

PARSHAS RE'EH

לעילוי נשמת ר' ניסן בן ר' שמואל והעניא בת ר' גרשון • ולעילוי נשמת וועלוועל בן שלמה הלוי ז"ל • ולעילוי נשמת ר' אלטר חיים בן ר' יצחק • ולעילוי נשמת חיה גולדה בת יונה

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Your Candles Will Have Children

R' Yaakov Schechter

כִּי יִרְחִיב ה' אֶלְקֶיךָ אֶת גְּבֻלְךָ כְּאִשֶּׁר דִּבֶּר לְךָ... כִּי
תֹאמַר נֶפֶשְׁךָ לֶאֱכֹל בָּשָׂר (Devarim 12:20)

"When Hashem, your G-d, will broaden your boundary as He spoke to you, and you say, 'I would eat meat,' because your soul desires to eat meat, you may eat meat to your heart's desire."

The Torah teaches that when a person takes care of the Levi and the poor, Hashem takes care of him in return and "broadens his boundaries" by giving him more. Generally, when the Torah speaks about boundaries, it is referring to land. Why, then, does it use the word "גבולך" here?

Why does giving tzedakah lead to greater bracha?

Any material wealth that Hashem gives a person does not truly belong to him alone. It belongs to Klal Yisroel, and he is appointed as its trustee. His responsibility is to use those resources properly and ensure that those who are less fortunate are cared for.

A king does not immediately entrust someone with great wealth. At first, he gives him responsibility over a small amount. As the servant proves himself trustworthy, the king places even more under his care. The same is true with Hashem. When a person faithfully uses his resources for the benefit of others, Hashem entrusts him with even more.

This principle applies not only to money, but also to talents, intellect, and spiritual gifts.

A person blessed with Torah knowledge, wisdom, or the ability to inspire others is also a trustee. Those gifts were given to be shared. Just as the faithful trustee of money is entrusted with greater resources, so too, one who spreads Torah and strengthens the ruchniyos of others is given even more opportunities and abilities to do so. Because

he uses his gifts for Klal Yisroel, Hashem expands his capacity to continue spreading them on an even greater scale. (Sha'arei Yosher).

Perhaps this explains why the Torah uses the word "גבולך." While it is certainly referring to the boundaries of Eretz Yisroel, it may also be teaching us about our own boundaries. We all have the ability to expand and grow. The Torah places bracha and klalah before us and gives us the choice to choose goodness. The more tzedakah we give and the more we give of ourselves, the greater our ability becomes to continue giving in ever greater ways.

The Midrash compares the nefesh to a ner, a candle. When one candle lights another, the original flame is not diminished in the slightest. On the contrary, it now has "children." Every additional candle traces its light back to that original flame, which continues burning just as brightly as before.

The same is true when we share Torah, kindness, and ruchniyos with others. We do not lose anything. Instead, our own flame grows stronger while countless new flames are ignited.

May we be zoche to continue giving to others in every area of ruchniyos. As we spread the Torah and the fire of Hashem, may our own fire continue to grow, illuminating ourselves and all of Klal Yisroel.

The Proper Path

R' Mordechai Steinberg

רָאָה אֶנְכִּי נֶתַן לְפָנֶיךָ
הַיּוֹם בְּרָכָה וּקְלָלָה – "See, I place before you today a blessing and a curse."

The **Sforno** explains that the Torah is not merely telling us to look. The word "Re'eh" is a call to think deeply and internalize this fundamental truth. Reflect on how Klal Yisroel is different from the nations of the world.

Among the nations, there is often a middle road. A person may have enough to get by—nothing exceptional, but nothing seriously lacking either. Klal Yisroel, however, lives by a different system. The Torah teaches that when we follow Hashem's will, He provides not only our basic needs but blesses us with abundance. Chas v'sholom, when we turn away from Him, we do not simply lose the extras; we risk lacking even the essentials.

The **Sfas Emes** explains that this principle applies just as much to our avodas Hashem. There is no true neutral position. Either a person is growing and serving Hashem, or he is moving in the opposite direction. Our choices have consequences, and we are rewarded or punished accordingly.

Rav Mattisyahu Salomon zt"l applied this idea to chinuch. One of the greatest lessons we can teach our children is that actions have consequences. A child who understands that every decision matters will approach life with greater responsibility and purpose. Chazal teach that one who says "Hashem is a vatan"—that Hashem overlooks wrongdoing without consequence—"זוותרו חייו", he forfeits his own life (Bava Kamma 50a). Hashem is infinitely merciful, but He is also perfectly just. Our actions matter because they shape both our relationship with Hashem and the direction of our lives.

The Torah begins this parshah with the word "Re'eh" because this is something we must truly see. There is no neutral path. Every choice brings us either closer to Hashem and His bracha, or farther away. When we live with that awareness, we will choose the path that leads to lasting bracha.

WEEKLYTIDBITS

Tehillim

The Gemara (Rosh Hashanah 16b) teaches that there are four things that can tear up a person's decree: tzedakah, crying out to Hashem, changing one's name, and changing one's deeds.

The Gemara learns the power of crying out from the pasuk, "וַיִּצְעֲקוּ אֶל ה' בְּצָרָה לָהֶם," (Tehillim 107:28) – "Then they cried out to Hashem in their distress, and He brought them out of their plight."

The Rambam (Hilchos Teshuvah 2:6) explains that once a decree has already been issued, it is not easily overturned. However, persistent tefillah has tremendous power. When a person continues to cry out to Hashem with sincerity, refusing to give up, the decree can ultimately be annulled.

The Rambam adds that during the Aseres Yemei Teshuvah, an individual's tefillah possesses a unique quality. At that special time, Hashem is exceptionally close to us, and even the prayer of a single individual has the power to bring about an immediate response and can nullify a harsh decree.

This teaches us an invaluable lesson. No matter how difficult a situation may seem, we should never despair. Every heartfelt tefillah is heard, and every sincere cry brings us closer to Hashem. While we may not always see the answer immediately, persistent tefillah is never wasted. And during the Aseres Yemei Teshuvah, when Hashem invites us especially close, the opportunity to change our future through tefillah is greater than at any other time of the year.

Chinuch

One of the most important principles in chinuch is recognizing that our children are not a reflection of us. At times, a child behaves in a way that embarrasses us, and without realizing it, our response is driven more by our own feelings than by what is best for the child. We discipline because we are uncomfortable with how others may judge us, rather than because the child truly needs that particular response.

A parent should ask, "Am I reacting because this is what my child needs, or because I feel embarrassed?"

The Torah teaches us that even the greatest people had children who chose a different path. Avrohom Avinu had Yishmael, and Yitzchak Avinu had Eisav. Likewise, the Ramban and the Baal HaTanya each had descendants who did not follow the path they had hoped for. Their children's choices were not a reflection of their greatness or their shortcomings as parents.

This perspective allows a parent to approach chinuch with clarity. Instead of

reacting emotionally or out of concern for appearances, we can focus on what our child truly needs in order to grow. Every child is different, and each one requires a unique approach.

Story

Rav Dessler was once running late to catch a flight with a talmid. The talmid was frantic, insisting they should hurry, as missing the flight would mean waiting several days for the next one. Rav Dessler calmly replied, "Catching a flight is not worth losing my yishuv hadaas."

When we maintain our calm, we can better cope with any situation that arises in our lives.

WEEKLYSCENARIO

You constantly find yourself comparing your life to everyone else's. Whether it is success, family, finances, or ruchniyus, you never seem to measure up. As a result, you feel like a failure, and it is beginning to affect your avodas Hashem. How can you change your perspective and feel successful?

Something to think about:

Imagine a football team. It is made up of many players, each with a unique position and responsibility. Every player has a different set of talents that contributes to the team's success. The quarterback may be the most visible player, but without the offensive line protecting him, he cannot succeed. Likewise, if the receivers, running backs, or defense fail to do their jobs, the team will lose.

A successful coach understands the strengths of each player and assigns every person the role that best fits his abilities. The team succeeds only when each player focuses on his own responsibility. If a lineman becomes jealous of the quarterback and neglects his own position, the entire team suffers.

The same is true in life. Hashem created each of us with our own talents, challenges, and circumstances because He has given each of us a unique mission. Success is not measured by how we compare ourselves to others, but by how faithfully we fulfill the role Hashem gave us.

When we stop comparing ourselves to those around us and instead ask, "Am I doing the best I can with the tools Hashem gave me?" our entire outlook changes. A person who is fulfilling his mission is every bit as successful as someone whose role appears far greater in the eyes of others.

Our job is not to play someone else's position. Our job is to play our own, with all our heart. That is what Hashem asks of us, and that is where true success is found.

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Contributed by R. Eliyahu F.

WEEKLYHALACHA

I had food in my pocket when I visited a cemetery. May this food still be eaten, or is there a concern of ru'ach ra'ah?

Shulchan Aruch (YD 368:1) writes that one must act with a level of seriousness when one visits a cemetery so as to show proper honor for the deceased. The Rema adds that one may not eat or drink inside of a cemetery as this demonstrates a lack of respect. Yalkut Yosef (OC 4:39) extrapolates from the ruling of the Rema that there is no concern of ru'ach ra'ah in bringing food into a cemetery. The Rema was not concerned with food brought into a cemetery, only noting that it is improper to eat it there. However, ru'ach ra'ach (a damaging spirit) does rest on the hands of one who enters a cemetery, and one must wash their hands upon exiting a cemetery. Therefore, after leaving a cemetery one must be careful not to touch the food until after washing one's hands.

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WEEKLYZMANIM

FRIDAY

7:47 Candle Lighting
8:05 Shekiya

SHABBOS

5:59 Neitz
8:43 Kriyas Shema (MA)
9:30 Kriyas Shema (Gra)
10:41 Zman Tefillah
1:01 Chatzos
1:38 Mincha Gedolah
8:03 Shekiya
8:48 Tzeis Hakoachavim
9:15 72 Minutes

RIDDLE ME THIS

How is it possible for a man and a woman to have many kids and the youngest one is the b'chor?

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LAST ISSUE - Q: What is the longest possible "shemoneh esrei chol" - "weekday shemoneh esrei"? A: The longest possible "shemoneh esrei 'chol" would occur on Motzei Shabbos Chanukah Rosh Chodesh. A person davening "nusach sfard" in Israel or "nusach ha'ari" anywhere in the world, would add "ata chonantanu," "yaaleh v'yavo," and "alhanissim"; and instead of "shalom rav," would say "sim shalom."