





# One Man's Test

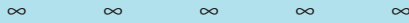


כי תצא למלחמה על איבך ונתנו יהוה אלהיך בידך... (דברים כא: י)  
When you will go out to war against your enemies, and יהוה, your G-d, will deliver them into your hands ...

Many commentators see this **פסוק** as a **מְשָׁל**, *homiletic description*, of man's purpose on this world. The "enemy" that this **פסוק** refers to is one's **הרע הרע**, *his evil inclination*.

The **מסלת** (in the **פְּרָק** of **בעולמו**, *Man's Obligation in His World*) elaborates on this theme: **וְנִמְצָא שְׂהוּא מוֹשֵׁם** — *Man is actually placed in the midst of a major battle* — **בְּאֶמֶת בְּתוֹךְ הַמְּלָחְמָה הַגְּדוֹלָה** — *for all matters of this world, whether for the good or for the opposite, are tests.* — **... הָעֵנִי מִצַּד אֶחָד וְהַעֲשֵׂר מִצַּד אֶחָד** — *On one side is poverty, on the other is wealth ...* — **הַשְׁלָחָה מִצַּד אֶחָד וְהַיְסוּרִין מִצַּד אֶחָד** — *on one side is tranquility while on the other is suffering ...* — **... וְיֵאָמֵר יְהִי לָבוֹן חַיִּל וַיִּנְצַח הַמְּלָחְמָה** — *One who is a man of valor and emerges victorious from this struggle* — **הוּא יְהִי הָאָדָם הַשְּׁלֵם** — *he is the man of spiritual perfection.*

There are times when a person may feel that the test that is confronting him is simply too difficult for him to overcome; the temptation is too great. Our **פסוק** teaches that he should not give up before he starts; one needs only to "go out to war" and make a sincere attempt at vanquishing his **הרע הרע**. If a person makes an effort, then he will have earned the guarantee that **הַבָּא לְטָהָר מְסִיעֵינוּ** — *Whoever strives for purity will be granted Divine Assistance*, and "will deliver the enemy into his hands."



Rabbi Yaakov Bender related the story of one man's test:

"I know a man, a fine **תלמיד תכם**, who raises large amounts of **צדקה** for poor families, both in America and abroad. The interesting thing is that this man himself struggles to support his large

family. Never would it enter his mind to take one cent of the **צדקה** money for himself.

"One year, as he was preparing to marry off a child, I decided to raise some money to help him with the wedding expenses. He did not ask me for help, but I knew that he could use the money and thought that it was the right thing to do.

"I was able to raise \$5,000. With great joy, I wrote out a check for the full amount and sent it by mail. A few days later, I received a phone call from the man. After thanking me, he had this to say:

'I must share something with you that no one, save for my wife and myself, is aware of.

'Recently, I managed to put together \$5000 in cash for my **שְׂמִיחָה**. Some of the money I had earned, while a lot of it was borrowed. When it came time for the money to be spent, I could not find the envelope. I searched my entire house from top to bottom, but it was nowhere to be found. I knew that the money had not been stolen. Where could it be?

'I then remembered that I had a drawer containing many thousands of dollars that I had raised for the poor. I was 99% sure that I had mistakenly placed my own \$5,000 in the same large envelope that held the **צדקה** money.

'Yes, I was 99% sure ... but not 100%.

'Because of the very, very slight uncertainty, I resolved not to take any money out of the envelope for myself. If that meant that I would now be \$5,000 short for my child's wedding, so be it. I would not risk even a very slight chance of misappropriating **צדקה** funds.

'And now, I have received an envelope from you with a check for \$5,000 that was totally unexpected. I cannot help but think that this is יהוה's way of replacing my loss.'"

*Adapted from: Living the Parashah (with kind permission from ArtScroll)*

## An Ahavas Chesed Moment

**ספר אהבת חסד - חלק ב' פרק ט'**

\*The **תפיץ חיים** offers a 4<sup>th</sup> example as to why people shirk away from lending money — **צַר עֵינָן** — *a bad eye*. **רבי יהושע בן לוי** says (סוטה לח: ) **צַר עֵינָן** is the underlying cause for the death of a lone traveler ( **פְּרִשְׁת** ). The leaders of the closest city must announce, **גְּדִינֵנוּ לֹא שָׁפְכוּ** — *We never spilled this blood...* meaning: Our city is not a **צַר עֵינָן**. We own a soup kitchen for a traveler to enjoy a meal. The poor man was not driven due to his hunger to grab food, causing a fight and leading to his untimely death.

\*This is intended only as a synopsis. Review of the **ספר אהבת חסד** is far more extensive and appropriate. The **תפיץ חיים** explains that one must realize that because of being a **צַר עֵינָן**, one is considered a murderer; furthermore, **רבי תנ"ל** teach that this trait of **צַר עֵינָן** is so disgusting that one who benefits from it also transgresses **לֹא יֵאָכֵל לֶחֶם רַע לָאֵל** — *Do not eat the bread of the miserly* (1: משלים).

## "רש"י Questions of the week

- 1. In connection with the **שְׂפָחָה** of **מִצְוָה**, the **פסוק** says **לְמַעַן יִהְיֶה רַבְּךָ** וגו'. What is another similar way **רש"י** say you will be blessed?
- 2. What will you have plenty of if your weights and measures are exact?



1. If a person loses a sum of money in the street and the money is found by an **אֵלֶּיךָ**, the poor person has had some gain, the loser will, in turn, receive a blessing ( **אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ** — 24:19) .  
2. **רש"י** writes the same four words doubled. Explains: you will be blessed with double weights ( **אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ** — 25:15).

- The words of **קְלִיחוֹת** should not be said in a hurry; rather, it is preferable to say a few **קְלִיחוֹת** slower and with understanding than rushing through **קְלִיחוֹת**.
- The **שְׂעָרֵי תְשׁוּבָה** explains that it is **אֶסוּר** to say the words of the **קְלִיחוֹת** without fully concentrating on what one is saying.

Reviewed by R' Gedalyahu Eckstein

\*Since we only discuss 1-3 הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

## Focus on Middos

Dear תלמיד,

When ר' יוסף שלמה כהנמן זצ"ל was building his famous Ponevezh Yeshiva in ברק, a certain city official was being overly restrictive and very difficult. After inspection, he came to R' Lorincz at the ישיבה construction site and said, "I am temporarily putting this building on hold. You must cease construction. The bomb shelter has to be larger than the code requires; I am sure you will add more students. These are my new requirements and I do not change my mind!"

A shocked R' Lorincz carefully worded his response.

"I represent the Ponevezher Rov. He has done everything according to code so far. What you are requiring is way too costly. Why don't we set up a meeting with the רב to discuss it further?"

The official said, "I will come to honor your רב, but under no circumstances am interested in listening to objections."

At the meeting held in the רב's house, the official rambled on about the importance of planning the building and the bomb shelter. The רב politely agreed with

everything he said. When the meeting ended, the רב got up to escort the official out and said, "Thank you so much for coming here and explaining all this to me. Thank you again." The רב then shook hands and kissed the official.

Prepared for and expecting a full blown confrontation and argument, the official was thrown totally off guard. The רב's loving warmth, kindness, friendliness, and respectfulness, touched his heart.

The official then declared, "Rabbi, please forgive me! The ישיבה building can continue its construction. The new restrictions are off. I believe my restrictions were more about envy than safety."

My תלמיד, do you realize the power of your אהבת ישראל, *Love of a fellow Jew?* ר' יוסף שלמה כהנמן זצ"ל showed us that true אהבת ישראל can reach deep into the hairline cracks of the heart any Yiddisher נשמה, however far away the person's actions have strayed from Yiddishkeit. No barrier can stop a heart filled with אהבת ישראל!

יהי זכרו ברוך!  
Your רבי  
בגידות

*A letter from a Rebbi, based on interviews*



## Understanding Davening

לְדוֹד ה' אֹרֵי וְשָׁעִי ... (תהלים כ"ז)

... לך אמר לבי בקשו פני ... In Your behalf, my heart has said, "Seek My Presence?" אלוהים is a month when ה' is very close. He is constantly sending us messages to change our ways. This idea is hinted in the beginning letters of the פסוק — אָנִי לְדוֹדִי וְדוֹדִי לִי — *I am to my Beloved's and my Beloved is mine*, (שיר השירים ו:ג) which spell the word אלוהים. רש"י translates this idea to in דוד המלך's words; לך — As Your messenger, לבי — *My heart tells me*. You are sending תשובה messages to my heart; You are talking to me and You are making me think, בקשו פני, "Seek My Presence!" את פניו ה' continues אֲבַקֵּשׁ — *Your Presence do I seek!* I am hearing Your messages and I seek to do תשובה!



## ערב שבת Learning Contest

Although the learning never ends ... As the summer draws to a close, the time has come to announce the participants in the תג בתג and ערב שבת Learning Program:

**Grade 5** – Avinoam Glass; Rambam Day School; Savannah, GA; Yosef Slansky; Yeshivas Chofetz Chaim TA Baltimore; Pikesville, MD.

**Grade 6** – Dovi Nitekman; Rambam Day School; Savannah, GA.

**Grade 7** – Tzvi Rabhan; Rambam Day School; Savannah, GA.

**Grade 8** – Ahrela Maccabee, Eli Schochet; Rambam Day School; Savannah, GA; Eli Katz; Yeshiva Even Yisroel; Lakewood, NJ.

And the winner is ... Tzvi Rabhan, Rambam Day School. מוזל טוב!  
The winner of the Shnayim Mikroh contest is ... Yitzchok Waldman, Yeshiva Shagas Aryeh. מוזל טוב!

## Sage Sayings

During WWII, when Romel was close to ארץ ישראל, R' Yosef Shlomo Kahaneman זצ"ל, the Ponevezher רב, came to the hill where the famous Ponevezh ישיבה stands today and announced that he would build his ישיבה there. A חבר exclaimed incredulously, "איר דרימלט" — You are dreaming!" The רב replied, "אין דרימלט, און און — I am dreaming, but I am not sleeping!"

*Source: More Shabbos Stories (with kind permission from ArtScroll)*

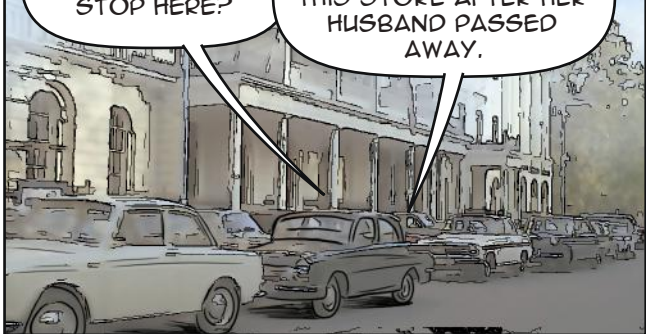


# LEARNING FROM OUR LEADERS

FOR MANY YEARS, ON HIS WAY TO SUPERVISE THE BAKING OF MATZOS, R' YONOSON STEIF WOULD MAKE A DETOUR TO A CERTAIN STORE.

WHY DOES THE ROV NEED TO STOP HERE?

A WIDOW TOOK OVER RUNNING THIS STORE AFTER HER HUSBAND PASSED AWAY.



EVERYONE MOVED ASIDE AND WELCOMED THE ROV AS HE CAME INTO THE STORE.

REBBETZIN, MAY YOU BE GEBENTCHED WITH SUCCESS IN ALL YOUR ENDEAVORS THIS COMING YEAR... A KOSHEREN UN FREILICHEN PESACH..

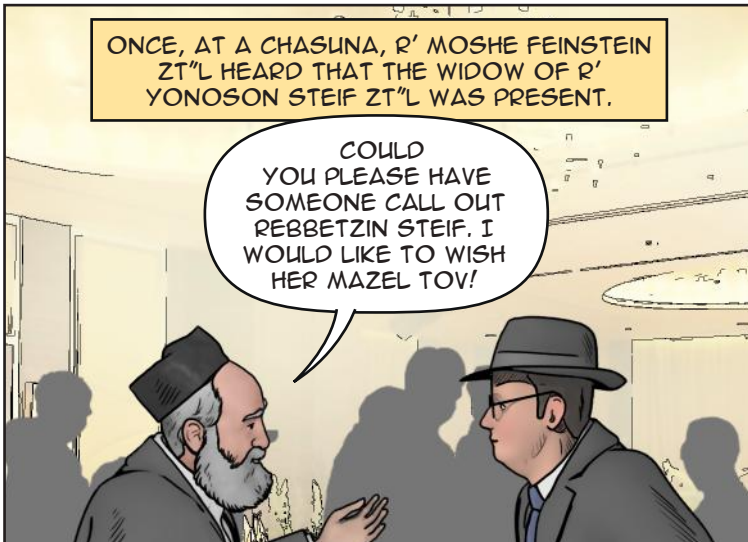
AMEIN...THANK YOU! V'CHEIN L'MAR! THE ROV'S PERSONAL VISIT AND HIS WARM BROCHOS GIVE ME THE STRENGTH TO CONTINUE...



HASHEM REPAID R' YONOSON MANY YEARS LATER...

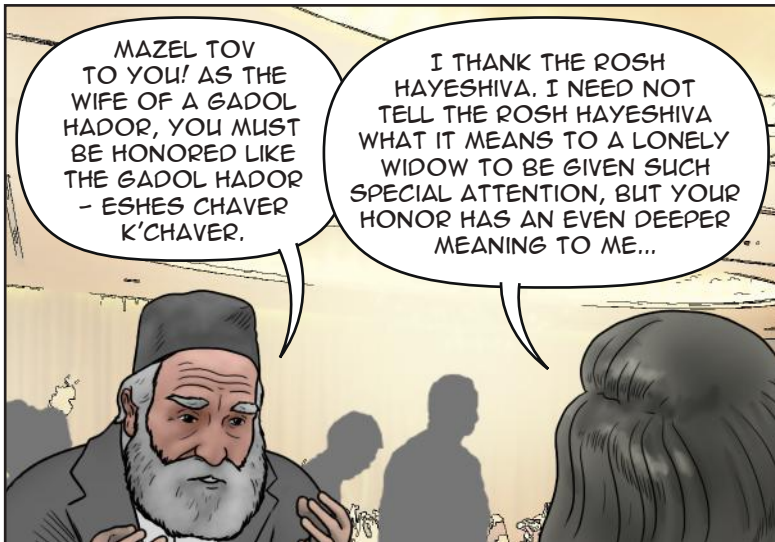
ONCE, AT A CHASUNA, R' MOSHE FEINSTEIN ZT"L HEARD THAT THE WIDOW OF R' YONOSON STEIF ZT"L WAS PRESENT.

COULD YOU PLEASE HAVE SOMEONE CALL OUT REBBETZIN STEIF. I WOULD LIKE TO WISH HER MAZEL TOV!



MAZEL TOV TO YOU! AS THE WIFE OF A GADOL HADOR, YOU MUST BE HONORED LIKE THE GADOL HADOR - ESHES CHAVER K'CHAVER.

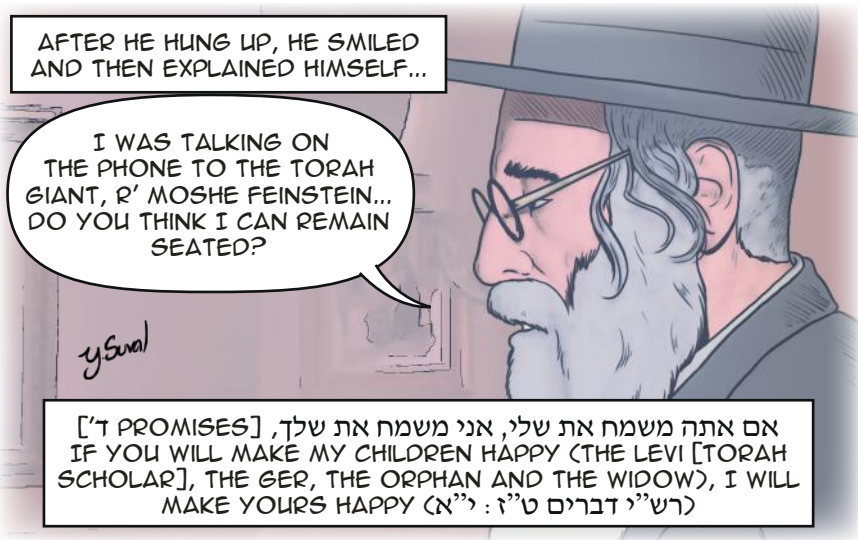
I THANK THE ROSH HAYESHIVA. I NEED NOT TELL THE ROSH HAYESHIVA WHAT IT MEANS TO A LONELY WIDOW TO BE GIVEN SUCH SPECIAL ATTENTION, BUT YOUR HONOR HAS AN EVEN DEEPER MEANING TO ME...



...I ONCE SAW MY HUSBAND STANDING AND HAVING A LIVELY TORAH CONVERSATION ON THE TELEPHONE. I GESTURED TO HIM TO SIT DOWN BUT UNCHARACTERISTICALLY HE REMAINED STANDING.

AFTER HE HUNG UP, HE SMILED AND THEN EXPLAINED HIMSELF...

I WAS TALKING ON THE PHONE TO THE TORAH GIANT, R' MOSHE FEINSTEIN... DO YOU THINK I CAN REMAIN SEATED?



אם אתה משמח את שלי, אני משמח את שלך, [ד' PROMISES] IF YOU WILL MAKE MY CHILDREN HAPPY (THE LEVI [TORAH SCHOLAR], THE GER, THE ORPHAN AND THE WIDOW), I WILL MAKE YOURS HAPPY (רש"י דברים ט"ז: י"א)

וַיֵּלֶד בְּגַיָּא, צ'כוסלובקיא, וְרַבֵּי צְבִי. AT THE AGE OF 11, HE WENT TO LEARN IN נֶשֶׁבֶט סוֹפֵר (ALSO KNOWN AS THE שְׂמֵחָה בּוֹנִים סוֹפֵר צְבִי) UNDER ר' ישיבת פרשבורג. ר' מיכאל ר' פישל ר' מיימן צ'ייל. IN 1902, HE MARRIED ר' בלומה, THE DAUGHTER OF ר' יואל ר' טייף. AFTER SERVING AS BOTH רב AND ראש ישיבה AND רב IN EUTA AND THEN UNGVAR, HE MOVED TO BUDAPEST WHERE HE SERVED ON THE PRESTIGIOUS BUDAPEST בֵּית דִּין FROM 1932-1944. HE ESCAPED TO SWITZERLAND ON THE KASTNER TRANSPORT ALONG WITH THE SATMAR REBBE ר' יואל ר' טייפלבוים AND THE DEBRECINER ר' משה רב (משה רב) רב. REferred TO BY משה ר' FEINSTEIN AND ר' יואל ר' טייפלבוים AS THE גדול הדור (SPIRITUAL LEADER OF THE GENERATION), HE WAS UNIVERSALLY ACCEPTED AS A LEADING פוסק OF HIS TIME. HE ALSO HEADED THE התאחדות הרבנים. THOUSANDS OF HIS תשובות TO שאלות FROM ALL OVER THE WORLD ARE RECORDED IN שו"ת מהר"י שטייף. HE ALSO WROTE ON ספרים AND THE ש"ס, אמונה AND THE חב"ד בני נח.

