


**Shavuoth
Naso /Bamidbar**

English version

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THE ART OF BEING A UNIFIED NATION

Torah and Chessed are one and the same. On the passuk, **הַיְהִי פְתִיחַ בְּהַכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָה**, the Talmud asks, is there such a thing as Torah that is *not* Torah of Chessed?!? (Succah 49b) The Torah itself begins with Chessed, how G-d clothed Adam and Chava after their sin, after they realized they were unclothed, and ends with Chessed, that G-d, Himself, buried Moshe. (Sota 14a) [Lehavdil, whenever you want to understand the essence of a book, take a glance at the first and last pages.] The essence of the Torah is a Torah of Chessed.

כל בריאת האדם היא למען קיום **כל בריאת האדם היא למען קיום** The purpose of the creation of Man was to sustain the world, to make the world a better place. When Adam was created, G-d made it very clear to him that he would be held responsible to protect and to serve the world he was in. **בשעה שברא הקדוש ברוך הוא את אדם הראשון נטלו והחזירו על כל אילני גן עדן ואמר לו ראה מעשי כמה נאים ומשובחין הן וכל מה שבראתי בשבילך בראתי, תן דעתך שלא תקלקל ותחריב את עולמי ויִקַּח יְקַנֵּן** (Kohelet Rabbah 7). As the passuk says, **אֱלֹקִים אֶת־הָאָדָם וַיַּנְתְּהוּ בְגוֹרֵעַדָּן לְעַבְדָּהּ וּלְשִׁמְרָהּ**: The Torah makes it clear that G-d created Man to serve and protect. We are here for something greater than ourselves.

The Arizal says that one should accept upon himself the Mitzvah of loving your fellow Jew, before prayers. (Shaar Hakavanot Shaar Vav) Ever wonder what loving a fellow Jew has to do with prayer?!

The Noam Elimelech (Parasha Metzora) has a beautiful explanation for the words of the Talmud. **מחשבה טובה ה"קבה מצרפה למעשה** (Kiddushin 40a) This means that if a person has an intent to do something good, to learn Torah or to do a Mitzvah, Hashem considers it as if he actually performed the Mitzvah, even if he was actually unable to do so. The Talmud tells us that this law is true only for Jews, not for gentiles. The problem is that the wording seems a bit off. Literally, the words mean that Hashem **joins** a good thought and intention to an action. Instead of **מצרפה**, which means joins, it should have said **מעלה עליו**, which means that the good deed or mitzvah that was not performed is considered, for the person, as if he had performed it. What does the word "join" mean, here? And also, why does this rule apply only for the Jew and not the gentile? How is that fair?

The answer is so beautiful. Sometimes, when one Jew wants so badly to do a Mitzvah, but he can't, there is another Jew, somewhere else in the world, that is doing a Mitzvah physically, but has not heart in his actions, no **שם שמים**; he is doing the Mitzvah because he is used to doing it, or because of respect, fame or honor. So, we have one Jew who does a Mitzvah that is like a body without a soul, while the other Jew has the soul of the Mitzvah, the intent, but no body! So what does G-d do? He joins the good intention of one Jew to the good deed lacking intention of the other Jew! This explains why this law is not applicable to the gentile. Because the gentiles can never be united the way the Jews are meant to be! The Jew is



meant to feel connected to another Jew, to be responsible for another Jew, and the Jews all over the world share the same purpose: to bring honor to our G-d.

This is what it means, that when the nations of the world were frightened, during Ma'amad Har Sinai, that G-d was bringing another flood, because of all the shaking, thunder and lightning. They came to their advisor and prophet, Bila'am, to seek his counsel. But Bila'am calmed them, by saying יִקְנֶךָ לֵעָמוֹ יִתֵּן, meaning, not to worry! Hashem is giving His Strength, His Torah, to His Nation. To which the Nations responded, יִקְנֶךָ אֶת־עַמּוֹ בְּשָׁלוֹם: May Hashem bless His Nation with peace. (Zevachim 116a)

Why are the Nations now, when the Jews are receiving the Torah at Har Sinai, blessing the Jews with peace? The answer is that the Torah cannot be completed by any one person.

There are 613 Mitzvot we are all commanded to perform, but some laws pertain only to Kings, while others pertain only to Kohanim; other laws pertain only to the Kohen Gadol. A king has to be from the tribe of Yehuda, while the Kohen needs to be a descendant of Levi. The only way we can keep the Torah in its fullest is if we are one, united, and are "out for each other", keeping the 613, as a nation. One man, alone, who is out only for himself, can never keep the Torah in its entirety.

This explains, why it would be a great thing if one would follow the Arizal's advice and, before prayer, accept upon himself love for every Jew. Because, by being united as One people, we are able to join the prayers of one Jew to another. One Jew's prayer without Kavana can be combined to the Kavana of the one who cannot pray, but wishes he could.

This is one of the reasons why we read about Ruth on Shavuot. The story of Ruth is full of Chessed. The story starts with how Elimelech's luck goes sour, when he is not willing to do Chessed; about Ruth doing Chessed with her mother-in-law Naomi, and how it ends with Boaz doing Chessed with Ruth, and keeping up the name of Ruth's first husband.

When the Jews reached Har Sinai, they were ready to accept the Torah, because they were like one man, with one heart. וַיִּהְיוּ And *he* camped, not they. If we want to accept the Torah, we need to change our perspective of Torah. Torah was given to us as a unified nation, and it can only be kept when we realize that we are a unified nation. This is why the only Torah, is a Torah of Chessed. Because without Chessed, without being there one for another, the nation would not be One, and we would not be able to keep the 613.

THE ART OF TWO-WAY RELATIONSHIPS

The time is perfect for Mashiach to come. Israel cannot put together a government, and after four rounds of voting, no one here in Israel has the energy to vote a fifth time. The government is a joke. אין בן דוד בא עד שתכלה מלכות הזולה מישראל (Mashiach) Ben David will not come until the low-value kingdom finishes from Israel. (Sanhedrin 98a) The Mashiach will come in the merit of 45 tzaddikim, and we just lost 45 tzaddikim in Meron. (Ben Ish Chai, Rosh Hashana; fourth chapter) This is the year תשפ"א, of מַאֲשַׁפֵּת יָרִים אֲבִיוֹן. G-d will lift

the impoverished of merit from the rubbish heap. We are in Erev Shmittah, and the Talmud teaches that the 6th year, there will be "Sounds", the Seventh year will be wars, and in the Eighth year, Mashiach will come. In the ninth chapter of Zecharia, four pessukim before the passuk mentions how Mashiach will arrive on a donkey, the passuk says. תִּרְאֶה אֲשֶׁקֶלֶון וְתִירָא וְעֵזָה וְתַחִיל מֵאֵד וְעֶקְרוֹן כִּי־הוֹבִישׁ מִכְּבֹּהַ וְאֶבְדַּ מְלִיךָ מֵעֵזָה וְאֲשֶׁקֶלֶון לֹא תִשָּׁב: *Ashkelon shall see and fear, and Gaza - and [she] shall quake violently-and Ekron, for the one to*

whom she looked was ashamed. And a king was lost from Gaza, and Ashkelon shall not be inhabited... , וְהִכְרַתִּי גְאוֹן פְּלִשְׁתִּים, and I will cut off the pride of the Philistines. I am not sure what it means, but before Mashiach comes, there will be a lot of fear and violent quaking in Gaza and Ashkelon, and there will be no ruler in Gaza. This week, the world witnessed a fire on Temple Mount, and as we say in our prayers of Tisha B'av in the blessing of Nachem, כִּי אֶתָּה ה' בָּאֵשׁ הִצַּתָּהּ. וּבָאֵשׁ אֶתָּה , עֲתִיד לִבְנוֹתָהּ. Because you Hashem in fire you burnt the Temple, and in fire, You will, in the future, rebuild it. So, why isn't Mashiach here yet?

There were times in the past that were appropriate for Mashiach to come, but we missed the opportunity. When we said Kaddish and answered Amen, we did not intend to ask for G-d's Name to be great, for Mashiach to come. We wanted the world to be "back to normal," to return to the lifestyles we were used to, for us to become great, not G-d. We did not want Mashiach to come for the sake of G-d's Kingship or for the sake of our being vessels to bring G-dliness to the world.

There are two types of relationships. There is a one-way relationship, and there is a two-way relationship. The reason why Mashiach is not here yet is because we want a one-way relationship with G-d. You could be talking to G-d, saying אַתָּה-YOU, countless times a day, and not even think for a moment that G-d is right there, in front of you, and you are talking to Him. If you would realize this, just once, you would faint.

G-d hates one-way relationships. G-d tells us why He does not answer our prayers, וְהִי בְאֲשֶׁר-קָרָא וְלֹא , שָׁמְעוּ בְּן יִקְרָאוּ וְלֹא אֲשַׁמְעַ And it came about; as He called and they did not listen, so shall they call and I will not listen... (Zecharia 7;13) The reason why He does not answer our prayers, is because we do not listen to His messages. G-d sends us messages, and we are not listening. Our hearts are closed. There is nobody home. So, G-d is not answering our prayers, either. G-d keeps talking to us. A person can learn Torah, as if it is an intellectual challenge, but never once realize that it is G-d,

TALKING TO YOU! As we bless before learning Torah המלמד תורה לעמו ישראל, the One who teaches Torah to His nation Israel. We were thrown out of our Land because we did not bless the blessing of the Torah before learning. (Bava Metziah 85b) Not because we were not learning Torah. It was all because of **how** we learned Torah. We learned Torah, but we did not internalize that G-d is talking to us in our deepest consciousness. We thought learning Torah was building knowledge, sharpening our minds, and, simply, how we live our everyday lives. But real Torah learning is not about building YOU. It is about building eternal, spiritual skyscrapers and the eternal you,... וְחַיֵּי *And eternal lives He implanted inside of us.* When you teach your friend's son, it is as if you gave birth to him, because you gave him eternity. (See Rashi Bamidbar 3;1) Someone who learns Torah and does not teach it, disgraces G-d, (Sanhedrin 99a), and his learning is the greatest nothingness (Md. Rabba Acharei M.) G-d gave us His Torah so that we could be builders.. אמר רבי אלעזר, אמר רבי חנינא, תלמידי חכמים שלום בעולם, שנאמר "וכל בניך לימודי ה' ורב שלום בניך", אל תקרי בניך שנאמר "וכל בניך לימודי ה' ורב שלום בניך" אלא בוניך What does this even mean?

G-d gave us 365 negative commandments, one for each limb of our body, so that even if the limb dies after 120, spiritually, the limb will live on. 365 negative commandments, one for each day of the year, so that, by keeping the commandment, the day doesn't ever "pass away", but remains eternal. This is what the Torah is about, freeing you from the curse of humanity, from death. וְהַלּוּחוֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמְּכַתֵּב מִכְּתַב אֱלֹקִים הוּא חֲרוֹת עַל הַלּוּחוֹת", אל תקרא חרות אלא חירות, שאין לך בן חורין אלא מי שעוסק בתלמוד תורה... *The only one who is a free man is the one who deals with Torah study.* (Avot 6;2) By making each limb, each day, holy, you build your eternal self, because you took this world and you made it holy. G-d is waiting for us to build spirituality so that we are ready for the Bet Hamikdash, the epitome of spiritual transformation, the purpose of Creation.

This is the reason we have two meals on Shavuot, one Meat and one Dairy. Because if you count the

negative commandments, you will see that the negative commandment of לאֲתֵבֵשֵׁל גְדֵי בְהֵמָה אִמּוֹ not to eat Meat with Milk, is Negative commandment number 65. If you count from the first day of the year, first of Nissan, day 65 is... the day of Shavuot! We have two meals to show that we don't eat these two together. This way, we make the day eternal by keeping the commandment of the day. The commandment, the מצווה, is from the word צוּוּתָה, an immortal, spiritual bond.

Shavuot is not just the end of a seven-week count. Shavuot is eternal; it is the holiday of two "oaths". We are making a vow to G-d, and G-d is making an oath to us. This is our wedding anniversary, בְּעֵטְרָהּ שֶׁעֲטָרָהּ־לּוֹ אִמּוֹ בְּיוֹם הַתְּחַנּוּתוֹ וּבְיוֹם שִׁמְתַת לְבוֹ *The crown that the Jewish Nation crowned Him on the day of His wedding*, the day of our accepting the Torah. (Taanit 4;8) וְאָרְשָׁתִּידָּ לִי, לְעוֹלָם G-d swears that He will be married to us, forever. We count 49 days, out of anticipation of this marriage, of this two-way commitment.

If we stay up the whole Shavuot night learning without one word of interruption, we are promised that we will not die this year, and that no harm will befall us all year long. (Arizal; Shaar Hakavanot) Why does learning on the night of Shavuot, specifically, save you from death?

As we said, Shavuot is the marriage, and if we show G-d we want to spend the night with Him, we show that we are in on this relationship thing, in this two-way relationship; we are in on this marriage. Why is marriage called נִשְׂוֵי, with the root of נָשָׂא, which means to lift? What are we uplifting when we get married? *On the night of the wedding, G-d forgives the groom for all of his sins, even if he sinned like Esav.* (Yerushalmi Bikurim 3) Why??

Marriage can only work when you rise above yourself, and when you rise above your nature, when you go from being a one-way-relationship personality to a two-way-relationship personality; when you are willing to give up something that is important to you for the sake of something greater

than you. Marriage means giving up of yourself for the sake of a greater you, an eternal you, for the you that will live on in your children after you die, and that is something that is considered a valid reason for G-d to forgive you for everything wrong you've ever done. The Torah refers to a woman as שָׂרָא, the remainder (see Vayikra 21;2), because marriage is about leaving a remainder of yourself after you pass on. That is the mission of a woman, and she is hardwired physically and emotionally to give her husband eternity. Man must accord his wife the ultimate respect, for giving him a chance to be eternal. This is why we read Ruth on Shavuoth, because it is the story of Naomi living on, eternally, through Ruth, after Naomi was gone, as is clear from how the story begins and ends. Torah is about building eternal, spiritual skyscrapers by living a Torah-infused lifestyle. Staying up learning all night on Shavuoth is about rising above yourself, for this eternal bond, something greater than life itself.

On Shavuot and every holiday, we pray, וְהִשְׂיֵאֵנוּ, uplift us from who we are, from our one-way relationships. From our closed hearts. פתח לבנו Open our Hearts *with* Your Torah. It does not say, פתח לבנו לתורתך Open our hearts to learn your Torah, because the focus of the prayer and the purpose of the Torah is to open the heart, to build a two-way, eternal, relationship. הרחמן הוא יפתח לבנו בתורתו. Help us get back into a relationship with You. The place to build this relationship is inside our hearts. This eternalness, the way to bring our Mashiach and for G-d to rebuild His Temple depends on our opening our hearts through Torah learning and a two-way relationship.

Selfie steps to get into the zone of a two-way relationship with G-d:

1. Constantly work on going against your grain for Him. The relationship is "built" from many pieces, from a lifestyle, not from a one-time act.
2. Always approach your relationship with Him from a position of gratitude.

3. Make a prayer, before prayer, to have proper concentration while praying. This is what is meant when it says, (Berachot 30b) חסידים הראשונים היו שוהין שעה א' ומתפללים כדי שיכוונו לבם לאביהם שבשמים *The original pious men would wait one hour before praying, so that their prayers would be focused to their Father in Heaven.* The

Kotzker points out that it should have said שוהין שעה אחת ואחר כך מתפללים They would wait one hour and then pray. From this we can understand that in the “hour wait” before prayer, *they would offer supplication, asking to have concentration in their prayers.*

THE ART OF DEPENDENCY

Each day, in the blessing before Shema, we pray to G-d that we be connected to Him and His Torah. We ask for this connection, in the merit of our ancestor’s Bitachon, their trust in G-d. בעבור אבותינו ... כי בשם קדשך הגדול הגבור והנורא בטחנו *In the merit of our Forefathers that trusted in You... for in Your holy, great and mighty Name, we trusted...* Where do we see that the Jewish people merited the Torah, or a connection with G-d, in the merit of trust in G-d?

His messenger Moshe. This is the lesson of the Desert and what makes it have such pivotal importance. That you rely on G-d, without anything else to rely on. The whole Torah revolves upon total trust in G-d. The Vilna Gaon teaches that if you do not totally trust G-d, you cannot keep His Torah. This is the secret and the power of the magical words our nation said at Har Sinai when we accepted the Torah, נעשה ונשמע. We will do, and we will listen—total dependency on G-d.

Another question. The Torah was given to us in the Desert. The Baal Haturim derives from this an important lesson. *The only way a person can know the Torah and its mitzvot is if he makes himself like a desert.* What does this mean, to make yourself like a dessert? How do you make yourself like a desert? What was special about the Desert that made it iconic for Torah learning and connecting to G-d? And why did G-d give us the Torah in the Desert and not in the Holy Land, the land where the 613 are most relevant?

The Torah was given to a united nation. ויהן שם *And he, Yisrael, camped there, opposite the mountain.* Our Rabbis deduced from the singular form of the word, “And **he** camped there,” that the Jews achieved an extraordinary level of unity—אחד בלב אחד Like one man, with one heart.

Yirmiyahu told us what G-d said when he reminisces about the Jewish People, and the kindness He received from them: *זָכַרְתִּי אֶת הַיּוֹם הַהוּא וְאֶת הַחַסְדִּים אֲשֶׁר עָשִׂיתָ לְיִשְׂרָאֵל וְאֶת הַחַסְדִּים אֲשֶׁר עָשִׂיתָ לְיִשְׂרָאֵל וְאֶת הַחַסְדִּים אֲשֶׁר עָשִׂיתָ לְיִשְׂרָאֵל* (Yirmiyahu 2;2) So said YKVK, “I remembered for you the kindness of your youth, the love of your bridal days, your going after me in the Desert, in a barren land. The Abudraham explains that the Desert is the icon of ultimate faith in G-d for survival. As the Mechilta explains the passuk that describes how we left Egypt *וְגַם צָדָה לָהֶם לֶאֱמֹר לָאֵלֵינוּ לֹא עָשִׂיתָ לָנוּ* *And, also provisions they did not make for themselves.* (Shemot 12) The Jews left Egypt without packing food, totally relying on G-d and

The only way to be one as a nation is with faith. You can never serve G-d with all your heart if you do not believe that the life He gave you, the strengths and weaknesses that make you unique, are all because this is your custom-tailored life’s mission to perfect your soul. This is the idea of the encampment in the Desert and the *Degalim*, the flags: each one has his place in the circle. The concept of the circle is that each person is equally distant from the center and has his unique place as part of a bigger picture. And the idea of the flags is that you know your G-d given identity and are proud of it. All of these are concepts of faith.

This answers the second question, as well. If G-d would give the Torah in the Holy Land, when each person sits under his grapevine or fig tree, that would not be G-d’s Torah. Torah, in all of its 613,

is about connecting with G-d, relying on him. The whole Torah is summarized in the Ten Commandments, and the Ten Commandments are capsulized in the last of the ten, ***Do not covet***. (Vilna Gaon) You cannot hold yourself back from jealousy if you do not have faith. It is emotionally impossible. Your friend's wife, his house, his car, and everything that is his are irrelevant. You cannot have a healthy marriage without faith. R' Chaim Vital in Shaarei Kedusha writes that the woman that G-d arranged for you is the only woman in the world who will help you perfect yourself.

You cannot educate your child to become a Torah Jew if you are not living with faith. Rashi in Shir Hashirim (4;5) mentions that a man who is jealous of others will cause his son to curse him and respect men other than his own father. Why is this the punishment, measure for measure? Because if you don't believe that you have what you have only because G-d gave it to you, you do not believe that your son is the son that G-d gave you! What an insult to your son!

The Halacha in Shulhan Aruch is that a person should set aside a set time for Torah study and not give up this set time, even if it entails the loss of a significant profit. You obviously cannot get a set time for Torah study in your schedule, if you are not a master of faith.

The whole Torah is about bringing G-d into every core belief that you have. Accepting the Torah is step two to Exodus, for only after you believe that there is no other power in the universe other than Him, can you truly accept the Torah. This concept of ultimate faith, that everything is from G-d, and that there are no other powers in the world, is not

only the pivotal point of the whole Torah. It is the most amazing Segulah. If we believe in Him, with all of our hearts, nothing bad will ever happen to us. (Nefesh Hachaim) King David promises the one that trusts in G-d will be surrounded with G-d's kindness. **יְהוָה בְּרִבְיוֹנוֹ יְסֻבְּבֵנוּ**

Here are the selfie steps to dependency:

1. People see G-d every day; they just don't recognize Him. To the hungry, He appears as bread. To the fearful, He appears as courage. To the sick, He appears as health. To those who live in the past or in the future, He appears as the present. G-d gave you a gift of 86,400 seconds today. Use at least one to say thank You.
2. Allow all that you have seen to teach you to trust the Creator, for all you have not seen. Awareness of the Creator in past and present is what develops dependency on Him, for the future. *If you have bread in your basket for today, and you ask where will I have bread for tomorrow, you are lacking in faith. (R' Eliezer HaGadol, Sotah 48b)*
3. Take one day at a time. G-d meets daily needs, daily. Not weekly or annually. He will give you what you need, when it is needed. He made the world round, so we would never be able to see too far down the road.
4. Realize that your whole world depends on you, and you depend on G-d. Dependency on Him is the yellow-brick road to true independence.

THE PURPOSE OF CREATION

The atheist believes that the world happened on its own and has no purpose. He believes we are here to survive, to make the best of it. Those who believe in G-d, though, have a question to answer: What is the purpose of Creation? What is its meaning? There are a lot of answers. Every

religion has its own answer, its own belief. What is Judaism's belief?

On Friday night, over a brimming cup of wine, we recite Kiddush. We stand, while testifying that G-d created the world in six days and rested on the



seventh. There are many who begin Kiddush with the last two words of the *passuk* before *Vaychulu - Yom Hashishi- Vaychulu Hashamayim...* On the sixth day. And He finished the Heavens and the Earth...

There is not even one extra letter in the Torah. Why does the Torah refer to *Yom Shishi* ;“sixth day” as “*Yom Hashishi*,” *the sixth day*? Our Rabbis derive that *the sixth day*, is referring to the sixth day of the month of Sivan, which is Shavuot, the day we accepted the Torah at Mt. Sinai. G-d created the Universe on condition that the Jews accept the Torah on that sixth day of Sivan. If not, the Universe would revert to nothingness. (Shabbat 88a)

How can we understand that G-d, epitome of kindness, would destroy the world, if no nation accepted the Torah? Doesn't our kind G-d want to be good to us and give us a world of pleasure? Even if it is only materialistic, not spiritual, pleasure?

The question is not a question. A world of material pleasure alone, devoid of spirituality, is life without meaning. Material pleasure is short – lived. You blink, and it's gone. Such a world is already a world of nothingness, *Tohu Vabohu*, because it has no point, no purpose. It is like a wedding without a

bride. A Brit Milah without a baby. A Shabbat table without Kiddush. There is no meaning, just make merry, make merry. Being on this lifelong merry-go-round doesn't make sense. Work to make money, Money to buy food, Food to give Energy, Energy to go Work, Work to make Money, etc. etc. It is like chewing flavorless chewing gum. A world without Torah, a universe without a purpose, is an absurdity. No point. Why bother? Who is G-d being kind to by keeping Planet Earth spinning? The Universe would go back to nothingness without Torah, because a world without a reason to live, a world without a purpose to die, is not a world that's worth spinning.

We remind ourselves daily of the answer to this fundamental question when we recite in our prayers: *Baruch Elokeinu Shebraanu Lichbodo...* Blessed is our G-d, Who has created us for His Honor ... and Who has given us the Torah of truth, and instilled in us everlasting life (World to Come). These are the purposes of Creation. To honor G-d, to learn Torah and to elevate the physical world, by living a life of purpose and meaning. Out of His infinite kindness, G-d created the Universe so that we could have a good, meaningful time with Him in our lives down here, and afterwards, we could enjoy being with Him up there. So, have a good time. Just don't leave G-d out!

MORE PRECIOUS THAN PEALS

There is a custom to read Megillath Ruth on Shavuoth. What is the meaning of this custom? There are different reasons. Here is a thought I had.

Our Rabbis teach that a Talmid Hacham who is a *mamzer* deserves more respect than a Kohen Gadol who is a simpleton. This is learnt from the *passuk* *יקרה ה'א מפיני* which literally means that Torah is more valuable than pearls. (Mishlei 3; 15) Our Rabbis ask, how could the value of Torah even be compared to the value of pearls, something which is merely material? From here, the Rabbis read this *passuk* with a unique twist, to teach us something

amazing. The Torah is more valuable than *לפני ולפני*, the Holy of Holies. (Horayut 13a; Sotah 4b) Imagine, after Covid-19, we are all standing inside the Beit Hamikdash on Yom Kippur, and before the Kohen Gadol enters the Holy of Holies, he comes to you and asks you if you want him to pray for your loved ones while inside. And you tell him, “No, it's okay. I already have some *Yeshiva students learning in our merit. But thanks!* What?! That's right! The Torah is greater than the Holy of Holies.

In the times when the words that compare the Torah to entering the Holy of Holies were written, entering the Holy of Holies was an experience of magnitude that people today cannot even imagine. There are far fewer things today that people are passionate about, far less concepts of issues of great significance and value. For many, being at the Super Bowl or the World Series is the most exciting and biggest event that their minds can conceive of. But whatever the greatest experience you can possibly imagine, learning Torah is greater.

Life is like a parachute jump: you have to get it right the first time. We all have one life to live. Make sure you live life to the fullest. Bronnie Ware, an Australian palliative care nurse, wrote a book *The Top Five Regrets of the Dying*. She's noticed themes and trends among people whom she's assisted. Here are the top five life regrets, according to Ware. *I wish I had let myself be happier. I wish I hadn't worked so hard. I wish I'd had the courage to live a life true to myself, not the life others expected of me. I wish I'd had the courage to express my feelings. I wish I had stayed in touch with my friends.*

Whenever I want to clarify what is most important in life, I do futuristic regretful thinking. What is it that I will regret, one day. The greatest regret of the Torah Jew is going to be not learning or teaching more Torah, not doing more Mitzvot, not trusting in G-d more. This explains the law of loeg larash, not to wear tzitzit strings openly in the cemetery so as not to cause jealousy to the dead: you can visit the cemetery with your Lamborghini car, wearing a Patek Philippe watch, a Brioni suit, Ferragamo shoes and belt. This does not make the dead there jealous whatsoever. But if your tzitzit string is sticking out, this is jealousy they cannot handle! There is nothing more that the dead want in the cemetery than being able to wear tzitzit, put on tefillin, or learn another few words of Torah!! (Berachot 18a)

At the peak of the love story in between the Jewish Nation and G-d, G-d gives us the Torah. The Torah

is not just a book that He gave to His Beloved, the Jewish Nation. It is not just an instruction manual how to live. It is life itself. כי הם היינו ואורך ימינו. Without Torah, you have no life, no meaning to it all. There is nothing more precious than Torah.

This is why we read the story of Ruth the royal princess, granddaughter of King Eglon, who converted. She gave it all up, for the Torah. Literally. She was willing to move to the Holy Land with Naomi and start from the bottom, with nothing. Because she knew that the only way to live with meaning, and the only way to die with meaning, is as a Torah Jew. יקרה היא מפנינים.

One of the reasons why we eat a dairy meal on Shavuoth is because the word for cheese, in Hebrew, is גבינה. Mt. Sinai had five names, one of which was הר גבנונים. Why was it called that name? The word גבנה means hump, or peak: this was the peak of all experiences. The Torah refers to a hunchback as a גבן, because of the hump in his back, sharing the root of the word גבוה. Although Har Sinai was not the tallest of mountains, but it was given that name for it brought to the world the way to live a life of peak performance, by living a life of Torah. This is the lesson of Ruth. This is the lesson of Shavuoth.

Here are the Selfie Steps to keep Torah life your highest priority in life:

1. Ask yourself each day, "What am I willing to die for? What am I willing to live life for, even if it is not the life I wished for?"
2. What am I going to regret on my last days, at my last breaths?
3. Why am I living a life of an Orthodox Jew? Why did my ancestors give up so much to live an Orthodox life?
4. G-d gave me, is giving me, and will give me, so much. How can I get to know Him better through His Torah?

THE BORSALINO BLUFF

At the Shabbat table last week, I played a game with my children. I started off with a fill-in-the-blank statement, and they needed to generate more sentences using the same line.

*With money, you can buy a clock, but not time.
With money, you can buy medicine, but not health.
With money, you can buy a mansion, but not tranquility at home. With money, you can buy a bed, but not a good night's sleep...*

Maybe you can add some, yourself.

My 12-year-old son had a great filler. "With money, you can buy a *streimel*, Borsalino black hat or a yarmulke, but not Fear of Heaven." His older brother added, "With money, you can buy *sefarim*, but not Torah knowledge."

At the end of the day, everything valuable has a price, and to achieve your desired life value, you usually need to pay the price in full, and in advance. The price of health is usually proper eating habits, exercise, sleep, doctor visits, and stress management. The price of a tranquil home is making it home for dinner, Triple A (Attention, Affection, and Appreciation), filling your family's needs and stress management. The price of a good night's sleep is time management, family management, digital management, and you guessed it: stress management. Most of the time, people are readily willing to pay the price of external things, like money, resources, and other "things," than they are willing to pay the price of those really personal sacrifices. i.e., letting go of the past, admitting mistakes, adapting patience, ignoring comments, and tapping into the trait of resourcefulness.

But what is the price you need to pay to become a *Talmid Chacham*? Is it just getting a big fat *Oz Vehadar Gemarah*, a good study partner, a good seat in the Beit Midrash, and getting into a top shiur?

The ingredients to bake a *Talmid Chacham* is in the *Mishna*, in the last chapter of *Avot*,(6;5) that lists the 48 קניינים, or ways to acquire Torah. If you are a yeshiva student, and you do not know that list well and are not working on it, it is like driving your car without any motor oil. You will burn out your engine before you reach your desired destination. If you are learning and not becoming wise, not seeing success, I guarantee you that most probably you are missing at least one of those 48 ingredients. The Talmud teaches that a person can know that he will not be successful in learning, if after five years of learning he did not yet see any positive results (Hullin 24a). But until you keep to those 48 things, you have never really given yourself a chance. You have never started your 5 years.

One of my favorites is Brian Tracy's book "21 Secrets of the Self-made Millionaire." It really spells out - in a concise and clear way - the main traits of those who became wealthy. When coaching people for making a livelihood, I know that none of these 21 traits can be missing to attain true financial success. You see, these ingredients are the basic ingredients; if you do not follow them, if you do not enter all of the missing ingredients into your dough, if you did not follow the instructions, you have never really tried to bake your *parnassah* cake.

If you want to become a *Talmid Chacham*, you need to view your learning like a business man views his business. People who made money, worked hard to make money. In the Torah world, people are commonly referred to as either a "working guy" or a "learning guy." This black and white thinking works against us, because the words of our inner lexicon pave the pathways of our thinking. These two life "situations," learning or working, are not mutually exclusive. Even if you are a learning guy, your learning will not be fruitful, if you do not relate to your learning as if you are working.

People who made money did not need their money to make their initial money, but their work ethic was their key to success. Many got up at 5 a.m. to maximize their workday, beat traffic and capitalize on those morning hours, when focusing is so much easier. The rule of 40+ hours a week says that you need to spend more time than the average 40 hours a week of work, to be ahead of the business game and attain wealth. You need to work all the time you work, with a minimum of socializing, as that can be a formidable source of procrastination. The people who are in the really high-income brackets of self-earned wealth practice frugality, questioning every expenditure. One such wealthy man I personally know, does not allow the secretaries in his office to print on only one side of a piece of paper, just to keep the frugality atmosphere in the office. These are all just a few of the ingredients of the self-made millionaire. And the same is true in acquiring Torah.

Successful students come to the study hall on time and leave on time, without wasting a minute in between, just as if they are at work. No socializing. They come earlier than expected and leave after everyone else. They are willing to give up worldly pleasures, practicing frugality, and they are willing to pay the price of the 48 characteristics one needs in order to become a *Talmid Chacham*.

It is not one specific ingredient of the 48 ingredients that makes the *Talmid Chacham*. It is what Brian Tracy calls the Law of Integrated Complexity. The more strengths, knowledge and resources you integrate into your business model, the greater the sum total of your performance. The total becomes greater than the sum of its individual parts. The more skills a person has – the better and more proficient the all-around successful will be.

The same is true in regards to your performance in learning Torah. The more you acquire from these 48 ingredients, the more unstoppable you become.

WISHING TO BE A JANITOR

Shavuoth is more than a holiday. It is a day of judgment. The Talmud tells us that the world is judged on Shavuoth, regarding the trees (Rosh Hashana 16a). We know, כי האדם עץ השדה *For Man is the tree of the field* (Shoftim 20;19). According to the Zohar, the fruits of the tree are the souls. Your soul is being judged on this day, as to exactly how much wisdom it will attain. How much you will be able to learn and accept wisdom from others (Sfas Emes).

I asked my students this question on their last test: “What does it mean to you, accepting the Torah on Shavuoth?” It’s very interesting. Each one had his own answer, and they were all right. How so? I asked my Rabbi this last Shabbat, what does it mean that we are judged on Shavuoth. In what ways are we accepting the Torah on Shavuot? He answered me with something he heard from his Rabbi. Each person has his own portion of Torah. On the day of Shavuoth, you will be judged, a

verdict is given to decide exactly how much Torah you will merit. He continued, that this concept is very real. This is why, he said, we read in the Torah right before Rosh Hashana of this Shavuoth, the curses of *Parashat Beha’alotcha*. תכלה שנה וקללותיה. So that the last year, and its curses, should be over. So that we can start a new year of wisdom. Similar to the concept that we have the curses of *Parashat Ki Tavo* before Rosh Hashana of Tishrei. That there also, before the judgment of the year we hope that the curses will be left behind in the past year, תכלה שנה וקללותיה.

To me, this concept - that everyone has their portion in Torah, is a very personal concept. With Hashem’s help, I merited teaching and learning with people who would not have learned, otherwise. People who had never been able to learn Torah found that they could connect with it, when I used this approach. The reason why sometimes people fail in Kiruv is because they come with the



approach, “join me,” or “follow me.” But the real approach in Kiruv is to get a person one step closer, from wherever he is, to the Jew he wants to be. Not copying or following.

With this belief in mind, I never tried to persuade anyone. I just understood what the person I was learning with wanted, and helped him get to the next step. By discovering together with them, that person’s unique next step, what he was able to access from his individual place, made it easier for him to get there. The same holds true for our children, when we help them get closer to G-d. Each and every one has his own special portion of Torah. His/her own next step.

As I write this article, I am all “Charlie horse.” Literally. I just took my students for two hours of horseback riding, right outside Jerusalem, during the afternoon break, rewarding them for a test they all passed. During the horseback riding, the one giving us the tour was not letting the horses gallop, but just trot or canter. Some of the boys were getting frustrated. They wanted to gallop and go much faster. So, some of the boys, and I, as well, kept asking the leader if we could pick up speed. But he did not want to go any faster than 20 kmh, on the hilly paths on the outskirts of Jerusalem. At the end, he sat us all down, and said that the fastest these horses could go is 60 kmh. But we were not experienced riders, and he would be responsible if anything happened, and if something would happen, he would be thrown in jail. It was his responsibility to gauge our level of experience, and in accordance, gave us the best speed he could. He even prided himself in being able to pick out the right horse for each person’s build and strength.

Everyone has his own unique portion of Torah, and if they go too fast, or they learn something they don’t connect to, they can fall off and get hurt. We need to learn and know, how to find our portion of Torah; what is just right for each person.

As a matter of fact, one person I learn with has the attitude that whenever he is not interested in something, he tells me, “Rabbi, let’s skip this. Next

subject.” I asked R Yehuda Ades, *shlit”a*, what to do about this, as sometimes I prepared a particular lesson, thinking it was important for this specific person. R Ades told me, “Listen to the student. Move on.” Find his portion in Torah.

תורה צוה לנו משה מורשה קהילת יעקב *Moshe commanded us the Torah, an inheritance for the community of Yaakov.* The Talmud takes a twist on the word מורשה, inheritance, and says it means מאורסה, an engaged woman, instead. Each and every Jew is naturally *engaged* to his own portion in Torah, but not everyone is *married* to their portion in Torah. The way to marry your portion in Torah is by dedicating yourself to it (Pesachim 49b see Maharsha). Making your own personal learning goals. Just like if you want to build a relationship with your wife, you can’t look around and compare her to other women, so too, if you want to build your relationship with your portion in Torah, you need to focus on *your* portion; not on the portion that others around you are choosing. But where your heart takes you. מקום שלבו הפץ. And by doing this, your Torah becomes ובתורתך ייהגה. This is why we pray, ותן חלקנו בתורתך. *Give us our portion in Torah.*

Now, of course not everyone can stay in learning. But everyone has his portion of Torah that he needs to develop. Women, too, have certain *halachot* and parts of Torah that they can learn and connect to. They can merit their portion in Torah by being supportive of their husband’s and children’s learning (Berachot 17a). You can get your portion by supporting Torah. R H Abulefia in his work, Etz Chaim, writes that the same power that is given to the *Talmid Hacham* for fighting his *Yetzer Hara*, (something he merits for his engrossment in Torah), will equally aid the one who supports him to fight his own *Yetzer Hara*! Because by supporting Torah, you become an equal partner, exactly as if you, yourself were learning.

I remember how my Rosh Yeshiva would tell us how his mother used to pray for every one of her sons; If they don’t merit teaching Torah in Yeshiva, and they don’t merit supporting Torah

financially, that at least, they would be a janitor in the Yeshiva. Each one should merit his *own* portion in Torah.

The biggest problem most people have with connecting to Torah is that they don't realize that there is a portion in the Torah that belongs to them. They do not feel that G-d is talking to them. But the saying goes, *When you pray, you are talking to G-d. When you are learning Torah, G-d is talking to you!* The reason why people who were brought

up in the frum system somehow disconnect from Torah is because for too long, they had the mistaken notion that Torah belongs to the Jews, and not to the Jew. Not to me, personally.

We all have our own next step. Our own next step of behavior. Our own next step of understanding. Our own next step of connection.

COUNTING ON YOU

Parashat Bamidbar begins with the census and the flags. The census was taken of male Jews from age twenty and up, of those eligible for the army. Two concepts are difficult to understand. If the Jews did not have any plans to go to war, what was the purpose of the count? And what is the importance of a detailed description of the flags and formation of the Tribes around the Tabernacle?

The Midrash tells us that when the Jews stood at Mt. Sinai, they saw the skies open up, as the Shechina descended onto the mountain on that 6th day of Sivan. They did not see the Shechina, G-d's glory; they saw the Merkava, the hundreds of thousands of angels that were surrounding G-d in an orderly fashion. Michael on the right, Gavriel on the left, Raphael behind and Uriel in front. Each of these chief angels stood at the top of a pyramid of "angel troops". Each troop with its flag. When the Jews saw the honor that the angels give G-d, in troop formation, they also yearned to have flags and troops and to surround the Shechina. They desired to be holy and close to G-d, just like the angels! So, in this week's parasha, G-d granted their wish. They could have both flags and troops, in formation encircling the Tabernacle. G-d would count them, just as he counts an army. What is the significance of the count?

People count what is important to them. Numbers are used to count money and time, for these are things people value. The more one counts an item, the more he values it. G-d counts His children in the desert, because they are of utmost importance

to Him. Each and every Jew. He is forever counting us, because each and every one of us is so, so important to Him. Having just left the darkness of Egyptian slavery, a Jewish slave could have thought, "Does G-d know what I went through? Was He involved with me on a personal level? Does He even know that I exist?"

We are presently in the Facebook exile. To feel good, to feel that I am worth something, I need to be validated, to know that someone values my existence. If no one validates me, how do I know that I have any worth? Well, if you are Jewish, this is not a question, because even if no one "validates" you, G-d validates you. People today have a hard time believing it, because they did not get "thumbs up" from G-d on Facebook, and because they do not see G-d following them on Twitter.

In light of this, we can understand the flags and the arrangement of the Jewish nation around the Tabernacle. We are the nation that G-d's glory rests upon, and He is sanctified in this world through us. Each Tribe had its own flag and its special position in the tribe formation around the Tabernacle, symbolizing each Tribe's identity. Not only does G-d value you, He even values your identity, your traditions, and your family. He is sanctified through so many individuals who all proclaim "G-d is King!" Each and every member of the Jewish Nation is a number in G-d's count. G-d does not want a big mesh, a faceless conglomeration, because people are different from



one another. He appreciates that you are who you are, and that you serve Him with your identity.

Because no one can serve Him with your identity the way you can.

THE SH'LAH ON SHAVUOT

The Sh'lah Hakadosh, on Shavuot, writes something that gives us all a punch. First, he notes that despite its being a day of tremendous happiness for our receiving the Torah, the day of Shavuot is also a day of judgment. Judgment on how much effort we put into our learning, quality and quantity, all year long. This is one reason why we stay up all night learning: to express on this day of judgment that we realize the great importance of learning at night. Then, he lays the punch.

The Midrash says, *R Pinchas, in the name of R Chilkia, said, הקובע עתים לתורה מיפר תורה שנאמר עת* *one who sets aside time for Torah study is annulling Torah, as it says in the passuk, A time to do for Hashem, {literally, but “to do” meaning setting aside a time for your study} is annulling your Torah.* The Sh'lah questions how this is possible, as we know that the first thing a person is asked when he gets up to the Heavenly Court is *קבעת עתים לתורה* “Did you set aside time for Torah study?”. If so, how can the Midrash say that if someone sets aside time for Torah study, he is annulling the Torah?

The Sh'lah answers that if someone is not busy working, not a businessman, he is obligated to learn day and night, without stopping for a second, except for the time he needs to pray, eat and sleep. If such a person makes a schedule in which he learns three hours in the morning, three hours in the afternoon and an hour and a half at night, while the rest of the day not thinking in learning, he is annulling the Torah. For such a person, his whole day should be learning. *כי בתורת ה' הפצו ובתורתו יהגה Hashem is his desire, and he contemplates Torah learning day and night.* He must always be thinking in learning. The principle of a person being *קובע עתים לתורה*, having a set time for learning, is reserved for one who is a “working guy”. *He, at least, has to set aside time to learn.* And this is why it says *קובע עתים* in the plural, and not *קובע עת*, in a singular form, to imply

that it is not enough to set aside only a “one hour-and-a-half block” of learning. Rather, he should make another seder whenever he does have time. In the car, on the way to work, with his wife at supper and any other opportunity he can take advantage of. Get yourself a time-management coach.

It is interesting how, in life, we get busy all day long taking care of those things that are important and urgent. The things that are just important and not urgent just sit around waiting to be done. It does not make a difference how important something may be; if it is not urgent, it is usually ignored. Included in this group of important and not urgent are our close relationships, health and fitness, organization, and last, but not at all least, setting aside time for learning Torah. If we could just find time somewhere in our schedule for these things, it would add quality to our lives.

When I was a yeshiva bachur, I had such a goal. To always be thinking in learning, wherever I was. An older bachur, a friend, told me to give up such an unrealistic, unattainable goal, for “it will make you crazy.” Only now, I realize how wrong he was. The words *והגית בו יומם ולילה* “You should think about it day and night”, do not mean that a learning guy has to be thinking stressfully about the hard parts of the Talmud and lose focus on his daily life and responsibilities. It just means thinking about any part of Torah that you can. An idea on the parasha, a thought of mussar, or a story from the Tanach. This is not only a mitzvah, but has a very practical application, as well. I have noticed that when I am under stress or about to get angry, I can avoid both situations if I have something else to focus on. So, I think over what I have learnt that day, and – like a charm – I am able to stay calm.

There is only one way to make time for learning. Mark it not only important, but *urgent* and important. Stay up all night for it. Do it the first thing on the schedule of the day. This is the only

way the learning will get done. And, if it is not getting done, it means ...

My neighbor has a friend, a chassidishe friend, that learnt Massechet Shabbat (with Tosefot) a number of times. They both know the Gemarra of Shabbat very well. I liked this American chassidishe guy a lot, and every time that he came to visit my neighbor for Shabbat, I enjoyed chatting with him. I asked my neighbor what this guy was up to lately, where he was learning. My neighbor answered that he has gone to work: he became a painter. He paints walls. I could not believe it. I thought that this fellow who loves learning had a future in Torah. I discussed this with my neighbor. He responded, leaving me shocked. “ The chassid needs parnassah, to make a living. He wanted to work in something that did not involve his seeing immodest sights, and, because he loves learning so

much, he wanted to be able to think in learning while working. He has just made a siyum on Beitzah. He learnt it five times without opening it once. All day, as he paints, he listens on the headphones to daf yomi on Beitzah; he knows it by heart... “

Painting is a job where one could be thinking in learning. Many of the Tanaim and Amoraim had jobs that made it possible to be thinking in learning while working, R' Yochanan Sandlar-shoe maker, R Yitzchak Nafcha – blacksmith, etc. It seems that some people try to learn between working. These people worked *while* learning. Torah is called a song, *וְעַתָּה כְּתָבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת* Torah is called a song, in the sense that just as when you are walking down the stairs you can sing a tune, you can relate to Torah the same way. Walking down the stairs, in the car, and wherever life takes you...

80/ 20

The book of Bamidbar is referred to as the Book of Numbers, because that is how it begins: taking the census of the Jewish people in the desert from the age 20 and up, the age from which males were eligible for the army. Each tribe was counted separately – from Reuven down to Binyamin, their numbers ranging from the greatest of the twelve tribes, Yehuda, 74, 600 to Binyamin with 35,400. The sum total of all tribes together was 603,550. All were included in this census, except for the Levite tribe. G-d specifically commanded Moshe to count them separately and in a different way. Males from the tribe of Levi were to be counted from the age of one month. The sum total of the tribe of Levi was a mere 22,000, almost half the smallest of all the other tribes.

The book Shaarei Aharon quotes seven reasons for this large gap between Levi and the other tribes. One interesting approach is a reason offered by the Netziv in Ha'amek Davar. It relates to the pregnancy of Sarah's maidservant Hagar, from her first night with Avraham. *And she saw that she became pregnant, and her mistress (Sarah) became of less importance in her eyes.* Rashi quotes the

Midrash Rabbah (Breishit Rabbah 45,4). *“Hagar said to the people: Sarai, my mistress, is not the same on the inside as she appears on the outside. She looks righteous, but she is not. If she were righteous, why did she not get pregnant in the course of so many years, while I became pregnant in one night?”*

The Yeffe To'ar offers an interesting interpretation to this Midrash. Hagar meant to imply that she was praiseworthy; however, the fact that Sarah did not have a child for so long while Hagar conceived immediately was not actually complimentary for Hagar. On the contrary. In order for a Yishmael to be created, no prayers needed to be offered, and no tears needed be shed. But for a Yitschak, who was one of the three Forefathers, tens of childless years, of heartfelt prayers and tears were a prerequisite.

The Midrash continues. No effort is needed to plow and plant thorns. Thorns sprout and grow on their own. But with wheat, one needs to expend a considerable amount of effort before he witnesses the fruits of his labor. The Yeffe Toar explains that things of value are small in number and are



achieved only through much toil. This is not so with lower quality and second-grade goods. Hagar, therefore, became pregnant immediately, while for Sarah, it took time and tears. Because good quality comes infrequently, after toil, tears, and prayers .

The Leviim, the cream of the crop, were a mere 22,000, because quality is always rare. "Precious" implies small in number, few and far between. 22,000 reminds me of the **80–20 rule**, also known as the **law of the vital few**. **The Pareto Principle**. In 1906, Vilfredo Pareto observed that 80 percent of the land in Italy was owned by 20 percent of the population. Pareto developed this idea when he discovered that 20 percent of the pea pods in his garden contained 80 percent of the peas. Management consultant Joseph M Juran applied this principle to business: 80% of a company's profits come from 20% of its customers. 80% of a company's sales are made by 20% of its sales staff. 80% of a company's profits are a product of 20% of the time its staff spends working. 80% of a company's sales come from 20% of its products. Therefore, business consultants recommend focusing one's attention on those 20% of customers, sales reps, and products that account for 80% of the income.

The Leviim were those 20% who could be relied upon to bring G-d's Glory unto the nation. They did not sin in the incident of the Golden Calf and

responded Moshe's plea to eradicate the idolaters from amongst the nation. They were counted separately from the rest of the nation, because they were the 20 percent who kept the Jewish people true to their steadfast faith in G-d.

Pareto's Principle is equally applicable to spiritual perfection. It is not about how many mitzvot one can perform. It is about that one mitzvah that you can do with all of your heart. It is not how many students the Rabbi has that defines or measures his success as a Rabbi. Sometimes, it is just that one student. All the Arizal's teachings were written by one student, R' Chaim Vital. And of all R' Akiva's 24,000 students, only five transmitted the Torah to the next generation.

In learning and studying, I have found this to be true as well. When you are unable to understand something, it is wise to focus on the 20% of the learning that you do understand well. This will help you comprehend the other 80%. Try to memorize 20% of the information, the main points, and through associations you will be able to recall the other 80%. Focusing on the opening and closing of each Beracha (about 20% of the total prayer) can greatly enhance our concentration on the other 80 percent, as well.

BOOTLEG TORAH

Enjoying Torah, making it sweet, is not just Torah with extra credit. Sweet Torah, Torah that is enjoyable, is the only Torah. If it is not sweet, if you do not enjoy it, it is not Torah; it is just a bootleg version of it. A bootleg recording is an audio or video recording of a performance that was not officially released by the artist. Torah that is without your being involved in it, wanting more of it, is not the original Torah G-d gave at Har Sinai. It is just a bootleg version.

Enjoying Torah is so important that we pray for its sweetness every day in **וְהֵעֲרַב נָא**, in Birkot Hatorah.

If a teacher does not make the Torah sweet to his students, it is better that he should not teach. (Midrash Shir Hashirim 2; Midrash Tanchuma Ki Tisa 16; Shemot Raba 41) Why is this infraction so serious that Rabbi Sugarfree should find another job? Because Torah is not a subject or a discussion of philosophy, or even a religion. It is a way of life, and an ongoing conversation of the ages between G-d and His People.

This is where we face a huge problem. There is so much Torah learning, so many boys in Yeshiva. So many girls in school. So many audio and video

recordings on line. It seems as if everything is bliss. But, the individual is lacking the practical tools to make his Torah learning sweet and enjoyable. Parents and teachers are lacking guidance in how to make Torah sweet for their disciples.

The purpose of a Yeshiva, the purpose of Bais Yaakov, is to make the learning sweet *for life*. As Albert Einstein said, education is what remains after one has forgotten what one has learned in school. The purpose of a yeshiva is to transmit the real Torah, in all of its sweetness, to give a taste of something so sweet that the taster wants more and more.

The Mishna in Avot mentions 48 ways to acquire Torah, and these 48 are the secret to its sweetness. The Or Hachaim breaks down these 48 ways mentioned at the end of Pirkei Avot into three groups. All three groups are found in the passuk in Yitro, ויסעו מרפידים ויבאו מדבר סיני ויחגו במדבר ג' ימים, וישאו אל נגד ההר, and they travelled from Refidim, and they came to Midbar Sinai, and Yisrael camped there opposite the mountain.

The first group is ויסעו מרפידים, to grow in your Torah-learning efforts. רפידים hints at the idea of weakness. They *travelled away* from weakness in Torah. The first of the three groups of the 48 is to take learning seriously. To taste the sweetness in Torah you need to invest not just time and effort, but to make your investment in a specific way, a way that is already built into the yeshiva system. The yeshiva system is structured after the dimensions of the Aron Kodesh, the Holy Ark. The Aron represents the Torah, and just as the Aron's measurements are expressed as breadth and depth, so too the sweetness of Torah is found in the blend of breadth (Bekius) and depth (Beiyun). (Toldot Yitzhak, Terumah)

The second group is to conduct yourself with humility, hinted in the words of the Passuk, מדבר סיני. The Torah was given on Har Sinai, the lowest of mountains, to teach us that G-d comes down to teach Torah to the humble. (Megillah 29a ;Sotah

5a) The Kotzker and the Chidushei HaRim ask, if Hashem chose Har Sinai because of its lowliness, why wasn't the Torah given on the ground or in a valley?

The answer is brilliant. In order to receive the Torah, one needs to believe in himself, to feel that he can grow, think of new ideas, ask questions and find the answers. If you learn like a shmatteh, if you can't fight for your chiddush, you will never be able to taste the Torah's sweetness. Again, the balance between humility and esteem is the key.

Although we read earlier the parasha of the curses for those who do not toil in Torah, the week immediately before Shavuot, we read Bamidbar, where G-d counts every Jew, regardless of his spiritual standing. There is a balance between having a broken heart, feeling so disappointed in oneself, and then believing in oneself again, similar to what we feel on Rosh Hashanah, when we read the curses of Ki Tavo, and then we read Nitzavim, that Moshe gives us back encouragement. (Megillah 31b) The Yeshiva is all about balance, about training its students to learn in a balanced way and to have a balanced self-perspective. To recognize that G-d counts each and every Jew, each Neshama is called a Yechida, for its uniqueness. And each person has his part of Torah that he connects to. When a person learns higher than his level, or lower than his level, it is difficult to taste the Torah's sweetness.

And the third group of the 48 is ויהן שם ישראל, the idea of unity, of Achdut, א' בלב א', *as one man with one heart*. What does that mean? One man, I understand to mean unity. But what do the words "one heart" add to the idea of unity?

You cannot be focused on two ideas at one time. One heart, then, means total focus. It is so hard to focus when there is jealousy, hatred, competition among us. Jealousy, hatred and competition blur one's concentration, making it impossible to be focused on Torah. Only when there is Achdut, is there focus. At Har Sinai, we were like one man, with none of those negative emotions, so we were

able to be totally concentrated, with one united heart.

The holiday of Pesach is in the merit of Avraham; Sukkot in the merit of Yaakov and Shavuot in Yitzhak's merit. Why is Yitzhak linked to Shavuot? The Shofar at Har Sinai was the horn of the ram that replaced Yitzhak on the altar. (Tur Rosh Chodesh 417) In Yitzhak's merit, we have Har Sinai. How so? Where did Har Sinai come from? R' Yossi said that it was separated like Challah from the dough, from the place of Yitzhak's Akeidah, from Har Hamoriah. G-d said, "Since their father, Yitzhak, was bound to the altar on this spot, it is appropriate that his sons will accept the Torah there (Midrash Shochar Tov, Tehillim 68).

Yitzhak is the representative of total Mesirut Nefesh. Giving up everything to G-d. The way that we can tap into Yitzhak's Mesirut Nefesh is by totally focusing when learning. Because the only way we can stay focused is if we give up all of our emotions to G-d. This concept of self sacrifice is the secret power of *נעשה ונשמע*. We accepted – before even knowing what we were accepting. Because at Har Sinai, we all tapped into the Mesirut Nefesh of Yitzhak, of giving all we have to G-d. That is the secret to focusing when learning.

There are many ingredients to make your Torah learning sweet. The first is to pray to taste its sweetness, in the Torah blessings in the morning

YETZER HARA LEMONADE

One of the greatest gifts G-d gave you in life is your Yetzer Hara. The Midrash teaches us, "וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיֵּרָא טוֹב - זֶה 'הַיֵּצֵר הַרַע' *It was good* - refers to the Yetzer Hatov. And it *was very good* - this is the Yetzer Hara (Breshit Rabbah). What does this mean? How could the Evil Inclination be very good?

וְאַהֲבָתְךָ אֶת ה' אֱלֹהֶיךָ בְּכָל-לְבָבְךָ And you shall love your G-d with all of your heart, both the yetzer tov and

and in Arvit before Shema. The second is to understand its value, *אין לו שיעור למטה* and the Torah is *שקולה כנגד כולם*. The reward for learning even one letter of Torah is equal to performing and observing all of the 613 mitzvot (Gra, Sh'not Eliyahu Peah 1; 1). And to understand that every word of Torah a person learns is as if it comes "from G-d's mouth", *תורה פיך* (R Chaim Volozhin Ruach Chaim 6;9). The Chazon Ish says that by internalizing the 13 principles of Emunah, one acquires love for Torah. R Baruch Ber says that tasting Torah's sweetness is not possible when someone is living a life of lies, or learning false philosophies. (Birkat Shmuel Kiddushin 27) Someone once asked R Aharon Lev Shteinman how to make Torah sweet. He responded "How do you make honey sweet? Torah is similar to honey *דבש והלב תחת לשונך*, but if you have sores in your mouth, you won't be able to taste its sweetness." Another idea, presented by the Vilna Gaon, is that lack of clarity brings lack of sweetness (Mishlei 1;22-23).

If we want our children and disciples to love Torah, we need to love Torah ourselves, and enjoy it ourselves. We need to learn from King David. He had this Kinor and Nevel that he would play at midnight while he was learning. His friends would hear him play, and they would say, if King David is learning Torah, we should do so as well. (Yerushalmi Berachot 1,1; see Bavli Berachot 3b)

the yetzer hara that reside in the heart.(Rashi; Berachot 54a) How does one serve G-d with his Yetzer Hara??

On Yom Kippur, we ask for forgiveness *על חטא* For the sin that we sinned before You with our Yetzer Hara. What? Aren't *all* sins committed with our Yetzer Hara?

כך הקב"ה אמר להם לישראל בני בראתי יצר הרע ובראתי לו תורה תבלין ואם אתם עוסקים בתורה אין אתם נמסרים בידו *G-d told the Jewish People, My sons! I created the*

Yetzer Hara, and I created the Torah to be its spice. And if you study Torah, you will not be in his hands...)Kiddushin 30b). The Maggid of Mezritch pointed out the precision of the words used here. Generally, we understand that the Yetzer Hara is like a sickness, and the only cure is the Torah. But the word used is not תרופה, which would mean cure. Rather, the word that is used is the word תבלין, which means spice. It does not say that the Torah can annul the Yetzer Hara. No. The Torah does not undo the Yetzer Hara, for that would not be a good thing. We need our Yetzer Hara, in order to serve G-d with extra oomph.

Before we explain how to serve G-d with your Yetzer Hara, we need to realize that serving G-d with our Yetzer Hara is the pinnacle of the holiday of Shavuot. Shavuot is the only day of the year we are to bring a korban of bread, of wheat flour and yeast, in the Beit Hamikdash. The rest of the year, yeast is not allowed. כִּלְהִמְנִיחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה תַמְזִין כִּי כִלְשָׂאֵר וְכִלְדָּבָשׁ לֹא-תִקְטְרוּ מִמֶּנּוּ אֲשֶׁה לָהּ: (Vayikra 2;11) The Talmud teaches us that yeast and Chametz are symbolic of the Yetzer Hara. (Berachot 17a) The reason for this is because of the parallels in their natures: yeast rises, symbolic of haughtiness. Haughtiness is the root of all anger. Laziness is linked to dough, for dough needs to sit in order for it to rise, and laziness is what holds us back from keeping the positive commandments in the way they are supposed to be kept. Therefore, G-d does not want any bread offerings in His Temple. G-d wants us to rid ourselves of Chametz on Pesach, so that we can free ourselves of our Yetzer Hara. But on Shavuot, when we are accepting the Torah, we want to bring the Yetzer Hara in to this holiday, for we have just the right spice for it. Torah.

The Vilna Gaon explains that one cannot change one's mazal, one's negative nature, one's Yetzer Hara. That would be going against one's grain. The only choice one has is what one does with that nature. The Talmud teaches us that one who is born with the nature of Maadim will be one who spills blood. R' Ashi teaches, this means either as a Mohel, a butcher or a murderer (Shabbat 156a).

Spilling blood is inevitable; the choice, though, is still available where to direct this nature. Tzaddik – Mohel. Beinoni- Butcher. Rasha- Murderer. When Shmuel Hanavi was sent by G-d to appoint the young David to be King of the Jewish People, Shmuel jumped back. He saw that David was Admoni, that he was redheaded, that David was from the Mazal of Maadim. Shmuel feared that this might mean that David has the nature, the Yetzer Hara, to become a killer... Admoni hinting that he has the nature of a bloodthirsty person. Esav was also Admoni... and look how Esav turned out! G-d told Shmuel not to worry – *But he has nice eyes...*) See Shmuel A 16;12) The Midrash explains G-d's comment as follows: *Esav killed on his own prerogative. But this (David) will kill from the verdict of the Sanhedrin* (Breshit Rabba Toldot 63; 8). Even a good nature can be used for bad. Shaul was born with the Mazal that had in it the nature of humility. Shaul used his humility in a negative way – he did not stand up against the Nation when they went against the Will of G-d. (See Biur HaGra Mishlei 22; 6) (See Rabbenu Yonah Berachot 54a)

הוּי עוֹ כְּנֶמֶר, וְקַל כְּנֶשֶׁר, וְרֵץ כְּפַּרְדִּי, וְגִבּוֹר כְּאֵרִי לַעֲשׂוֹת רָצוֹן אָבִידָה שְׁבִשְׁמִים (Avot 5;20) If you have chutzpa in your nature, if you are brazen, like a leopard... If you have a nature that you are light, like an eagle, and you don't get stuck on things, if you are as swift as a deer to run after your desires, if you are strong, like a lion, to get what you want... “be who you are, be as G-d created you, and use that nature to do the will of your Father in Heaven.” The Chazon Ish was quoted as saying that kids who are the wildest, (just like the wild animals mentioned in the Mishnah -) only *they* have the potential to become the Gedolei Hador, the leaders of the next generation.

Our strengths and weaknesses are like a seesaw, “package deals”, that you can't have one without the other. Torah is the solution to that balance. G-d does not want us to uproot the seesaw, to throw out the whole package because there are some parts that we don't like. אל תהי בז לכל אדם ואל תהי מפליג לכל דבר שאין לך דבר שאין לו



מקום. *Do not hold any person in contempt, and do not consider anything worthless. For there is no person who does not have his hour. And there is no thing that does not have its place* (Avot 4:3). If not for the Yetzer Hara, people would not get married, have children, build homes, businesses, etc. (See Yoma 69b; Midrash Tehillim 37a).

On Shavuot, we bring the korban of the two breads, to thank G-d for giving us the spice to make our lives the best lives possible. We just need to give the Yetzer Hara the right flavor. The Torah is what makes the Yetzer Hara something we can do great things with. This is why we need to say Viduy, if we do not serve G-d with our Yetzer Hara, because there is a special way to serve G-d, that can be done only with your Yetzer Hara, something that G-d calls Tov Meod, very good.

Here are the *Selfie Steps*. These Self-Help steps teach you how to take the lemons that G-d gave you in life... and make them into lemonade.

1. Your Personal Strengths/Weaknesses ID Card. List all of your strengths and all of your weaknesses. This will be your personal ID card, a card to identify your negative behaviors and tendencies, not as your identity, but as a part of a whole picture. It is just another animal to tame in your zoo of tendencies.
2. Connect the Dots. Try to see if there are any connections between your strengths and your weaknesses. Once you realize that your weaknesses and strengths are

connected, thank G-d for the inseparable package of strengths and weaknesses. It is easier to appreciate G-d when you realize how the most interesting part of your life is the delicious lemonade you made out of the lemons.

3. Embrace your weaknesses. Accept what you cannot change... and take that creation that G-d made, and uplift it. I.e., If you have fear, bring that fear as a metaphor to your fear of G-d. If you love something, and you can't hold yourself back from it, take this love to be a metaphor for your love of G-d. If you feel that you are angry, take that anger as a metaphor of how G-d can get angry at you, for your inappropriate behaviors... and He does not. (See Rambam on Mishna Berachot 9:5)
4. Work in Progress. Set aside time in your life, on a daily/weekly/monthly basis to add the proper spice to these weaknesses. Put it on to your To-do list by actually taking out time to find the right spice that you need to transform your weaknesses into strengths. Your weaknesses are a work in progress over a span of a lifetime, they are not a devaluation of one's self.
5. Fresh perspective. G-d does not create anything bad. Find how your natural strengths can complement your natural weaknesses. Think out of the box. When you look at your weaknesses, find how those weaknesses can be your greatest assets.

G-D'S TORAH AND HIS APPROACH

The Sifri (Devarim שמג) relays the following Midrash: Before G-d came to Mt.Sinai to give the Torah to His People, He approached the nations of the world, one by one, and offered them the Torah. He first approached the nations of Esav. Esav's descendants responded by first asking G-d what is

written in the Torah. G-d answered Esav that the Torah says לא תרצח *you shall not kill*. The nations of Esav replied, "We cannot accept the Torah. Esav, our forefather, was a habitual killer and was even blessed by his father Yitzchak that he live by

his sword - על הרבך תחיה- . We are also murderers, and we cannot accept a Torah that forbids murder.”

G-d then went to the nations of Amon and Moab. He asked if perhaps *they* want the Torah. They also replied by first asking what the Torah says. G-d answered *לא תנאף* *You shall not have forbidden relations*. They replied that the Torah is not for them. The Amon and Moab family tree was rooted in forbidden relations. Their forefather, Lot, had had incestuous relations with his daughters, and from such a shameful beginning, Amon and Moab were born.

G-d approached Yishmael and asked if he was at all interested in accepting the Torah. Yishmael asked – What does the Torah say? – G-d answered that the Torah says *לא תגנוב* *Do not steal*. The Ishmaelites answered G-d that their forefather, Yishmael, was actually a thief by trade - *ויהי רבה* - *קשת* : he sat waiting in the desert and would rob the passersby. The Midrash continues that there was not a nation in the world on whose door G-d did not “knock” to see if they would be willing to accept the Torah. Finally, G-d approached the Jews, who did not ask what the Torah has to offer. Instead, they proclaimed *נעשה ונשמע* : “We will do, and we will listen.” They trusted that if G-d asked them to do something, then whatever it would be could be done.

This Sifri is mindboggling. If we examine it carefully, we notice that G-d approached the Gentiles with the *latter five* of the Ten Commandments, the ones that pertain to a man and his fellow. Approaching the Jews, however, G-d presented the *first five* commandments, which are mitzvot between man and G-d. Only after informing us of the first five commandments did G-d mention the commandments between man and his friend. (*This may be the reason why all the nations of the world write from left to right, and only Jews, and subsequently the Arabs, write from right to left. The Jews were offered the Tablets from the right to left, whereas the tribes of the world were offered them from left to right. The tablets and the Ten Commandments were the first*

written word in Creation , created on the very first Erev Shabbat – Avot ch. 5) Why did G-d approach the nations of the world with different mitzvot from those He presented first when He approached the Jews?

Another question: Why did the nations of the world turn down the Torah on the grounds that it says not to steal or kill? Don't the nations of the world have judicial systems where killing and stealing are forbidden? If so, why did they turn down the Torah for containing such a logical commandment?

And a third question. Why did G-d approach each of the nations of the world with exactly what was hard for them? G-d approached the descendants of Esav and told them not to kill; Yishmael, and told them not to steal, and Amon and Moab, and told them not to engage in forbidden relations. These were *the specific points* that were hard for these nations to overcome. So what type of game is this – if G-d did not want to give them the Torah, then why would He come and give each one the very issue that was the hardest for him to deal with?

R' Moshe Feinstein explains that although the nations of the world have judicial systems which forbid and penalize for murder and theft, the reason behind such laws is as protection for the other civilians, and not because the act in and of itself is so unethical that the person deserves punishment. The nations of the world at the time were not willing to forbid murder as something that deserves punishment in and of itself, for they felt that in essence, they themselves were actually murderers, and thus could not be held responsible for their actions. The reason, then, why the murderer is executed or jailed is not because of the absolute value of human life; in the laws of the nations, it is only of practical expedience, just for the safety of the public.

G-d specifically approached the nations and told them that the Torah has laws that He forbade. *If I forbade something, then it must be that it is possible for one to control himself and not kill or rob.* G-d specifically wanted the gentiles to hear



that the Torah forbids what they feel is impossible to overcome. G-d also wanted to make it clear that a person is responsible for such acts as murder, theft or forbidden relations, despite what type of family he comes from.

The Jews, on the other hand, were willing to accept without asking. They knew that if the Torah forbids something, refraining from doing it can be accomplished – that we are held responsible for obeying the Law. They believed in G-d, and so G-d approached them first with the Mitzvot of Emuna, the first five commandments, knowing that this is the basis for keeping the five latter ones. The Jewish court penalizes not because we are afraid of the rest of society getting hurt. We have Emunah, so we are not worried about that. In the Jewish court, the punishment is for the transgressor and the punishment meted out fits the crime.

We do not approach the mitzvot of the Torah from a logical point of view. We approach the mitzvot from a religious angle. For us, the latter commandments come after the first ones specifically to remind us that the underlying reason for the mitzvot that are logical are **not logic**, but faith.

The Rebbe from Pasische was asked by his followers: All the books of the world have an introduction. What, then, is the introduction to the Torah?

King David's Secret Weapon

The other day, the teacher of my seven year-old son gave him a newspaper article to take home. I was very grateful to the teacher, for this was an article on my family's lineage. I expected to read about Chaim Farhi and other famous Farhi family philanthropists from the past – information that I already knew. When I read the second line of the article, however, I jumped off my chair: "According to tradition, the Farhi family lineage goes all the way back to King David." After verifying that the article was based on reliable sources, I passed on this revelation to close family members. Needless to say, I was very excited. I

The Rebbe answered that the introduction to the Torah is Derech Eretz. דרך ארץ קדמה לתורה. These words must mean that a person must make sure he is a man of character and decency before he becomes a man who presents Torah.

This can also be understood in the following manner. We are taught that without Torah the world cannot exist אלמלא בריתי יומם וליילה חוקות שמים וארץ לא שמתני. How, then, did the world exist before the Torah was given? The answer is that the Torah that held up the world before it was given was the way of derech eretz – אלמלא תורה היינו לומדים גזל – 'מנמלה וצניעות מחתול, וכו'. This derech eretz held up the world, for it was Torah of the time. After the Torah was given, however, things changed. We now had to observe Torah teachings as a religious way of life, and not just because this is something that seems right. This is the way of the Torah. Ethics based upon common sense comprise the introduction to the Torah. Then, the Torah tells us that these things are not just ethics. We must live according to them and understand that G-d, in His wisdom, has given a much deeper meaning to why the ethical way is the right way. And, the Torah wants us to be able to be humble and to make our way of thinking subservient to the teachings of the Torah.

asked my wife if we could buy a donkey. After all, someone in the family might turn out to be Moshiach. For some reason, she refused.

The Chida says that the reason why Megillat Ruth is customarily read in shul on Shavuot is to draw attention to the lineage of King David, whose birth and death occurred on Shavuot ('שמחת הרגל ג'). King David led a most turbulent and difficult life. Early on, the special circumstances of his birth and his unusual complexion triggered accusations by his older brothers that he was illegitimate. In an attempt to rid their prestigious family of him,

David's brothers sent him to pasture the sheep in dangerous places. Then, because he was seen out late at night attending his father's flock, people in his home town of Beth Lechem began to accuse him of being the town thief. No one stood up for him. Only his mother encouraged him to always turn to G-d. "He will never forsake you," she reassured him.

In the next stage of his life, David was forced into an ongoing struggle with King Shaul, his father-in-law. In their first encounter, King Shaul did not honor his promise to give him his daughter Meirav, whose hand had been offered to the one who succeeded in killing Goliath. He made another outrageous bet for David to marry his second daughter Michal. But, in the meantime, Shaul secretly married off Michal to someone else. After David did eventually marry Michal, his father-in-law became convinced that David was plotting to overthrow him, a crime which carries the penalty of death. He thus sought to kill him.

David's parents and brothers became endangered through this struggle as well. David thought they would be safe by bringing them to be guarded by the King of Moab, to whom he was related through his great-grandmother, Ruth. When things calmed down with Shaul, David asked for his father, mother, and brothers back from his trusted Moabite brethren. To his utter shock and dismay, his family had been murdered.

Later in life, King David was targeted by Avshalom, his most successful son. The background of the conflict stemmed from still another family tragedy. Avshalom himself died a tragic death which David mourned greatly. In short, King David – who was forced to bloody his hands in war after war – had no peace from his own family, teachers and friends; and no rest from all his enemies and traitors throughout all seventy years of his life.

Fortunately, though, David managed to keep a kind of diary of his experiences. He would compose a psalm (poem/song) to G-d for each challenging

experience. He collected all 150 of them as a book, known as Tehillim (Psalms). One can wonder in amazement as to how David was able to muster up the emotional strength and find time to compose so many of these songs to G-d despite his never-ending challenges. With such a difficult life, how was David constantly singing songs, and compose more songs than any other Jew in history? Perhaps we can get some insight through a glimpse that Chazal give us of the future.

The Talmud (Pesachim 119b) tells us that in the future, G-d will make a lavish feast for the righteous. After the feast, the cup of wine will be passed to Avraham to make the blessing after Birkat Hamazon. Avraham will decline, feeling undeserving for having brought Yishmael into the world. Yitzchak, too, will decline because he fathered Esav; and Yaakov will turn down the honor because he married two sisters, something that the Torah later prohibited. Moshe will refuse because he did not merit to enter Eretz Yisrael, and Yehoshua because he did not have any sons. But King David will say: I will make the blessing, and it is fitting for me to do so (כּוֹס יִשְׁרוּעוֹת אֵשָׁא וּבִשְׁמִי ה') (אקרא)!

Now, how can we understand this self-confidence on the part of King David? Did he not also have some problematic children, and a personal failing or two that should prevent him from feeling worthy? He was not, after all, worthy of the Holy Temple being built in his lifetime, but only later in the lifetime of his son Shlomo. Why will King David feel faultless in comparison to all the greatest figures in Jewish history?

This can be understood through King David's use of the term למנצח – the common title for many of his psalms. The word נצח means everlasting. But למנצח means "to the Victor." In other words, the "Ultimate Victor" – G-d – is "everlasting," and His victories demonstrate His "everlastingness".

King David learned from early on in his difficult life that there are battles and struggles that cannot be won through purely physical means.



Fortunately, he realized that there is more to the story and he adapted the following belief: “If I praise the Ultimate Victor for all my successes, then no challenge is too hard to tackle, for it is not my strength that will determine my triumph.” This belief made it easy for young David to fight the most experienced and well-armed warrior in the world, Goliath. Although he had no armor or prior military training, David was right there to fight the battle when Goliath said that he will take on the Jews *and their G-d*. “Once it is a battle with G-d, the Ultimate Victor, even I (David) am able to fight it.”

If we think about it, we will realize that there are so many moments during the day where we have an opportunity to give a heartfelt blessing. The Torah tells us that one who blesses a Jew, any Jew, will be blessed by G-d “ואברכה מברכיך”. But let us keep

At the Final Banquet in the future, King David will announce that it is not his own value or strength that brought about his successes. And, of course, he may not be more worthy than the Forefathers. On the contrary, because he feels that he is even less worthy, King David will raise the cup and make the blessing, all the while proclaiming that despite the unworthiness of mankind, G-d is our steadfast Victor.

Life has too many impossible battles to fight. Pull out a Tehillim and call out למנצח from the depths of your heart! That was King David’s life secret.

in mind that the way we bless others is the way we ourselves will be blessed by G-d. As the Baal Shem Tov would say on the passuk ה' צלך (“G-d is your shadow”): G-d shadows or mirrors whatever

Shavuot, the Veiled Festival

The Torah refers to the Festival of Shavuot in two different ways: Shavuot (weeks) and Atseret (cessation). Interestingly, though, it does not refer to Shavuot in a way that reflects what happened on this day, the Giving of the Torah at Mt. Sinai. This contrasts with the way the Torah refers to Passover and Succoth, where the words reflect the occasions that we are commemorating.

This is because there is an essential difference between Shavuot and the other Festivals. Pesach and Succoth are characterized by two concepts – the prohibition against doing melachah as well as the special mitzvot of the day, such as eating matzot and sitting in the succah. Shavuot, in contrast, has no unique mitzvot. It has only the prohibition against doing melachah. This is why it is called Atzeret, meaning cessation. The only thing we “do” is to cease doing melachah. The other name for the Festival, Shavuot, commemorates the conclusion of the counting the weeks of the Omer, the period between Passover and Shavuot. But there is no hint at the Giving of the Torah at Sinai.

There is another difference between Shavuot and the other two Festivals: the date is not set on the Jewish calendar. Rather, the date is arrived at by counting forty-nine days from Pesach. The message is that Shavuot marks the end of the preparation for our receiving the Torah at Sinai. Forty-nine days of spiritual preparation were required. The preparation represents the excitement and enthusiasm we have for the Torah and its Mitzvot. In a sense, we celebrate the preparation for accepting the Torah more than the acceptance of the Torah itself.

This approach should not seem entirely strange to us – especially those of us who are married. Wasn’t the excitement of the engagement period even greater than the wedding itself? When I think back on my own experience, I recall occasional frustration during the days of wedding preparation that certain things were not turning out the way I had expected. I was fortunate in having a rabbi who put me at ease by reminding me that the true happiness of getting married is not the four hours



of the wedding itself, but the new life that the couple is about to start.

Shavuot is the holiday where we celebrate the excitement of starting a new life. The new life, however, is not limited to one day, but should stay with us the whole year long. The day itself cannot be referred to as the day of our “Receiving the Torah” because, in a sense, we accept the Torah every day. It is, though, the day we celebrate the love we felt through anticipation for the Torah.

We can now better appreciate why we don't have special mitzvot to commemorate anything specific on Shavuot. It is because this day gave us a whole new life and way of living. We can thus best commemorate the receiving of the Torah by living according to its ways, and projecting the joy we have in our Covenant with G-d.

Being a True “Receiver” of Torah

How do you explain why people playing “Telephone” have trouble passing a simple statement down to the last person in line without distorting the original statement?

I have posed this question to a number of people recently, and I would like to share with you what I consider to be the best answer. Each person puts his own perspective into the original statement until you can barely recognize what the first one said.

As we approach the Festival of the Giving of the Torah, Shavuot, this insight can help us stand in awe at how the Torah was passed on from Sinai down to our generation without the slightest alteration.

When examining this chain of transmission I think the best place to start is the very first mishnah in Masechet Avot. Rabbi Chaim of Volozhin calls our attention to the fact that while this Mishnah speaks of Moshe receiving the Torah at Sinai and then passing it on to Yehoshua, it does not explicitly mention that Yehoshua received the Torah from Moshe. The mishnah takes this for granted and

simply goes on to delineate how Yehoshua passed on the Torah to the next generation, and how each succeeding generation passed it on to the next. In contrast, with reference to Moshe, the mishnah does not say that G-d passed it on to Moshe and Moshe passed it further. The emphasis is on Moshe receiving the Torah from G-d. What is the importance of this emphasis on Moshe as a “receiver”?

We find the answer to this question in our parashah. Moshe was different from all the other prophets in that he had much greater clarity of vision when G-d spoke with him. We also see in our parashah that Moshe was the most humble of men – (והאיש משה עניו מכל האדם). These two special qualities of Moshe are very much related. G-d specifically chose Moshe to be the one to receive the Torah because he was the only human being who could preserve the original in its entirety – without the slightest modification. Moshe's humility and perception of himself as nothing (ראגהנו מה) stemmed from his awareness that none of his successes were attributable to himself. This aided Moshe in receiving the Torah without mixing his own understanding or opinions into it. Once an iota of self-pride exists, a personal perspective will automatically surface. Since Moshe attributed all of his successes to G-d, he was able to attain a “transparency” beyond all the other prophets. For this reason, only Moshe was able to say, “This is what G-d said to me” (זה הדבר) – in contrast to all other prophets who introduced their prophecies with the expression, “So said G-d” (כה אמר ה').

There is a famous question everyone asks – or should ask – on Shavuot regarding Chazal's account of how the Jewish People felt in anticipation of receiving the Torah at Sinai. Although we find in the Torah that the Jews demonstrated readiness and willingness when they declared, We will do and we will listen (נעשה ונשמע)!, the Talmud tells us that G-d still had to threaten them: If you do not accept the Torah, you will be buried by an uprooted mountain! How are we to explain this seeming paradox? (See Tosofot Shabbat 88a.)

The Zohar explains that their readiness was for the Written Torah. The threat was needed to get them to accept the Oral Torah. What was the difficulty of the Oral Torah that made them so hesitant to accept?

The Alter of Kelm offers this keen insight: The difficulty of passing on the Oral Law is that each person has to take responsibility to pass on the Torah as it was given at Sinai and become a *גוֹתֵן הַתּוֹרָה* – a pure conduit of Torah precision directly from Sinai. There is only one way to overcome the broken telephone problem that we mentioned at the outset: Placing G-d's values and principles ahead of our personal opinions and wants. And so, one of the key questions one should ask himself on Shavuot is: "How can I make sure that I will be a *גוֹתֵן הַתּוֹרָה* – able to pass on the Torah the way it is supposed to be passed on?"

Post script

BLESSINGS OF LOVE

Notice the language of the brachah recited before Birkat Kohanim, the blessing given by the kohanim to the rest of the congregation. It is utterly unique: "וְצוּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה" *...and He commanded us to bless His people, Israel, with love*. In no other blessing before a mitzvah do we add that we are commanded to do it with love. How are we to understand this? I'd like to share with you the approach of one of my colleagues.

The truth is that a person is expected to do all of G-d's mitzvot with love. If he or she falls short, however – and fulfills the mitzvah without love – it is still considered done. (Of course, the fulfillment leaves something to be desired.) But with regard to the mitzvah of the Kohanim to bless others, the matter is entirely different. No one wants a half-hearted blessing. The only way for the Kohanim to give a blessing is out of love. If it is not given with love, it does not qualify as a blessing.

A warm blessing can melt even the coldest of hearts. People used to cherish blessings of the ordinary mainly because of the love they invested in it. Indeed, we see this reflected even in English:

The aforementioned concept can be very beneficial in understanding how we can improve our seemingly short-circuited communications with others. When conversing with others, especially our loved ones, a critical mistake would be to understand things from our personal perspective. If we pay attention to the differences in the assumptions, beliefs, and behavior patterns of those around us, we will notice that what seem to be their obvious assumptions (etc.) about any given event or situation are really based on existing subconscious perspectives, values, and even instincts. The most valuable and effective thing we can do when communicating with someone we love is to hear what they have to say and validate their perspective before offering our own opinion or comment. Most communications are short-circuited because what one hears is not what the other meant to say.

Good-bye is actually a shortened version of what used to be the blessing "G-d be with you." People often make the effort and go to great rabbis for a blessing for the sole reason that they will be blessed lovingly out of the rabbis' true love for every Jew.

As my own rabbi pointed out, one common, severe, parenting mistake is committed in this very area that we are discussing – giving blessings. When fathers bless their children on Friday night, they too often perceive themselves as ordinary people giving an ordinary blessing. Whether they are right or wrong, it would be a shame to waste this opportunity, to simply mouth the words because it is traditional to do so. Even if the father is not particularly special in his own eyes, when he blesses his children out of true love, he bestows on his children much more than he can ever imagine.

Each day, good mothers send their children off to school with the blessing: "Have a great day!" Now, the fact is that even a child feels how much of his mother's heart and focus are in those words before he faces the world. Let us try to visualize such a

child in school a few hours later at break time, noticing that no one wants to play with him. Just then, immersed in his loneliness, he will sense in the deepest parts of his subconscious *if at least his mother cares for him*. If his mother is prepared in the morning rush to take a moment to gaze at him and say her “Have a great day!” with love, it will make a world of a difference. And that difference may determine whether or not this child feels alone in the world.

If we think about it, we will realize that there are so many moments during the day where we have an

DEFINING HOLINESS

ה' צלך יהי עִלְיָךְ *As long as he is a nazir, he is holy unto G-d.* (BeMidbar 6:8)

Once, while traveling by cab in Jerusalem, I was listening to a thought-provoking discussion by Rabbi Noach Weinberg zt”l on the importance of defining to ourselves terms that we often misinterpret. One of these terms was holiness. Interested in pursuing this topic with someone, I posed the question to my non-religious cab driver in a way that I hoped would pique his attention.

“Sir, I will bet you 25 shekels that there is something every tourist visiting Jerusalem comes to look for, and you don’t know what it is!” He laughed and replied: “I know every attraction and building in Jerusalem! You’re going to lose your money!” I challenged him: “Everyone comes to Jerusalem searching for holiness. Can you define holiness for me?”

The cabbie promptly exclaimed that holiness means the holy sites, such as the Western Wall and the graves of the holy Rabbis. Now, from his non-religious perspective, my driver was not totally off the wall.

I persisted: “Are you sure that this is an adequate definition of holiness? Isn’t it true that the holy places you’ve mentioned sometimes have unholy things going on there as well?”

opportunity to give a heartfelt blessing. The Torah tells us that one who blesses a Jew, any Jew, will be blessed by G-d ”ואברכה מברכך”. But let us keep in mind that the way we bless others is the way we ourselves will be blessed by G-d. As the Baal Shem Tov would say on the passuk ה' צלך יהי עִלְיָךְ (“G-d is your shadow”): G-d shadows or mirrors whatever we do. If we bless others and care for others with our whole heart, G-d will do the same to us.

At that point, the cabbie asked me how I define holiness. If we take a glance at this week’s Torah portion, I think we will all be able to answer this question.

In this week’s Parashah, Naso, the laws of the nazir are spelled out. If one takes on the status of nazir, he or she is strictly forbidden to drink wine, take a haircut, or get close to a dead body. The nazir is labeled holy by the Torah – “holy unto G-d.” According to Rabeinu Bachye, the nazir is even holier than the Kohen Gadol. How can we understand this?

A Kohen Gadol is there to help gain atonement *after* sin has been committed. After the sin of the Golden Calf, Aharon was to serve in the Mishkan on behalf of the sinners. *After* the sin of the Tree of Knowledge, Adam HaRishon brought a sacrifice. The Midrash calls him a *Kohen Gadol*. But the nazir is aiming to *avoid sin altogether* – not just neutralizing its effects after it has come into his life. If we think about it, we see that the common denominator between the first two nazirite laws is gaining distance from materialistic drives. No haircuts means not being obsessed with one’s appearance. Not drinking wine means no parties. Disengaging and separating himself from worldly pleasures benefits the nazir not only with regard to keeping away from sin, but also in moving towards spiritual perfection. Keeping away from the dead is meant to insure that he does not engage in any

form of witchcraft. This is of importance because the holy nazir is a candidate for **רוח הקודש** – the privilege of receiving the Divine spirit. To keep his name clean of suspicion of witchcraft, he needs to refrain from contact with the dead (Baal HaTurim).

Putting it all together, we see that one who distances himself from sin can reach a level of holiness higher than the one who engages in penitence after a sin has been committed. Holiness is a concept which involves being “beyond and separated.” (See Rashi at the beginning of Parashat Kedoshim.) G-d is referred to by the angels as **קדוש קדוש** – the epitome of holiness. The angels try three times to understand G-d and His ways, but He is beyond them. The Holy Temple was separate from the rest of the world – a place where materialism was superseded, and spirituality was tangible. Holy people are separated in a sense from materialistic or worldly desires. One who dedicates himself to a life of spirituality and meaning, strictly limiting materialistic instincts and egoistic impulses, can be classified holy as well.

This definition of holiness can seem, at first glance, a bit overwhelming for a citizen of the 21st Century. But if we think about, we will realize that

keeping materialism in check is actually an ideal remedy for today’s major threat to our spiritual growth.

It has been noted that the modern period is an era of *ism*’s: communism, socialism, fascism... An *ism* is a belief by people of any given culture in the most effective and beneficial lifestyle or system. As the generations pass, however, it becomes crystal clear that the reigning *ism* does not really solve humanity’s problems, and a new “ism” develops in its stead. Our time has a major “ism” as well: *materialism*.

What could be a more fitting way to keep materialism in check than the concept of holiness?

While actually becoming a nazir in our generation is strongly opposed by our Rabbis, we can apply the concept to our own lives. Do we really need the latest cell phones or luxury car? Are the expensive brand name clothes really so necessary for our happiness?... We might find more time for spirituality if we would properly define to ourselves the difference between need and want – and use the concept of holiness and spirituality as our compass.

OUT OF CONTROL

Why does the Torah put the Nazirite laws immediately after the laws of the Sotah? For if one sees a Sotah in her disgraceful state, he should become a Nazir from wine, so that he does not follow in her ways of immorality. (Berachot 63a, Nazir 2a) Wine, the chase for extras in life, can bring to immoral conduct.(Meiri)

Shimon Hatzaddik, a Kohen Gadol and the Gadol Hador, would not partake of any Nazirite atonement sacrifice. (That was because most of the Nezirim were not genuine Nezirim. When they would realize the difficulty of the Nazirite laws, they would regret their Nezirut.) There was, however, one exception – that of a “goldilocks” shepherd from the south. Shimon Hatzadik said, “I asked him what brought him to cut such beautiful hair, and he told me: I was shepherding my

father’s sheep, and I went to draw water from the spring. I gazed at my own reflection, and my Yetzer Hara jumped up at me and tried to drive me out of my world. I said to him, Rasha! Why do you look with conceit at a world that is not yours?! Why should you be ruled by conceit, when you are going to be consumed by worms and maggots in the grave?! I swear that I will cut you (my hair), for the Sake of Heaven!” Shimon Hatzaddik immediately stood up for this Nazir, and kissed him on his head, saying, “My son! May there be more like you in the Jewish Nation.” (Nedarim 9b)

There are a number of questions on this piece of Talmud. The commentators explain that the way the Nazir’s Yetzer Hara was going to “drive him out of his world”, out of his Olam Haba, was by making him “believe that he is god.” What does



this mean? Also, it seems from the words of the Nazir above, that a prerequisite for losing self control is haughtiness. What is the connection between self control and haughtiness? And one more point to ponder. R' B. M. Ezrachi, in his sefer Birkat Mordechai, asks: If Mr. Goldilocks from the south wanted to fight his Yetzer Hara by nullifying his good looks, cutting off his beautiful curls, wouldn't it have made more sense just to shave his head bald, right then and there? Why did he need to go through the process of becoming a Nazir, and only upon finishing his Nazirite days, shave his head *for G-d's honor*?

R' B. M. Ezrachi Shlita explains that there are two ways for one to fight his Yetzer Hara, to exhibit self control. One is immediate, but doesn't last. It should be used only in case of emergency. In this case, it would have been to go to the other extreme, to cut off his hair, right then and there. (R' Ezrachi coins this as "the Novarodock way") But this tactic does not last long, because it is not the stunning hair that is the problem. The hair is just a trigger that activates a deeper problem. Hair grows back, and Mr. Handsome from the south would then have been in the same vulnerable position that he was before.

The Nazir from the south wanted to make a lasting change. So, he needed to change his identity, to become a different type of person, a person who would not sin. Nazir comes from the word Nezer, or crown. The man from the south decided to wear a G-dly crown. What does that mean, to become a more G-dly person? It doesn't mean "shaving off" the beautiful things that G-d has given you. It means to be proud that you are using the good that G-d has given you for the sake of bringing G-dliness to the world. To be a role model of holiness, by being proud of your holy lifestyle. And that you dress your best, because you are G-d's representative to the world you live in. (R' Ezrachi coins this as "the Slabodka way")

The best way to change your identity to become a more G-dly person, the place where it all begins, is

A Key To Marital Harmony

from the first words of the Nazir from the south. Stop. Close your eyes, and let the words of the Nazir sink in. *Why do you feel haughty about a world that is not yours?* This is the secret to self discipline, self control. It is all about whose world you live in. Is it your world, or is it G-d's world? Do you honestly believe that G-d owes it to you, to give you good looks? For that matter, does G-d owe you anything, at all?

The world that you live in is not the world that *you* deserve, for better or for worse. If G-d gave you power, looks, money, family, love, honor, happiness, wisdom, or, if G-d decided that you should not have one of the these, it is the world G-d knows is best for you, to enable you to bring G-dliness into it. This is an elevated life, a life with meaning. G-d wants us to bring G-dliness to the world through the presents he gives you, and He does not want you to disregard the good looks He gave you, the nice car, the nice house. Rather, He wants you to dedicate it all to Him. If you look at what you have as a gift from G-d, you become a different person.

Nothing can help you toward self-discipline more than the realization that your world is not yours. Why is this such a powerful tool? Because there is a prerequisite for every materialistic desire you succumb to. And that is the feeling of ownership. The feeling works with an inner voice of "if-then". "If the food is on my plate, then I must finish it"(even if I am already full). "If the food is in my house, then I must eat it" (even if I am not hungry). "If the money is in my pocket, then I must spend it" (even if I do not need the item). When we undo the false "if-then" thinking, we have more self control. Feeling ownership is the root of lack of self control. But when you believe that what you have is not yours, לה' הארץ ומלואה, it all belongs to G-d and it is there for you to bring G-dliness to the world, you can take control of your haughtiness, your diet, and ultimately, your spiritual life.

וּכְתַב אֶת הָאֵלוֹת הָאֵלֶּה...וּמַחֶה אֶל מֵי מָרִים
The priest shall write these curses on a parchment,
and erase into the bitter waters. (BeMidbar 5:23)

The Midrash tells the story of a certain woman who used to attend the Friday night classes of the great Tanna Rabbi Meir. Upon her late return home one Friday night, her husband (who was a scoffer with deep animosity to rabbis) asked her where she had been. When she told him, the angry man responded with the following ultimatum: You may not enter the house until you spit in the face of R' Meir! Obviously, the pious woman rejected this outrageous ultimatum, and did not sleep at home that night. But that was not the end of the story.

Eliyahu Hanavi appeared to R' Meir, and made him aware that he had indirectly been the cause of marital strife. After he learned what had transpired, he went over to this woman in shul, and pretended that he had a problem with his eye, causing it to twitch. He asked her if she knew the widely known "home remedy" commonly practiced in those days to cure this condition. Embarrassed, she said she did not. He thus instructed her: "Please, spit in my eye seven times." After the poor woman reluctantly complied, he told her: "Now go home and report to your husband that you obeyed his request. He requested that you spit in Rabbi Meir's eye only once, but you added another six!"

Upon seeing how their great teacher, Rabbi Meir, put himself to shame for the sake of marital harmony, his students asked him how he could belittle his own honor which, in essence, is like degrading the honor of the Torah? Given permission, they could easily have forced the ludicrous husband into allowing his wife back into the house.

R' Meir told them that if G-d allows us to erase and dishonor His Name for the sake of tranquility between man and his suspect wife (the sotah), surely the honor of R' Meir can be disgraced for this purpose! (Midrash Rabbah 9:20)

In truth, the Torah's prescription for testing the sotah is quite perplexing. In an attempt to check if

she actually sinned, the Kohanim in the Beit Hamikdash give her to drink "bitter waters" into which G-d's holy Name is erased from parchment. If she did not sin and was not guilty of her husband's suspicions, she is blessed with beautiful children. If, however, she did indeed commit adultery, she swells up and dies in disgrace. But we cannot help but ask the obvious question: Is there no other way to check to see if she did indeed sin except by means of erasing G-d's Name?

The answer can teach us a powerful lesson, which is actually the lesson that R' Meir wanted to teach his students. The most common reason for conflict in nearly every relationship is a lack of respect, or an inability to control one's pride. Although the disputes take different forms – pride and respect are almost always at the root of the problem. The details are simply the way respect and pride manifest themselves in any given situation. Therefore, G-d Himself has us erase His Holy Name for the sake of giving the suspected errant wife, the sotah, an opportunity to exonerate herself and to demonstrate the importance of restoring marital harmony.

The Torah's procedure of erasing the Divine Name also hints to us about how we ourselves can help restore harmony in our relationships. We can erase our "name" by erasing our ego, and thus communicate to the other person that "my ego is of minute value compared with the great importance I attribute to our relationship." This was the lesson of R' Meir to his students, and the example that we are all to follow.

Post Script

I once had a close friend who suffered from marital strife in the early years of his marriage. Upon hearing his long list of complaints about his new wife, I suggested that he receive some counseling from my Rabbi. Not long afterwards, the young man returned to me with a look of new hope, and thanked me for my recommendation.

Now, although I respect my rabbi greatly, I know that he is not a prophet. I was amazed that he was

able to assess the long-standing problem and come up with a solution so fast. My rabbi explained that he noticed a thread of mutual lack of respect running through all the years of their marriage. Indeed, he said, in his many years of counseling experience, he has found that this is almost always

The “Priestly Blessing”- The Power of a Blessing

Notice the language of the brachah recited before Birkat Kohanim, the blessing given by the kohanim to the rest of the congregation. It is utterly unique: “...and He commanded us to bless His people, Israel, with love” (ויצונו לברך את עמו ישראל באהבה). In no other blessing before a mitzvah do we add that we are commanded to do it with love. How are we to understand this? I’d like to share with you the approach of one of my colleagues.

The truth is that a person is expected to do all of G-d’s mitzvot with love. If he or she falls short, however – and fulfills the mitzvah without love – it is still considered done. (Of course, the fulfillment leaves something to be desired.) But with regard to the mitzvah of the Kohanim to bless others, the matter is entirely different. No one wants a half-hearted blessing. The only way for the Kohanim to give a blessing is out of love. If it is not given with love, it does not qualify as a blessing.

A warm blessing can melt even the coldest of hearts. People used to cherish blessings of the ordinary mainly because of the love they invested in it. Indeed, we see this reflected even in English: Good-bye is actually a shortened version of what used to be the blessing “G-d be with you.” People often make the effort and go to great rabbis for a blessing for the sole reason that they will be blessed lovingly out of the rabbis’ true love for every Jew.

As my own rabbi pointed out, one common, severe, parenting mistake is committed in this very area that we are discussing – giving blessings. When fathers bless their children on Friday night, they too often perceive themselves as ordinary people giving an ordinary blessing. They may forget that their children do not look at them as ordinary.

the core problem. And thus he usually suggests that the couple work on increasing their respect for another. My friend found this to be sound advice. I am happy to report that “they lived happily ever after!”

Children believe, or would like to believe, that their father is special. Whether they are right or wrong, it would be a shame to waste this opportunity, to simply mouth the words because it is traditional to do so. Even if the father is not particularly special in his own eyes, when he blesses his children out of true love, he bestows on his children much more than he can ever imagine.

Each day, good mothers send their children off to school with the blessing: “Have a great day!” Now, the fact is that even a child feels how much of his mother’s heart and focus are in those words before he faces the world. Let us try to visualize such a child in school a few hours later at break time, noticing that no one wants to play with him. Just then, immersed in his loneliness, he will sense in the deepest parts of his subconscious if at least his mother cares for him. If his mother is prepared in the morning rush to take a moment to gaze at him and say her “Have a great day!” with love, it will make a world of a difference. And that difference may determine whether or not this child feels alone in the world.

If we think about it, we will realize that there are so many moments during the day where we have an opportunity to give a heartfelt blessing. The Torah tells us that one who blesses a Jew, any Jew, will be blessed by G-d “ואברכה מברכך”. But let us keep in mind that the way we bless others is the way we ourselves will be blessed by G-d. As the Baal Shem Tov would say on the passuk ה' צלך (“G-d is your shadow”): G-d shadows or mirrors whatever we do. If we bless others and care for others with our whole heart, G-d will do the same to us.



A JEW ON A UNICYCLE

In Temple times, if a woman was accused of adultery by her husband and there were serious grounds for suspicion, she was given a choice: accept a divorce, or stand up to a strange test. The test, if she opted for it, required her to drink “bitter waters” into which the name of G-d had been dissolved. If she was guilty, she died instantaneously. Before the Sotah drank the bitter waters, she was commanded to bring a unique Mincha, a flour offering. This offering was unique, for it was the only flour offering that did not consist of wheat flour, but barley flour. It was a Grade B Korban, a cheap sacrifice, as barley is cheaper than wheat. And, no “toppings”, no oil and no frankincense. *For it is a Minchat Knaot, Minchat Zikaron, Mazkeret Avon...* (Bamidbar 5; 15) *A flour offering of jealousy and zealousness, a flour offering of remembrance, and a reminder of sin.* Rashi explains that the word Knaot, zealousness, is in the plural, referring to the zealousness of both G-d and her husband. But, what do the words *remembrance, and a reminder of sin* refer to? A remembrance of what? A reminder of what sin? She cannot be proven guilty until after she drinks the waters!?

The Orach Chaim explains this with an insight that reflects how people fall into sin and shows how sin can be avoided. This reminder of sin is a reminder of the first, cheap flour sacrifice brought by Kayin in the beginning of time. Kayin brought a cheap Mincha to the altar and was rejected by G-d, while his younger brother, Hebel, offered the best quality sheep he had, which G-d “licked” with fire. What did Kayin do wrong? Why was his sacrifice not accepted? Didn’t his sacrifice pass quality inspection? How can this be referred to as a sin? And what’s the connection between the adulterous woman and Kayin’s having brought a cheap korban and then having killed his brother, Hebel?

Seforno explains the conversation between G-d and Kayin between and beyond the words. (Breishit 4; 4-8) *G-d accepted Hebel and his Korban, and refused Kayin and his flour sacrifice.* Seforno

comments that when one brings a sacrifice, he is really bringing himself. This is the whole idea and the essence of the sacrifice. The Kavvana one was to have as the Kohen slaughtered the animal was – *it is as if G-d is slaughtering me.* His thoughts should have been, “I am bringing myself to G-d”. This is how G-d perceives the sacrifice, as well. When G-d accepts your sacrifice, He is not only accepting the offering of the animal, *but He is accepting you.* A korban is the root of its word, karov, *getting close.* G-d does not want people to be offered on the altar, so we bring an animal, instead. We bring our best animal, because that is what is closest to the best thing I have, me. This explains why Kayin took it so personally. G-d did not refuse only Kayin’s sacrifice; G-d also refused Kayin.

And Kayin got angry, and his face fell. And G-d said to Kayin, why are you angry, and why has your face fallen? If you improve, you will be uplifted; and if you do not improve, sin crouches at the threshold, ... The Seforno helps us understand these words as well. Kayin could not come to terms with the fact that G-d had accepted his brother and not him. G-d asked him, What’s the big issue? There is nothing personal here. Why are you crestfallen? There is nothing here that can’t be undone. If you better yourself, getting closer to G-d, you will also be accepted by G-d, like your brother, and you, also, will achieve great heights. And if you do not try to get closer to G-d, sin will lie in wait, passionately planning to lure you ever deeper and deeper into transgression. You can fight this inclination and release yourself from the clutches of sin only with special help from G-d, with the special powers of Repentance you will have by getting closer to G-d. But Kayin did not take this advice, and then, the result was the worst sin. Out of jealousy, he murdered Hebel, his only brother, the only other person in the world.

What is the moral of the story, the message G-d wants the Sotah, and all of us, to remember? When people sin, it is not only because they are not



mindful of the safeguards preventing sin. (In the case of the adulterous woman, this means getting overly friendly with the neighbor, her boss, her coworker, etc.) That is just a part of the problem. Usually, the main reason is underestimated. It is because the person is not bettering him / herself in an effort to get closer to G-d. When one is not proactive about his spiritual growth, when he is not constantly improving his spiritual level, lust and inclination to sin lie in ambush. A bored person is an easier target for the Evil Inclination, because he is not a “moving target”. The adulterous woman fell to sin, primarily because she was not growing spiritually. *She is* a Grade B Korban, not one who devoted her “all” to forming her relationship with

G-d. The worst scenarios – adultery or murdering one’s brother – can take place when a person is not growing. Becoming a Sotah started when spiritual growth stopped, just as Kayin’s becoming a murderer began when he decided to be satisfied with investing minimal effort in his spiritual growth.

This message leaves us no rest. This world is a two way street: you can be going only in one of two directions. There is no sidewalk, no shoulder of the road. A more accurate allegory is a unicycle. You’ve got to be moving forward, if you do not want to fall.

The Self Help Addict

There is an obvious question regarding Birkat Kohanim. If G-d wants to bless the people, why does He need to do so through the kohanim? Why does He need messengers? How could it be that a Gadol HaDor who is a Yisrael needs to be blessed by a Kohen who is a simpleton?

The answer is in the words of the Kohanim. May Hashem bless you and watch over you. The Kohanim are teaching us two things. They are telling us that we are blessed. And they are telling us that our blessings are from G-d. There is so much of G-d’s blessing in our lives that we are not even taking notice of.

Recently, my mother sent me a chizuk quote. *Remember the days you prayed for the things you have now.* That is a great suggestion, because it really makes one realize that he *is* really blessed! We get so used to we have. We get so used to asking, wishing and praying for what we don’t have. We get so used to wanting to be who we are not, and not just being thankful for and accepting who we actually are, that we forget about all the blessings we have. We forget that G-d loves us. We need to internalize that peace; we need to realize that we are blessed, that we are loved.

Our Rabbis teach that the best vessel to contain and retain beracha is shalom, peace. (Uktzin 3;12) In order to hold on to a beracha that you are given, you need to have a “container”. Blessing is not a one-way street: the one being blessed must have – or, more accurately *be* – a vessel that can contain the blessing. He must be at peace with himself. This is very deep, and can be very tricky. The reason why people don’t access G-d’s blessing in their lives is because when a person does not accept himself as he is, when one is not at peace with one’s own self, when the inner voice says, “I don’t like myself”, “I do not like what I have” one cannot accept the blessing.

I have a relative who is anti-self-help. I used to think of them as “old- school”, but this anti-self-help person is actually living a life of inner peace. She is not constantly busying herself with self-help. I never understood her. What could possibly be wrong with making an effort to be smarter, more successful, thinner, healthier, more productive, richer, and more satisfied with life? But recently, some new books came out with studies that the self-improvement industry can sometimes does more harm than good. They believe that many self-help people are setting up unrealistic expectations of themselves, which leads to bitter disappointment. Contrary to the message

in Yaakov Shwekeys amazing song, “I Can Be”, you can’t be just anything you want to be. We have limitations, and all this is part of G-d’s blessing.

Why be hard on yourself? Who says you are not OK the way you are, right now? Who says you are not blessed? Even working on self-acceptance is something that we need to question, if that is making a person feel that he is not ok. Even working on self-acceptance is making inner noise that can be blocking out the words of the Kohanim, You are blessed.

Let me ask you a question. If we did not split the Kotel with a Mechitzah between the genders, but rather between the people who come to ask for what they lack and the people who come to express their thanks for what they got, which side would have more people on it? I’ll bet it is the people who are coming to ask! Why is it like that?! Why are we like that?! Because we have too much noise in our heads of what we want. And not enough echo of the words of the Kohanim, You are blessed.

The Birkat Kohanim is an introduction. It is an introduction to the downfall of our people in the upcoming Parashiot of Sefer Bamidbar. All of the problems begin when we don’t realize that G-d is telling us, I love you. I bless you. You are blessed. There is a double meaning to the letters of the word Midbar. It means desert. But it also means that G-d is Medaber. In the desert, you can hear G-d talking to you, because G-d is heard only in silence. When there is silence, you can hear your mind think. And you can hear G-d’s voice saying that you are blessed. But this sound can only be heard when you silence all other sounds. When you are in a desert, when you don’t see anything, you do not want anything. You do not want to be anyone else.

After 8 years of writing on self-help concepts from the Torah, I realize that we need a balance of self-help and not an overdose. If you cannot shut off the self-help switch in your brain, it could be that it is hurting you more than it is helping you. Because self-help is something that is constructive only after you realize that you are blessed by G-d. Many

people who are very effective in life, very happy in life, very successful in life, do not spend more than 20 minutes a day on Mussar and self-help.

Remember the days you prayed for the things you have now. The best way to help people who complain about their problems is to first ask them to count blessings, and then we can hear all about the problems. How many things are going right? Do you trust G-d that He has been taking care of you all of your life, even when you were not able to take care of yourself? G-d does not need you to self-help. He helped you, even when you were not self-helping yourself.

People who are too busy with self-help are too often oblivious to the people in their lives. Sometimes self-help is just a way for a person to give himself a lot of attention, an expression of haughtiness. Humility dictates that instead of being busy with so much self-help, realize that there are people out there who can use your help.

Why do we need to live life with the mantra that I will be happy when...? Why can’t we just be happy now? Isn’t now the then of yesterday?! So, how much longer do we need to wait to feel blessed?

SELFIE STEPS to break away from Self Help Addiction and to contain G-d’s blessings.

1. Write down all that you have in life. (This is something that Gedolim actually take out the time to do!) Enjoy the simple things. Be grateful for them.
2. Write down the names of all the people that you love in life. Make time for them. Accept them for who they are. Write them thank-you notes, even if you can’t bring yourself to hand the note over. Even if you just read them out loud to yourself. When someone benefits you, say out loud, “Hey, so and so did something for me.”



3. Stop the “I’ll be happy when” thinking. And start remembering the day you prayed for the things you have today.
4. Become deeply engaged in work, family life or other activities, but don’t multi-task. Become devoted to an institution or a cause greater than oneself. Pray with fire. Learn with an unquenchable thirst for G-d’s word.
5. Write down the good years in your life, and why they were so good. When you

achieved, when you received, when you enjoyed, when you realized the truth.

6. Most of all, be present and focused during Birkat Kohanim.

THE ART OF FINANCIAL SERENITY

Coronavirus has taught the world that real wealth is health, family, and safety. It has taught us that to be alive, to be able to breathe, is a blessing. Many perceive wealth as a blessing, but as the rich frequently confess, this is a mistake. Wealth and happiness are just not one and the same.

The wisest of men taught *יש רעה חולה ראיתי תחת השמש: There is a bad sickness that I saw under the sun, wealth that is reserved for its owner for his bad.* (Kohelet 5:12) Wealth is what made Korah haughty and ultimately led to his demise. Navot was killed because King Achab wanted his vineyard and wealth. Haman’s wealth allowed him to plot to kill the Jews, which ultimately made him lose the lives of his entire family and all of his property to Queen Esther. The tribes Gad and Reuven chose to live on the other side of the Jordan River to protect their wealth, which caused them to be the first to be exiled. Iyob’s vast wealth in this world made it unnecessary to reward him in the next world. The Abarbanel confessed that it was his wife’s precious stone that caused the jealousy of the Queen of Spain and brought about the Spanish Inquisition. (Peleh Yoetz 47, Galut)

Money can cause endless anxiety. No matter how much you have, you can never be sure that you will not somehow lose it all. And the inflation monster is continuously eating up your money, while it is “safe” in the bank. King Solomon equated monetary anxiety with sickness because both

sickness and money-related issues can cause you not to sleep or eat.

Therapists coined the term “MAD”: money anxiety disorder. Here are the six signs of MAD. **Overspending:** When people have such anxiety about money, the freedom of a shopping spree seems to offer temporary relief. **Hoarding:** Accumulating stuff they cannot let go of, or accumulating cash just to give them a feeling of control. **Frugal to a fault:** When people do not even spend the bare minimum on themselves. Thriftiness is a value, only as long as you do not miss out on life’s joys, serenity, or health. **Financial lies:** When people lie to others and themselves about what’s going on with their loans, debt, income, or expenses. **Financial enabling:** Overspending on your loved ones, preventing them from taking responsibility for their expenditures while putting your retirement, businesses, or serenity, in jeopardy. **Anxiety:** People who have anxiety about money have a distorted view of money, not differentiating between what is necessary and vital, and what needs to be put aside for retirement, emergency funds, or family Semahot.

So how does G-d expect us to stop being MAD? He blesses us with the most powerful blessing in the world, His Birkat Kohanim, each day. The blessing is referred to as *ברכה המשולשת*, the ‘triple blessing’. All three blessings of Birkat Kohanim have G-d’s Name of YKVK. Why is Birkat

Kohanim unique, in that it is a triple blessing? And why is G-d's Name mentioned three times?

The Targum Yonatan tells us that the words of each blessing dictate a different blessing. The first blessing is that your finances and material needs be taken care of. The second blessing is that you will be connected to Torah, blessed with wisdom and understanding, and the grace that comes with Torah. The third blessing is that you will be connected to G-d through prayer and that G-d will answer your prayers.

In what way are these three blessings connected? King Solomon taught, 'בדעת חזרים ימלאו' (Mishlei 24,4). *With wisdom, rooms will be filled* (with wealth). Our Rabbis explain this to mean that anyone who has wisdom will end up being wealthy. (Sanhedrin 92a) Our Rabbis teach that without financial stability, one cannot learn Torah properly, אם אין קמה אין תורה. And our Torah is filled with wisdom on how to manage our finances in such a way that wealth will equal blessing. Real blessing is threefold, wealth, wisdom, and a relationship with G-d; all are interconnected and work hand in hand to fight MAD and add blessing to our lives. Being connected to G-d through prayer is the best way to fight MAD. The Birkat Kohanim is teaching us that real blessing is never wealth alone, prayer alone, or even Torah alone. And to be blessed with all three, wealth, wisdom, and prayer, we need G-d's Name of mercy, YKVK. Why?

We know that the Name of יקוק is representing ה'יה. הוהו יהיה. He was, He is, and He will be. Rabeinu Bachye points to something profound in the number of letters of each passuk of the three blessings. The first passuk has in it 15 letters, like the Name of G-d יה-ה which represents present tense הוה (numerical value of 16, one off is still considered the same gematriah), He is. The second passuk has in it 20 letters, corresponding G-d's Name of ה'יה (numerical value of 20), He was. The third passuk has 25 letters corresponding G-d's Name, יהי (numerical value of 25), and He will be. He is, He was, and He will be. The first blessing of material plenty corresponds G-d in the present. The

blessing of wisdom corresponds with G-d in the past. The blessing of prayers answered corresponds with the future.

G-d's Name in the three blessings is telling us that He is in the present, past and future, all at the same time. Why is this important to fight MAD, and bring you serenity? When you realize that your anxiety is the outcome of your 1-dimensional vision, of focusing only on your present, only on your future, or only your past, you will realize that your financial anxiety is just anxiety. G-d is always above, and He always sees 3D. Difficult times are just a part of a bigger overall picture that we can't see or understand yet. Anxiety for the future, regret for the past, are thoughts that have no place in your mind when your mind accepts and embraces the fact that the merciful G-d is in total control of what you are not.

Selfie Steps to financial serenity:

1. Control. Learn to have self-constraint on your short-term financial goals for the sake of your long-term financial goals. Consider your more significant, long-term financial goals like serenity, debt-free life, family semahot, safe investments for your retirement, your education, and the education of your children.
2. Stop! Stop worrying about impressing people you don't actually care about. Stop buying things you do not actually need. Stop spending more than you are earning.
3. Start getting organized, and get your finances in order. Start being more grateful for what you have, and trust G-d for what you don't.
4. Associate yourself with those who live with a proper balance of frugality and thriftiness, while at the same time live happy lives, and lives of meaning.



5. More money will never create financial serenity; only *you* can create financial serenity through proper balance and prayer. Pray the serenity prayer, each day. Meditate on it. G-d, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.
6. When all of the above does not work, when you mess up again and again in your finances, *fire yourself*. Put someone else in charge, someone you have to be accountable to, and can take direction from, like an experienced business coach or financial adviser with many success stories, testimonials, and recommendations.
7. Eat well, sleep well, and exercise. Practice just breathing. Inhale, hold in that air, and

then exhale it slowly while imagining all your fear, frustrations, and failures exiting your being with that breath of air.

8. Last, and not at all least, bring blessing into your life: Attend Birkat Kohanim. Recite Birkat Hamazon slowly, and from a siddur. Be on top of your Maaser. Respect your wife, spoil her. Read Parashat HaMan. Be honest in business. Start saying “Im Yirzeh Hashem”, or G-d willing. Read Ketoret each day, better from parchment. Keep Shabbat with all its laws. Eat Melaveh Malka. Put some havdalah wine drops in your pockets. And then, when your finances are in order, sponsor some more of my parasha articles!

THE ART OF LIVING TORAH

After reaccepting the Torah anew on Shavuot, we are to relearn the Torah as if G-d is speaking to us in 2021, relating it to what we are presently going through and accept the 613, with 2021 vision.

Just this week, I received an email. “Rabbi Farhi, I am so grateful for your Parasha sheets! They are so unique, for they are not just about learning Torah. They are about living Torah, a constant work in progress. So many people learn and love Torah, but don’t live it. עמלות בתורה, toiling in Torah, that one is blessed with all the blessings of the Torah for, is about building yourself, your character, living by the Torah. **אם בהוקותי תלכו ואת מצוותי תשמרו ועשיתם** א”ר חנינא בר פפי: אמר להם, אם שמרתם את אותם הרניי מעלה עליכם כאילו עשיתם עצמכם ועשיתם, התורה **אותם**. If you keep the Torah, G-d considers it that you *made yourself*. (Vayikra 26; Vayikra R. 35;7) A person is created as a beast, וְעִיר פֶּרָא אָדָם יִנָּלֵד, (Iyob 11;12) and G-d wants building your character to be your goal. G-d wants your Torah *learning* to be parallel to your Torah *living*.”

I am so grateful when I get feedback like that! One of the fundamentals of Judaism is that G-d created Man and His world incomplete, in a way, so that man can perfect himself and G-d’s world. G-d created the world incomplete, specifically, because He wanted man to complete it, אשר ברא אלוקים לעשות. (See Rashi B.R. 11) G-d created man incomplete, uncircumcised, and He wants Man to perfect himself and circumcise himself. (Midrash T. Tazriah 8) G-d wants us to partner with Him in creating ourselves, and He begs us in His Torah, **נעשה אדם**, Let US create man.

The question is, always, how. How do I know what the Torah is telling me? Of course, you need a Rabbi, your personal צבא-ות ה' מלאך ה' צבא-ות, your G-d-fearing “angel,” who has no agenda or personal interest, a Rabbi who you can trust that can tell you what G-d is telling you. (See Hagigah 15b) But how do I connect when learning, myself, to what G-d is telling me in His Torah?

When G-d gave the Torah, the whole universe was silent. No donkey brayed, no cow moored, no bird

chirped. This is a condition to accept the Torah. Because the only way for one to learn Torah is to silence all F3, fears, frustrations, failures, and all other “inner voices.” G-d turned the mountain over the people, warning that if they do not accept the Torah, Har Sinai would be their grave. (Shabbat 88a) Why did G-d need to warn them in such a way, by turning the mountain over their heads, if they already said, *נעשה ונשמע*? Because G-d wanted no cellphone service, no phones ringing or vibrating, no access to the internet. A condition for connecting to Torah is disconnecting from everything and everyone else.

When a person can quiet everything, he can receive the Torah on a new level, on a personal level. One of the most amazing things about Torah, when Moshe “brought it down to earth,” is that everyone can learn it, connect to it, on any level. This makes Torah very different from any other wisdom. You won’t find another book that is studied both by first graders and top professors.

After Pesach, a certain first grade Rabbi, reached out to me from an out-of-town Yeshiva in U.S. “Rabbi Farhi, I just put in Geniza the Thinkingaboutme.org parasha sheets I saved from ten years ago and brought with me to America from Israel, from the time I learned in Mir Yeshiva. I am reaching out to you now: how can I be the best first grade Rabbi possible?”

I responded, “First of all, you don’t need to save the sheets. You can go on Yoseffarhi.com, and almost everything I ever wrote is there. Second, regarding the first grade, the main thing in education is to engage, not entertain. Make sure that you bring everything you teach to life. When you teach them about G-d creating the world and using the Torah as His blueprint, teach the first graders about planning and executing, and how words can create and destroy. When you teach them the story of the Forbidden Fruit, teach them that there are things that we just don’t know or can’t have, and if we wait just a little more, we could find out what we don’t know, or have what we want. (The forbidden fruit was permitted on

Shabbat, just three hours after the sin.) Teach them that no matter how much a person has, his inner inclination always tells him to crave what he does not have. (Haman’s mistake, *המון העץ*)

When you teach them how Adam was sent out of Gan Eden, teach them how a person is supposed to act when he goes through a punishment, hard times, when things in life go sour. Every person has, at some time in life, someone that he is jealous of, like Kayin was jealous of Hevel, G-d’s “favorite”. Teach them how to overcome jealousy of “Teacher’s pet.” Every person goes through a time when he realizes how crazy the world is becoming – a time when he is given the opportunity to save himself, by building “an ark” for his own family to protect himself and what is most dear to him. Every person leaves his “father’s home” at some point and goes on to building his independent self. Every person goes through an inner conflict of sacrificing what is most important to him for something even more important, like Avraham at the Akeda. Every person, like Yosef, has a dream that his own brothers don’t believe in, and everyone has a time that people he loved and respected most threw him into a pit. Every girl has, inside her, a queen like Queen Esther, and has times when she lives a life alone in a marriage or relationship, and alone in a beautiful palace, and needs to reach out to a Rabbi or Rebbetzin for assistance. Every girl has things she cries about, that no one else understands except for G-d, like Rachel and Chana. And every Jew can take all this and turn it into a song like David Hamelech.

Don’t judge a book by its cover, even though I once did. I saw a book called “Daven your Age”, and bought it on the spot. In his coaching course, Rabbi Geisler taught us to “Learn your Age” to reexamine and relearn everything we learned as a child. Every Shavuot, you are a year older, and G-d wants you to relearn everything you learned, age-appropriate.

A certain therapy happens when you connect your life story to the stories of the Torah and the Aggadot of the Talmud. Therapy through



storytelling and relating to the stories of others has turned into a type of therapy called Bibliotherapy. As I always mention, a person does not think how he wants to think. A person thinks in line with his four S's. Social, Structure, State of mind, and Story. If you alter someone's story, you change the way they think. The greatest authors and orators are great, because they are great at just this. They know how to make you feel that the story they communicate relates to your life story.

In this week's Haftara, Shimshon's story is mentioned. Someone asked me what there is in the story of Shimshon that we can relate to in 2021?

The answer is clear. G-d wanted to show the Jewish people, forever, that He does not need an army to fight the people in Gaza. If He wants to, He can send one man, a disabled man (Shimshon was crippled in both legs, Sanhedrin 105a), to fight, singlehandedly, the people of Gaza. (ironically, Shimshon also fought the "Philistine" people in Gaza) Contrary to non-religious opinion, Shimshon was not a burly man but an extraordinarily holy and spiritual man. He was almost Mashiach! It is a story of a G-dly man who did everything he did fearlessly, with G-d's spirit directing him.

With the IDF doing such a great job, with the Iron Dome doing such a good job, we could come to rely on them. What a mistake! G-d doesn't need an iron dome or an IDF with good tactics to protect His People. G-d wants us to rely on Him, always, and ONLY on Him. He wants us to know that He can save us by sending us His Mashiach, a one-man show, so that everyone will know that it's all HIM! In our shul, after Mincha last Shabbat, we all said Nishmat for the successful operations of the IDF against the terrorists in the tunnels, and G-d kept sending us miracles, all week long!

Selfie Steps to learn Torah in a relatable way.

1. Set aside time to disconnect in order to connect. See what your problems are and how they relate to the problems of the great Men and Women of the Torah, on an emotional level. Study the solutions they used to solve their issues, and see how it relates to solving your problem.
2. Bibliotherapy is a real thing. It is the art of telling a story in a way that can solve real issues. Try telling your kids bed-time stories of the issues they are going through and the creative solutions the hero of your made-up story used to solve "his" problems.
3. Bibliotherapy is great for solving problems in a group session. It is excellent in helping people to discover how to overcome issues like perfectionism, all-or-nothing thinking, depression that comes from helplessness and hopelessness.
4. When learning whatever you learn, make sure to see how it plays out in Halacha, down to the most recent-day Halachic discussions.
5. Every time you have a question in Halacha, look it up "inside", and study it from its source.
6. Most importantly, learn the sefarim of Chafetz Chaim. His sefarim, more than any others, relate to our everyday situations.



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IN LOVING MEMORY OF SONNY AND IRENE GINDI A"H

