



# Torah U'Tefilah

*A Collection of Inspiring Insights*

בס"ד

כ"ב אב  
22 Av

## ∞ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

Take care lest you forget Hashem (8:11) \* השמר לך פן תשכח את ה' (ח:יא)

What is this forgetfulness? So that you are not ungrateful when it will be good for you. That is, do not forget the goodness of Hashem that He did for you until now and you will be ungrateful.

[Medrash Ta'anaim on Devarim 6:9]

## ∞ Parshah Thoughts – Ideas and Reflections – Rabbi Aron Moshe Jacobsohn

It says in this week's *Parshah* (10:12), "Now, Israel, what does Hashem, your G-d, ask of you? Only to fear Hashem, your G-d..." Rav Chaim Volozhiner offers a beautiful thought on this. If a person fears Hashem, he will not fear anything else. However, if he does not fear Hashem, he will have fear of other things. Therefore, Rav Chaim explains, since either way a person will experience fear, he may as well use it properly, for fear of Hashem!

## ∞ B'Kitzur – The Halachos of Kiddush Levanah

If the moon is visible at the beginning of the night, before one begins *Davening Maariv*, and there are still a few more nights left for one to say *Kiddush Levanah*, one should *Daven Maariv* first, and then say *Kiddush Levanah*, because a *Mitzvah* that occurs more frequently should take precedence over one that occurs less frequently. Additionally, saying *Shema* is a *Mitzvah D'Oraysa*. However, if there are only two or three nights remaining for one to say *Kiddush Levanah*, one should be concerned that the moon will be covered by clouds. And in the rainy season, even if there are four nights remaining to say it, one should be concerned about clouds, and therefore, one should first say *Kiddush Levanah* and then *Daven Maariv*. (*Kitzur Shulchan Aruch* 97:14)

## ∞ L'Maaseh

A professor of mathematics wanted his son to leave *Yeshivah* to begin his career. The son was learning in the *Yeshivah* of Rav Moshe Feinstein, *zt"l*, and was not yet ready to leave *Yeshivah*, so the boy's parents arranged a meeting with Rav Moshe and their son to discuss the matter. At the meeting, Rav Moshe explained to the parents how important it was for the boy to continue his learning a little longer before leaving *Yeshivah*, since he was just starting to see real success in his learning. The father disagreed, and supported his argument with the *Torah* concept of following the majority. He said, "The *Gemara* says that there are 3 partners who create a person. My wife and I are of the opinion that our son leaves *Yeshivah* now. You are of Hashem's opinion that he stays a little longer. Since we follow the majority, it's 2 to 1 in our favor, which means he leaves." Rav Moshe smiled and confidently turned to the mathematician with a counter-argument. He said, "You are right that we follow the majority. However, your math is flawed." The professor was shocked at being told by a *Rosh Yeshivah* that he made a mistake in math. Rav Moshe continued, "Every person is made by 3 partners, as you have said: a mother, a father, and Hashem. Therefore, each of us has 3 parts to us, which is 9 all together. I count as 3, as you have pointed out, because I would like him to stay in *Yeshivah*. You and your wife also have 3 parts each, as Hashem is a third of both of you. Thus, a third of you and a third of your wife, which represents Hashem, says that he stays. Since my 3 parts and 1 from each of you would like him to stay, that makes it 5 parts, as 3+1+1=5, and that is against the 2 parts from each of you which is only 4. As you have pointed out, we go after the majority, and that means that 5 parts to 4 parts wish him to stay in *Yeshivah*." The mathematician was astounded at Rav Moshe's logic and saw how the *Torah* is the greatest possible tool for one's mind, by the way Rav Moshe proved him wrong using math, the subject of the father's expertise. The boy's father allowed his son to stay in *Yeshivah* and continue his learning!

### *Pearls of Wisdom... A Word for the Ages*

The *Baal Shem Tov* always taught that everything that happens to someone, and everything he hears, are all messages from Hashem.  
Our job is to understand this and listen to our messages!

## פרשת עקב תשפ"ה

*Parshas Eikev* 5785 *Pirkei Avos* 4

Compiled by: Rabbi Yehuda Winzelberg  
*Staten Island Z'manim*

Erev Shabbos:

*Plag HaMinchah*: 6:28

Candle Lighting: 7:35

*Sh'kiah*: 7:53 *Tzeis*: 8:38

*Shabbos Kodesh*:

*Sof Z'man Krias Shema*:

*Mogen Avraham*: 8:58 *Gra*: 9:34

*Sof Z'man Tefillah (Shacharis)*: 10:43

*Chatzos*: 1:00 *Sh'kiah*: 7:52

*Havdalah: Tzeis HaKochavim*: 8:37

*Rabbeinu Tam* (72 minutes): 9:05

(some say 9:23)

Next Week: *Re'eih*

Candle Lighting: 7:25

## ∞ The Siddur Speaks

Rav Paysach Krohn, may he have a *Refuah Sheleimah*, related some profound insights since he had a stroke, *R"l*. One point that he shared was this: Over the years, I've often emphasized the profound power of having your own *Siddur*. I encourage people to make it personal and underline the phrases that resonate with you to connect with the words in a deeper, more meaningful way. My own *Siddur* has become much more than just a prayerbook. It's my closest companion, something I turn to time and again throughout each day. And It's never too late to start. No matter where you are in life, having a personal *Siddur* is truly transformative. I feel fortunate that, even before my stroke, my *Siddur* had already become that companion. That deep connection has become so much more important to me now. That constant source of strength and connection has stood me in good stead through this process. I encourage you to consider personalizing your own *Siddur*. It's a powerful tool that can bring tremendous comfort and inspiration, and you'll soon wonder how you ever *Davened* without it!

## Working on our Middos

Rav Avigdor Miller, *zt"l*, once explained how one can overcome bad *Middos* that are simply the result of the circumstances that he finds himself in. he said: The truth is that there are no excuses for bad *Middos*. Bad *Middos* are always incited by some situation. It's always like that. And therefore, a man should realize that this life is a golden opportunity, and he can't waste it by yielding to circumstances. Let's say, for some reason, they would let you into a big bank vault where they keep extra cash. They keep thousand-dollar bills in big packages. Hundred-thousand-dollar bills in big packages! A lot of them, all over the place. There's no end of it. And let's say the president of the bank says, "You know, I'm going to let you into my bank vault just for one minute. And you can take all that you can. Whatever you can grab you can keep." So you walk in and the first thing you say is, "Oh, it's stuffy in here. I can't do anything in here! How can I work in here? It's so stuffy!" So you wait until he brings in a fan, and he makes it nice and comfortable for you, nice and convenient. Ohhh, now you're all ready to accomplish! But by that time, the minute is over. And when you come into this world, it's only a minute, this world. And in this minute, there are more than thousand-dollar bills available. Such *Mitzvos* such as walking in the ways of *Hashem* are worth a million dollars each second. You can't afford to waste time saying, "Well, this thing upsets me, and this thing bothers me." Because then you'll wait till it's nice and convenient, which will never be, anyways. And you'll lose your opportunity. So a man has to be strong enough of character to say, "I don't care what it is! It can thunder and it can hail, whatever it is, I'm just going to go about my business collecting the thousand-dollar bills. As many as I can grab, right now!" Let's say you walked into that bank vault and it was full of spiders. It was full of mosquitoes. It was full of rats. What are you going to do? Wait until the exterminator comes?! No, you'll dive in. You'll chase the rats off. You'll brush off the cockroaches, or you'll pull out the bundles of thousands, even with the cockroaches! Who cares?! A thousand dollars you can't find every second. It's only one minute of life! Life is too precious to waste by being discouraged and disgusted and downcast and dispirited and despondent. All these things are for fools. Because life will just pass by, and that man will have to go into an insane asylum, and he'll have to wait till he recovers, and then when he's an old man, ready to die, they'll let him out and he'll just toddle off to the grave! We have to be cheerful and happy and business-like all our lives. And grab! Grab all we can, constantly, no matter what the weather is! No matter what the circumstances are! There are no excuses for being a fool and wasting your life!

Rav Kalman Krohn, *zt"l*, when he was younger, once went to donate blood. While he was giving blood a non-Jew asked him, "Are you a Rabbi?" Rav Kalman replied, "Not yet." The man said, "Can I ask you a question?" Rav Kalman said, "Yes, of course." He asked, "I know you have a law called *Shatnez*. Why does *Hashem* care if you mix wool and linen?" Rav Kalman said he would explain with a *Mashal*. There was once a king who was getting on in years, and he had a hobby that he loved to paint beautiful pictures, and he desired that one of his children should take over his hobby. He requested from one child at a time, that they learn the art of painting, but none of them were interested. Finally, the youngest child showed some interest. The father was delighted on hearing this, and he was very excited. The excitement however did not last very long, when his child reminded him that he was color blind! The father sent messengers throughout the land, that whoever could teach his color-blind child how to paint, will get presents from the king that cannot be imagined. One day, a famous painter comes by and tells the king that in two weeks' time he could have his son painting amazing pictures. The king could not believe what he was hearing, and the king sent his son away for two weeks to learn the skill of painting from this expert. On the first day, the painter said to the boy, "I need you to promise me two things. Firstly, you may never reveal my secret to anyone. And secondly, you may not change even an iota of the instructions that I tell you to do." The son agreed. The painter took out a plain canvas and instructed the boy to look very closely at the painting surface. He asked the prince, "Do you see anything?" The boy replied, "I see tiny lines and numbers all over the place." The painter explained, "That is the secret. It can only be seen if you look very closely. No one can see it except for you. Each bottle of paint will be labeled with a number, and your job will be to use the color in the bottle on the correct place on the canvas. If you follow these instructions, your painting will come out looking like a masterpiece!" The painter showed him how to hold the brush, and within days, the son was painting the most stunning works of art. Finally, the two weeks were over, and the painter gave the son hundreds of these pre-marked canvases, and he went back home. The king and queen watched in amazement at how incredible their son was at painting, and they marveled at his work. Soon, his name spread throughout the land, and he was painting in front of thousands of people who watched with open mouths. After many months of becoming so famous, it started to get to his head, and he considered himself to be a great painter. Until one day, the prince said to himself, "Why do I have to follow the rules of my instructor? I want to paint my own way!" And with that, he started painting by ignoring all the numbers and lines. He was now on his own. The next day, there was a large showing on stage in front of many people, and he was excited to started painting. Everyone watched in surprise as he drew a black sky and a green sun, purple grass and blue trees. The crowd erupted in laughter at this utter embarrassment of the king's son. The king's son now realized his terrible mistake. He had just ruined everything, and his reputation as a great painter was destroyed. Rav Kalman explained, "We were given six hundred and thirteen *Mitzvos*, or, if you will, six hundred and thirteen different colors of paint. We do not necessarily understand the difference between each color and why we can't mix this color with that one, and in a sense, we are color blind. But one thing we do know, and that is if our Father, *Hashem*, told us to paint with it, we know that there is a good reason behind it, even though we may just be 'painting by number'." The man was greatly impressed by this answer, and he walked Rav Kalman back to where he would catch his bus for the ride home. He told Rav Kalman, "After hearing that answer to my question, I can tell you one thing with certainty, and that is, one day you are going to become a great Rabbi!"

לע"נ: אסתר פריידא בת יהודה ז"ל

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