

פרשת נצבים-וילך

This adaptation is dedicated
in honor of my wife, Devorah.

Dear Friends:

As many of you know, several of the friends and family of Avigdor Glaser, of blessed memory, formed an organization, in his memory, to financially assist widows and orphans. The organization, Avigdor's Helping Hand, is entering its eighth year of operation and, unfortunately, business is booming. Since our inception, we have distributed over \$3,000,000 in financial assistance.

We conduct one major fundraising effort each year. Please join us for an enjoyable evening of fine cuisine and relaxing music in support of Avigdor's Helping Hand, at our:

Eighth Annual Labor Day BBQ
Sunday, September 1, 2013 at 7:00 pm at the
Moradi Residence, 72 Muriel Avenue, Lawrence,
NY.

For more information about the BBQ or Avigdor's Helping Hand, visit: www.AvigdorsHelpingHand.org

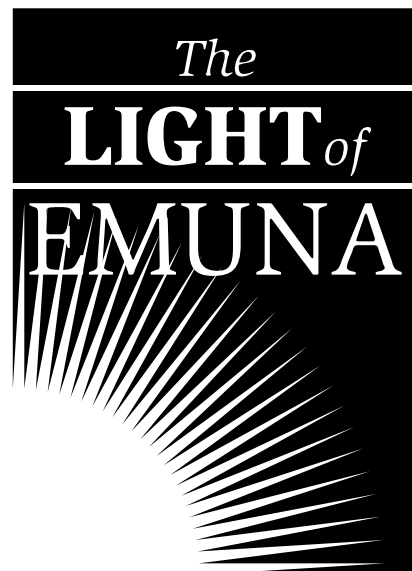
If you cannot attend the BBQ, you can still help by making your tax-deductible donation online or by sending your contributions to: Avigdor's Helping Hand, 138-45 78th Drive, Flushing, NY 11367.

תזכור למצוות and thank you,
Dov

"וילך משה וידבר את הדברים האלה אל כל ישראל"
"Moshe went and spoke these words to all of Israel" (לא, א)

"Moshe went" – where did he go? He assembled all of Israel away from Yehoshua's presence so as to relate his praises to the Jewish people – "a portion of one's praises may be told in his company and all of his tributes only when he is not in attendance."¹

¹ ספר הפרשיות מדרש "וילך משה"



Based on Harav Menachem Azolai's "Ohr Ha'Emuna"

"וילך משה"
(לא, א)

"Moshe went"

We must constantly proceed. We must tirelessly work. If we do not work, we do not attain anything. A Jew must know that if he takes control of himself and begins to toil, strengthen his service of Hashem, he can attain amazing heights. Rebbe Nachman said that he did not become who he became because he was a great-grandson of the Baal Shem Tov – but because of his own efforts.

We must constantly proceed – perpetually running. Strong desire spurs us on, warms us - directs us to the proper course. Desire contains amazing power. Nothing stands in the way of true will and desire. Even when things are too difficult for us and we are incapable of something specific – we can still want it. We must long for Hashem, seek Him and grab hold of whatever we can.

The foundation of accomplishment is exertion – if we work, we will attain. Our direction must be towards seeking Hashem. When someone speaks, we incline our ear. What is *yiddishkeit*? It is incessant searching – severing ourselves from silly matters, nonsense, sternness, anger, materialism and base urges - at least a little bit. We cannot imagine how much gratification Hashem has from our slightest movements in the right direction.

If we stumble, G-d forbid, we correct course and continue. We must remain focused ahead – not getting stuck in the downfalls, not getting angry, depressed, or feeling hopeless, G-d forbid. We pick ourselves up and continue afresh, not becoming broken or dejected. We arrived in this world, not for results, but for actions. Our aspirations must be to perform. We are not charged with the outcomes. A person is born in the middle of an ongoing reality and departs the same way – mid-stream. Life is a journey. We wish to achieve many good things, but we never finish. We are always on the way. The results are out of our control – we decide only our efforts and deeds.

We often observe *tzaddikim* taking up campaigns to strengthen observance (such as fortifying the adherence to the laws of Shabbos) that appear to be lost causes – yet they are undeterred and slowly they conquer one layer after another under supernatural conditions. What is their secret to success? They do not look for success; they look to what actions require performance. We must endeavor with our best efforts – success is entirely up to Hashem. The story is told of a widow whose six year old son was conscripted into the Cantonists (underage Russian army conscripts who were educated in special schools for future military service). She cried out to Heaven, but, upon receiving no response, and in a panic, she chased the kidnapers for many miles. To any onlookers, it would have been clear that her actions were futile – her cause was hopeless. But, she made no reckonings – she just went! That night, while she was still crying and wailing – there was a knock on the door and it was her son. He explained that they had brought him to the army base and, later that night, his deceased father had come to him in a dream and told him to follow him out of the base, through the open gate and past the sleeping guard...”

A person does what he can – even if his situation is hopeless – Hashem can always complete it. We must merely begin and show Hashem how much we crave it. We must never think there is no hope. Maybe things are futile according to the

laws of nature – but, when we desire Hashem, long for holiness, wish to do good for others – Hashem changes the natural order and anything is possible.

We must constantly proceed. Awaken. Persistently pursue a connection with Hashem. We must pour out our hearts regularly. When we communicate with Hashem, we pierce the heart, we strengthen *emuna*. We must seize every possible moment – never wasting a single one. We must focus on the goals and objectives. If we busy ourselves with chasing after Hashem, we will be less vulnerable to all of the emptiness of the world. We must not be cold - we must be enthusiastic and excited. We require holiness, Torah and love for fellow Jews. None alone is sufficient – we need them all. We are never incapable – Hashem gives us a mind, the strength and the time – we must merely have *emuna* and desire. Hashem loves our desire, our stubbornness and our *emuna*. We must battle our bond with this world, our dependence on all the new and shiny things - not to be too impressed with them. We must constantly remind ourselves that we can receive more vitality from spirituality, from our bond with Hashem.

I want to be a “Hashem Jew,” not just a “Shulchan Aruch” Jew. In order to ascend, in order to change, we cannot remain in the theoretical realm alone. We cannot be satisfied only with Torah novella. We must always look for how our Torah learning affects us, what it is signaling to us – where are we in the story and how to attain the proper longings and yearnings. “Hashem, help me that I too may merit.” When we hear a Torah thought, we must convert it into *tefilla*, a personal prayer.

We are encircled by the world around us – we eat, drink, sleep – all the while, forgetting Hashem. Every interaction with the world makes us more physical. At the very least, we must feel shame – we must do *teshuva*. “Hashem, I am so embarrassed that I am so limited and cannot overcome my temper, overpower my gluttony.” We must experience humiliation, as if

we are defective. Maybe next time we will be feel less rage, suppress our appetite a bit more. If we cannot abstain, we cannot progress. With a small motion towards fleeing our urges, we can win the war. We must reinforce our minds relentlessly, endlessly introspecting and asking Hashem to help us change – change the way we eat, change the way we *daven*.

This world is a war and in war, we do not look backwards. Even when there are casualties, we march forward - always advancing. That is the entire secret of life. We must never look back, paying no attention to our prior failures – they do not exist. Failure only exists in reliving the past – in truth, when we fail; it is because that was Hashem’s plan from the start.

A person wakes up with such positive aspirations, he washes his hands and then, suddenly, everything is overturned. We either get angry or someone gets angry at us – neighbors, spouses – in so many forms and ways. But, Hashem designed this from the start. We must remember one thing: to smile, to be happy – that is all that we control, that is what Hashem wants of us – that we advance with patience, with *emuna*, knowing that everything is preordained – this is the plan, this is our path.²

A person’s natural inclination is self-aggrandizement. But the essence of greatness is self-nullification. We must think that had we faced someone else’s challenges, we’d have performed more dismally. We must consider how others remain *frum* despite all that they have confronted. We must be impressed by those who encounter difficulty and continue to *daven*, remain simple Jews, are satisfied with their spouses, encourage their children – doing many *mitzvos* without becoming haughty.

“Moshe went” – where did he go? From tent to tent – to bid his nation farewell, to reassure them and bless them. He did not wait for them to approach him – and that humility remains forever.

Just as the head confers life on the rest of the body and operates all of the limbs – so Rosh Hashanah contain all of the abundance and blessing of the entire year. It is the most precious time of the year. We must utilize it fully. Its primary objective is the coronation of Hashem. It declares that there is a King of the World and invites us to attend the coronation. Our main job on Rosh Hashanah is to accept Hashem’s sovereignty. Therefore, we entreat for Hashem to “rule over the entire world in His glory” – continually repeating and shouting the work “King.” It is the Day of Judgment, the birthday of the world – Hashem sits in judgment with the books of life and death open before Him. Yet, we are happy. We tremble, but we are joyous because we know that Hashem loves us. That is the secret of the great clemency of Rosh Hashanah. One who inspires himself to *teshuva* and beseeches, asking for unearned mercy, will survive the day into good life, joy and peace. It is judgment, but there is charity within. Only Hashem can do something so wondrous – combining two opposites – judgment and kindness.

We approach like small children, crying and pleading for forgiveness, pleading to be returned home as changed people. We beg for pardon and forgiveness for everything that we have done over the course of the past year and for causing a void between us and Hashem and we plead for the new year to be filled only with things that unite us.

The more we internalize that there is nothing aside from Hashem, the less suffering we experience in life, causing benefit to the heart. Even if the distressing situation has not yet been alleviated, the pain in the heart is suddenly soothed a bit. When Hashem watches a person withstand a challenge and not fall to despair, protecting and guarding his *emuna* and his joy – He removes the troublesome circumstances entirely, because its very purpose has already been accomplished.

²

באור פני מלך חיים

Reb Doyv's Corner

Not from Rav Azolai: a selection from EmunaDaily.com by Jeremy Schiowitz

Bitter vs. Grateful People

"Bitter people are never grateful; grateful people are never bitter."

~ R' Lazer Brody

How Does One Learn to Love Hashem

"When drinking a cup of water, learn to love Him for it; when you wear an overcoat in winter, love Him for it; when you enter from the cold street into your warm home, love Him for it; when you put your head on the pillow and your ears folds back comfortably, love Him for it; love Him for restful sleep, pain-free days, for your daily bread, and for all that He gives constantly."

~ R' Avigdor Miller zt"l

Darkness

"Don't take the world and its darkness so seriously – it is not as real as it feigns to be. It is only a creation and it is being re-created out of absolutely nothing at every moment. The only thing real about it is its purpose of being — that you should purify it." ~ R' Tzvi Freeman

Mirrors

People are mirrors of each other. If you see the faults of another person and they don't leave you alone, it is truly your own faults you see. This is G-d's great kindness to us, for without this mirror-effect, we would never be able to determine our true faults. ~ R' Tzvi Freeman

תפילה

Master of the World! Grant me the patience to deal with whatever befalls me, so that I may manage to constantly smile, to accept everything with love and to remember, at the moment that something is occurring, that it is all from You, Father, and it is all for the best. Without that attitude I am unable to smile and remain happy when my new car gets scratched, it burns me as if my very flesh was scraped. Or, when I realize that my wallet / glasses / key chain are missing and I dart around in a complete panic but do not find them – how can I smile? How can I be cheerful? Perhaps after a period of time, I can slowly digest the situation and eventually calm down – but to smile and be optimistic immediately ...

Master of the World! It has already been many years that I have been praying for specific matters and I see no progress, no developments. Help me, Father, to fortify my *emuna* specifically in these areas, for which I have prayed for years and seen no change. Help me, Father, not to glance behind me, to gaze ahead, and to have *emuna* that my time will come. Help me strengthen my desire, for, at times, it seems to me that I have already given up on these things, I have become accustomed to the situation and they no longer bother me.

Master of the World! Help me reinforce my *emuna* that everything is from You, not from anyone else. May I merit attaining the level of those who observe You, Father, in front of their eyes always, never even seeing the people that seem to be the perpetrators. When someone yells at me, avoids me, or makes hurtful comments – I want to return the favor in like-kind, eradicate him from my life and render him dead to me. How is it possible, in those moments, during which I am so agitated internally, not to focus on the person who acted against me and to remember that he is merely Your agent, Father? Help me, my Father in Heaven, to never hate anyone in the world, to love everyone, to bolster my *emuna* that whatever transpires, whatever is done to me and whatever I am lacking is from You, Father – that is precisely how You love me, it is a great kindness from You.

Have an awesome, uplifting and wonderful Shabbos,

Dov

Notice: The foregoing is based on my limited understanding of the Parsha Sheet, *Ohr Ha'Emuna*, disseminated by Harav Menachem Azolai *Shlita* and is not a complete or exact adaptation of *Ohr Ha'Emuna* and is not necessarily even a reliable interpretation of the ideas presented therein. *Ohr Ha'Emuna* is published in Hebrew; in translation, accuracy is always compromised. Rav Azolai has not reviewed this material - any inaccuracies, omissions or confusion should be attributed exclusively to me. I still hope you enjoy and it provides some *chizuk*. Thank you Mordi Blass for your help with some of the Hebrew expressions. Thank you to Jonathan and Alisa Gellis for your most valuable assistance.

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To receive this adaptation by weekly email, email me at LightofEmuna@dovelias.com