

Parashas

Tzav

• 727 •

י ניסן תשפ"ו

5786

י"ז ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ

רבי גמליאל הכהן

רבינוביץ שליט"א

טיב הקהילה

English edition Purim

באנגלית

טיב הפרשה

כמה דברים הצריכים זהירות בשבת קודש

Things that require diligence for Shabbos Kodesh

וְכָל דָּם לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֹתֵיכֶם לְעוֹף וּלְבְּהֵמָה: (ז, כו)

You shall not eat any blood in any of your dwelling places whether from fowl or from animals. (7:26)

Rashi explains: In any of your dwelling places – because it is a duty of the body and it is not a duty of the land; it applies to all dwelling places. In Mesechta Kiddushin, in the first chapter, it explains why this had to be stated.

Rashi was troubled by the fact that the word “in all your dwellings” appear to be superfluous, and he explains that they come to teach that the prohibition of blood applies also outside the Land.

However, by way of allusion it can be said that the word ‘מושבותיכם’ - “your dwellings” is related to the word ‘שבת’ - “Shabbos.” And while the posuk warned about the prohibition of blood, it sought to emphasize that this knowledge is especially necessary for all the Shabbosim of the year, since we must prepare the meat that is eaten in honor of Shabbos.

And the Torah wished to inform us by this that the time when eating meat is desirable is primarily on Shabbos, and not on the weekdays. And although from the standpoint of law there is no prohibition against eating meat on weekdays, and there are those for whom it is an obligation to eat meat during the week in order to maintain their health, nevertheless, for one who does not have such a necessity there is a concept to abstain from meat during the weekdays. And this is among the practices of the righteous, as brought by Moreinu HaRav Chaim Vital zt”l (in his introduction to Etz Chaim). And he wrote there that this practice is fitting for those who wish to attain the wisdom of the “inner dimension of the Torah.”

Now that you have arrived at this, that the word “your dwellings” is also explained regarding the matter of Shabbos, we can say that the prohibition of “eating blood” stated here also indicates an additional aspect of “eating blood,” namely the prohibition of “whitening a face” (public humiliation), which is also in the category of “eating blood,” as it is stated in the Gemara (Bava Metzia 58b): “A Tanna taught before Rav Nachman bar Yitzchak: anyone who whitens the face of his fellow in public is as though he sheds blood... for we see that the redness departs and paleness comes.” And this matter, that the redness departs, can be considered like eating blood.

For behold, the Shabbosim of the year are not like the weekdays, in which each person is occupied with his affairs, and they are not so available to meet. And even if they meet, it is only for a limited time, until each one runs to his trade and his work. Therefore, it is not so common that a person will come to public humiliation. Not so on the days of Shabbos, which are designated for rest, and people spend more time in shuls and study halls, in the proximity of their brothers and friends, and are more available to converse with one another. Also, the members of the household are found in their homes primarily on Shabbos, for during the weekdays the children remain in their places of study for most hours of the day and return home only in the evening, whereas on Shabbos, when brothers sit together, their faces are toward one another to speak with each other. Therefore, it is far more common that they will come to quarrel and dispute and to public humiliation, and therefore the Torah saw fit to warn about diligence in this matter.

טיב המערכות

ונפש כי תגע If a person touches

A certain clever man was walking in the street and suddenly he saw an “auction.” He approached to see what was being sold there, and to his surprise he saw a truck full of electronic products whose packaging was dirty or damaged, and these devices were being sold for about a tenth of their regular price—but no one was buying. The Jewish mind immediately went into action... and on the spot he purchased all the devices being offered for sale. He rented a store and displayed the products for sale without the damaged packaging, at a discount of ten percent from their full price. Within a short time, all the products were sold, and the Jew was left with a large profit.

Later, one of his friends asked him: “How did you dare to purchase all the products? Were they not sold cheaply because they were defective?” The man answered: “That is everyone’s mistake—they thought the products were defective, but I fulfilled the statement of Chazal (Avos 4:20): ‘Do not look at the container, but at what is inside it,’ and I saw that the products were excellent and only their external packaging was defective.” In our parashah it is written (7:21): ונפש כי תגע בכל תמא בטומאת אדם או בבהמה תמאה או בכל שקץ תמא ואכל מבשר זבח השלמים אשר יאכל - “If a person touches any impurity, whether the impurity of a person, or an impure animal, or any impure creeping thing, and eats from the flesh of the peace-offerings that are to Hashem—that soul shall be cut off from its people.” We see how severe impurity is, for it is possible that a person is upright and careful with both minor and major matters, and he “only” touched something impure—seemingly nothing has changed in the essence of that person—and nevertheless he is forbidden to eat from the sacrificial meat. And not only that, but if he did so intentionally, he is liable to death.

We stand only a few days before Pesach, and we still believe and await that the redeemer will come במהרה, and we will merit to offer the festival offerings. For this, we must purify ourselves and prepare so that we will be worthy to offer sacrifices. And indeed, from bodily impurity we are not yet able to purify ourselves, but the body is only the external packaging, and the essence is the soul—and the soul we can and must purify.

And it is written in the seforim that the entrance to the soul is through the eyes, for through forbidden sight the soul becomes soiled and defiled—even from gazing at the face of a wicked person. And conversely, through looking at the faces of the righteous and attaching oneself to them, one merits holiness and purity—and “anything that is connected to the pure—is pure!” (Keilim 12:2)

- Tiv HaTorah - Tzav

And the posuk is to be explained thus: “And you shall not eat any blood”—you must refrain from every aspect of “whitening the face,” which is the aspect of eating blood; “in all your dwellings”—in all the situations of the Shabbosim of the year, whether he is in the shul and speaking with his companions, he is obligated to be careful not to speak words that are liable to harm another, and whether he is with his children in his home, he is obligated to ensure that they do not come to this.

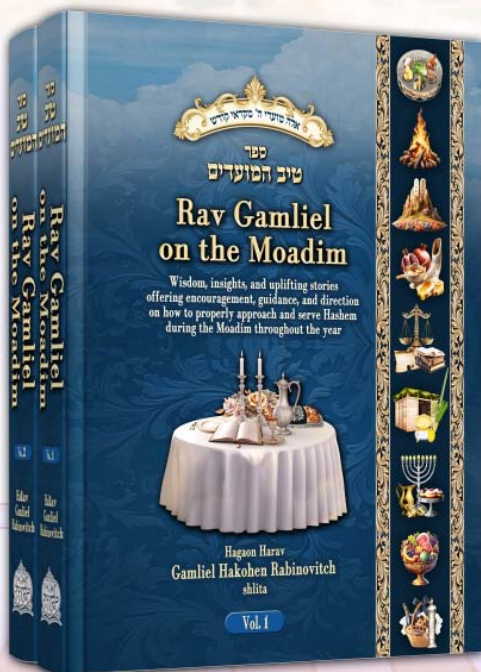
And the father himself must also be very careful with the honor of his children who sit together with him, not to whiten their faces with rebukes in front of his other children. And although he has a mitzvah to educate his children, nevertheless he must be careful that this be done gently, and not that it be a “mitzvah that comes through a transgression.”

Regarding this matter of “whitening the face,” one must arouse awareness in every situation where there is concern that one may stumble in it, for it is a very severe sin, and a person cannot estimate its consequences. It is impossible to describe how much a person’s soul recoils from a degrading remark. Indeed, externally it may appear as though nothing has occurred, and sometimes it even appears that the hand of the one who was disgraced is uppermost, for he presents himself as though he is not affected by the rod of the speaker’s tongue, but in the inner soul the words make a strong impression, for which it is sometimes very difficult to find a remedy. For many days the disgraced one can walk among the masses while his soul mourns within him, without

the matter being recognizable outside. And if it were a physical wound, he could at least go to a healer, and he would treat him until he would be healed from his pain; but this—his pain is not recognizable, and no one takes it to heart that he requires a healer of souls. And even if he himself is wise enough to understand that he needs to heal his pained soul, nevertheless the suffering of the soul is greater than the suffering of the body, and generally it is very difficult to heal it. Also, the pain of the humiliation of disgrace is many times

greater than the pain of a blow, as is known from seforim and sofrim that the sufferings of the soul are far more severe than the sufferings of the body. And those who explained wittily the posuk (Bereishis 49:6), ‘כי באפם הרגו איש’ - “for in their anger they slew a man,” were correct—that through the twisting of the nose (a gesture of anger), a person can kill his fellow, for the disgrace caused to a person is a humiliation to his soul, and generally there is no remedy to heal the pained soul, as stated.

Enrich your special times of year with the wisdom, insights, and uplifting stories of Rav Gamliel Hakohen Rabinovitch, shlita His words offer encouragement and guidance on approaching the Moadim with the proper mindset and devotion, helping us serve Hashem in the best way possible



Furthermore, the posuk before us can be explained as hinting to the severity of anger on Shabbos more than on the weekdays. As it is stated in the Zohar HaKodesh (Tikkunei Zohar, Tikkun 48, page 85a) in this language: “Fortunate is the one who guards his dwelling on Shabbos, which is the heart, that sadness of the spleen and anger of the gall, which is the fire of Gehinnom, do not come near there. Regarding this it is said (Shemos 35:3), לא תבערו אש בכל מושבותיכם ביום השבת - ‘You shall not kindle fire in all your dwellings on the day of Shabbos,’ and this is certainly so, for anyone who becomes angry is as though he has kindled the fire of Gehinnom.”

And behold, anger brings one to “the boiling of the blood,” and according to this the posuk will be explained thus: “And you shall not eat any blood”—any anger, which is the aspect of “blood,” you shall not consume; “in all your dwellings”—that is, on Shabbos.

And in the merit of proper care in the honor of Shabbos, we will merit an inheritance without bounds, as is promised to one who delights in the Shabbos.

‘רועה הצאן’ ‘A shepherd’

For many years I have merited to learn in the kollel with diligence and tremendous progress in all the treasures of the Torah. The head of the kollel called us for a meeting, and in it he expressed his great concern that the major donor of the kollel had announced that at the end of the zman he would stop supporting the kollel, since he has a relative who opened a different type of kollel and he wishes to support the new kollel.

The next morning, before the learning seder began, I stood by the hot drinks corner and prepared myself a steaming cup of tea, and we spoke about the matter of the kollel—what will we do next zman?! One of the בעלי בתים who learns from time to time in the beis medrash called out and said: “So many years you sit and learn Torah, there are among you not a few תלמידי חכמים, some of them judges and some of them rabbis hidden from the world. Perhaps HaKadosh Baruch Hu wants to close this kollel so that you will go out to the people in the fields and teach them Torah?!”

We said to him in unison: “We are ready to go out to the people in the fields, but bring us the people in the fields who need us...”

But he left the question hanging in the air and went away. Three

טיב ההשגרה

of us remained, and I said to them: “I am ready and prepared to travel anywhere in the country and give shiurim, just tell me where I am needed and I will go there. Especially since I have a small electric car, so the travel expenses are also minimal!!!” I had not yet finished the sentence when a man who had never set foot in our beis medrash entered and asked us if there is an avrech who can give a shiur to baalei batim?! We were stunned, and in the midst of speaking my friend directed that man to me and told him that I am available to give shiurim. I asked him where the shiur would be, and he answered: right here in the city, a five-minute drive. Even the time he wanted the shiur worked out exactly according to my learning schedule, and already that very day I began to give a shiur to people who were thirsty and very happy to receive the elixir of life.

I could not calm down from the excitement that HaKadosh Baruch hu indeed told me explicitly, in the clearest possible words: “Go out to the people in the fields, water the flock, and spread the Torah in the vineyard of the holy people of Israel!!!”

ז.ג.

טיב המעשיות

Burning All Night Long

זו את אהרן ואת בניו לאמר זאת תורת העולה הוא העולה על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו:

Command Aharon and his sons, saying, "This is the law of the burnt offering: That is the burnt offering which burns on the mizbei'ach all night until morning, and the fire of the mizbei'ach shall burn with it.

By way of allusion, the sefarim hakedoshim explain: it is known that every descent is always for the sake of an ascent (Makkos 7a); "There is no light except through darkness" (Zohar II, 184a). And that which appears in a person's eyes as "smallness" is the root and foundation for all the greatness that will come afterward. And it is impossible, in any way, to attain one without the other, for existence always comes out of absence. This is a solid foundation in the avodah of Hashem Yisbarach, as it says (Yechezkel 1:14), "And the chayos ran and returned." We find, then, that what appears to a person as darkness, deficiency, falling, and the like – there – specifically, lies the foundation and root of the building, for out of the breaking-apart a renewed structure is built.

Accordingly, we see in the Beis Hamikdash that although korbanos were not offered at night, and there was almost no avodah at night, nevertheless there was a special, exalted watch in the Mikdash at night, as explained at the beginning of Maseches Tamid (26a), that the guards were not permitted to sleep at night. Much has already been spoken about this: Certainly, the Mikdash itself does not need guarding, for the Master of the House neither slumbers nor sleeps. Rather, this is the avodah of the Mikdash at night – the very guarding of the holiness of the Mikdash, not to let one's mind turn away from the kedushah even at night, for the time of katnus and darkness is the very root and foundation of the building.

According to this, the pasuk before us explains the essence of "Toras ha'Olah," the root of every ascent, from which one comes to the avodah of the korbanos and to raise the Olah entirely as a whole Korban Olah – burnt-offering to Hashem. Everything begins with the avodah of the night: "It is the Olah which burns on the mizbei'ach all night until morning." In the word mokdah (מוקדה) there is a small mem, hinting to the smallness of the night and to the darkness of the galus, when it is impossible to offer korbanos. Nevertheless, the pasuk guards, watches, and urges regarding the nighttime hours, that a person should not, chalilah, cast off restraint and give free rein to his nefesh and neshamah at night. For there is a special order of "Toras ha'Olah" even at a time when it is not ascending and cannot be offered at all; it is only the root and the Torah of the Olah, in that it prepares itself during the night. Not to extinguish the fire of the mizbei'ach at night, chalilah; rather, there should be upon it limbs and fats, even a little – the main thing is that the fire not be stilled at night. This is the whole inner will of this parashah: to guard and watch over the avodah of the night. And through the power of guarding the kedushah at nighttime, one comes to the avodah of offering the korbanos by day in a flame of holy fire.

* * *

The gaon and tzaddik, who established the yeshivah-world of Torah, Rav of Ponevezh, zt"l, related concerning one of his many journeys around the world on behalf of the holy yeshivah. He came to the home of a certain Jew who had thrown off the yoke, who conducted himself almost like a complete gentile, Rachmana

litzlan; yet for the holy yeshivos he donated very considerable sums.

The Ponevezher Rav asked him: Why do you disperse so much money specifically for holy yeshivos, at a time when specifically this tzedakah, for yeshivos, has sadly grown so weak – and even G-d-fearing and good Jews are not eager to support the "bench-warmers," as bnei yeshivah are so often mocked? How did it happen that precisely you, who became distant from Torah, give so much money to the yeshivos?

That wealthy man told him that when he was a young bachur in Lithuania he very much wanted to enter the holy yeshivah of Maran the Chofetz Chaim, zt"l, in Radin. But when he came to register with the yeshivah administration, they evidently sensed at once that his manner and outlook were not fitting for the spirit of the yeshivah, and they did not wish to accept him.

Meanwhile the clock kept moving, and by the time he received the negative answer it was already late at night. He had no way of returning home at such a late hour. He asked the administrators at least to let him sleep one night in the yeshivah, because he had nowhere to stay. But they did not want, in any way, to give him any foothold in the yeshivah, not even for a single night – apparently out of concern that he might befriend one of the bachurim and influence him for the worse.

In his anger, the bachur went to complain to our master the Chofetz Chaim about the cruelty of the yeshivah administrators, who would not even let him stay for one night when he had no place to sleep. The Chofetz Chaim said to him: "From the standpoint of the yeshivah, they are right. But you will be my guest for this night; please, in your goodness, remain and sleep in my house!"

The bachur, of course, was very happy with the offer. He had never imagined such an honorable possibility. He had come only to complain. The Chofetz Chaim received him with a radiant countenance and great joy, and after serving him a good meal, he prepared for him the respectable bed in the guest room.

As soon as the bachur saw the Chofetz Chaim, in his advanced old age and great weakness, troubling himself personally to make his bed, he ran and asked him to give him the bedding and he himself would arrange it. But the Chofetz Chaim would not agree, saying: "For me, this is a mitzvah! And Chazal taught (Kiddushin 42a), 'A mitzvah is greater when done by oneself

than by one's agent,' and Rashi explains there: 'When one's body is occupied with the mitzvah, he receives more reward.' I do not give up on a mitzvah done with the body!"

Naturally, the bachur felt the sweetness of the warmth and love which the Chofetz Chaim showered upon him, and he slept peacefully in the house of the Chofetz Chaim.

In the middle of the night, the Chofetz Chaim entered the room, breathed the air, and murmured to himself that it had become colder here. At once he removed his own coat and covered the bachur with it, so that he should have an additional blanket because of the cold.

The next day he blessed him with peace, and the bachur went on his way.

That wealthy man concluded his story to the Ponevezher Rav: "That coat with which the Chofetz Chaim, zt"l, covered me warms my heart all the days of my life. Through that warmth, I feel a special closeness to the holy yeshivos. And therefore, as repayment for that warm hachnasas orchim which I merited in the home of Rabban shel Yisrael, the Chofetz Chaim, I donate great sums all the days of my life for the holy yeshivos. That warmth is planted deep in the chambers of my heart, and although, to my sorrow, I grew distant from the path of Torah over the years, on this tzedakah I cannot give up."

From this story we may learn how much can be accomplished by the toil of a mitzvah done with one's own body; and we have no way to estimate how precious are hachnasas orchim and drawing people close with a cheerful and joyful countenance. The Chofetz Chaim bound him, through ordinary hospitality of a single night, to the root of the mitzvah of tzedakah for all the days of his life - without preaching to him even a single word of mussar! "It is the Olah upon its hearth all night!"

* * *

Rav Yaakov Meir Shechter, shlita, told me that in his youth he once merited to join a trip to the holy site of Meron under the leadership of the holy Rav, Rav Shlomo of Zvhil, zy"l. He carries with him, in truth, several wondrous experiences and facts from what his eyes saw and his ears heard on that trip, in the holy avodah of that wondrous tzaddik, an angel of Hashem.

In those days, more than sixty years ago, a "trip to Meron" involved very great effort and exertion. The road took many hours, and they traveled a long time amid the difficult jolts of the journey. When they finally arrived in Meron, everyone was tired and exhausted from the strain of the road. Yet with all that, out of joy that they had merited to arrive at the resting place of the holy Tanna, and out of the soul's longing to cling to that marked grave-site, everyone went immediately into the cave in order to pour out their hearts upon arriving at the holy place; only afterward did they turn to the various arrangements they needed for eating, drinking, and the like.

But the holy Rebbe, Reb Shlomke, zy"l, had a different spirit with him. He did not run at once to the tziyun like everyone else. First, he

looked for some old mattress, placed it in a side corner, and lay down to sleep – in order to rest a little from the difficult journey and relieve his body's fatigue.

Only afterward did he arise with tremendous strength, thoroughly refreshed, purify himself with trembling by immersion in the mikveh, and then approach with fear and love, with great joy and tremendous fervor, the holy tziyun, in awesome tefillah that split the heavens.

This teaches you the great importance of sleep – not to belittle it, as is the way of many young people, and not to go about in a state of fatigue that unsettles the soul's calm and serenity.

It is told of one of the great tzaddikim of the previous generation that he would always afflict himself regarding sleep and would cut many hours from his sleep. Once, the members of his household became concerned for his well-being and did not wake him at midnight as he had requested. They let him sleep longer, because they were very worried for his health, lest lack of sleep harm his holy body. They also watched carefully that there should be complete silence in the house all around, that nothing disturb him from his sleep, for he slept very lightly and from every slight rustling he would awaken.

After several hours, the tzaddik awoke on his own. Since he had slept at night properly, his body was stronger. He had never felt such freshness and renewal; his mind was exceptionally clear and bright, and his soul very tranquil. Thus he approached the avodah of the day with joy and with clarity of mind, and on that day he davened with tremendous fervor and immense kavanah, with a mind and state of gadlus, even though it was an ordinary weekday.

After davening he told his household and those close to him that now it had become clear and known to him that, in the test of the result of the avodah, the path of proper sleep is more correct than the path of self-mortification in the matter of sleep. From then onward, that tzaddik changed his holy practice not to belittle the matter of sleep, and each night he would sleep as much as he needed.

* * *

The Strupkov Rebbe, zy" a, told me about his grandfather, zy" a, one of the Admorim of the Sanzer Dynasty. Once, after midnight, he was encountered walking alone in the streets of the village near the city of his residence. He was wandering there in deveikus and tremendous concentration, without his outer coat upon him. One of his chassidim who lived in that village was alarmed to hear from his friend - who had awakened him in the middle of the night - the report that the holy Rebbe himself was walking here along the village paths without his coat, in terrible deveikus, and perhaps he needed something. The chassid decided that he must approach the Rebbe and ask what he needed here, and although he was afraid to disturb him in the midst of his deveikus, he feared perhaps the Rebbe needed something urgent.

He drew near softly with hesitant steps before the holy Rebbe and walked around him. It took some time until the Rebbe awoke from his deveikus. When he noticed him, the chassid approached in fear and asked him what he sought in this little village in the middle of the night.

The Rebbe suddenly came to himself and realized where he was. He said that he needed nothing, except that in the course of his learning he had come upon a difficult and complicated passage that required refined and concentrated thought. Therefore he had left his home in the nearby city for a short walk in order to think through the difficult sugya; and while he was absorbed in that engaging thought, he had gone far from his home, until he had not noticed that his feet had already carried him as far as that village. "Know," the Rebbe concluded, "that in our younger years we tried all sorts of paths and methods to subdue and break the yetzer hara and overcome it. We would burn our hands in fire, roll in the snow, and the like. But in the end, we came to the conclusion that there is no better way to overcome the yetzer hara than through learning be'iyun. This is what I received from my rabbeim, and from then on, I break all my bones in the exertion of in-depth Torah study. Therefore, because I was now immersed in the iyun of the sugya and in concentrated thought, I did not feel that I had left my house and come here."

The holy sefer Beis Aharon (Parashas Ki Sisa), the Rav elaborates with awe-inspiring teachings on the matter of Torah study. Among his words he wrote in the fiery language of his holiness: "Each and every one according to what he can; but the main thing is that everything should be with iyun and to its depth. And he should set aside time to learn Gemara and Tosafos with iyun, for this is good for all matters, and from this it extends to the rest of one's learning as well, that it too be with iyun." See there. And with Hashem's kindness I have already elaborated on this in its place. [Tiv Beis Aharon, series of essays explaining the holy sefer Beis Aharon, Parashas Tisa.]

* * *

I know closely two men, may Hashem keep them alive and well, both of the same age, both belonging to the same community, and their standing is identical. Both merited a good wife and a comfortable livelihood, with an almost identical number of children, all beloved offspring blessed by Hashem. They can be described as nearly identical twins in almost every detail of their lives.

Yet one is always happy and satisfied; his mouth never stops praising and lauding Hashem Yisbarach, for all the good bestowed upon him, and his face is always shining. When he drags himself to shul with several little children in front of him, behind him, and at his sides, he literally beams with happiness.

His friend, by contrast, is exactly the opposite. He is constantly grumbling and complaining about the difficulty of life. He is never satisfied and always nervous and tense. His walk to shul with his little children is filled with scolding and anger; Rachmana litzlan.

When I looked at them more closely, I discovered that in truth the lifestyles of these two are almost exactly the same. Both are occupied with raising the children and supporting the family. Both have tiny babies

whom they must get up for several times in the middle of the night. In terms of their actions and deeds, the two are almost exactly equal – but in terms of thought and approach, they are two different worlds.

The first one, every time he hears the crying of the baby in the middle of the night, hurries to get up to him with joy. His heart is light within him, and he is full of gratitude to Hashem Yisbarach, Who has granted him such a wondrous gift, that he must rise in the middle of the night for his own child, and thereby fulfill, in him, the mitzvah of "Ve'ahavta lere'acha kamocho." And so, several times during the night, when he must get up to calm the child or feed him, he does it easily. It hardly disturbs his sleep, because immediately after feeding and calming the baby he falls asleep again at once, in peace of soul and calmness. He even counts the time spent caring for the baby at night as hours of sleep; it is not noticeable in him at all that he lacks those hours of sleep.

His friend, however, when he hears in the middle of the night the crying of his infant child, awakens in anger and irritation over being disturbed in the middle of sleep. At first, he tries to stick a pacifier in the child's mouth and quiet him, and to ignore whatever disturbance caused the baby to awaken. After about twenty minutes it becomes clear that the power of the pacifier will not carry through until morning. He tries to rock the cradle a little, to quiet here and quiet there; he is entirely grumbling and irritated, but the child does not calm down, and nothing helps. Something is bothering and troubling him. Apparently, he needs to eat his midnight snack. And the father is all anger and nerves over being disturbed, and against his will he must drag himself out of bed lazily and give the baby his bottle. Again, precious sleep-time is being wasted for him, and he is full of anger and heat.

When at last the child calms down and sleeps properly, the father remains tense and upset and cannot so easily fall back asleep, and sleep departs from him. The next day he goes about all day tired and irritable because of the missing hours of sleep.

When I summed up for myself the actions of these two, something wondrous became revealed: both of them did on that night almost exactly the same actions. This one awoke to the baby's cries, and so did his friend. This one fed in the middle of the night, and so did the other. The very same actions. Yet the difference between them is as far as east from west.

The first is satisfied and happy and gives thanks to Him, Yisbarach, for such a wonderful and sweet night, in which he even merited to snatch a few mitzvos in the midst of sleep. The second, however, never stops crying and grumbling over the hard night full of nightmares that he went through.

And the even greater wonder is that the first will also merit great reward in Heaven for the beautiful avodah of the night, through which he brought nachas ruach to his Creator, in the great mitzvah of gemilus chassidim. While the second may be destined to inherit Gehinnom and to be punished for his shameful conduct in anger and wrath all that night. Is it not a pity? Both are doing the exact same actions; life, in any case, obligates both of them to the same deeds. Only the thought, the outlook, and the mode of looking at things changes everything from one extreme to the other. "It is the Olah upon the mizbei'ach all night!"