

# הלכה למעשה

סאת הגאון סודר הרב ברך חירשפלד שליט"א, ראש כולל עשרת הימים ברך, קולבלו הייסט

not *batel* because of the importance of a full life creature (בריה), he cannot cut it into pieces in order to enable the *bittul*. **Sofek (Doubtful) or Rabbinic Issur.** If one has a *sofek issur* or mixture, the same *issur* of intentional nullification applies. If he has a food item that is possibly *assur*, or a pot that has thirty times as much *heter* and an *issur* possibly fell in, or even Rabbinic *issurim* like חלב עמ"ם<sup>(2)</sup>, he cannot add more *heter* to accomplish a *bittul*. **Bittul in Factories.** If a gentile factory produces a food mixture that has less than one-sixtieth of *issur*, and they are not producing more with Jews in mind, it is permitted to buy it. This is not so practical, however, because *Kashrus* agencies do not give *hechsherim* to such products and a layman does not know the many *kashrus* details that might be involved. **Kashering Vessels,** Regarding prohibited food from an intentional *bittul*, if it was a hot item, the cooking equipment needs to be *kashered*, because the penalty extends to the taste and equipment<sup>(3)</sup>. **Smoothies.** There is a very relevant question when making smoothies and pulverizing the many insects in the fruit and vegetables found in them. We will explain this next week, *IY"H*.

# A SERIES IN HALACHA LIVING A "TORAH" DAY

**Kashrus in the Kitchen (47). Separation of Meat and Dairy. Bittul: Nullification. Ain Mevatlin Issur L'chatchilah.** Even though sixty amounts of permitted food nullifies problematic items that fell in, one is not allowed to intentionally throw in a forbidden food to take advantage of *bittul*. If one did so, the mixture is forbidden to him and to anyone else he did it for. Also he cannot sell the mixture even to a gentile<sup>(1)</sup>. Also one cannot tell a gentile to do such a thing for him and if a gentile did it for him, the entire mixture is prohibited to those it was done for. This *issur* is basically Rabbinic. *Poskim* offer different reasons why the *Rabanan* made this *issur*. Some say because he might not do the *bittul* correctly and not have a full sixty. Others say that we are afraid he will get used to eating what was forbidden, and will come to eat such foods without any *bittul* at all. Some say that in certain cases there might even be a *Torah* prohibition. **Adding Heter To a Mixture.** Even if the mixture happened unintentionally and there is not enough to make the *bittul*, he cannot add a bit more of *heter* to make the *bittul* happen. Also he cannot do so indirectly. For example, if an insect fell in and is

# בין הריחיים - תבלין מדף היומי - כתובות דף ז'

בא"א אמה אקבו על העריות, ואסר לנו את האירויות: as follows: ברכת אירוסיך הניסח The **טור** [דה"ל] טור - "ברכת אירוסיך שאי נבדך" וזהו נהג today. The **רא"ש** brings that some wonder about the ניסח of this *beracha*. Why not just say לקדש האשה? We never find in a *beracha* that we mention what is *assur* to us? For example, the *beracha* on the *קב"ה* שברח הקב"ה לא שברח אלו אבר מן החי? ואסר לנו את אבר מן החי? The *Rosh* explains that the *beracha* is not on the *מצוה* שברח, but rather a *שבח* that he has separated us from the other nations & commanded us to only marry women that are permitted to us. That's the difference in the *beracha*. The *Rosh* explains that there are 2 types of עריות. 1- *Arayos* that are not caused by *kiddushin*, like one's mother or sister. 2- *Arayos* that are created only because there was a *kiddushin*. Thus, we mention the negative & say אסור ליהנות, since there are עריות that are created through the *kiddushin* prior to the *kiddushin*, and the *רמב"ם* & the *ירושאי* agree, all agree to recite the *beracha* prior to the *kiddushin*. The *Rambam* adds that either the *chossan* or his *shveta* may say the *berachos*. He brings that some say that we specifically use someone other than the *chossan*. The *Shulchan Aruch* brings the *פרישה* that the reason we instituted someone else to make the *berachos* is because he can't make the *berachos* on his own properly. The *Rambam* discusses a case where the *chossan* and his *shveta* are deaf & won't hear the *berachos*. He *paskens* that the *beracha* is not said, because the *Rambam* holds it is on the *מצוה* קידושיך & really the *chossan* should be making it, but we are *paskens* that someone else makes it based on the above *halacha*. Certainly the *chossan* and his *shveta* always need to hear the *beracha* & be *mesayeim* in it. He says even according to the *Shulchan Aruch* that it's not on the *מצוה* but just a *שבח* וברכה, he also agrees that the original *תקנה* was that the *chossan* (or his *shveta*) make the *beracha* that's why it is made 2 times. Birkat Airossich & Birkat Airossich: [פסחים קב:] **תוס'** כתובה היתה מצות קידושין לומר את הברכה, ברכת אירוסיך וברכת נישואין לומר את הברכה. כוונתו לומר כי מצות קידושין היא לומר את הברכה, וברכת נישואין היא לומר את הברכה. וכתובה היתה מצות קידושין לומר את הברכה, וברכת נישואין היא לומר את הברכה. **הוא היה אומר** [רמ"א אה"ע ס"ב ט']. **הוא היה אומר** [רמ"א אה"ע ס"ב ט']. **הוא היה אומר** [רמ"א אה"ע ס"ב ט']

R' Yaakov Lorberbaum ז"ל (Nachlas Yaakov) would say: "The *Gemara* (ב"ב ד) says that Moshe wrote *Parshas Bilaam*. Why do we single out this *parsha* if we know that Moshe wrote the whole *Torah*? If we look at the conversation in the *Torah* between Bilaam and Balak, it couldn't be that this is the actual conversation because, they wouldn't be able to comprehend the words as it's written and also how do we know that they spoke *lashon kodosh*? Thus, the *Gemara* says that Moshe wrote *Parshas Bilaam* with all its secrets for he understood them." A Wise Man would say: "The best piece of wisdom I can give you is to never completely trust anyone besides yourself." Printed By: Quality Printing Graphic Copy & Printing (845)352-8533 Before **the challenges will be many!** 103,885+ approx verifiable signatures 855.400.5164 7day 900 917 9309 kvodshomayim.org **through Gמ"ח!** **the ONLY path is to be Truthfully w/HIM (sign! too!)**

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# שבת קודש פרשת בלק - י"ז תמוז תשפ"ב Shabbos Parshas Balak - July 16, 2022

פלא המנחה עש"ק - 6:55 | הדלקת נרות שבת - 8:09 | זמן קריאת שמע / מ"א - 8:44 | זמן קריאת שמע / הגר"א - 9:20 סוף זמן תפילה הגר"א - 10:34 | שקיעת החמה שבת קודש - 8:27 | מוצש"ק צאת הכוכבים - 9:17 | צאה"כ / לריבונו תם - 9:39

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במיתה בידי שמים כלומר שהוא חולה ונטוה למות, והן כשמדובר במיתת התלמידה בנודות מלכות, לא במדרה יתחבך מן המיתת, וגם אם יצליח ה' דרכו וינצאו לו הפואה או תניגה, לא יפטר בלא כלום אם מדובר במיתה בידי שמים יהיה מעתה הלשו, ויהיה מוגבל מכמה וכמה דברים המביאים אותו לידי סכנה, ואם מדובר בנודות שלטון, גם אלו לא יפכו אותו בלא שום הגבלה, כי גם אם הבינה המלכות שאין הנאשם ראוי לעונש כה תמוה, יבינו על כל פנים שראוי הוא לאיזה עונש, ואילו אותו רשע שמרד במלכו של עולם, וביקש ממש להילחם בו ובבניו, יוצא לחפשי ללא כל הגבלה או עונש, להפוך אם הואם שקיומו של האתון יביאנו לידי בושה ועלבון, ממימים אותו, כדי שאיכות חייו תהיה טובה במאת אחוזים. מכאן אתה למד עד היכן מגעת כוחה של ביוון, ביוון ממדק את נפשו של אדם ומצאצאו לחדות מכל הקטרונים המבקשים רעתו, ומכל הידיים השורים עליו בפועל, ומעתה אם ישפך שונאך ויפצה פיו לבוונתך, עליך לשמוח על כך שזכות להכוחות בהבל' פיו, כי הלה פירק ממך משא כבירה של צרות, עליך להביך שאביך דרמון סיבב מן השמים את הביוונות כדי שתבוא על ידם לרווחה. ועל כל כך לתרעם עליו, ומנע עצמך מלהשיב לו כנגמולו, כי בכך הנך מחפה על ביוונך, ומעכב את טובתך. ודע עוד כי ביוון מוסגלו גם לוכך את האדם עד אשר ישיג גם דברים נעלמים שלא היה ראוי לכך מקודם, וראה בספר הקדוש 'בת עין' בפרשתך, שמביא שבלעם לא היה ראוי מלכתחילה לדאות מלאך ה', ורק אחר כך סספג את ביוינו מדברי האתון, וכוכר לדאות את המלאך הנציב מולו, כי לא ייגנה אדם שום דיבור, הדוקק, וגם אם מתאה לכך מאד, כי בריצונו לדראות את ידיפותו ואת שנינונו, יחשוב היטב מקודם שכר עבירה כנגד הפסידה... ועל כגון דא נאמר מאמרו של הגר"א, שכל רגע ורגע שהאדם חוסם את פיו וזכה לאור הגנוה.

להסלע להוציא מים, שהקב"ה צוהו לדבר אל הסלע ומשה רבינו הכה את הסלע, חזינן ג"כ גדול כח הדיבור, וצריך להתבונן בכל זה, כמה צריך האדם לשמור פיו ולשונו, שלא לדבר שום דברים האסורים כגון, שקר, לשון הרע, מוציא שם רע, וכוונות, ניבול פה, אונאת דברים וכדומה.

אולם לעומת זאת, חזינן גדול כח הדיבור שעי' הדיבור יכול לפעות דברים טובים, וישועות גדולים, ויזכה שימלא השי"ת כל משאלות לבו לטובה, שהרי הקב"ה ניתן לנו הכח להתפלל אליו, למלך מלכי המלכים, והוא ית' רוצה לשמוע לתפילתינו, ואם אחד יתפלל בכוונה השי"ת יענה אותו תפילה, שעיקר עבודת התפילה הוא להוציא התפילה בפה כמו דאיתא בגמ' (ברכות לא) שהמתפלל צריך שיחנותך בשפתיו, ואם אחד מתפלל בכוונה וזכה שיענה השי"ת תפילתו כדאיתא בדברי הגמ' (ר"ה ית): "היה רבי מאיר אומר: שנים שעלו למטה וחוליון שוה, וכן שנים שעלו לגרדום לידן [פרש"י: בית וועד שדנים בו נפשות להרגינן] ודינן שוה, זה ירד וזה לא ירד, זה ניצל וזה לא ניצל, מפני מה זה ירד וזה לא ירד, זה ניצל וזה לא ניצל? זה - התפלל ונענה, וזה התפלל ולא נענה, מפני מה זה נענה וזה לא נענה? זה - התפלל תפלה שהיא [פרש"י: נתחבון] - נענה, וזה לא התפלל תפלה שניגמה - לא נענה". ע"כ, היה מפורש בדברי הגמ', שאם אחד מתפלל לכוונה, תפילה זה השי"ת יענה וכן"ז הוא עי' כח הדיבור.

# טיב התבלין

סאת חדרג רבי גמלאל חסון רבפשי שליט"א, ריי שער השמים ירושלים נעדין ותרעני האתון ותמ לפני זה שלש רגלים אוילי נמתה מפני כי עתה גם אתכה הרגתי ואותה החייתי ... (כב-לג) - הביוון ותועלתו לש"י: ואתה החייתי - ועתה מפני שדברה והוכיחותך ולא יכולת לעמוד בתוכחתה, כמו שכתוב (פסוק ל) ואמר לא על כן הרגתיה, שלא יאמר זו היא ששלקך את בלעם בתוכחתה ולא יכול להשיב, שחס המקום על כבוד הבריות, וכן (ויקרא כ, טו - טז) ואת הבהמה תחדונו, וכן (שם) ודרגת את האשה ואת הבהמה בדברי רש"י אלו הואם עד היכן מגעת רשומה של ביוון, דהנה המלאך העיד בבלעם כי בהלכות ה' חתויב כבוד אביו לא יבלעם אלמלא נמתה האתון ולא יהיתה לך מניעה מללכת אל בלק, הייתי חרד אוותך! ואם המלאך אביו לו כך, אות הוא שאבן ראוי היה להודרך על מעשיהו. אולם המלאך בעצמו הצילו מן המיתה, בזה שעביב את איתונו ונתבזה עי', וכפי שפרש"י את סיוס דבריו של המלאך: יעתה מפני שדברה והוכיחותך ולא יכולת לעמוד בתוכחתה... על כן הרגתיה, שלא יאמר זו היא ששלקך את בלעם בתוכחתה ולא יכול להשיב, שחס המקום על כבוד הבריות! כלומר, ביוון זה שספגת מדברי האתון, הוא זה שכיפר על חטאתך, ולא זו בלבד שזכית שוב בחייך, אלא מעתה אינך צריך שוב לשום ביוון, ולכן אחרון את האתון כדי שלא תתבוה שוב עי'.

# עדותך אתבונן

לשום סאת הרב אברהם וזאל אמנסקי שליט"א, ברגיס שהו אברהם ועתה לכה נא ארה לי את האם הזה כי עצום הוא ממני אוילי אוכל נכה בו ואגרשנו מן הארץ כי ידעתי את אשר תברך מברך ואשר תאר יואר ... (כב-ו)

אמר חז"ל (ע"ז ד). שבלעם היה יודע "דעת עליין", והיה יודע לכוון השעה שהשי"ת כועס, ובאותה שעה היה יכול לקלל את כלל ישראל, והיה ביכולתו לפעול רעה גדולה בקולתו. ומ"מ השי"ת, שגומל חסדים טובים, עשה חסד עם כלל ישראל, ולא כועס כל אותן הימים, ומבואר מזה, גדול כח הדיבור, שהפה יכול לפעול דברים גדול על ידי הדיבור. וכמו כן מבואר מפרשת הקדמונים, בפרשת בהעלתך - מרים דיבר לשון הרע על משה רבינו ונעשה מצרעת, וכל כלל ישראל היו צריכין להתמתן ז' ימים, וכל זה משום מה שדיבור, וגדולה העונש של המדבר לשון הרע, חזינן מזה, גדול כח הדיבור. ובפרשת שלח - המרגלים לא לקחו מוסר ממה שנעשה למרים, ודברו לשון הרע על ארץ ישראל, ונענשו בעונש גדול, שהם מתו במיתה משונה, וגדלו מ' שנים במדבר. ופרשת קרח - קרח עשה מהלכות גדול שלא לשם שמים, ונענש הוא בכל אשר עמו, ונבלע בתוך הארץ, וארו"כ נעשה מגיפה גדולה לכל כמח המלכות שהוא בשרעמו, פיו לגדולה, חזינן ג"כ גדול כח הפה. ובפרשת חקת - משה רבינו נענש על שלא דיבר

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# מעשה אבות .... סימן לבנים

א-ל מוציאו ממצרים בתועפת ראם לו יאכל גוים צריו ועצמתיהם גוים והציו ימוחז ... (כד-ה)

The communist Soviet government was viciously opposed to any form of religion. They carefully plotted to bring an end to all observance of *Torah* and *Mitzvos*. Knowing that the future of *Torah* is dependent on educating the youth, they closed down every *Cheder* (Jewish school) in the country. Strict laws prohibited anyone from giving their child a Jewish education. *Mikvaos* were closed. Rabbis and *Shochtim* were arrested and exiled to Siberia. It was impossible to observe *Shabbos* and *Yom Tov*.

Many rabbis fled to other countries or kept a low profile, lest they be sent to a forced labor camp in Siberia, or worse. One of the only ones to remain and single-handedly fight the Soviet regime was **R' Yosef Yitzchok Schneerson ז"ל**, the previous **Lubavitcher Rebbe**. He organized underground *Chadorim* throughout the Soviet Union where children would secretly learn *Torah* at night and in the early hours of the morning. He had underground *Mikvaos* built in dozens of Jewish communities. He used all of his energy to do whatever possible to strengthen the observance of *Torah* and *Mitzvos*. Despite the danger involved, he dispatched hundreds of *Chassidim* to be teachers, rabbis, *Shochtim*, and *Mohelim* throughout the USSR.

Many of the *Rebbe's Chassidim* were arrested by the N.K.V.D. – the Soviet secret police. Some of them were executed. The others were sent to labor camps in Siberia, from where very few of them returned. The *Friediker Rebbe*, as he was known, although crushed by the fate of these *Chassidim*, did not give up the fight. If the *Cheder* in a city was closed down by the N.K.V.D. and the teacher arrested, the *Rebbe* would immediately dispatch a second *chassid* to replace the first. The N.K.V.D. realized that the Jews were still holding strong and that the *Lubavitcher Rebbe* was the one responsible for the whole network. If they wanted to rid the country of the Jewish faith he was the one they needed to get rid of ...

On the 15th of *Sivan* 5687 (1927), R' Yosef Yitzchok was arrested and taken to the Shpalerne Prison. The Shpalerne Prison was reserved for the most dangerous criminals. It was the scariest, most sinister jail in the country. The only people to ever leave this prison were dead ones. The *Chassidim* recited *Tehillim* round the clock for their *Rebbe's* welfare. Even while in jail, the *Rebbe* was not daunted by his captors. When his *Tallis* and *Tefillin* were confiscated, he declared a hunger strike until three days later, the authorities gave in to his demand and returned them. When he was eventually released, he refused to board a train departing on Thursday that wouldn't arrive before *Shabbos*. Instead, he opted to remain in prison for an extra three days!

The N.K.V.D. tortured the *Rebbe*, trying to elicit information from him. They pressured him to give them the names and addresses of *Chassidim* who were running the *Chadorim* and *Mikvaos*. The *Rebbe* remained silent, and did not reveal any names, or any other information which would endanger any of his *Chassidim*. Once, a frustrated officer pulled out a gun.

“This toy,” he sarcastically said, with a nasty grin, “has succeeded in opening many mouths which wouldn't speak.”

“That toy,” R' Yosef Yitzchok calmly replied, “can open the mouth of one who has many gods and one world. I, however, am not frightened by your toy, for I have but one G-d and two worlds.” Even the guard was impressed by the *Rebbe's* sincerity.

The *Rebbe* was sentenced to death by a firing squad. However, the prayers of Jews around the world helped, and the death sentence was commuted to ten years of forced labor in Siberia. After a while this sentence was also commuted, to three years of exile. On the third of *Tammuz*, two and a half weeks after his imprisonment, R' Yosef Yitzchok left the Shpalerne Prison and was sent into “*Golus*” to the distant Siberian village of Kastrama. Hundreds of *Chassidim* came to the train station to bid their *Rebbe* farewell, for surely they would not see the *Rebbe* for at least another three years. Nine days later, however, on the 12th of *Tammuz*, R' Yosef Yitzchok was suddenly notified that he was released from exile in the city of Kastrama. The next day, on the 13th day of *Tammuz*, the *Friediker Rebbe* boarded a train and left his city of exile in Kastrama.

The following year, on the 12th of *Tammuz* (1928) the *Rebbe* publicized a letter: “Not only did *Hashem* liberate me, but also all those who cherish our holy *Torah*, who keep its *Mitzvos*, and even those that are only termed Jewish.” Since then, these two days – the 12th and 13th of *Tammuz* – are celebrated as *Yamim Tovim* by his *Chassidim* all over the world.

זכר נא מה יצין בלק מלך מואב ומה  
ענה אותו בלעם בן בעור ... (מלכה ו-ה)

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

## תורת הצבי על הפטרות

While delivering positive words of prophecy, *Micha HaNavi* warns *Klal Yisroel* that a reckoning will come to those who defy *Hashem* and serve foreign idols. He reminds the Nation of wondrous events in their storied history and extolls them to “remember now what *Balak king of Moav planned, and what Bilaam the son of Beor answered him.*”

*Chazal* (ברכות ד.) note that *Micha* was referring to *Bilaam's* argument to *Balak*, “*Have I the power to speak freely? I can utter only the word that Hashem puts into my mouth.*” *Chazal* (סנהדרין ק.) say that *Bilaam* later offered advice to *Balak* on how to lure the *Bnei Yisroel* into sinning with the *Bnos Moav*. But how was *Bilaam* able to do so? Would *Hashem* indeed allow him to offer such advice to lure the Jews to sin?

My brother, **R' Yitzchok Hoffman *shlit'a*** (Kollel **Rischa D'Oraiysa**) explains that *Chazal* (כתובות ע.) maintain the dictum of “אין אפורטופוס לעריות” which basically means that the power of promiscuity has little to no limitations and it is quite easy to fall prey to its predations. This adage connotes a deeper understanding into the concept of *ברירה* and how *Hashem* allows a person to choose his own destiny by “giving him room” to perform *mitzvos* or commit sins.

*Bilaam* understood this very well and while *Hashem* would not allow him to destroy the Jews by uttering devastating curses, the Almighty was not about to change the nature of the world and stop him from giving the Jewish people the freedom to choose sin over virtue.

ותאמר האתון אל בלעם ... ההסכן הסכנת  
לעשות לך כה ויאמר לא וגו' (כב-ל)

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

# מחשבת הלב

The Almighty, out of his immense love for *Klal Yisroel*, altered the natural order of the world and allowed the donkey to rebuke *Bilaam*. The donkey asked a simple question which rendered *Bilaam* speechless: “Was I ever accustomed to acting like this, disobeying you? You should have realized something was amiss.” As the **Seforno** explains here, “You should have thought about and made a reckoning based on my odd behavior, that you wouldn't succeed.” The message was obvious and clear. Why did *Bilaam* not comprehend what was right there in front of him? Even the lowly donkey could see it! Why couldn't his master? The answer is he was so singularly focused on annihilating the *Yidden* that he became oblivious to the obvious.

Similarly, after his first attempt to curse *Klal Yisroel* failed so dismally, *Bilaam* didn't give up. He tried it again and again. Was he not thinking rationally? It would seem not! Alas, such is human nature. While we may find *Bilaam's* actions sadly humorous, causing his own downfall, there may be a deeper *machshava* here for us all to glean.

Regarding our interpersonal relationships, people may, by their actions, cause us to feel hurt. Our close relationship with them may be on the rocks, due to our aggravation. Wait a minute! Did your spouse, boss, or student ever act this way before? Something must be causing this behavior. Before doing something to irreparably damage the relationship, stop and think. Perhaps you can actually utilize this opportunity to help them navigate through their struggles which are obviously causing this uncharacteristic conduct of theirs. As the period known as the “Three Weeks” are about to commence, let us take the lesson of the donkey to heart. “ההסכן הסכנת” - rather than sabotage our friendships, maybe we can strengthen them. And in doing so, we can ready ourselves for the ultimate *geula shleima*, and show *Hashem* that we really care for one another.

## משל למה הדבר דומה

נאם שמע אמרי א-ל ... ויודע דעת עליון וגו' (כד-בז)

**משל**: One of the greatest luminaries of the past few centuries was the *Rav* of Posen, **R' Akiva Eiger ז"ל**. In addition to his unsurpassed command of the *Torah*, he was also well-known for his tremendous piety, particularly in the trait of modesty.

He once received a letter from a Rabbi from afar in which, at considerable length, the writer lauded him in the most flattering terms effusively praising his saintly qualities. His disciples were shocked when they saw their great *Rebbi* pondering over the opening salutation, which was so overly complimentary. They knew that it was foreign to his nature to take any delight in such praise. What could be so appealing about this particular part of the letter that he was spending so much time on it, they wondered.

After some time, they approached him and inquired, “*Yelamdeinu Rabbeinu* - we know that your innate modesty

surely does not crave all flattering titles. Why then does it appear that the *Rebbi* is paying so much attention to the complimentary references about himself in this letter?”

R' Akiva Eiger sighed and explained, “Believe me, I do not take these laudatory titles and praises to myself, rather, it has me thinking to myself: this is what I ought to be, this is what *Hashem* wants me to become - all that which is written in this letter, is what I should strive to be!”

**נמשל**: When the *Bilaam Harasha* went out to “curse” the Jewish Nation, he encountered numerous obstacles along the way. *Chazal* tell us that one of *Bilaam's* evil traits was his *Ga'avah*, his haughty spirit. Despite all the clear messages he received from Above, this evil inclination distorted his ability to make correct decisions. The opposite of this trait, was *Avraham Avinu*. His exceeding humility gave him the ability to meticulously examine any particular situation and correctly choose the path *Hashem* wants of him - and his descendants.

ויפתח ה' את פי האתון ותאמר לבלעם מה  
עשיתי לך כי הביתני זה שלש רגלים ... (כב-כה)

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

# דרגה יתירה

*Bilaam's* donkey spoke and told him that there is no way he can curse a nation that keeps the “*Shalosh Regalim.*” (**Rashi**). The **Shem M'Shmu'el of Sochatchov ז"ל**, explains how these three holidays are a tremendous *shmira* and *kapara* for *Am Yisroel*. Each one represents one of our *Avos*, and by keeping these special days, we rely on their *zechusim*. *Avraham* is *Pesach*, *Yitzchok* is *Shavuos* and *Yaakov* is *Sukkos*. These three great holidays actually counteract the three cardinal sins for which a Jew must give up his life. *Giluy Arayos*, immorality, comes about because of desire. The *Yom Tov* of *Shavuos* counteracts and helps us overcome our desires, as *Chazal* teach us, “*Barasi Yetzer Hara, Barasi Torah Tavlin.*” *Avoda Zara* is brought about through *Kavod*. Rather than focusing on *Hashem*, the One who deserves all honor, idol-worshippers are busy thinking about themselves and foreign gods. *Sukkos* teaches us not to be busy with *kavod*. We sit in a small hut and focus on the *ruchniyus* of life rather than nonsense and vanity. As we read on *Sukkos*, “*Hevel havalim hakol hevel.*” And last but certainly not least, the sin of *Shfichas Damim*, murder, is a direct outcome of jealousy. Jealousy is the greatest reason for hatred and the only way to overcome jealousy is with *emunah*. If people would know that every single thing that happens to them is from *Hashem*, there will be no room for jealousy. If we truly believe that we have everything we need and we don't need what doesn't belong to us, we would rid ourselves of this terrible *middah* that takes us out of this world. *Pesach* is the *Yom Tov* of *emunah*. It is when *Hashem* revealed His glorious powers to the world, and when we eat the *matzah*, we are literally putting *emunah* into our bloodstream.

The “*Pi ha'aton*” - “*Mouth of the Donkey*” was prepared at the beginning of time to teach us its importance. *Klal Yisroel* thrives and survives because of our *shalosh regalim!* These are the days that are focused on *Hashem* and getting close to Him. We must realize how fortunate we are to have these special *Yamim Tovim* that protect and save us from so many bad influences in the world.