

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
~ONLY ONE MINYAN~	
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K'S- 9:43 גר"א <> 8:58 מ"א	
Mincha	2:15 PM
Pirkei Avos	7:05 PM
Mincha - Followed by Shalosh Seudos	7:45 PM
Maariv -	8:59 PM

ANOTHER KIDDUSH!!!

Dovid & Yehudis Barer invite the entire Shul to Kiddush in honor of the AufRuf of their Son Chaim and his upcoming marriage to Elana Perew from West Hartford, Conn.
After Davening at R' Seidemannas Shul.

Weekday Minyanim & Shiurim

Sunday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	7:55 PM

Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday, Thursday	6:40 AM
Friday	6:45 AM
Mincha (Mon-Fri)	1:45 PM
MINCHA/MAARIV	7:55 PM
Daf Yomi -Take II (Mon-Thurs.)	9:00 PM
Maariv (Mon.-Th)	9:45 PM

Maya Bas Mazal Miriam Bier IS HOME!!!!

Please continue to daven, she still has a way to go to a Refuah SHELAIMAH!

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In honor of the AufRuf of their cousin, Efraim Mandelcorn, and Efraim's Upcoming Marriage to Devora Baer!

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Shul Contacts

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Rabbi Zvi Teichman

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Issue#296

RABBI'S MESSAGE

Battlefields of the Heart

I: As the Jewish nation prepares for war, the Kohen Anointed for Battle first exhorts them to have absolute faith in G-d and never to lose heart. He would then continue and exempt those unqualified to fight.

Among those who were released from the obligation of war was the **הירא והרך הלבב** (דברים כ), *One Who is fearful and fainthearted*.

Rabbi Yose HaGlili understands this "fear" as not solely of one who is afraid of battle per se, but rather to one who is fearful of **עבירות שבירו**, the "sins of his hands". (סוטה מד.) He fears he is unworthy of G-d's protection due to his spiritual deficiency.

Were the Torah simply referring to a coward we could understand the double dread indicated in this verse of one *who is fearful and fainthearted*, as relating to his fear of having to kill and of his faintheartedness of being killed. (ריבוי בויי.) According to Rabbi Yose HaGlili however, what is this added implication of "faintheartedness" as it relates to fear of sin, didn't it already state he "fears" the "sins of his hands"?

II: The Baal HaTurim (טו שמות ט) points out that there are only two instances in all of Torah where it confers upon someone the status of **"ה' ירא"**, "The one who fears".

The first reference appears when Moshe forewarns the Egyptians of the impending plague of Hail that will endanger their crops and livestock. The Torah goes on to describe how **"ה' ירא את דבר ד"**, *The one who feared the word of G-d* chased his servants and livestock into the house. The second mention is here in our portion.

What is the parallel? Here one fears the consequences of having sinned against G-d, whereas in Egypt it refers to those who were in awe of G-d's might and responded appropriately?

III: The phrase **הירא והרך הלבב**, *One Who is fearful and fainthearted*, appears in a prayer we recite at a Bris Milah during Bircas HaMazon, which was composed by Ra'avad II, author of the famed Sefer HaEshkol, a twelfth century Rishon.

הרחמן הוא יברך המל בשר הערלה, ופרע ומצין דמי המילה, **איש הירא ורך הלבב** עבודתו פסולה, אם שלש *The Compassionate One! May he bless him who circumcised the un-cut flesh and revealed and drew the bloods of circumcision, the service of the one who fears and is fainthearted is unfit - and if he does not perform upon it these three acts* (מציעה) (מציעה).

It seems odd that we emphasize in this prayer the negative implication of the fainthearted and their need to overcome their hesitance in performing these three facets of Milah. What positive idea is possibly being conveyed here in this unusual expression?

IV: Many of us have a fear of Heaven, a consciousness of our responsibility and accountability to G-d. Nevertheless we are "softhearted".

The literal translation of **רך הלבב** can perhaps more literally be termed "soft"-hearted, **רך** rooted in **רכה** meaning soft. As opposed to the "hard"-heart of Pharaoh that was so tough, it deflected all reason, the soft-heart comprehends and senses, allowing itself to be impressed but bounces back to its former shape without having been penetrated.

Indeed the Targum Yehonson reveals that the **הירא את דבר י-ה-ו-ה**, referenced in the verse by the plague of Hail, refers to none other than Iyov, who although was righteous nevertheless remained silent when Pharaoh and Bilaam plotted against the Jews. His fear of G-d, although felt, didn't penetrate the emotions of his heart sufficiently to compel him to respond with the passion of belief, and he regretfully remained silent. In a Divine dose of measure for measure, Iyov was punished with suffering, a malady that would be deeply sensed.

Remarkably the first letters in this phrase, **ה-א-ד-י**, are numerically equivalent, 20, **איוב**, plus one (עם הכולל), representing his whole essence.

V: The Talmud (סוטה מד.) teaches that the sin one fears that exempts one from duty, is even that of having interrupted between the donning of the Tefillin of the hand and the Tefillin of the head.

Rashi in a novel opinion states that in truth there is no prohibition to speak between the two. However, one who does interrupt must now recite a separate blessing on the Tefillin of the head and can no longer rely on the blessing one made on the Tefillin of the hand. (מנחות לו.)

The sin here lies in neglecting to say the second blessing.

Our Tefillin of the hand represents the world of action which is inspired by our heart, thus the placement of the Bayis adjacent to our heart. The Tefillin of the head reflects on our intellect. We must connect the two, ideally through an inspired consciousness wherein we instinctively refrain from interrupting, focusing on this magnificent concept. We may alternately bind them by the reciting the two blessings that complement and bind them together.

It is only when we affirm the link between our knowledge and our emotions that ultimately define the impact and significance of our actions that we achieve this noble concept.

One who interrupts without realigning the two is guilty of the sin indulging in empty action void of inspiration.

One who is weak in this resolve is ill equipped to face the enemy effectively.

VI: Ultimately our greatest enemy is the evil inclination, whose spiritual strength or weakness is reflected in our physical enemies who possess no power without him. If we are passionate in our beliefs, one that penetrates deeply within our emotions and finds expression in enthusiastic deed and action, we have defeated the enemy even before we have arrived at the battlefield.

One who perceives one's fulfillment of duty to G-d merely in the performance of commands that are absent of passion, is exempt from service.

Perhaps this idea is alluded to in the expression used here of **עבירות שבירו**, the "sins of his hands", a phrase that is not used in the Talmud anywhere else but here. Are sins held within one's hands?

The emphasis here is on our "hands/action" that are disconnected from the passion that is within our heart.

VII: The month of **אלול/Elul** is alluded too in the verse **לב ורעך** (דברים לו) *Hashem, your G-d, will circumcise your heart and the heart of your offspring.*

The Great Rebbe of Moditz, Reb Shaul Yedidya Elazar Taub, taught that three components of Milah, **חיתוך/cutting**, **פריעה/peeling back**, and **מציצה/drawing blood** with the mouth correspond to **מעשה**, action, **מחשבה**, thought and **דיבור**, verbal expression respectively.

We must be incisive with our actions, revealing the deeper levels of our emotions and convey them with passionate expression.

At a Bris we pray that although we may be weak of heart, however if we begin the raising of our children by allowing our actions to connect to our passionate understanding that finds meaningful expression, we are assured that our progeny will follow suit.

The month of Elul is a time for us to contemplate how battle ready we truly are.

We are fearful and aware of our duties, but how passionately do we live?

Do we permit our hearts to be infused with the knowledge of our commitments and actions or do we allow the imprint to quickly disappear.

How much of our day is spent in truly **sensing** and "living" that which we believe?

What percentage of our conversation is preoccupied with **expressions** of growth and purpose?

If we can not connect the three our service is unfit. If we falter we will lose the ultimate battle.

May we examine the content, direction and enthusiasm of our lives finding strategies to correct course and win the final battle!

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~With Rabbi Teichman~

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