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A WELLSPRING OF CHIZUK

Shiurim of Rabbi Yissocher Yehuda Berko שליט"א
Rav of Pardes HaTorah



פרשת כי תצא

WEEKLY PARSHA • TWO MINUTE TAKE-AWAY
DEEPER INSIGHTS • WAYS OF OUR TZADIKIM

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פרשת כי תצא

Saying Yes to Joining Hashem's Army

THE VERY ACT OF BATTLING THE
YETZER HARA IS A VICTORY IN ITSELF

THE STRUGGLE OF THE EMOTIONAL ACCOUNTING SHEET

Many people find themselves discouraged by constantly keeping an emotional accounting sheet. They ask themselves: "What have I gained? What have I lost? What is on the debit side versus the credit side? Where do I stand in defeating my yetzer hara, and where am I held back by my bad middos or the mistakes of my past? How much shiflus - brokenness have I truly felt?"

They look at the other side and wonder: "How many mitzvos am I performing? Am I galloping forward, or have I remained stagnant in the same position I was last year and the many years before that?"

What many fail to realize is that when a

person is ready to fight—regardless of the immediate outcome—the struggle itself to battle the yetzer hara is an unbelievable win. It places us in an exalted state as *ovdei Hashem*, true servants of the Almighty.

Let us explain this: The *posuk* states: כִּי תֵצֵא לְמִלְחָמָה עַל אֹיְבֶיךָ - When you go out to war against your enemies. It doesn't simply say you are at war; it emphasizes that you are going out to battle. The *pasuk* then concludes: וַיִּבְרַח ה' אֱלֹהֶיךָ בְיָדְךָ - And He will deliver him into your hand. Meaning, the Ribono Shel Olam says, "I'm going to give over the enemy into your hands."

First, *Chazal* teach us in *Masechta Kiddushin* (21a) that this *milchamah* - war refers to *milchemes hayetzer*, the war against our internal inclinations. While it certainly refers to physical

battles in Eretz Yisroel, the *Torah HaKedoshah* is simultaneously speaking about the spiritual struggle within each of us, the battle of the yetzer hara.

Furthermore, the Kli Yakar quotes the Yalkut regarding the words וְנִתְּנוּ ה' אֱלֹהֵינוּ בְיָדָא: The Ribono Shel Olam assures us that we should have no doubts or skepticism about the outcome. He tells us clearly: "*You are going to win this war.*"

TWO DIMENSIONS OF THE BATTLE

The obvious question arises: "I've looked at my accounting sheet, my own personal track record of my "battles" and I don't see myself winning at all. What is happening here?" We find a profound yesod in the seferim *Me'or Vashemesh* and *Tiferes Shlomo*, which explain the nature of this struggle. We must recognize that there are two distinct parts to battling the yetzer hara.

Number one, it's about winning. This involves the tangible results: How much *lashon hara* did we avoid? How many times did we guard our eyes from forbidden sights? How many *brachos* did we say with *kavannah*, and how much *chesed* did we perform for others? This is the standard battle where everyone can keep a clear tally of their successes and failures.

However, there is another accounting

sheet that many people overlook.

The mere fact that you are ready and willing to go out and battle the yetzer hara—that readiness itself is a 100% win. In this sense, we aren't looking at the final result; we are looking at your desire to enlist in His Army. Did you gear yourself up for such a Recruitment? Did you enroll as a soldier in the Ribono Shel Olam's army?

By enrolling yourself, you're a winner.

THE PARABLE OF THE GENERAL'S JOURNEY

And that's what people don't understand: Consider a *maschal* - parable of two kings with vast kingdoms who were competing for a prestigious general to lead their respective armies. Each king promised the general immense wealth, honors, and benefits. The populations of both kingdoms waited with bated breath to see which side he would choose. Both populations of both kingdoms were waiting to see where this general was going to turn.

One day, the news broke: the general was seen galloping on his horse toward the borders of Kingdom A. Instantly, it was understood: the general had joined Kingdom A. But let us analyze this for a moment. Had the general spoken a single word? Was he leading troops? Had he even met the king yet?

The answer is no. Yet, the fact that he

was on the road toward King A's palace was proof enough—he was already the general of King A.

Of course, the kingdom of King B knows that they lost. He's not by them. They're all broken. The subjects of Kingdom B felt the loss immediately. Though no battle had been fought and no formal statements made, the direction of his journey determined his loyalty.

Just by going on the road that leads to the palace of King A, that already shows where he is.

ENROLLING IN THE PALACE OF THE KING

This is exactly what we have to realize about what we're doing day by day.

When we wake up and say *Modeh Ani*, wash *negel vasser*, recite *brachos*, and even put on our right shoe before the left, we are sending a powerful message to the *yetzer hara*:

We're not joining the kingdom of the *yetzer hara*. We're on our way to the palace of the Ribono Shel Olam. We're joining the Ribono Shel Olam's army! At that early hour, have we faced a major trial, a major battle? Have we conquered a great temptation? Not necessarily. We don't know. But when we wake up in the morning and we're showing the Ribono Shel Olam that we're saying a *bracha b'kavannah*, we are actually shouting out that we joined the kingdom of the Ribono Shel Olam.

And the same goes throughout the whole day. Throughout the day, every time we desire to be good, every attempt to guard our eyes or our speech, and every effort to avoid hurting another—just by trying, we are rejecting the kingdom of the *yetzer hara*.

We are declaring ourselves soldiers in the Almighty's army, and that declaration is a victory in its own right. That is a win for itself. This is such a blow for the *yetzer hara*.

There is, of course, a second stage. Once the general arrives at the palace, he must lead the troops and win the actual battles. But the proclamation of joining the King is the essential first win. But the fact itself that he proclaimed that he's joining the king's army—that's a win for itself.

This is the secret of the words: When you go out to war against your enemies - כִּי תֵצֵא לְמִלְחָמָה עַל אֹיְבֶיךָ - Victory begins just by "going out" to war. We haven't even engaged the enemy yet; we are simply stepping onto the battlefield by proclaiming our intentions.

What does "going out to war" mean? It means we are proclaiming: I want to guard my eyes. I want to guard my mouth. I want to say *brachos* with *kavannah*.

That commitment, by itself, is the triumph.

The Ribono Shel Olam concludes: וְנִתְּנוּ ה' אֱלֹהֵיךְ בְּיָדְךָ That, for itself—that you joined the Ribono Shel Olam's army, you enrolled, you said you want to be the general—that by itself is the biggest win.

THE POWER OF CHIZUK AND SELF-CONFIDENCE

We should gain a lot of *chizuk* from this. And we have to know that once a person feels good about himself and feels that he's a winner, that gives him so much *chizuk* that later, when he goes out to battle the *yetzer hara*, he goes out to battle with such *gevurah*, with immense strength.

The *heilige* Baal HaTanya פֶּרֶק כ' and the Nefesh HaChaim א פֶּרֶק explain that even the strongest person with the most sophisticated warfare will falter if his heart is broken and he lacks self-confidence.

Conversely, a weaker enemy fueled by enthusiasm and energy can defeat a stronger opponent who lacks that inner drive. The primary requirement for any battle is to be strong and encouraged.

The number one and the first thing when you engage in battle is to be strong, to have *chizuk*. This is why militaries throughout history have used drums, marches, and songs to instill courage in their soldiers. In other words, you give courage to the soldiers. You give courage to the generals. Because that's the first thing when you go into war. For *Yidden*, our "war song"

was the words of the Torah.

And what song was it? The *Kohen Mashuach Milchamah*, the anointed Kohen for war, opened up a Sefer Torah and read them the portions of the Sefer Torah which said:

”לֹא תִירָא מֵהֶם” — “Do not be afraid of them.” That was our introduction and our anthem as we entered the battlefield. If we internalize this *yesod* from the *Tiferes Shlomo*, the *Me’or Vashemesh*, and the *Baal HaTanya*, we can engage in our spiritual wars with confidence, knowing that saying “yes” to Hashem’s call is our greatest victory. “Yes. We are saying yes to Your call. We are Your generals in the army.”

That is the biggest win. When we feel worthy and capable, we gain the strength to overcome the *yetzer hara*. We can then say with certainty: “Look, I have a *neshamah*. I have *Torah HaKedoshah*. I have *mitzvos*. The Ribono Shel Olam is with me.”

A *Yid* is a child surrounded by *malachim*, as it says: כִּי מַלְאָכָיו יִצְוֶה לָךְ - For He will command His angels concerning you. We possess the most sophisticated spiritual warfare imaginable.

We are so strong. The *yetzer hara* is no match for the *neshamah*. But that's only, says the *Baal HaTanya*, if you're going to feel good about yourself.

You're going to feel strong about yourself. The *yetzer hara* is no match for the *neshamah*, provided we maintain our inner strength and self-worth.

This same principle is echoed by Rav Chaim Volozhiner in *Nefesh HaChaim*: it is impossible to conquer the *yetzer hara* if you view yourself as lowly or defeated.

RECOGNIZING THE GREATNESS OF THE NESHAMAH

The first thing is: Recognize the greatness of your *Yiddishe neshamah*. Feel good about yourself. You're a *Yiddishe neshamah*. Then you're going to be able to defeat the *yetzer hara* very easily.

Hatzlachah. A lichtige chodesh.



Foundations of Elul

EVERY BIT COUNTS

PART 1

THE ROLE OF HUMAN PARTICIPATION

These remarkable *Yemei Harachamim* V'ratzon encompass two dimensions. From a Heavenly perspective, Hashem grants us the *Yud Gimmel Midos*, opening thirteen channels of compassion for all of *Klal Yisroel*.

They are also called days of *ratzon* because in the *Midbar* Hashem accepted *Klal Yisroel* despite their *aveiros*. This acceptance is reaffirmed

every year during Elul. This represents the first aspect, which descends from Heaven.

The second aspect involves our own participation. These are days of mercy because we're involved in *tefillah*. The Sephardim have a custom of reciting *Selichos* starting from the beginning of Elul. This tradition, mentioned by some *poskim* like Rabbeinu Hai Gaon, establishes this time as days of mercy through our prayers.

The Tur profoundly states that anyone who increases their requests for *rachamim* during this time, gains immense merit. While Ashkenazic *Yidden* don't start Selichos until the week before Rosh Hashanah, we begin blowing the shofar and reciting *L'Dovid Hashem* after davening.

Increasing *tefillah* during these days brings more *zechusim* for *Klal Yisroel*. There's a widespread custom of reciting *tehillim* daily during Elul, defining these as days of mercy through our actions.

It's also a time of *ratzon* because our prayers and deeds are accepted on a much higher level in Heaven.

Rosh Hashana's significance is easily understood, since it's the anniversary of creation. The question, though, is: what makes Elul so unique? Elul is simply the final month of the year.

THE HISTORICAL ORIGIN: MOSHE AND THE SHOFAR

The *Pirkei D'Rabbi Eliezer* details historical events that reveal a fundamental principle: no human action down here is mundane or insignificant. Every small effort creates a massive impact in the upper worlds.

The most sacred days for *Klal Yisroel* were established because of seemingly minor actions. According to *Pirkei D'Rabbi Eliezer*, after *Ma'amed Har Sinai*, Moshe ascended for forty days and returned on the seventeenth of

Tammuz to find that *Klal Yisroel* has sinned. Consequently, the *luchos* were shattered. Moshe ascended again for forty days to plead for the nation's survival, and Hashem agreed that they would remain His people.

Upon his return, Moshe informed the nation that while the immediate threat was over, they still needed the *luchos*, the *mishkan*, and complete forgiveness.

The people then urged Moshe to ascend a third time, expressing faith in his success. Moshe went up once more to receive the second set of *luchos*.

However, in a remarkable turn of events *Klal Yisroel* held a major gathering to discuss Moshe's third ascent. They worried that the Satan would again try to mislead them by confusing their count of the days, as had happened previously.

To prevent this, they took action by blowing the *shofar* throughout the camp. This ensured everyone remained aware of Moshe's progress and kept an accurate calendar to avoid being led astray.

The Rokeach notes that they blew the *shofar* not just on Rosh Chodesh, but every single day.

Pirkei D'Rabbi Eliezer offers a startling insight into this event: When *Klal Yisroel* blew the *shofar* as a signal to track Moshe's ascent and remain faithful, Hashem was, so to speak, elevated by that sound. This is derived

from the *posuk*, עלה אלקים בתרועה - "Hashem ascended with a blast," meaning He was exalted through their initiative.

THE SPIRITUAL IMPACT OF VOLUNTARY ACTION

The blowing of the *shofar* in the *midbar* was neither an obligation nor was it a commanded *mitzvah*. It was a voluntary act the *Yidden* took upon themselves. This small, simple task of blowing the *shofar* was what elevated the *Ribbono shel Olam*.

As a result, Hashem informed Moshe He would forgive the nation. During those forty days, Moshe received the second *luchos*. Thus, through blowing the *shofar*, we merited the new *luchos*, the day of Yom Kippur - when Hashem declared 'סלחתי' - "I have forgiven" - and the permission to build the *mishkan*. Three monumental achievements resulted from one simple act.

According to *Pirkei De'Rabbi Eliezer* and the Tur in *Hilchos Rosh Hashanah*, ever since that time, Rosh Chodesh Elul has been established as a month of *rachamim* and *ratzon*.; days of deep compassion. Furthermore, the incredible revelation that occurred during this month - which we repeatedly mention during *Selichos* - is the *Yud Gimmel Middos*. The secret of these thirteen *middos* was disclosed to Moshe to be transmitted to *Klal Yisroel* and this sanctity is granted to us every Elul.

Thus, numerous significant events take place during Elul, to such a point that the extraordinary *Yud Gimmel Midos* are renewed annually. All this happens because the *shofar* was voluntarily sounded back in the *midbar*.

THE POWER OF SMALL DEEDS IN PERSONAL TRANSFORMATION

This demonstrates the great spiritual impact we create in Heaven when we act, showing the *Ribbono Shel Olam* our desire to transform our lives. Every single day of Elul, when we sound the *shofar* following *davening*, this act serves as a reminder of the power our simple deeds have.

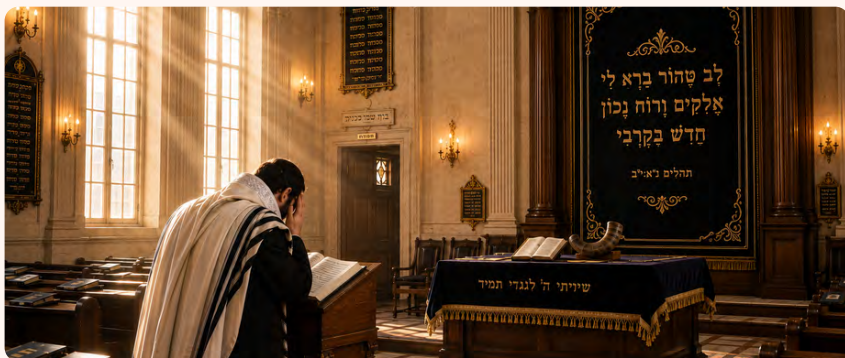
Every time we blow the *shofar* we are attempting to commemorate the historical event, which is being mirrored in our present times. The *Ribbono Shel Olam* is providing us with a lesson: There's no such thing as an insignificant act. Especially when that small, simple deed is motivated by a desire to improve your life.

Every minor resolution we make in guarding our eyes or refraining from speaking *lashon hara* is significant. Whether one decides to prepare for *Shabbos* earlier, to *daven* with *kavanah*, or to recite *Tehillim* daily; these aren't just ordinary acts; you are fundamentally changing your life. When a person acts to transform themselves, it causes such a stir in Heaven that it draws down the greatest gifts: Yom Kippur, the ability

to rebuild the *mishkan*, and the *Yud Gimmel Midos shel Rachamim*, all of which are renewed each year.

This is the essence of *Yemei Rachamim*

V'ratzon. This vital lesson teaches us the value of every small deed we perform, especially when we take steps to improve our lives for the better.



The Essence of Teshuva:

DON'T BREAK YOURSELF –
BUILD YOURSELF AND REPENT

THE SPIRITUAL SEAL AND THE TIMES FOR CHESHBON HANEFESH

Teshuva is a subject with which we must all be consistently involved. We daven three times every day, **סֵלַח לָנוּ אֲבוּנוּ כִּי חָטָאנוּ** — “*Forgive us, our Father, for we have sinned.*” At night, we recite *Krias Shema* and again ask the *Ribbono Shel Olam* for forgiveness.

As we are only human and not angels, we must ensure that we constantly strive for purity. Therefore, we continuously seek forgiveness from the *Ribbono Shel Olam*.

Beyond asking for forgiveness during

davening, however, we must also ensure our lives are led correctly. This requires performing a *cheshbon hanefesh* from time to time to evaluate our progress. Every so often, we must examine the purity of our speech, our minds, our thoughts, our sight, and various other aspects of life that require constant recalibration.

Chazal say: **מִי שֶׁאֵבַד לוֹ חוֹתָמוֹ מִמַּתִּינִין** — “*If someone lost an item, they would wait until the eve [of a festival].*” In ancient times, people would post notices, and one would likely recover their object during these public gatherings.

The *Shelah HaKadosh* explains that this

carries a deeper meaning regarding our *neshamah*. The phrase **מִי שֶׁאֵבֵד לוֹ חוּתָמוֹ** refers to a person who commits *aveiros*, thereby losing their spiritual stamp and true identity. The phrase **מִמֶּתִּינִין לוֹ עַד הָעֶרֶב** suggests that from Heaven, they grant him an opportunity and wait until the “evening.”

The word *erev* (evening) refers to the night. The *Shelah HaKadosh* teaches that for those on the right path, *erev* represents every single night before sleep, when one conducts a personal accounting of the day.

The second instance of *erev* for a *cheshbon hanefesh* is *Erev Shabbos*. The third is *Erev Rosh Chodesh*, when we recite *Yom Kippur Katan*, a miniature Day of Atonement.

The fourth instance is *Erev Rosh Hashanah*. Naturally, this includes the entire month of Elul, days of *rachamim* (mercy) and *ratzon* (favor). These are days during which a person is awakened from above, causing the heart to instinctively open toward repentance.

Finally, there are the *Aseres Yemei Teshuva* and *Yom Kippur* itself, which are specifically designated for returning to Hashem through *teshuvah*.

REPENTANCE WITHOUT SELF-DESTRUCTION

There is a common misconception regarding the approach to *teshuvah* that often prevents people from repenting altogether.

Teshuva means returning to Hashem; it does not mean self-destruction. It does not connote falling into despair, succumbing to hopelessness, or labeling oneself a failure. That is a mistaken perception. In truth, *teshuvah* is about coming home.

The path to *teshuvah* is an individual journey that varies based on one's nature. Some people need to hear stern words to stir their hearts and shake them toward repentance. Others prefer gentler words, positive encouragement, and talk of rewards. Following that path, they motivate themselves to transform and repent.

The common denominator is that *teshuvah* is about returning and changing one's life, regardless of whether one prefers a strict or gentle approach.

However, breaking oneself or identifying as a failure is the wrong way to view *teshuvah*. That is the path of the *yetzer hara* (evil inclination).

THE ANALOGY OF BITTER AND SWEET COFFEE

Consider two *chavrusos* (study partners) in the morning. One enjoys strong, bitter coffee with very little sugar; that is what wakes him up to daven and learn with passion. The other likes light coffee with plenty of sugar; it must be sweet for him to re-energize and daven with joy.

Both individuals want to *daven* with passion. The difference is simply in how they wake up. One wakes up with bitter coffee, and the other with sweet. If one would like to prepare a coffee for his friend, he'll make it according to his friend's preferences. If his partner likes it bitter, he'll make it bitter. If his partner likes it sweet, he'll make it sweet.

But what happens if a friend never shows up? The coffee grows cold. Regardless of the type—bitter or sweet—if there is no one to drink it, the coffee is useless.

So too, there are two ways to approach *teshuvah*. One person may prefer intense and stern lectures, reading harsh materials that awaken the soul. Others prefer a sweeter, more encouraging approach.

Both approaches are correct and effective. But *teshuvah* only works if the person is present. If he breaks himself and decides he is worthless – thinking, “I’ve failed so often, I’m a total failure; I’ll never succeed” – it is like preparing a coffee while the friend never arrives. What is the point of stirring yourself to do *teshuvah*, whether through bitterness or sweetness, if you are not truly there? If a person knocks himself down, there is no one left to move forward with the repentance.

THE PATH OF MOSHE RABBEINU: REBUKING WITH RESPECT

The entire *Sefer Devarim* consists of Moshe delivering *mussar* (rebuke) to *Klal Yisrael*. It begins with a *posuk* where Moshe lists specific locations: Lavan, Chatzeros, and Di Zahav. Rashi cites the *Sifrei*, which raises a difficulty: If Moshe is rebuking *Klal Yisrael*, why does he not explicitly state their transgressions? Furthermore, what is the significance of these specific places?

The *Sifrei* explains that these locations are sites where *Klal Yisrael* sinned. However, Moshe did not want to humiliate them, so he merely alluded to the places, allowing them to realize on their own what they had done. As Rashi clarifies, מפני כבודן של ישראל – “Moshe sought to preserve the dignity of the Jews.”

This raises an obvious question: If Moshe is giving *mussar* because he wants them to improve, why not address them directly? The answer is that *teshuvah* is not designed to crush a person or convince them they are a failure.

Teshuvah is not about informing someone they are unable to return or become pure again. Its entire purpose is for the person to be moved to rectify himself. For this to happen, the person must be receptive.

When Moshe rebukes *Klal Yisrael*, he conveys a vital message: if you wish to change, you must recognize that you are capable of doing so. One must recognize their inherent value as a child

of Hashem.

Moshe delivered *mussar* in an extremely refined manner, demonstrating that he must afford them respect. Without respect, a person is not receptive, and there is no longer anyone to talk to.

THE REQUIREMENT OF HONOR AND ENCOURAGEMENT

Several accounts demonstrate this point. Reb Michel Yehuda Lefkowitz, the Ponevezher Rosh Yeshiva and one of the great *gedolim* of the last generation, recounted a lesson from the Chazon Ish. When Reb Michel Yehuda began teaching in Ponevezh, the Chazon Ish told him: "In this generation, every student needs a spoonful of respect."

Reb Michel Yehuda added in later years that while the Chazon Ish said this regarding his own generation, the need has only grown. Today, every student needs a bucketful of honor and respect.

The lesson was clear: while a teacher or *maggid shiur* must guide students and give them *mussar*, he must also ensure that the student is actually listening and has not tuned out due to feeling belittled.

One must make sure the student feels like a human being who possesses the capability and strength to grow into a

great person. Without these positive feelings of respect, there is no one left to talk to. There'll be no one present for you to effectively educate.

Another incredible story is recorded in the sefer *Amaros Tehoros* by the previous *Rachmistrivka Rebbe*, ZT"l. He cites a principle from his father-in-law, the *Skverer Rebbe*, ZT"l, with whom he studied for many years. Beyond their learning in *Shas* and *Shulchan Aruch*, the Rebbe transmitted private methods for educating the next generation.

At one point, the Skverer Rebbe asked his son-in-law, "Do you rebuke the students? Do you give them *mussar*? And how much time does it take?"

The *Rachmistrivka Rebbe* replied, "Between thirty seconds and a maximum of one minute."

The Rebbe responded, "Very well, but ensure that within that day, or at most the following day, you are prepared to give him thirty minutes of *chizuk* (encouragement). If you cannot find a half-hour to strengthen him for that one minute of rebuke, do not reprimand him at all. Wait until you can balance these two elements."

This approach to *mussar* teaches us a clear message regarding the process of *teshuva*. As we saw with Moshe Rabbeinu, there must be a right

balance. To be inspired toward *teshuva*, a person must listen to *shiurim* and study *sefarim* of *mussar*.

The Stroscheler cites the Baal HaTanya, who noted that in this generation, people often shift their temperaments even daily regarding their *Avodas Hashem*. At the start of the year, one might be inspired by an intense lecture. By the year's conclusion, that same approach may no longer be effective, and he might require a gentler form of *mussar* instead.

Yet, the essential factor must remain constant. Whether you are inclined toward a stern message or a soothing one, you must ensure that there is always more than enough *chizuk*.

We must ensure we are adhering to the path established by Moshe Rabbeinu, who taught us to maintain a person's dignity when delivering rebuke. Ensure that every person feels valued, possessing the capacity to transform, the potential to develop, and the ability to become truly great.





DEEP INSIGHTS - CHIZUK TALKS

Triumphing Over Hurdles and the Loss of Vitality

THE TRAP OF SELF- DOUBT AND INTERNAL FAILURE

When we pause to reflect honestly on our lives, we recognize that every individual possesses an inherent strength to overcome trials. We can all recall the numerous barriers we successfully navigated during our teenage years and throughout our youth.

But what happened to that youthful vitality and drive? What shifted? Where has that inner spark – the one that once kept us moving forward – disappeared to?

The truth is that as people begin to assess the many challenges they've endured, they often reach a painful conclusion. They assume something

must be fundamentally flawed within them if Heaven saw fit for them to face such persistent hardship. "Why was I faced with so many hurdles?" they wonder. Slowly, they begin to believe they are a failure, and that Heaven must be displeased with them.

Once a person enters this mindset and begins to knock themselves down, convinced that something is wrong with them, the real shift occurs. This is when the vitality, the drive to succeed, and the spark that always propelled them forward begin to fade away.

How, then, do we rekindle our passion?

DOVID HAMELECH AND THE DAILY MIRACLES OF RENEWAL

Eliyahu HaNavi wrote a *sefer* that he studied with Rav Anan known as the *Tanna D'vei Eliyahu*. He records the following in the second chapter of the *sefer*:

If one would wish to understand the inner workings of a company, he would obviously approach the owner and ask him his questions, since only those who are actively involved in the work would know the truth about the company.

Dovid HaMelech served as the fourth leg of the *Merkavah*. He possessed exact knowledge of precisely what went on in Heaven. He informs us of this: every day, בִּידָךְ אֶפְקִיד רוּחִי - "I entrust my *neshamah* back to the *Ribbono Shel Olam*." Every morning, פְּדִית אוֹתִי ה' קֵל אִמַּת - the *Ribbono Shel Olam* essentially liberates us from captivity. And Dovid continues to describe what happens every night before our souls are returned.

The numerous miracles of *Yetzias Mitzrayim* were truly miraculous and earth-shattering. We recall these miracles all the time especially during the *seder* on Pesach.

Dovid HaMelech states, and Eliyahu HaNavi cites this, בְּכָל יוֹם וְיוֹם - every single day, עוֹשִׂין לֹא נִסִּים כִּיּוֹצֵא מִצְרַיִם - the *Ribbono Shel Olam* performs miracles for a person exactly like *Yetzias Mitzrayim*. This goes on until your *neshamah* is restored.

This knowledge powerfully encourages us as we begin to feel, and

acknowledge how special we each are. We begin to understand the significance we carry by the *Ribbono Shel Olam* since He performs the same miracles of *Yetzias Mitzrayim* daily just so that my *neshamah* can return me.

REKINDLING THE SPARK THROUGH MODEH ANI

When we say *Modeh Ani* each morning, we thank Hashem for returning our soul. As you say שְׁחֹזַרְתָּ בִּי נִשְׁמַתִּי, pause and reflect: Hashem just performed the miracles of *Yetzias Mitzrayim* so you can receive your *neshama* once again; so that you can live another day on this world. בַּחֲמִלָה רַבָּה אֲמוֹנֶתְךָ - the *Ribbono Shel Olam* did this with such mercy.

By contemplating this, we will reignite our inner spark. There's no purpose in blaming yourself and knocking yourself down. If you woke up this morning, you have left *Mitzrayim* in the same miraculous way as *Yetzias Mitzrayim*. It means you are truly something exceptional.





TWO MINUTE TAKE-AWAYS: CHIZUK FOR YOUR TABLE

The Treasure of Elul

UNDERSTANDING AWE AND TREPIDATION

Chodesh Elul is known as *Yemei Rachamim V'Ratzon* – days of mercy and willingness. During this time, our prayers and good deeds are accepted in *Shamayim* - Heaven far more readily than at any other point in the year.

While these days are also characterized by awe and trepidation, this "fear" does not imply we should feel threatened or fearful of harm. Instead, it reflects the weight of the opportunity before us.

THE POWER OF RECTIFICATION

The *Panim Yafos* teaches that the days of Elul are so potent that, if used properly, we can rectify the entire past year before Rosh Hashanah even arrives. It is truly an extraordinary treasure.

Imagine entering a treasure house that has been opened for us for only thirty minutes. While we would feel immense joy and excitement, we would also be extremely tense.

Why? Because we would want to ensure that every split second is utilized to its fullest.

Chodesh Elul is that treasure house. Therefore, on one hand, there's fear because we're entering such momentous days.

On the other hand, we must realize that every moment is incredibly precious, offering us the opportunity to secure eternity for this year and many years to follow.



WALKING IN THE WAYS OF OUR TZADIKIM

The Rachmistrivka Rebbe's Recollections of Yerushalayim

A SIMPLE MAN'S DEVOTION DURING ELUL

The *Rachmistrivka Rebbe*, ZY"A, was raised in Yerushalayim. His father, grandfather, and great-grandfather - the entire illustrious *Rachmistrivka* dynasty - lived in Eretz Yisroel for generations. It was only later in life that he moved to America and became the *Rachmistrivka Rebbe* of America.

He possessed many memories and shared numerous accounts of the elders of Yerushalayim. He frequently recounted a remarkable story concerning a seemingly ordinary, simple *Yid*.

One year, during Elul, while in the Old City of Yerushalayim, his father pointed to a man who appeared to be a very simple person. His father remarked, "This man owns a shop in Tel Aviv. Every Elul, he closes his business

and travels here to the Old City. He rents an apartment for forty days until after Yom Kippur, and he fasts daily, reciting the entire *sefer Tehillim*, and spending the whole day immersed in learning Torah."

Such was the character of ancient Yerushalayim, where even ordinary businessmen could reach the level of fasting all day. While we may not be at that level, we should at least recognize the greatness that once existed.

With that in mind, every one of us should strive to attain such levels to our own capacity. We should attempt to take on new commitments, such as reciting *brachos* with more *kavanah* or adding a few extra *kapitlech* of *Tehillim*. We must do something meaningful during the month of Elul. Though we may not be able to fast all day, we can certainly accomplish something significant on our own level.



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with a

chizuk boost

OF JUST **2** MINUTES



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Various Topics



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Emunah
Bitachon



TUESDAY

Deep
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EMUNAH &
BITACHON

2

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INNER WORLD

3

OVERCOMING
NISOYNOS &
CHALLENGES IN
LIFE

4

LEARNING FROM
OUR TZADIKIM ON
THEIR YAHRITZEIT

5

SHABBOS
KODESH

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YOMIM TOVIM
THROUGHOUT
THE YEAR

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