



Torah U'Tefilah

A Collection of Inspiring Insights

בס"ד

י"ב תשרי
12 Tishrei

∞ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

יערף כמטר לקחי תזל כטל אמרתי (לב:ב)

May my teaching drip like the rain, may my utterance flow like the dew (32:2)
Rav Shaul Brach, zt"l, in his Sefer 'Givat Shaul' asks: In this Pasuk, why does rain precede dew? Isn't rain less frequent than dew, as dew never stops from descending each day? Rain is not always pleasant for man, sometimes it is inconvenient, and sometimes it falls down with force, which is not so with dew. Therefore, dew should precede rain in the Pasuk. He explains that this is also the order in learning the holy Torah: At the beginning of one's learning, it is difficult to accept the taste of learning, and develop continuity in learning. Thus, it is in the category of "rain". But as one continues and he has learned much – then the words are sweeter than honey and it is compared to "dew". (U'Matuk HaOhr)

∞ Parshah Thoughts - Ideas and Reflections - Rabbi Aron Moshe Jacobsohn

"Zechor Yemos Olam Binu Sh'nos Dor VaDor" – Remember the days of old, ponder the years of every generation (32:7). The Sfas Emes (Likutei Yehudah) suggests that "Yemos Olam", the days of old, refers to Rosh Hashanah, and "Dor VaDor", every generation, refers to Yom Kippur. We are being reminded to reflect on Rosh Hashanah and Yom Kippur throughout the year, because they are the building blocks, the foundation of the entire year.

∞ Working on our Middos

The Manchester Rosh Yeshivah, Rav Yehuda Zev Segal, zt"l, used every minute to appreciate Hashem and everything Hashem had given and done for him, and each moment was a new opportunity to serve Hashem better. During his simple meals, Rav Segal would learn Sefer Shemiras HaLashon, and inside his Sefer, the Rosh Yeshivah kept a small, folded piece of paper that contained his personal Kabalos, his resolutions for what he was working on that year. One year, a Bochur got a peek at this paper. He saw a neatly numbered list of fifteen Kabalos. One of these Kabalos was: "To try not to do any action, even as small as stretching out a hand, without giving prior thought to it first." The Bachur realized that for some people, this would be a very far-reaching goal. How is it possible to do every single action with thought? However, for the Rosh Yeshivah, this was well within reach. Rav Segal was able to focus his mind and allow Hashem's will to shape each minute. He did this by working to elevate each and every moment of time into a Mitzvah opportunity, and taking Mussar and lessons from every aspect of life!

Pearls of Wisdom... A Word for the Ages

The Aruch HaShulchan (55:4) writes that each day, everyone should try to fulfill the word 'Tzadik' (צדיק). The first letter, Tzadik in Gematria (numerical value) equals 90, and one should try to answer 90 Ameins every day. The letter Daled equals 4, and one should say Kedushah 4 times a day (3 at Shacharis and 1 at Minchah). The letter Yud equals 10, and one should respond to Kaddish 10 times a day, and the letter Kuf equals 100; one should recite 100 Brachos a day.

פרשת האזינו תשפ"ו

Parashas Ha'azinu 5786Compiled by: Rabbi Yehuda Winzelberg
Staten Island Z'manim

Erev Shabbos:

Plag HaMinchah: 5:23

Candle Lighting: 6:16

Sh'kiah: 6:34 Tzeis: 7:16

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 9:14 Gra: 9:50

Sof Z'man Tefillah (Shacharis): 10:48

Chatzos: 12:44 Sh'kiah: 6:33

Havdalah: Tzeis HaKochavim: 7:14

Rabbeinu Tam (72 minutes): 7:46
(some say 7:54)

Next Week:

Shabbos Chol HaMo'ed

Candle Lighting: 6:05

∞ The Siddur Speaks

In Maariv we say, "Ki Heim Chayeinu V'Orech Yameinu", that the Torah is our life. It is told about Rav Chaim Volozhiner, zt"l, who was once delving into a difficult topic, and he struggled with it for about two weeks. It was difficult for him to settle the matter, and he could not find the correct conclusion. After these two weeks, a certain businessman who was a large supporter of the Volozhiner Yeshivah passed away, and Rav Chaim went to the Levaya. This was a long trip which weakened Rav Chaim, and immediately after, Rav Chaim became exhausted and fell into a deep sleep. While he slept, the man who had just passed away came to him in a dream and explained the deep topic Rav Chaim was working on, and resolved it for him. When Rav Chaim awoke, he was amazed. He said, "I knew that the reward in Olam Haba for someone who supports Torah is equal to the reward of the one who is being supported and is learning Torah. However, I did not know that he merits this immediately when he enters the World Above. I thought that the Neshamah would need to be purified before he is able to understand the gems of the Torah!"

One year, on the *Shabbos* that came between Yom Kippur and Succos, Yehuda, a boy from America who was learning in *Eretz Yisroel*, went away for that *Shabbos*. He had already purchased his *Lulav*, and he carefully left it near his bed in the dormitory while he was away. When he returned after *Shabbos*, he found his bed a little ruffled, which was not how he left it. His things were moved and knocked around a little, and to his dismay, his *Lulav* had become *Pasul*. He turned to his roommate and asked, "What happened to my bed?" Yehuda didn't want to confront him about the *Lulav*, so he didn't mention it. The roommate casually replied, "My friend came for *Shabbos* and needed a place to sleep. I knew you wouldn't mind, so I let him use your bed." However, Yehuda minded very much since he didn't have a *Kosher Lulav* anymore. He was very perturbed, but he kept it quiet and went instead to speak about his frustration to his *Rosh Yeshivah*, Rav Nossan Tzvi Finkel, *zt"l*. Rav Nosson Tzvi said to him, "It's a shame that your *Lulav* became *Pasul*, but I have a suggestion for you. Many people bring me *Lulavim* for Succos. They would all like me to use the *Lulav* they bring me on *Yom Tov*. Come over to my house later and choose a *Lulav* from my collection. You can use that one this Succos." Yehuda was very pleased with this offer, and later that day he came to Rav Nosson Tzvi's home and found several beautiful *Lulavim* lying on the table. He chose one, and Rav Nosson Tzvi said to him, "I'm giving this to you on one condition. You can't bear a grudge against your roommate, or be angry at him at all." Yehuda agreed, and went back to *Yeshivah*, elated at the thought of using such a beautiful *Lulav* on Succos. Only later, did the family find out the truth about those *Lulavim*. Rav Nosson Tzvi did not really have any extra *Lulavim*, and no one had ever brought any for him to use. Before Yehuda came over, Rav Nosson Tzvi asked his family members to put all their *Lulavim* on the table, and after Yehuda had taken one, the *Rosh Yeshivah* gave everyone in his family a *Lulav*. He was the only one left without having a *Lulav*, and he went out to go get one for himself. Rav Nosson Tzvi loved peace so much that he was happy to give away his own *Lulav* to a *Bachur*, and make sure that no one would be upset with another person, and that there would be peace in the *Yeshivah*!

Pearls of Wisdom... A Word for the Ages

During World War I, many Jews were uprooted from their homes. Whole families were forced to move into single rooms in other people's homes or into public buildings. The conditions were extremely difficult. Organizations were created to deal with the hardships and alleviate the suffering of the many who were distressed, and often penniless. At that time, the *Rabbanim* and community leaders held a meeting which Rav Chaim Brisker, *zt"l*, attended. The topic of discussion was how to better help these people, who had poured into every neighborhood in the city. They were suffering greatly from lack of supplies, and some were even going for days without proper food. One of the *Rabbanim* then asked, "Why are only talking about the physical needs of these people? What about the fact that many may be without *Tefilin* and *Taleisim*? Those present nodded their heads, and wondered why they had not thought of this. However, Rav Chaim dismissed these questions and pointed out that while all the people could fulfill the *Mitzvah* by sharing one pair of *Tefilin*, they certainly could not all satisfy their hunger with one loaf of bread!"

Rav Yitzchak Zilberstein, *Shlit"a*, cites the *Sefer Yesod V'Shoreish HaAvodah* (*Shaar HaGadol*, 5) which mentions a *Tzadik* by the name of Rav Moshe Eiveyer, who would perform specific customs in honor of *Hashem*, and he describes the areas in which this righteous man distinguished himself. Rav Zilberstein writes that for some time he had searched for information concerning Rav Moshe Eiveyer's life, and he finally found a story in the *Sefer Bais Avraham* from Rav Avraham of Slonim, which records the following episode. Prior to his passing away, Rav Moshe Eiveyer assembled members of his community in his home and attempted to inspire them concerning the significance of *Birchas HaMazon*, *Bentching* after meals. He said, "I assure you that whoever recites *Birchas HaMazon* from a written text, from a *Bentcher* or a *Siddur*, his house will not sustain the damages of fire!" This was stated during a time in history when every blaze carried the potential for destroying an entire community. Everyone in the community listened to Rav Moshe Eiveyer's advice, except for one individual who simply refused to read *Bentching*, and insisted on saying it by heart. He reasoned that it just was not convenient for him to use a *Bentcher*. One night, the wife of this man woke up to the strong smell of smoke. There was a fire! She quickly looked out the window and saw the home of a non-Jew down the block was ablaze. She immediately woke her husband and they both stared in shock and disbelief, as their home was in the line of the fire. What were they going to do? They could lose everything they had! Suddenly, the wife looked at her husband and said, "Quickly, I want you to run to the cemetery and *Daven* at the *Keiver* of Rav Moshe Eiveyer. Ask for his forgiveness for your disregard of his warning, and ask him to intercede on our behalf!" The man agreed. He ran straight to the cemetery and threw himself in front of the *Tzadik's* grave, begging forgiveness for ignoring his teachings. He promised that he would never again separate himself from the community and would always recite *Bentching* from a written text. It did not take long for the miracle to occur. The man returned home to notice that all of the homes belonging to *goyim* had burned to the ground, while his home was standing, untouched, because the fire had just been put out—right at his door step. The Jewish community was spared from the fire due to their adherence to *Bentching* from a *Bentcher*!

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