of when, hopelessness and feeling all alone. *Hashem*, therefore, commanded Moshe to establish a sanctuary which would protect the person and enable him to return to *Teshuva* and not lose his footage. Additionally, he would have the opportunity to bask in the vicinity of the *Leviim*, learning from their ways and connecting to them. The *Gemara* in *Makos* states that upon the death of the *Kohen Gadol*, the fugitive is released from the *ir miklat*, and returns to his position or job. This teaches us that even though a person committed a terrible deed, albeit by accident, he is not lost and through proper repentance he can retain his dignity. One must never be *m'yaeish*. This is certainly fitting for this unique *Shabbos Nachamu*. We as a Nation sinned and are in *Galus*, yet *Hashem* says I will comfort you, I am with you, don't give up!

May we all be *zoche* to a complete *Nechama* from *Hashem B'karov Mammash*!

משל למה הדבר דומה כי הוא חכמתכם ובינתכם לעיני העמים ... (ד-ו)

When the Communists took over White Russia, Jewish children were required to attend public schools where the teachers tried to indoctrinate them with the "religion" of the state - atheism. One female secondary school teacher in Luban became infuriated when the children under her charge countered her virulent attacks on religion by quoting their "Rabbiner," their rabbi who eventually became the renowned *Gadol Hador*, **HaGaon R' Moshe Feinstein** zt"l.

The teacher began to denigrate R' Moshe, poking fun at the ignorant "Rabbiner" who couldn't even do simple mathematics like a proper Soviet citizen. In order to cast doubt on R' Moshe's reputation for brilliance, the teacher sent him a calculus problem that she had obtained from her university professor, a problem deemed far too difficult for someone who had studied elementary mathematics.

When the young children presented R' Moshe with the calculus problem, he asked one of the youngsters for his textbook. The *Tzaddik* sat down for a few minutes and read through the textbook. Then, he wrote a solution to the question posed. The teacher was astounded and sent a second problem which R' Moshe solved within minutes, asking the students to return it immediately so that the teacher would know he had not sought help from anyone else.

The teacher insisted on meeting the rabbi and soon became his protector. As the laws against the rabbinate became more and more severe, she would tell the local Communist officials that these laws did not apply to this Rabbiner, who was a great scholar in mathematics and not a "useless parasite."

:The *Torah* tells us that through it's diligent study and observance, it will serve as "proof' of our wisdom and discernment to other nations, who will say, "Surely, that great Nation is a wise and discerning people!"

כבד את אביך ואת אמך כאשר צוך ה' אלקיך למען יאריכן ימיך ולמען יימב לך ... (ה-מו)

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

If you were to buy your child a fancy phone with many apps and gizmos that he learns very quickly how to use, would you be happy? You probably would. You love your child. You want to give him everything. But if he takes that phone and abuses it, starts listening into your private calls and causes you much aggravation by interfering in things that are not his business, what would you do? You would take away the phone from him. He cannot keep such a valuable gift. And that would be a good thing. He did not appreciate the gift you gave him, and so he needs to be taught what appreciation is all about. If he learns his lesson well, then he can get his present back. But if he doesn't absorb the message, then are you being a good parent by giving him something that he abuses? No, you are being a good parent by taking it away!

And so, our beloved Father in Heaven Who only does good for us and the world, took away *Gan Eden*, He took away the *Luchos*, He took away *Eretz Yisroel* for 40 years, He took away our *Bais HaMikdash*. Why? Because He is our Beloved Father who only does good and He wants to teach us, His beloved and chosen Nation, the *middah* of *Hakaras Hatov*. This is the way we will be *zoche* to all the wonderful things that *Hashem* wants so badly to give us, but He can't.

So, what should we do? We should stop complaining and start thanking! Of course, there is the one thing that you wish you had. You think that if only you had this one thing, then you would have no problems. Think of the one thing that you feel is missing in your life and say, *Hashem*, THANK YOU that I don't have that one thing. You have given me everything I need and if I don't have it - I don't need it. I can be happy without it! And then spend your days being happy. Count your blessings. Think of the million things that you have to be grateful for. And in the merit of true *Hakaras Hatov*, may we be comforted by our beloved Father, who can finally give us all the good that He has been waiting to bestow upon us for so long.