



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

Monsey Edition

בראתי יצר הרע ובראתי לו תורה תבלין

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הלב לא כן הצדיק המגביר את רצון השכל על רצון הלב, בו נאמר 'אל לבו או על לבו' כי רביו הוא מצד השכל, והם המדברים אל לבו שאין השכל מסכמת עמו ועל כן גם מצוה את לבו שלא יציית לרצונו. ולאוד אלו הדברים פתח רבנו הרמח"ל ויצ"ע את ספרו 'מסלות שדים' בוה"ל: 'סוד החסידות ושוש העבודה התמימה הוא שיתברר ויתאמת אצל האדם מה חובתו בעולמו'. כלומר, אם הפן האדם בחסידות ובעבודה מושל עליו להשתמש בעיני השכל, עיני השכל מכוונים את האדם אל חובתו בעולמו, ועל דם מכדי שאסוד לו לאדם ללכת אוד שרירות לבו, ורק הבודד ללכת בעקבות עיני השכל, שותל את דרכו על אדני העבודה הרצויה.

ועתה כשרוצה רש"י לבטא את האחרות שהיתה בישראל כהנהגה לקבלת התורה אמר: 'כאשר אחד בלב אחד' (וי, יג) בעצמם, וכך אמר שיהיה ראוי שיהיה אחד וישאל פרש"י גם כן שהיה זה באחרות, אולם שם אמר בהיפך 'בלב אחד כאשר אחד'; ולמה שינה רש"י בסיודו הלשונית? ויל שאיש' מודה על בחינת השכל, כי בין כל הברואים לא תמצא מציאות השכל אלא באיש. והנה כשישראל רצו לקבל את התורה היה זה כתוצאה מה שהגבירו את המוח על הלב, כי אלמלא זאת לא היו הפצים בתורה, וכפי שסדרנו יתר האומות לקבלה מפני הקושי להילחם בתאוות הלב ורק אוד שבחינת האיש' הסכים לקבלת התורה נתפרכו גם הלבבות לדיאה ולאהבה את ה', ולכן שפיר יש להקדים את האיש' להלב, אולם אצל המצרים היה בהיפך, מתחלה נתעוררו להתאחד מתוך רצון הלב, כי הלב רצה להשיב את ישראל מצרימה ולהשעבר עד שוב, וכלל לא התחשב בעיני השכל להביא כי עתיד הקב"ה להפיר מוח כדורך שפרע עומם במצרים, ורק אוד שהיו 'בלב אחד' כבשו הלבבות גם את המוחות, ונעשה גם בחינת איש אחד', כי בחינת השכל נתבטל לבחינת הלב ונגאיר גדול הוא להמצרים שלא היה בהם אפילו 'א שהגביר את המוח על הלב.

עבודה זרה, וכלל ישראל לא היו ראוים ליכות לקריעת ים סוף, וכן גבי מלחמת עמלק, הסיבה שבאו עמלק להלחם עם כלל ישראל היה משום שכלל ישראל נסתפקו באמונה בהש"ת ושאלו 'האש ה' בקרבנו או אין?', ומצד חסרון אמונה זו הש"ת שלח עמלק להלחם עמם, ומי' ראה יתרו שכלל ישראל וכו שמדת הדתמים התגבר על מדת הדין, וכו לקריעת ים סוף, וגם זכו שנצטוו מלחמת עמלק, וכשראה זה, התעורר לבא תחת כנפי מעשיבתי, שכל זמן שאין אחד מכדי גודל מדת הדתמים של הש"ת זהו סיבה שתיאוש מעבודת הש"ת, שרדי אם יעשה עבדות אין לו תקנה כלל מצד מדת הדין, אבל כיון שהש"ת מלא רחמים ואפילו אם אחד עבר על עבדות הש"ת מרחם עליו לקבל תשובתו, זהו סיבה שייסע לעבוד את הש"ת וביארו המפרשים שהוזהר כוונת הקרא 'כי עמך הסליחה למען תורא' - שעצם הסליחה הוא סיבה לסיוע ועוד שיהא ידא שמם שכל זמן שאין תקנה ומוחלה אם אחד עבר על עבדות הרי הוא יתיאוש מלעבוד את ה', ועו' אמר הקרא שכיון ששש"ת הוא הסולח ומלא רחמים, זהו סיבה שדיא את הש"ת ולא יתיאוש מלעבוד אותו.

זהו הטעם מדוע התחיל הקרא בלשון אלקים שהוא לשון דין, וסיים בלשון ה', שהוא לשון של רחמים, שיתרו ראה בקריעת ים סוף ומלחמת עמלק שמדת הדין התגבר על מדת הרחמים, ומי' כלל ישראל וכו לקר"ס הגם שלא היו ראוים כלל, וגם נצטוו מלחמת עמלק, הגם שנתפרכו מלחמת בלעזר.

טיב התבלין סאת הרביצ' רבי מלאל חתן הרבצ"ק שליט"א, ר"י שניר השמים ירושלם נעדין

ויחן שם ישראל נגד החר (יש-ג) - להגביר המוח על הלב פ"ש"י: ויחן שם ישראל, כאשר אחד בלב אחד. הנה ידוע הוא שכל הליכותיו ופעולותיו של האדם תלויים במוחו ובלבו. שני אלו הם על פי רוב מתנגדים אחד לזולתו, וכל אחד מודה לו לאדם את הטוב הנראה לפניו, תאוות הלב תלויו בעיני הברש, וכלשון חז"ל (ירושלמי ברכות פ"א ה"ח) 'העין רואה והלב חומד', והיא המודה לו לאדם לעשות כהמדתה. שונה השכל שעניני תלויים בדיעותיו שיעיקר תכליתו של האדם הוא בעולם העליון, והוא המבין שהפסד גדול הוא לו לאדם כשהוקף אחד הטוב הנראה לעין, כי זה הטוב יגרו את נוגלותו בעולם העליון, ועל כן מורה לו לאדם לכבוש את רצונו ולעשות את הטוב המוכה לנצחיות. אולם בעוד שכל אדם זוכה לעיני הלב, איך כולם זוכים לעיני השכל, כי עיני השכל תלויו בהאמונה ובידיעת שמם, והרשעים שאין להם האמונה אינם מכירים בה כלל, ועל כן כל הליכותיהם תלויים רק בעצת הלב, ורק הצדיקים זוכים לעיני שכל, וזוכים לכבוש על ידם את הרצונות שבלב.

זהו עיקר ההבדל בין הצדיקים לרשעים ובמודש (בראשית רבה לד-ז) ראוים שהז"ל כבר הוכיחו את הדברים ממקראות התנ"ך, וז"ל: 'ויאמר ה' אל לבו, הרשעים יין ברשות ליבן, אמר נבל בלבו' (תהלים יד, א), ויאמר עשו בלבו' (בראשית כו, מא), ויאמר ידבעם בלבו' (מלכים-א יב, כט), ויאמר המן בלבו' (אסתר ו, א), אבל הצדיקים ליבן ברשות' וחנה היה מדברת על לבנה (שמואל-א א, א), ויאמר דוד אל לבו (שמואל-א כו, א), וישם דניאל על לבו' (דניאל א, ח), ויאמר ה' אל לבו לא אוסף' (בראשית ת, כא), לא אוסף ליסגי, עכ"ל. בדברים אלו הוכיח המודש שהרשע שהוא ברשות לבו והלב הוא מקור לרצונותיו מבטא את רצונותיו 'בלבו' היינו באמצעות

עדותיך אתבונן לשרים סאת הרב אברהם וזאל אבוסוף שליט"א, מגיסם שהו אברהם

וישמע יתרו כהן מדון חתן משה את כל אשר עשה אלקים למשה ולישראל עמו כי הוציא ה' את ישראל ממצרים ... (יה-א) - בענין התבוננות במדת הרחמים

פ"ש"י: 'וישמע יתרו, מה שמועה שמע ובא, קריעת ים סוף, ומלחמת עמלק', עכ"ל. וביארו המפרשים, שכונת רש"י, דיתרו שמע כל אשר עשה הש"ת, כמו דכתיב בקרא 'אי' מדוע דוקא עכשיו בא להתגייד, עו' כתב רש"י דדוקא עכשיו אחד קריעת ים סוף ומלחמת עמלק בא להתגייד, שזהו שגרם לו לבא ולהתגייד. אמנם יש לבאר, דמהו גודל הענין של קריעת ים סוף ומלחמת עמלק יותר משאר כל הניסים שנעשו לכלל ישראל, כגון ירידת המן, ובאר, העשר מכות וכו'. מדוע דוקא אלו עשה ורשם עליו, שבא להתגייד ולבא תחת כנפי השכיבה? ועוד יש להעיר דכתיב בתחלת הקרא 'אשר עשה אלקים', ולשון אלקים הוא לשון של מדת הדין, ובסוף הקרא כתיב 'כי הוציא ה' וגו'. ולשון ה' הוא לשון של רחמים, וצ"ב מדוע שינה הקרא מלשון דין ללשון רחמים? ונראה לבאר, דהנה קריעת ים סוף ומלחמת עמלק היו ה' בדעים אשר כלל ישראל מצד מדת הדין ולא היו ראוים כלל, דגבי קריעת ים סוף ידוע מה שאמרו חז"ל שהמלאכים היו מקטרטים ואומרים להקב"ה: 'האלו עובדי עבודה זרה והאלו עובדי

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סאת הגאון סו"ד הרב ברך הירשפלד שליט"א ראש כול עשרת חיים ברך, קליבלו חייס

הלכה למעשה

**Kashrus in the Kitchen (26). Separation of Meat and Dairy. Stove Top Burners.** We've been discussing parts of the kitchen and kitchen-ware that require or do not need to be separate for meat and dairy. We continue here with the stove-top area where there are "burners" [heavy black metal racks that hold the pots over the fire] which are used for both meat and dairy pots.

because when needed, one can use the other type burner if they are clean. However, this designation does help to avoid certain questions and *shailos* from arising and does satisfy a minority opinion in this area. To understand this in more detail we must explain one of the *Kashrus* rules regarding transfer of taste.

**Two Stoves.** Some people have the luxury of separate stoves [or "stove-tops" without the stoves which are built into the counter top]. This obviously saves certain problems from occurring, and was already recommended by the **Ksav Sofer** in his time (1). Some people who cannot afford such a luxury, or have no space for two stove-tops, often have one big one for meat and a small one for dairy use, which in many households is enough.

**Transfer of Taste.** Among the laws of taste transfer, the **RM'A** (2) writes: "A taste does not travel from one vessel to another vessel without the aid of liquid in between." This means that if two hot pots touch and the place of connection was clean and dry, taste will not travel from one to the other. Similarly, if one put a meat pot onto a grate that was designated for milk and both were clean and dry, no taste travels and the pot(s) and grate are not affected. However, since there is a minority opinion that taste can travel in this case, the **RM'A** rules that we should not let them touch, but if they do, they don't need to be *kashered*.

**One Stove.** The rest of us do indeed have one stove-top that serves for both meat and dairy. When one cooks one type on the stove-top, even if it is covered, pots of the other type, no matter full or empty, cooking or just sitting there, should be removed. If it isn't, it can lead to touching, steam, or splashes that can go from one to the other, which certainly should be avoided. If one did so and and has reason to think that the above might have happened, he must consult a *Rav*.

**Application to Our Stove Tops.** Technically, burners [grates] do not become meaty or dairy at all, according to the above rule, since the place of connection is usually clean and dry. However, the designation of burners to be separate when possible is needed for two reasons: 1) We try to fulfill the minority opinion. 2) Sometimes the place of connection might not be clean and dry. Also, spills might have occurred to make them meaty or milky. Therefore, we designate two for each type. When necessary (i.e. a need to cook three meaty pots together), we "cross the line" if they are clean and dry as explained above, and for other reasons that will **Y"H** be explained next week.

**Designating Burners.** Usually, nowadays, stove-tops have four fires to cook on, with one burner on each. One should designate two of the burners - one front and one back - for meat and the other two for dairy. This does not mean that one cannot ever have three meat pots on the stove together at the same time,

בין הריחים – תבלין מדף היומי – מועד קטן דף ת

Our *Mishnah* says one may not get married on *Chol Hamoed* because it's a *simcha* for him. The *Gemara* gives a few explanations. The first one is because "אין מערבין בשמחה בשמחה". Since it is a *mitzvah* to be *ישט* on משמח in a rush or very busy. By completing both *mitzvos* in one מעשה it seems like it's a burden to me & I'm rushing to complete it. This is *assur*. For example, if I make *mitzvos* on the same *mitzvah*, this is *issur*. If, however, one can do one מעשה that he is מרחיב to do because of 2 *mitzvos*, that is fine. Like by us, the חתן will be מרחיב in *simcha* for 2 reasons (חתונה) but will be able to be *ישט* because of 2 *mitzvos*, because it's the same מעשה of *simcha* & he won't be *oiver*. This is why it isn't mentioned in our *Gemara* & *Tosfos* says it's only similar. Because here the *Torah* wanted us to be בשמחה only with the חתן, & even though if his *simcha* would be for his wedding also, it wouldn't normally be a חסרון because it's not visible that he's בשמחה for 2 reasons, here it is a חסרון. So, since this isn't an exact case of being *oiver*, חתונה it is not mentioned.

Furthermore, even though it is only a *mitzvah* when each *mitzvah* has its own מעשה & while I'm doing the מעשה of one *mitzvah* I incorporate another *mitzvah*, something I would only do if I was in a rush or very busy. *Furthermore*, even though it is only a *mitzvah* when each *mitzvah* has its own מעשה, why does *Tosfos* only use חבילות as a משל but not say it is also this *issur*? He answers that one is *oiver* when each *mitzvah* has its own מעשה & while I'm doing the מעשה of one *mitzvah* I incorporate another *mitzvah*, something I would only do if I was in a rush or very busy. By completing both *mitzvos* in one מעשה it seems like it's a burden to me & I'm rushing to complete it. This is *assur*. For example, if I make *mitzvos* on the same *mitzvah*, this is *issur*. If, however, one can do one מעשה that he is מרחיב to do because of 2 *mitzvos*, that is fine. Like by us, the חתן will be מרחיב in *simcha* for 2 reasons (חתונה) but will be able to be *ישט* because of 2 *mitzvos*, because it's the same מעשה of *simcha* & he won't be *oiver*. This is why it isn't mentioned in our *Gemara* & *Tosfos* says it's only similar. Because here the *Torah* wanted us to be בשמחה only with the חתן, & even though if his *simcha* would be for his wedding also, it wouldn't normally be a חסרון because it's not visible that he's בשמחה for 2 reasons, here it is a חסרון. So, since this isn't an exact case of being *oiver*, חתונה it is not mentioned.

הוא היה אומר

**R' Baruch Mordechai Ezrachi *shlit'a* (Birkas Mordechai)** would say: *Chazal* say that Yisro was the first to offer a *beracha*. Why is the *Shirah* not counted? *Shirah* is a spontaneous response at the experience of a miracle. *Beracha* is a response to a recognition of *Hakaras Hatov*. Until this point, no one was clear headed enough to recognize *Hakaras Hatov*, or to spontaneously offer the words *Baruch Hashem!*"

A Wise Man would say: "If all you do is judge people, you have no time to love them." **Printed By: Quality Printing Graphic Copy & Printing (845)352-8533** **PEEL away what can interfere with your REVERED connection with Hashem to each his own.** \* **103,850** approx. verifiable signatures **855.400.5164** Text 800 917 8308 kvodshomayim.org **Mazel Tov to Yanky & Shifty Safran on the marriage of Chayie Safran & Shuey Dachs, son of Shimon & Chany Dachs. May the young couple be zoche to build a bayis eman B'Yisroel.**

# מעשה אבות .... סימן לבנים

ויום השביעי שבת לה' אלקיך לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגו'ך אשר בשעריך (ב-א)

Back in the old country, the sole mode of transportation was the horse and buggy. If someone needed to travel, he would hire a wagon and porter. There was once a Jewish porter who transported people and packages from one town to the next with his trusty horse and wagon. He was amiable and pleasant and always made it back home by week's end. One Friday afternoon, however, our porter friend was delayed in returning home in time for *Shabbos*. To his deep regret and chagrin, when he finally reached his home, the stars were already out. The holy *Shabbos* had arrived. He was mortified.

With a contrite heart, he approached the local rabbi in the synagogue asking for a penance for the sin of traveling on *Shabbos*. Upon seeing the porter's sincerity, the rabbi prescribed that he should bring a pound of candles to the synagogue before the next *Shabbos* in order to give special honor to the holy day by making it bright in the synagogue.

In the synagogue at the time, was a young student of the holy **Baal Shem Tov ז"ל** named Yechiel Michel. He was quite a renowned Torah scholar and the people in the town were in awe of his spiritual prowess. When he heard the rabbi's prescribed penance, he silently questioned how a mere pound of candles could atone for desecrating the *Shabbos*.

The following Friday the porter brought a pound of candles into the synagogue and set them up near his seat and all around the *Bimah*. Suddenly, the synagogue door burst open and a dog rushed in and knocked over the tray of candles. All his efforts went to waste. Brokenhearted, the porter reported the scene to the local rabbi telling him that his effort to achieve atonement had not found favor in the Almighty's eyes.

"Pay no heed," instructed the rabbi wisely. "Bring another pound next week." The porter dutifully complied as per the rabbi's orders. When the next Friday afternoon came around, the porter set up his candles again. But this time, they burned down so quickly that they all extinguished way before *Shabbos* even started.

He once again tearfully came to the rabbi saying, "The Almighty doesn't want my atonement."

"Pay no heed to what was," consoled the rabbi, "bring another pound next week." The man was skeptical.

Next Friday, he brought the candles as prescribed and lit them with great care. Suddenly, an unusually strong wind came and blew them out just as the holy *Shabbos* arrived. The porter broke down in heaving cries.

The rabbi, knowing the greatness of the young student Yechiel Michel, suspected that the porter's predicament was most likely due to the scholar's displeasure with his prescribed atonement, as well as his unusual influence on High.

"Go to the *Baal Shem Tov* in the city of Mezibuzh and tell him your story," advised the rabbi to the porter.

The porter set out immediately for Mezibuzh, which was only a few hours away. The *Baal Shem Tov* listened to his tale of woe and said, "The atonement your rabbi prescribed is fitting. This week bring another pound of candles and all will be well. But first deliver this letter to my student Yechiel Michel who resides in your town." Smiling now and with an unburdened heart, the porter set out for home, first stopping to deliver the *Baal Shem Tov's* letter.

The letter was an invitation for Yechiel Michel to join the *Baal Shem Tov* for the coming *Shabbos*. In eager anticipation, Yechiel Michel set out for nearby Mezibuzh on Wednesday morning. To his dismay, however, he kept losing his way. He was forced to stop a number of times and it was nearly sunset on Friday afternoon when he finally appeared before the *Baal Shem Tov*. Meanwhile, without Yechiel Michel there, the porter's candles burned brightly back home. The synagogue was graced with an extra measure of light and it was quite an honor for the day of *Shabbos*.

"You almost didn't make it here," said the *Baal Shem Tov* to Yechiel Michel. "It was through my prayers and intervention that you were saved from desecrating the *Shabbos*. I wanted you to know that when a Jew is forced to transgress and is sincerely anguished over the fact with a contrite heart, a pound of candles is sufficient for his atonement."

ואראה את אדני ישב על כסא רם ונשאו ... (ישע' ו-א)

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

## תורת הצבי על הפטרות

In this week's *Haftarah*, *Yeshaya HaNavi* discusses his vision of the "*Merkava*" - the holy chariot, and how he perceived *Hashem* sitting on a throne surrounded by angels. Interestingly, *Yechezkel HaNavi* had a parallel vision which he recounts in another place in *Tanach*, but while both visions were indeed similar, in *Yechezkel's* vision, he referred to *Hashem* using the "stronger" name of *Hashem*, "אלקים", while *Yeshaya HaNavi* referred to the Almighty using the more common term "ה". What was the difference?

The **Vilna Gaon, R' Eliyahu Kramer ז"ל (Aderes Eliyahu)** insightfully explains that as opposed to a person coming from a random village, in the capital city, a person does not need to bring proof that he has seen the King since it

is common to see him there. Similarly, a *Navi* who is standing in *Eretz Yisroel* need not bring proof that he received a prophecy since it is the "home country" of *Hashem*, and it is common for a *Navi* to receive prophecies there. The burden of proof does indeed rest on a *Navi's* shoulders when he claims to have received a prophecy outside of *Eretz Yisroel*.

Although the two *Neviim*, *Yeshaya* and *Yechezkel*, shared similar visions, the difference was that *Yeshaya* had the vision while standing in *Eretz Yisroel* while *Yechezkel's* experience took place on foreign soil. Therefore, *Yechezkel* used the "stronger" name in order to "prove" that he had indeed seen the vision, whereas *Yeshaya* used the more commonly used name, since there was no need for proof.

ושפטו את העם ככל עת את הדבר הקשה יביאון אל משה וכל הדבר הקטן ישפטוהם ... (יה-ב)

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

# מחשבת הלב

The *Torah* discusses at length *Yisro's* contribution and sage advice to *Moshe Rabbeinu*, on how to set up the judiciary system in *Klal Yisroel*. The **Ohr HaChayim Hakadosh** asks: why was *Yisro zoche* to this honor? He answers that *Hashem* wanted to impart an everlasting message to *Klal Yisroel*. *Chazal* say, "*Chochma Bagoyim Ta'amun*." There may exist a wise or even genius individual amongst the nations of the world, and we can learn from their wisdom. They may have scientists, inventors, professors, five-star generals, etc. Yet, their knowledge alone isn't enough for them to deserve the *Torah* or to join the *am hanivchar*. Rather, *Hashem* chose us out of his infinite kindness and immense love for our *Avos Hakedoshim*.

Perhaps we can add an insight to this profound *machshava*. There is a difference between *Yisro's* instructions and *Moshe's* execution of them. *Yisro* said, "זיהיה כל הדבר הגדול" - any *big* case will be brought to *Moshe*. *Moshe Rabbeinu*, however, told his people, "דבר הקשה" - any *difficult* case will be brought, whether it involves a *pruta*, a minor coin, or a significant amount. The **Netziv ז"ל** explains that the non-Jewish and Jewish outlooks differ greatly in perspective and sensitivity. The non-Jew's standard would only warrant the Chief Justice's (*Moshe*) involvement if a huge amount is at stake. While a *Yid* knows that each *din Torah*, no matter how small the amount in question, is to be taken seriously, with the upmost diligence and scrutiny.

So although, as pointed out earlier, wisdom can be found amongst the gentiles, such alacrity and *dikduk* to the *dvar Hashem* is exclusive to us, the Jewish Nation. This is what makes us the *am hanivchar*. This is why *Hashem* chose us - and not them.

Additionally, after *Yisro* gave his guidance, the *parsha* concludes "וישמע משה" - *Moshe Rabbeinu* listened carefully, heard his words, and implemented the changes. The unbelievable humility demonstrated by our leader, unlike the typical haughtiness of world rulers, is also something to emulate and helps us realize how special we are. מי כעמד ישראל גוי אחד בארץ.

## משל למת הדבר דומה

וישמעו יתרו כהן מדין חתן משה את כל אשר עשה אלקים ... (יה-א)

**משל**: A crowd gathered to hear the news. *Chaim Gold* won the lottery! *Yossel* rejoiced, as *Berel* cried. *Shmiel* danced, while *Chaya* stared in disbelief. Meanwhile, *Yankel* wrote quick and fast notes, writing feverishly. An onlooker stopped and asked, "What's all this? Why do you all care in such different ways?"

"They all know *Chaim Gold*," *Yankel* explained. "*Yossel* and *Shmiel* are good friends and look forward to sharing his good fortune with him. *Shmiel* is really happy because he knows that *Chaim* was depressed after his wife passed away."

"But what about the guy who is crying?" asked the onlooker. "*Berel* used to buy lottery tickets with *Chaim* and split the prizes 50-50. They didn't win too much so he stopped buying two weeks ago. He's crying because he regrets the move."

"And the woman who looks like she's in disbelief?"

"That's *Chaya*. She's the one who told *Chaim* that he would never amount to anything, a worthless bum, and she would never marry him. I guess he's worth something after all."

"One bit of news brings on such an array of differences," noted the onlooker. "But how do you know all of this and what were you writing?" "Me?" said *Yankel*, "I'm *Yankel*, I'm a *Schnorrer*. I know everything, it's my business. I need to update my notes, I got a few new customers out of this deal - especially one recently wealthy *Chaim Gold*!"

**משל**: **R' Yosef Leib Nindick ז"ל** explains that each nation heard about *Krias Yam Suf*, each with its own perspective. *Edom* was astonished. *Moav* was in fear. *Canaan* shuddered. *Amalek* attacked. Only *Yisro* used the power of hearing in a positive, proactive manner. Only he chose to hear the news and use it to better himself. That is the *Torah*-way of listening to the news - using that which we hear in order to better ourselves.

אנכי ה' אלקיך אשר הוצאתך מארץ מצרים מבית עבדים ... (ב-ב)

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

# דרגת יתירה

What is the lesson to be taken from *Tu B'Shvat*, the *Rosh Hashana* of trees, which we celebrated last week? Well, how does a tree grow in the first place? We know a seed must be placed in the ground, and only when it completely disintegrates and there is nothing left does it leave a coded message in the ground. This imprinted message begins to sprout roots. The roots then push through the soil, and a tree is born. Man, too, is like a tree in the fact that true growth only takes place when one is completely *mevateil* himself. When one nullifies his will to the will of *Hashem*, only at that point does true growth take root.

As long as a person is filled with himself, his way, his ideas ... he cannot really become one with *Hashem*. He is too inflated with his own sense of self, making it difficult for him to grow. There are two parts to a person's sense of self. There is the I, and there is the ME. The I is called ANOCHI. The *Anochiyus* of a person is his ego. It is the part of him that makes him feel like he is the boss. He is in charge, and he knows best. The ME is called ANI, which means "My destination." My AHN, the place I really wish to get to. My dreams, my goals, my aspirations. That is the real me. So, the way to achieve great spiritual heights in this world is to let go of the *Anochi* and get in touch with the *Ani*. The only *Anochi* in this world is the one that we heard as we stood at *Har Sinai*. *Hashem* Himself said these words so that every single one of us would hear the message loud and clear, "ANOCHI HASHEM ELOKECHA" - I am *Hashem*, the only ANOCHI in this world. I am the Boss, I am in charge. The way to become connected to *Hashem* is to attach our *anochiyus* to Him. In *Pirkei Avos*, it says, "*Batel Ritzoncha M'pnei Ritsono*" - Nullify your will to the will of *Hashem*. Your *Anochi* is not really who you are. Your *Anochi* must become part of the only real ANOCHI in the world. So who are you? You are the great person you aspire to be. You are the person striving towards a great destination and a greater goal. The only way to get there is by acquiring the *middah* of humility. Only then can one become a true *eved Hashem*, just as the tree only begins to grow when it is totally disintegrated, with nothing left of the seed at all.