לעילוי נשמת ר׳ אברהם יוסף שמואל אלטר בו ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ



AND RECEIVE THIS TORAH SHEET WEEKLY WWW.TORAHTAVLIN.ORG OR SEND AN EMAIL TO TORAHTAVLIN@ YAHOO.COM

כ״ח בעומר – פרק ג׳ דאבות

שבת קודש פרשת אמור – י"ג אייר תשפ"ב Shabbos Parshas Emor - May 14, 2022

פלג המנחה עש״ק – 6:36 | הדלקת נרות שבת – 7:48 | זמן קריאת שמע / מ״א – 8:40 | זמן קריאת שמע / הגר״א – 9:16 סוף זמן תפילה/הגר"א - 10:28 | שקיעת החמה שבת קודש - 8:07 | מוצש"ק צאת הכוכבים - 8:57 | צאה"כ / לרבינו תם - 9:19

חונן ומלוה יכלכל דבריו במשפט', כי גם במצות הצדקה צריר לכלכל הדברים עפ"י משפט התורה. ועלינו לדעת כי א"א לנו לזכות לתכלית המצוות אם לא שמקיימים אותו בכל פרטיהם ודקדוקיהם, וזוהי לכאורה תשובה על תמיהתינו מדוע לא בא בן ישי גם תמול גם היום. הלוא מרבים אנו בצדקה לרוב, ומן הראוי היה שכבר תתקיים בנו מקרא שכתוב (ישעיהו א. כז) 'ציוז במשפט תפדה ושביה בצדקה'?! אמנם כיון שהרבה מאותן הצדקות מקיימין מתוך עניות הדעת. ועפ"י הרגשותיהם של הנותנים, ואין מדייקים לקיימן על פי דקדוקי ההלכה, לכן אין הצדקות עושות את רשומז כדבעי. וכדברינו ראיתי בספר 'נהורא דאורייתא'.

והדברים ניכרים גם ביתר המצוות שבתורה. דהנה אמרו בזוהר הק" (ח"ב פב. ב). שכל המצוות הם תרי"ג עצות כיצד להגיע ל'אנכי ה' אלקיך' שהיא האמונה הבהירה בהבורא כל עולמים. לאור הדברים שפיר מובן סיום הכתוב ד'ושמרתם מצותי וגו' אני ה" כי מאחר שדרשו חז"ל ש'ושמרתם' קאי על הלימוד. ושעל ידה באים לידי 'ועשיתם'. מסיים הכתוב 'אני ה". כי ע"י הלימוד נזכה לקיים המצוות בכל פרטיהם ודקרוקיהם. באופן שנדע על ידם כי 'אנכי ה' אלקיר', וכדברי הנוהר הנזכר.

היוצא מדברינו כי לימוד ההלכה הוא חובה על כ"א מישראל. ומידת יהדותו תלוי בידיעותיו ב'שלחז ערור'. וכבר הזכרנו כמה פעמים את דברי מרז ה'חזוז איש' זצ"ל באגרותיו. שרבותיו לימדוהו. שבכל דבר צריכים להתייעץ עם ד' חלקי השלחן ערור. ולכן צריכים לכוין בעת הלימוד את התועלת והתכלית שבלימוד הזה. וכמו שאנו מתפללים כל יום (ב'אהבה רבה'): 'ללמוד וללמד לשמור ולעשות ולקיים', שכל הלימוד צריך להיות בכדי להגיע למעשה בפועל, שהיא שמירת המצוות בפועל ממש. ואפשר שלכר פירשו ז"ל שתיבת ו'שמרתם' קאי על ה'לימוד' כיוז שתכלית ה׳לימוד׳ אינו אלא כדי לשמור. ולא ח״ו כדי להתפאר בתורה.

מי האיש החכם ויבן את זאת? דבר זה נשאל לחכמים ולנביאים ולא פירשוהו. עד שפירשו הקב"ה בעצמו, דכתיב: ויאמר ה' על עזבם את תורתי וגו', היינו לא שמעו בקולי היינו לא הלכו בה! אמר רב יהודה אמר רב: שאיז מברכיז בתורה תחלה". ע"כ. הרי, הטעם שנחרב ירושלים, והטעם שאין בנים של ת"ח, ת"ח כמותם, היינו משום שלא ברכו בתורה תחילה. וכבר פירושו כל המפרשים. שהטעם לזה. היינו אינו רק משום שלא אמרו עצם ברכת התורה. אלא כוונת דברי הגמ' הוא. שהתורה לא היה חשובה להם לברר עליה תחילה, ועל זה נחרב ירושלים, וזהו הטעם שהתורה אינו נמסר לבניהם להיות ת"ח כמותם. שאם הבן רואה שהתורה אינו דבר חשוב אצל אביו, הרי הוא אינו רוצה לעסוק בה, שהרי לו ג״כ אינו דבר חשוב.

עכ״פ מבואר הייטב מדברי הגמ׳. שעיקר קיים התורה לא די רק לקיים כל התרי"ג מצות וללמוד את התורה. אלא עיקר הקיום צריר להיות באופז שהתורה והמצוות הם "דבר חשוב", ואם חסור בעיקר החשיבות, הרי חסור בעיקר קיום התורה. וא"כ י"ל, שזהו גופא האופן של הכנה לקראת קבלת התורה, שהרי עיקר קיום התורה הוא רק אם נעשה עם החשיבות הצריכה. וע"י שאנו מונים ימי ספירת העומר, שאנו מורים שהתורה הוא דבר חשוב אצלינו, ואנו מחכים ומצפים לקבלו. וע"י זה יקבע בלבנו החשיבות התורה. וע"י זה אנו יכולים לקיים התורה עם החשיבות הנכונה שצריכה.

ועשיתם אתם אני ה' (כב-לא) - מקיים כראוי בזכות הלימוד מחז"ל ב'תורת כהנים' (ספרא אמור. ח). והנה מתור הקטע שהביא רש"י יכולים היו ומר שחז"ל כיוונו בדרשתם לזרז ללימוד המשנה. כי היא על פי רוב הסיבה המביאה את האדם לידי מעשה. כי מתור שלומד יודע הוא מהותז של המצוות. אר לא כיוונו בדרשתם לשלול קיום המצוות גם במי שאינו לומד. אולם כשמעיינים ב'תורת כהנים'. אנו רואים שהדברים שנויים כתנאי כפול, והא לך לשונם: "ושמרתם" – זו משנה. 'עשיתם' – זו המעשה. וכל שאינו במשנה אינו במעשה'. זאת אומרת שאיז האדם יכול לבוא לידי מעשה אלא אם כן לומד. וגם המצוות שעליהם התחנר מנעוריו אינו יכול 'קיים כדבעי כל עוד שאין הוא הוגה בתורת אותן המצוות.

ואל יהיה דבר זה תמוה בעיניר. כי החוש יעיד על כר. ננקוט לדוגמה מצוות הצדקה. על פי מבטו של בעל הבית. בקי כל ילד שהתחנר על ברכי התורה והמצוות קיומה. איז כאז כי אם נתינה מיד ליד. וכל מי שיודע איר מושיטיו מטבע הינו בקי קיומה. ואכן אמת הדבר. כל ילד ראה אצל הוריו איך המצוה מתבצעת בפועל. אולם בדי לבצע פעולה זו מוטל על האדם גם לדעת למי יתו. הרי בשלחו ערור ישנם הלכות צרוכות מיהו הקודם לקבלת הצדקה. וידיעה זו אינה תלויה ב'חינור' כי אם ב'לימוד'. מו כן ישנם כמה הלכות של נתינה בדרך כבוד כדי שלא יתבייש העני, וכל עוד שלא: למד האדם כל פרטי הלכות צדקה. גם אם אכן יקיים המצווה בדחילו ורחימו. יתברר ו למפרע שהיה ביכולתו לקיימו באופן נעלה יותר. ושגגת תלמוד גרם לו שאיז מצוותו: יושה רושם כראוי לה. הוא אשר אמר דוד בתהילותיו (תהלים קיב. ה): 'טוב איש

ליסודים כסיות חרב אברחם דניאל אבשטיין שליט"א, בעמרים שדה אברהם

וספרתם לכם ממחרת השבת מיום הביאכם את טמר התנופה שבט שבתות תמימת תהיינה ... (כג-מו) - בענין עבודת ספירת העומר

רועים דברי **החינור** במה שכתב (מצוה ש"ו) לבאר הטעם של מצות ספירת העומר "ל. "משרשי המצוה - על צד הפשט. לפי שכל עיקרו של ישראל אינו אלא התורה. מפני התורה נבראו שמים וארץ וישראל ... והיא העיקר והסיבה שנגאלו ויצאו ממצרים בדי שיקבלו התורה בסיני ויקיימוה שתקבלו התורה שהיא העיקר הגדול שבשביל הם נגאלים והיא תכלית הטובה שלהם נצטוינו למנות ממחרת יום טוב של פסח צד יום נתינת התורה. להראות בנפשנו החפץ הגדול אל היום הנכבד הנכסף ללבנו. כעבד ישאף צל. וימנה תמיד מתי יבוא העת הנכסף אליו שיצא לחירות. כי המניז מראה לאדם כי כל ישעו וכל חפצו להגיע אל הזמן ההוא". עכ"ל. הרי מבואר שעבודת מי הספירה הוא להורות התשוקה והחפץ שאנו רוציו לקבל את התורה. ואנו מורים זה "י שאנו מונים הימים עד אותו יום. וזה מורה שאנו מצפים לקבל את התורה.

ויש להוסיף, שאין זה רק האופן לקבל את התורה, אלא זהו גופא צריכותא לעיקר היים התורה. שידוע דברי הגמ' בנדרים (פא. א): "ומפני מה איז מצוייז ת"ח לצאת ת"ח ובניהו ... רבינא אומר: שאיו מברכיו בתורה תחלה. דאמר רב יהודה אמר רב. מאי דכתיב:

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (40), Separation of Meat and Dairy. Nat-Bar-Nat: Both Journeys at One Time. The classic case of nat-bar-nat in the Gemara (1) is when meat is cooked in a pot. which is then emptied out and cleaned, leaving a taste that has traveled one time. Soon after, while the pot is hot, a *parve* item is placed into the pot which absorbs a taste that has now traveled twice. If that taste will later meet dairy it will not create an issur of basar becholov. The **Nesivos** (2) states that this is only because the two "journeys" happened one after the other. Simultaneously, however, it has no leniency of *nat-bar-nat*. For example, if a pot is cooking *pareve* soup and a splash of meat gravy hits the outside of the pot, with an amount not nullified by the soup, the taste travels in one shot from gravy into the pot and from the pot into the soup. If that soup will later mix with milk, or milk will be poured into the soup, it will become basar becholov, because traveling in one journey does not weaken the taste enough for the heter. Even though **Rav Akiva Eiger** zt'l agrees to this opinion, many argue and are lenient. There is no clear ruling here, but in a case of need or loss, one could eat the soup, as per the **Kaf HaChavim** (3).

From Utensil-To-Food & Food-To-Food. In the *Gemara's* case clean for twenty-four-hours without having to *kasher* it (5).

<u>בין הריחיים – תבלין מדף היומי – יבמות דף סח.</u>

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

ראש כולל עסרת חיים ברוך, קליבלנד הייטס

of *nat-bar-nat*, the taste traveled first into a utensil and second, into

a food. The **Aruch Hashulchan** (4) based on many *Acharonim*

before him, rules only in this way when there is a leniency, but not

if both "journeys" are from food to food. For example, if one

cooked a piece of meat and a carrot in water [not gravy which is

like actual meatl, and then cooked the carrot alone with a piece of

pumpkin, that pumpkin is not *nat-bar-nat* and will prohibit any

milk that it comes across, because a taste gets much weaker going

into and staying in a utensil than it does from going into another food.

Utensil-To-Food & Food-To-Utensil. As mentioned, nat-bar-nat

is when the taste first travels into a utensil and then into another

food. What about the reverse order? What if one cooked a carrot

with meat in water and then cooked the same carrot in a parve

pot? Do we say that the parve pot stays parve because of

nat-bar-nat, or are we only lenient if the first journey is into a

utensil that weakens it more? In this case, it would seem that the

parve pot becomes meaty till kashered, so what is the din? This

is a machlokes between the Poskim and I believe there are

enough lenient opinions to simply leave the pot sitting cold and

באה על בת כהו is באה על בת כהו e who is באה על בת כהו is באה על בת כהו is באה על בת כהו is שנים ויום אחד. "Paga savs that if a באה על בת כהו Tosfos asks, since his age is a ספקו. why don't we say this boy had a חיקה until now of being under 9, so that at the time of the באה he was under 9 & she is not pasul? 'ספק answers that now when he is before us he is over 9, even though at the time in guestion his age was a we don't follow his original מזקה & assume he was under 9 years old, rather we follow what he is now, since his original הזקה is weakened.

he needs to observe only 1 day of aveilus, or if its less than 30 days & he observes a full aveilus. The מחדש that we don't say that since the נפטר had a חזקה of being alive, we say he was alive until just recently because חזקה עומד להסתלק - this chazaka will certainly change. Since all people ultimately die & we see he is dead now, the chazaka doesn't help to tell us that he was alive until the last possible minute.

Our Tosfos is a proof to this ש". savs א". Since the boy's age is something that will certainly change & now before us he is over 9. his chazaka is weak & we follow what he is now. The איז elaborates that even though in every case of חזקה we are in a circumstance where the situation might have changed (which is why we are relying on chazaka), still since one is destined to die & we know that now he isn't alive anymore, the ומנהם is weak & unreliable. For example, in the case of "המחליוי פרה בחמור" where Reuven is trading his cow for Shimon's donkey and when Shimon takes control of the cow, we find out that the donkey is dead. Shimon says that the donkey died after he completed the transaction & the donkey was his already so it's Reuven's loss. Reuven says that the donkey died before the transaction, so the whole trade is void. We pasken that the owner of the donkey must prove it was alive at the time the trade was consummated. Says the r'v, we don't say since the donkey has a מיסי it was alive, we say it was alive until the last possible moment. This is because of the איסיד that a אוקה דעומד להסתלק & the fact that the donkey is dead before us now, weakens the *chazaka* & we don't follow it. אוקה דעומד להסתלק is (also) a proof to this x"v. What Tosfos is saying is that since the boy's age is something that will certainly change & now before us he is over 9 his chazaka is weak & we follow what he is now. (1) חוליו קיא: (2) חות הדעת יו"ד צה:א (3) צה:יב

R' Yisroel Alter zt"l of Ger (Beis Yisroel) would say:

'לא יטמא בעל בעמיו להחלוי" - Rashi explains that the *posuk* is dealing with a *Kohen* who marries someone he was not allowed to and Beis Din is commanded to demand their divorce. Ostensibly the Beis Din did its job but the Kohen ignored their psak. Despite the way the kohen responded to the bigger issue, the Torah is teaching us that in regard to the issue of post-death practice we still give him mitzvos because we do not give up hope on him. This is a powerful lesson on the fact that no matter how far from *Torah* a person travels, he should never give up because the *Torah* does not give up on him."

A Wise Man would say:

"The greatest enemy of knowledge is not ignorance, it is the illusion of knowledge."

Printed By: Quality Printing **Graphic Copy & Printing** (845)352-8533

Live a life with a focus on Hashem! (feel the inner peace which that connection brings)

ישמח ש ישראל ^{we} בעושיו

103.865+ rerifiable signatures 855.400.5164

מוחדש לעילוי נשמח תהא נשפתה צרורה בצרור החיים kvodshomayim.org By the Wiederman Family

TO SUBSCRIBE

מעשה אבות סימן

ונקדשתי בתוך בני ישראל אני ה' מקדשכם ... (כב-לב)

What is true heroism? How does one make a real *Kiddush Hashem* in this world? There are many stories of people who acted admirably during the Holocaust to rescue others and help the survivors. This is the story of the *Tzaddik*, **R' Tzvi Yechezkel Michelson** zt"l Hy"d. one of Warsaw's oldest Rabbanim, a member of its Vaad HaRabbanim and author of Sefer Tirosh V'vitzhar, who at the age of 79, became one of the 700,000 Jews killed in the death camp of Treblinka.

Early in 1942 the Germans first began their systematic raids on the Warsaw ghetto, snatching Jewish men, women and children from the warrens in which they had been "resettled" and transporting them to the extermination camps. In the very first of these raids the Germans, aided by Ukrainian soldiers, surrounded the house in which R' Tzvi Michelson lived. and shouted through their megaphones that all those inside were to come out into the courtyard at once.

All the Jews in the building obeyed the German command, except for R' Michelson, who refused to budge. Those who would remain in their rooms, he reasoned, would soon be rooted out by the German soldiers. Their travail would not last long; they would be gunned down on the spot, and their bodies would be flung out into the street. There, chances were that other Jews would find them, pile them upon the carts that creaked through the ghetto alleys to collect the dead, and bury them in accordance with Jewish law. Those who would go to the Germans in the courtyard, on the other hand, would be loaded by the storm troopers onto trucks and taken to the death camps. There they would die, too, but not without suffering. Even worse, from what the rabbi had heard, they would not be buried at all but cremated, in violation of the *Torah*.

And so R' Michelson prepared himself to meet death as befitted a man of his age and tradition. He put on his *Tefillin*. draped his tallis around his spare body, bolted the door of his room and sat down to learn, waiting for the Germans to come.

But things did not happen the way the he had expected. Yes, the Germans, accompanied by a Jewish ghetto policeman. kicked open the door and burst into R' Michelson's room. But when the storm troopers saw the venerable old man with his long, flowing white beard standing upright before them, stern of countenance and draped from shoulder to foot in his snow-white tallis with the imposing silver atara, they were immobilized by an awe, indeed a fear, such as they probably had never known before. Years later, the ghetto policeman, who survived the war, was to tell the end of the story. "He looked like the prophet Moses himself!" the policeman heard one of the Germans mutter. With that, the German silently turned and led his comrades out of the room, slamming the door and leaving R' Michelson untouched.

Alone in his little room, the rabbi could hear the babble of the crowd in the courtyard below, mingled with the raucous shouts of the German stormtroopers. From his tiny window, he could see the others from his house being shoved onto huge German army trucks. And a thought far more frightening than death came to him. True, he had been granted a miraculous reprieve. But for how long? When the Germans would recover from their surprise, they would return and shoot him. That is how he would die, and he would die alone. In effect, by refusing to leave his room he had run away like a coward; he had deserted his brethren. Which, he asked himself, was the proper alternative: to die alone, with the unlikely chance that he alone might be found by some Jewish survivors outside and given a proper Jewish burial, or to go out to his brethren and be with them on their final journey? Which was the proper way for him to die?

It did not take R' Michelson more than a moment to make his decision. He turned from the window, adjusted his tallis, and strode from the room. With firm steps, he descended the stairs and marched into the courtyard where he joined the others on their way to the Umschlagplatz, the assembly point from where they all were taken to Treblinka. He remained a source of comfort and inspiration to his brethren, and when the end came, he shared in their fate. He is among the millions who have no grave, but he has a lasting memorial in the annals of Jewish valor. (Except from "The Unconquerable Spirit" - Zachor Institute)

A PENETRATING ANALYSIS OF THE WEEKLY DIAGONAL והכהנים הלוים בני צדוק ... (יחזקאל מד-מו)

Chazal teach us that the Kohanim maintain a special status ways, A Levi's inspiration lasts, His singing and music create in Klal Yisroel and must always be meticulous in their service, personal care, appearance, priestly garments, the people they can marry, their calling as teachers and spiritual leaders, and their special purity requirements. In his prophecy about the third Bais HaMikdash, Yechezkel HaNavi details the particulars of a Kohen's lifestyle and declares, "And the Kohanim, the Leviim, sons of Tzadok." Interestingly, Yechezkel seems to make no distinction between a *Kohen* or a *Levi*. The question is why?

The **Ariza''l** explains that *Kohanim* have the ability to bring down a fleeting inspiration from heaven. However, the moment it wears off, the people often revert back to their old

a yearning which the people use to get closer to *Hashem*.

Indeed, notes **Rabbi Y. Hurwitz** shlit"a, the avodah of a Kohen is completely devoted to lofty spiritual deeds. The Korbanos and sprinklings he performs, do not provide physical pleasure and thus, the inspiration he creates tends to dissipate rather quickly. *Leviim*, on the other hand, draw their inspiration from music and song, and their inspiration (although not as strong) tends to linger longer. Perhaps the avoda of the Kohanim is more powerful, but without the emotional attachment of the *Levi's* musical inspiration, one will find it difficult to hold onto that lofty stimulation. Thus, Kohanim and Leviim must work in tandem to bring about true inspiration.

כל איש אשר בו מום מורע אהרן הכהן

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

The Torah prohibits a kohen with a blemish, a בעל מנום, from performing the avodah in the Bais Hamikdash. However, in the midst of this parsha, we encounter another posuk in which the Torah gives the same בעל מום an allowance to partake and eat from the korbanos. At first glance one would think it would have been more appropriate to list all the prohibitions, and then afterwards, mention the leniencies. And yet it seems that the leniency is found right in the middle of the stringencies.

Perhaps the *Torah* is conveying to us an invaluable message. When we have no choice but to rebuke another individual, it must be wrapped in soft wrapping paper. It must be cushioned, in order to mitigate the harsh blow. That may be why the posuk doesn't lay out all the *issurim* all at once. Instead, it affords the *kohen* in question the possibility to join his fellow *kohanim* in their festivities while eating from the korbanos. This way, the בעל מום will have an easier time accepting his fate.

Rashi states that the reason a בעל מום is not permitted to join his fellow kohanim in performing the avodah is based on the words in *Malachi: "הקריבהו* נא לפחתד" - Only beautiful adornings may be used. **R' Moshe Feinstein zt''l** writes that the *Torah* doesn't always give a reason for its prohibitions, yet, here when dealing with a person who is restricted, an explanation is necessary. When speaking once to a group of menahelim, R' Moshe explained: "Before reprimanding a student, and certainly before suspending him, a teacher must communicate the reason for his action." Based on the above, he must also cushion the blow with ample compliments, otherwise the damage can ch"v be irreparable. This mehalech should apply to all our interactions - an employer, a parent, and even a spouse. As we inch closer to Matan Torah, when Klal Yisroel were united as one, we too, must ensure that even those on the fringe remain with us by drawing them closer and closer, b'ezras Hashem.

משל למה הדבר דומה

ושמת אותם שתים מערכות שש המערכת על השלחן המהר (כד-ו) משל: A young *kollel* family was having trouble making ends meet. The yungerman wanted very badly to continue studying Torah in kollel undisturbed and his wife, the eishes chavil that she was, wished to support his choice and find a job that would earn them a living. The problem was, try as she might, she simply could not find one. She was talented and capable, and tried sending her resume to numerous job offerings she thought might be for her, but nothing came of it.

Frustrated in their current situation, they came to the conclusion that they had done their *hishtadlus*, all that they could, and now it was up to Hashem for the rest.

someone called my number. Were you trying to reach me?"

The woman, completely forgetting that someone had

borrowed her phone a bit earlier, answered with hesitation. "Umm ... it is possible that I contacted you regarding my resume," was all she could think of to say. The pleasant man on the other line asked her about her job description and resume, and then happily referred her to a friend who was looking to fill the position. *Boruch Hashem*, she got the job! נמטל: The shulchan in the Bais Hamikdash and the lechem hapanim which was constantly upon it, reminds us that all livelihood comes from *Hashem*. The **Imrei Emes** of **Ger** explains the words "לחם הפנים" based on *Chazal* who interpret it as the "bread of many faces." The way one shows his face One day, the woman was in a store when a young girl to *Hashem* is the way *Hashem* will show his face back to asked to borrow her cellphone to make a local call. When no him. "כמים פנים כן לב האדם לאדם". Hence, a happy one answered, the girl handed back the phone, thanked her trusting face towards *Hashem* will receive the trusting Face of and walked off. A few minutes later, the phone rang, "Hello, Hashem in return, and all the blessings that comes with it.

בוכות ספירת העומר שמפרתי יתקן מה שפנמתי בוכות ספירת העומר שמפרתי יתקן מה שפנמתי THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO בספירה נצח שבנצח ... (סדר ספירת העומר)

Towards the end of Krias Shema we say, "L'maan yirbu yemeichem ... kimei shamayim al Haaretz." This means that our days should be HEAVENLY days upon the earth. Every *yid* is supposed to live with a heavenly spiritual perspective on life. There really are two ways of looking at everything in this world. We can see the here and now, and become angry and upset when things are not the way we think they are supposed to be. OR, we can see the bigger picture. We can attach ourselves to Hashem's world of eternity, where past, present and future are one. It is the world of Malchus Hashem where we believe that everything happens exactly the way it is supposed to. There are no mistakes. There is a plan and purpose, meaning and value in every situation and every single second of life. What we perceive as the worst thing in the world can instantly be flipped over to become the greatest ideal in the world just by perceiving the situation through NETZACH glasses.

What is an insult? It can be viewed as a mean, nasty hurtful comment that deserves retaliation. That is the way an insult is viewed if you are wearing your "Olam Haze" glasses. But an insult can be perceived as the greatest opportunity to have all of your sins forgiven. All you have to do is keep your mouth shut. Do not answer back and you have instantly become a perfect tzaddik. Wow. What wouldn't we do for such an awesome opportunity? But the only way to actually pull this off is if you are wearing your NETZACH glasses. The *midda* of *Netzach* is the *midda* of *Moshe Rabbeinu*, the most humble man who ever lived. Humility is the prerequisite for *Netzach*. When a person feels entitled and believes that he deserves to be treated a certain way by others, it is hard to connect to something bigger. By working on this *midda*, we can change the physical into the spiritual, the mundane into the uplifted, and the most negative reactions into holy and meaningful opportunities for spiritual growth. Victory is called NITZACHON, because the way to truly be a winner and conquer the yetzer hara is with the midda of Netzach.