

Shabbos Shuva Derasha 5781

**What You Do Is
Who You Are**



**Motzei Shabbos, September 26 at 8:30 pm
with Rabbi Efrem Goldberg**

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The Shabbos Shuva Derasha is sponsored by the Freedman and Cohan families in memory of Helen Cohan and Rabbi Simcha Freedman, who dedicated their lives to supporting and strengthening Klal Yisrael and Medinat Yisrael.

Dedicated in Memory of...

Helen Mager Cohan, a"n

The consummate lay-leader, Helen's volunteer work became her career. An early pioneer of the Boca Raton Jewish community, since 1984 she engaged intensely in every organization, far too many to list, including: B'nai Torah (President for years), KHDS (founding member serving on Board of Trustees for decades), Federation (Chaired Planning and Allocations Committee ensuring Boca's day schools and Orthodox institutions were well-funded), AIPAC (with Mark, South Palm Beach Chairs), JNF, FIDF, ARMDI, and many many others.

Characterized by her signature chein, generosity, patience, empathy, concern for others, and dignified grace, Helen was beloved by all who knew her. She gave 110% to every project, committee and individual. Yet for all her contributions to community and Klal Yisrael, her greatest sense of joy and accomplishment came from her incredible closeness to and impact upon her family--her husband, Mark, two children, David and Cara, and six grandchildren.

Rabbi Simcha Freedman, a'h

Devoted husband, father, and grandfather. Beloved motivational leader in the South Florida Jewish community. Born and raised in Philadelphia and ordained at RIETS, he dedicated his life to propagating love of Torah and of Israel.

Serving 30 years on the pulpit, his charismatic, larger-than-life presence and magnetic personality drew so many closer to Judaism. An authentic, forthright, ethical, outspoken individual of intense faith and unwavering moral character, Rabbi Freedman was an inspiration to all who knew him.

A pillar of the BRS community for two decades, Reb Simcha's roles included shul Board, CRC, fundraising campaign and social action committee chair.

Intensely committed to family, he most enjoyed spending time with his eishet chayil Anna, children, and grandchildren, all of whom lived on the circle, saw him daily, cherished him dearly, and miss him deeply.



HEALTH & FITNESS | JULY 28, 2020 7:43 AM

A Controversial Limb-Lengthening Surgery Is on the Rise Among Men Who Want to Be Taller

Unrealistic height expectations have led some guys to a rather extreme solution

By Kayla Kibbe @Kay_Kibbe

13-17 minutes

Like most 12-year-old boys, Alfonso dreamed of being taller. By the time he hit his early teens, he was already around 5'9" or 5'10", but he knew he'd want more than biology was likely to deliver.

"My idols were Michael Jordan, Phil Jackson and Kobe Bryant growing up, and my dad was really tall as well," he tells InsideHook. "I was like, 'Man, it'd be cool to be that tall.'"

While other kids hung from the monkey bars during recess in the hope of stretching themselves out a few inches, Alfonso was busy researching a more practical way of achieving his lofty ambitions: cosmetic limb-lengthening surgery.

It's a real procedure in which an internal device is inserted into the bones in the legs. Post-surgery, patients then use an external remote control to stretch their legs by one millimeter per day, gradually increasing height by up to three inches per surgery. Some patients may opt for a second surgery, enabling a height increase of six inches total.

Limb-lengthening surgery has been around in some capacity for more than 80 years, says Dr. Kevin Debiparshad, an orthopedic surgery specialist who heads the [LimbplastyX Institute](#) in Las Vegas. But the procedure has grown in popularity and recognition in recent years thanks to improvements in medical technology, including the 2018 introduction of a full weight-bearing, FDA-cleared implant, which Dr. Debiparshad was only the second surgeon to place.

When Alfonso first began looking into the procedure as a preteen, it was something of a pipe dream. "Back then, the technology was a lot more rudimentary," he tells InsideHook. Not to mention, "I was like 12 or 13 years old, which meant I had no money," he adds.

Flash forward 15 years or so, and Alfonso, now 28, 5'11" and willing to drop upwards of \$75,000 on an extra three inches of height, had much safer, more realistic limb-lengthening options available.

"With advances in technology and surgical technique, we are able to more safely provide cosmetic limb lengthening for increased height," says Dr. Debiparshad, who tells InsideHook he's seen a steady increase in patient interest and volume since opening his practice in 2018, and is on track to double the 22 surgeries he performed in 2019 by the end of this year, pending no further COVID-19 disruptions.

Perhaps unsurprisingly, the vast majority of those patients — more than 85 percent, says Dr. Debiparshad — have been men.

2. Rosh Hashanah 17b

The Gemara elaborates on God's Attributes of Mercy:
 "וַיַּעֲבֹר ה' עַל-פָּנָיו וַיִּקְרָא" – The verse introducing the Attributes states:^[9] *And Hashem passed before him* (Moses) *and proclaimed.* אֱלֹמֵלָא מְקָרָא – R' Yochanan said: – Were a verse not written, it would be impossible to say it. מְלַמֵּד שְׁנֵתֶּעֱטַף הַקָּדוֹשׁ בְּרוּךְ הוּא בְּשָׁלִיחַ – This teaches that the Holy One, Blessed is He, wrapped Himself in a tallis like a prayer leader לו' – and demonstrated to Moses the order of prayer.^[10] – אָמַר לו' – He said to him: – "Any time that Israel sins וְאֲנִי מוֹחֵל וְעָשִׂיתָ מִצְוָתִי וְאֵלֶיךָ תֵּשֵׁב – let them perform before Me this procedure and I shall forgive them."^[11]

The Gemara expounds the next part of the verse:
 "ה' ה' – Hashem, Hashem! Why the repetition of the Name?
 – אָנִי הוּא קוֹדֵם שְׁיִחָטָא הָאֲדָם – God meant to say: *I am He before the person sins,* – וְאֲנִי הוּא לְאַחַר שְׁיִחָטָא הָאֲדָם וְיַעֲשֶׂה תְּשׁוּבָה – *and I am He after the person sins and performs repentance.*^[12]

The verse continues:
 "אֵל רַחוּם וְנָחוּן" – *God, Compassionate and Gracious, etc.*
 בְּרִית כְּרוּתָהּ לְשָׁלֹשׁ עָשָׂרָה – Rav Yehudah said: – A covenant had been made regarding the Thirteen Attributes, שְׁאֵינָן חוֹזְרוֹת רִיקָם – that they never return empty-handed, i.e. without having an effect, שְׁנֵי אֲנָכִי – as it is stated following the listing of the Thirteen Attributes: *Behold! I seal a covenant* ^[13]

3. Maharal R'Yehudah Loew of Prague

מְלַמֵּד שְׁנֵתֶּעֱטַף כו'. פ'י', (שם). וַיַּעֲבֹר ה' עַל פָּנָיו
 אַחֲרֵי שֶׁהָרָאָה לוֹ הַקָּב"ה וִיקְרָא אֶת יוֹחָנָן וְכו' מְלַמֵּד
 סֵדֶר תְּפִלָּה, שֶׁכֵּן כְּתִיב שְׁנֵתֶּעֱטַף הַקָּב"ה כְּשֶׁלִּיחַ צָבוֹר
 וַיַּעֲבֹר ה' עַל פָּנָיו וִיקְרָא. וְהָרָאָה לְמֹשֶׁה סֵדֶר תְּפִלָּה אֲמַר
 וְאֵם לְלִמּוּד [מִה שִׁתְּפַלֵּל] לו'. כָּל זֶמֶן שִׁישְׁרָאֵל חוֹטְאִין
 בְּלִבָּד הוּי לִיה לְלַמְּדוֹ כֵּךְ יַעֲשֶׂה לְפָנָיו כְּסֹדֶר הַזֶּה וְאֵין
 וְכֵךְ תִּקְרָא כְּמוֹ שֶׁאֵר כָּל אֲמָחוּל לָהֶם עֲוֹנוֹתֵיהֶם.
 הַתּוֹרָה [כּוֹלֵה] שֶׁלֹּא הִיא צָרִיךְ לִימֹר וַיַּעֲבֹר ה' עַל פָּנָיו וִיקְרָא, אֲלֵא מְלַמֵּד
 שֶׁהָרָאָה לוֹ גַּם כֵּן אֵיךְ סֵדֶר תְּפִלָּה וְאֵיךְ יִתְפַּלֵּל, וְלִפְיֵכֶךְ לֹא [הִיא] דִּי בְּמֵה שִׁילְמוּד בְּלִבָּד [אֵלִיּוֹן] סֵדֶר
 תְּפִלָּה אֲלֵא שֶׁהָרָאָה לָהֶם סֵדֶר תְּפִלָּה, עוֹד כִּי מִפְּנֵי
 שֶׁאֲמַר מֹשֶׁה הִרְאִינִי נָא כְּבוֹדְךָ (שְׁמוֹת ל"ג) בִּקְשָׁה
 לְעֹמֵד עַל מִדּוֹתֵינוּ הַטּוֹבוֹת שֶׁל הַשֵּׁם, וְאֵמַר לוֹ הַקָּב"ה
 שִׁיְהִי מֵרָאָה לוֹ טוֹבוֹ מִה שֶׁאֲפָשֶׁר לְדַעַת, וְלִפְיֵכֶךְ
 אֲמַר לוֹ אִם יַעֲשֶׂה לְפָנָיו יִשְׂרָאֵל כְּסֹדֶר [הַזֶּה] הָרִי [אֵין]
 מוֹחֵל לָהֶם וְהוּא מִדַּת טוֹבִי, וְהָרָאָה לוֹ אֵיךְ מִדַּת
 טוֹבוֹ יִתְבָּרֵךְ מִרְחֵם וּמְחַנֵּן עֲלֵיהֶם כְּאִשֶּׁר עוֹשִׂים לְפָנָיו
 כְּסֹדֶר הַזֶּה, וּמֵאַחֵר שֶׁבִקֵּשׁ מִרְעֵה הָרִאִיָּה, לֹא הִיא
 אֲפָשֶׁר לוֹ רַק בְּמַעֲשֶׂה שֶׁהִיא מֵרָאָה לוֹ כְּאִשֶּׁר עוֹשִׂין
 כְּסֹדֶר הַזֶּה יִפְתָּחוּ לָהֶם מִדַּת טוֹבוֹ, וּמֵמִילָא מֵאַחֵר
 שֶׁהָרָאָה לוֹ סֵדֶר תְּפִלָּה אֵיךְ יִתְפַּלֵּל, אִם כֵּן בּוֹדֵאֵי
 לְגַמְרֵי הָרָאָה לוֹ הָאֵיךְ יִתְעַטֵּף ש"צ דֵּהָא הָרָאָה לוֹ
 אִם יַעֲשֶׂה כְּסֹדֶר הַזֶּה וְסֹדֶר הַזֶּה בְּכֻלּוֹ הֵכֵל, וְפִי' זֶה
 עֵיקָר כִּי מִרְעֵה הִיא חֲפֵץ לְדַעַת לְרֹאוֹת אֵיךְ מִדַּת
 טוֹבוֹ נוֹהֵג בְּעוֹלָם וְדִי מוֹה, וְלִפְיֵכֶךְ הָרָאָה לוֹ עַל יְדֵי
 רִאִיָּה וְהֵכֵל נִרְמָז בְּלִשׁוֹן וִיקְרָא הַכְּתוּב.



4. Rav Elyashiv
1910-2012

"ברית כרותה לי"ג מדות" רק בתנאי שגם מקיימים את המדות

רבינו אמר: "הן אמנם אמירת י"ג מדות הוא דבר טוב, אבל 'ברית כרותה לי"ג מדות שאינן חוזרות ריקם' אינה באמירת י"ג מדות גרידא, אלא בתנאי שגם מקיימים את המדות מה הוא רחום אף אתה רחום וכו'". את הדברים אמר רבינו בשיעורו²⁷ על דברי הגמ' (ר"ה יז ע"ב) "ויעבור ה' על פניו ויקרא וכו' מלמד שנתעטף הקב"ה כשליח צבור והראה לו למשה סדר תפלה אמר לו כל זמן שישראל חוטאין יעשו לפני כסדר הזה ואני מוחל להם וכו' ברית כרותה לי"ג מדות שאינן חוזרות ריקם". רבינו הביא את דברי את דברי המפרשים שהקשו שבתחילה לשון הגמ' "סדר תפילה" היינו ש"אמירת" הי"ג מדות מועילה, ואח"כ איתא בגמ' "יעשו". ועו"ק שאנו רואים שלא תמיד האמירה מועילה והלא ברית כרותה שאינן חוזרות ריקם. אלא י"ל דהן אמנם אמירת י"ג מדות הוא דבר טוב, אבל ברית כרותה אינה באמירת י"ג מדות גרידא, אלא בתנאי שגם מקיימים את המדות מה הוא רחום אף אתה רחום וכו'".

פתגם כ"ק מו"ח אדמו"ר [מוהריי"צ] בשם הצמח-צדק, בביאור מנהג
 חב"ד לומר סליחות לפני ראשיהשנה ולא בעשי"ת.. שעד כאן — עד
 ראשיהשנה — מצות אמירה, ומכאן ואילך מצות עשייה (ס' השיחות
 תש"נ, עמ' 351 הע' 132).

By the Grace of G-d

7th of MarCheshvan, 5722 [October 17, 1961]

Brooklyn, N.Y.



5. R' Menachem Mendel Schneerson
 Lubavitcher Rebbe
 1902-1994

Greeting and Blessing:

I received your letter of the third of Cheshvan. In the meantime, you no doubt received my
 reply to your previous letter.

On the question of the custom of Chabad of not saying Selichos after Tzom Gedalia, there
 is an illuminating statement by the Tzemach Tzedek to the effect that the days between
Rosh Hashanah and Yom Kippur are a time for action. The meaning of it is that the verbal
 prayers of Selichos should be reflected in actual deeds during these days, and in a
 growing measure, not only in quality but also in quantity. There is much more in the
 statement, which cannot be further expanded here, but essentially, the main purpose of the
 custom is to emphasize the need for action during these days.

Needless to say, when you find yourself in a place where the custom is to say Selichos, it
 is indeed proper to join with the rest of the congregation, especially as, in this case, the
 saying of our Sages, "Do not separate yourself from the Tzibbur," applies.

With blessing,

6.

"You are **what you do**, not what you
 say **you'll do**."

Carl Jung



1. [1] I was asked to provide refutations to those philosophers and religionists who dissent from us, including Jewish sectarians who dissent from traditional Judaism.¹

[2] This made me remember the arguments of the rabbi who studied with a Khazar king who converted to Judaism some four hundred years ago. The king's story is faithfully recorded in history books.²

[3] It begins with the king having a recurring dream of an angel who appears to him and tells him, "Your intentions are desirable to the Creator, but not your deeds."³

The king had become deeply engrossed in the Khazar religion, to the point where he himself would administer in the Khazar shrines and tend to the

א. שאלו שאלו אותי על מה שיש אתי מן הטענות והתשובות, על החולקים עלינו מן הפילוסופים ואנשי התורות, ועל המינים החולקים על המון ישראל. וזכרתי מה ששמעתי קבר מטענות החבר, אשר היה אצל מלך פוזר, הנכנס בדת היהודים היום כארבע מאות שנה, כאשר נזכר ונודע בספרי דברי הימים. כי נשנה עליו חלום פעמים רבות, כאלו מלאך מדבר עמו, ואומר לו: "בונתך רצויה אצל הבורא אבל מעשיך אינם רצויים". והוא היה משתדל מאד בתורת הפוזר, עד שהיה משמש בעבודת ההיכל

You need not concern yourself with which specific dogma, set of rituals and other actions, and choice of words or language you will follow. If you like, you can even fabricate your own religion, which promotes humility, exalts the Prime Cause, [and] helps you correct your traits... But your ultimate objective should be purification of the soul [so you can perceive things more accurately].¹

וכאשר תהיה על התכונה הזאת מן האמונה, אל תחוש על איזו תורה תהיה ובאיזו דת ואיזה מעשה ובאיזה דבור ובאיזו לשון אתה מרומם. או בדה לעצמך דת לענן הפגיעה, ולרומם ולשבח ולהנהיג מדותיה וביהודה ואנשי מדינתה, אם הם סומכים עליך ושומעים אליך; או קח לך לדת הנמוסים השכליים אשר חברו הפילוסופים. ושם מגמתך ובונתך זה נפשוך.

meaning of the Biblical text.

23. [1] The Rabbi said: "I have already explained to you¹⁶³

that applying philosophy and logic to interpret the law will not lead one to God's will. If it did, then people who believe in multiple gods,¹⁶⁴ or believe that the universe has always existed, or who harness spiritual forces, or who are hermits, or who burn their children in [sacrificial] fire are all attempting to become closer to God, [and should therefore have the Divinity rest upon them]. But we have already stated that it is impossible to become close to God without

the Divine commandments themselves. This is because God alone knows the proper measurements, weights, times, places, and all else that is tied into the practices [of these commandments,] which, when performed properly, lead to Divine favor and attachment to the Divinity.

[2] "Such exactitude is found in the construction of the Tabernacle, where, when describing each act of construction [the Torah] says, 'Betzalel made the

כג. אָמַר הַחֵבֶר: הֲלֹא הִקְדַּמְתִּי לָךְ
בְּדַבְרִי, כִּי הִתְחַכְמֹת וְהִסְבָּרָא בַּתּוֹרָה
אֵינָנוּ מְבִיא אֶל רְצוֹן הָאֱלֹהִים. וְאִם לֹא,
הַמְּשֻׁנִּים וְאֲנָשֵׁי הַקְּדָמוֹת וּבַעֲלֵי הַרוֹחַנִּיּוֹת
וְהַנִּגְזָרִים בְּהָרִים וְשׁוֹרְפֵי בְּנֵיהֶם בָּאֵשׁ,
מִשְׁתַּדְּלִים לְהִתְקַרֵּב אֶל הָאֱלֹהִים, וְכָבֵר
אִמְרָנוּ שֶׁאֵין מִתְקַרְבִּים אֶל הָאֱלֹהִים כִּי
אִם בְּמִצְוֹת הָאֱלֹהִים עֲצָמָם, בְּעִבּוֹר
שֶׁהוּא יוֹדֵעַ שְׁעוֹרָם וּמִשְׁקָלָם וְזִמְנָם
וּמְקוֹמוֹתָם וּמָה שֶׁהוּא תִּלּוֹי בָּאֵלֶּה
הַקְּבָלוֹת, אֲשֶׁר בְּהִשְׁלָמָתָם יִהְיֶה הַרְצוֹן
וְהַדְּבִיקָה בְּעֵינֵי הָאֱלֹהִי.

כְּמוֹ שֶׁהָיָה בְּמַעֲשֵׂה הַמִּשְׁכָּן אֲשֶׁר
אָמַר בְּכָל מְלָאכָה מִמֶּנּוּ: "וַיַּעַשׂ בְּצִלְאֵל

8. Yerushalmi (Chagiga)

Better that they (the Jewish people) abandon Me, but follow My laws, for by living My laws, they will come to Me.

מאסם בתורה לא ויתר מה מעמא ויאמר ה' על אשר עשו עבד'ם וגילוי עריות ושפיכות דמים אין כתוב כאן אלא ויאמר ה' על עזבם את תורת א"ר חיה בר בא אותי עזבו אוותרה שמא את תורת שמו שאלו אותי עזבו ותורתי שמו י'השאור שבה היה מקרבן אצלי *רב חונה אמר ל' למד תורה שלא לשמה שמתוך שלא לשמה את בא לשמה ר' יהודה כשהיה רואה את המת ואת הכלה מתקלסין היה נותן עיניו בתלמידים ואומר המעשה קודם לתלמוד נמנו בעליית בית ארים י' התלמוד קודם למעשה *ר' אבהו היה בקיסרין שלח לר' חנינה בריה מזכי כטיכריה שלחון ואמר ליה גמל הוא חסד שלח כתב ליה המבלי אין קברים בקיסרין שלחתיך לטיכריה וכבר נמנו בעליית בית ארים בלוד התלמוד קודם למעשה רבנן דקיסרין אמרין *הדא דאת אמר בשיש שם מי שיעשה אבל אפ' אין שם מי שיעשה המעשה קודם לתלמוד דלמא ר' חיה ר' יסא ר' אבי ענין מיתי לגבי ר' לעזראמר לון אן הויתון יומא דין אמרן ליה גמל חסד אמר לון ולא הוה תמן חורנין א"ל מגיר הוה :

9. Pirkei Avos 3:15

הכל צפוי, והרשות נתונה, ובטוב העולם נדון. והכל לפי רב המעשה:

Everything is foreseen yet freedom of choice is granted, And the world is judged with goodness; And everything is in accordance with the preponderance of works.

10. Rambam

1138-1204

And this is that indeed the virtues arrive by repetition of the good deeds many times. And with this does a strong acquisition come - not when a man does one great deed from the good deeds; as from this alone, a strong acquisition will not come to him. And the parable with this is that when a man gives a thousand gold coins at one time to one man to whom it is fitting and he does not give anything to another man; the trait of generosity will not come into his hand with this great act, as [much as] it will come to one who donates a thousand gold pieces a thousand times and gives each one of them out of generosity. [This is] because this one repeated the act of generosity a thousand times and a strong acquisition of it came to him [in this way]. But [the other] only aroused his soul with a great arousal towards a good act, and afterwards it ceased from him. And so [too] with Torah, the reward of the one who redeems one captive with a hundred dinar or [gives] charity to a poor person with a hundred dinar which is enough for what he lacks is not like the one who redeems ten captives or fills the lack of ten poor people - each one with ten dinar. And in this comparison and this matter is that which he said, "**in accordance to the majority of the deed**" - and not in accordance to the greatness of the deed.

ואחר כך אמר שהמעלות לא יגיעו לאדם לפי רוב גדול המעשה אבל לפי רוב מספר המעשים והוא שהמעלות אמנם יגיעו בכפול המעשים הטובים פעמים רבות ועם זה יגיע קנין חזק לא כשיעשה אדם פעל אחד גדול מפעולות הטובות כי בזה לבדו לא יגיע לו קנין חזק והמשל בו כשיתן האדם למי שראוי אלף זהובים בבת אחת לאיש א' ולאיש אחר לא נתן כלום לא יעלה בידו מדת הנדיבות בזה המעשה האחד הגדול כמו שמגיע למי שהתנדב אלף זהובים באלף פעמים ונתן כל זהוב מהם על צד הנדיבות מפני שזה כפל מעשה הנדיבות אלף פעמים והגיע לו קנין חזק וזה פעם אחת לבד התעוררה נפשו התעוררות גדולה לפעל טוב ואח"כ פסקה ממנו וכן בתורה אין שכר מי שפדה אסור במאה דינרים או עשה צדקה לעני במאה דינרים שהוא די מחסורו כמו שפדה עשרה איסורים או השלים חסרון עשרה עניים כל אחד בעשרה דינרים ואל זה ההקש וזה ענין אמרו לפי רוב המעשה אבל לא לפי גדול המעשה

11. Netzavim

פְּרִי־שׁ בָּכֶם אִישׁ אִו־אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ-שֹׁבֵט אֲשֶׁר לָבְבוּ פְנֵה הַיּוֹם מֵעַם
יְהוָה אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד אֶת-אֱלֹהֵי הַגּוֹיִם הָהֵם פְּרִי־שׁ בָּכֶם שָׂרֵשׁ פָּרָה
רֹאשׁ וְלַעֲנָה:

Perchance there is among you some man or woman, or some clan or tribe,
whose heart is even now turning away from the LORD our God to go and
worship the gods of those nations—perchance there is among you a stock
sprouting poison weed and wormwood.

12. R' Menachem Mendel
Morgenstern
Kotzker Rebbe
1757-1859

אמת מקאצק תצמח
„פֶּן יֵשׁ בָּכֶם שׂוֹרֵשׁ פֹּרֶה רֹאשׁ וְלַעֲנָה וְהַתְּכַרֵּךְ בַּלְבָּבוֹ”
(נצבים). „וְהַתְּכַרֵּךְ בַּלְבָּבוֹ”, יחשוב שִׁינְצֵל בִּזְכוֹת לִבּוֹ הַטּוֹב אוֹ
שִׁיתִנְצֵל, כִּי רַק מַעֲשֵׂיו רָעִים, אוֹלֵם לִבּוֹ מִשׁוֹבָח הוּא.
„כַּפִּיךְ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ” (נצבים). אֵל תִּסְתַּמֵּק בְּדִבּוּר בַּפֶּה
זְכַרְתּוֹר בִּלְבָב, כֹּל הַחֲבַטְחוֹת וְהַאֲמִירוֹת הַטּוֹבוֹת שֶׁכַּפִּיךְ וְכָל הַמַּחֲ-
שָׁבוֹת הַטּוֹבוֹת שֶׁבִלְבָבְךָ — קוֹם וַעֲשֵׂה.

13. Vayeira

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת-אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם
וַיֹּאמֶר הִנְנִי:

Some time afterward, God put Abraham to the test. He said to him,
“Abraham,” and he answered, “Here I am.”

And God tested Avraham: The issue of this test is, in my opinion, shows that a person has the absolute authority to perform an action; one can do what they want, and not do what one doesn't want. It is called a "nissayon" [test] for the individual being tested [e.g., Avraham], but the blessed Tester will command him to bring out the thing from ability to actuality, giving a reward for a good action and not just a reward for a good heart. Know that "Hashem trieth the righteous" ([Psalms 11:5](#)): when He knows that a righteous person will act according to His will, but still seeks [that person to act with] their righteousness, He will command him to a test. But He does not test the wicked, since they would anyways not hear. And behold, every test in the Torah is for the good of the one being tested.

14. Ramban
1194-1270

וְהָאֱלֹקִים נִסָּה אֶת אַבְרָהָם עֵינֵי הַנִּסְיוֹן הוּא לְדַעֲתִי בַּעֲבוּר
הַיּוֹת מַעֲשֵׂה הָאָדָם רְשׁוֹת מוֹחֲלֵט בִּידוֹ אִם יִרְצֶה יַעֲשֵׂה
וְאִם לֹא יִרְצֶה לֹא יַעֲשֵׂה יִקְרָא "נִסְיוֹן" מִצַּד הַמְּנוּסָה אֲבָל
הַמְּנוּסָה יִתְבָּרֵךְ יִצְוֶה בּוֹ לְהוֹצִיא הַדָּבָר מִן הַכַּחַל אֶל הַפּוֹעַל
לְהִיטֵת לוֹ שֹׂכֵר מַעֲשֵׂה טוֹב לֹא שֹׂכֵר לֵב טוֹב בְּלִבָּד דַּע כִּי
הַשֵּׁם צָדִיק יִבְחֹן ([תהלים י"א:ה'](#)) כִּשֶּׁהוּא יוֹדֵעַ בְּצִדִּיק
שִׁיעֲשֵׂה רְצוֹנוֹ וְחָפֵץ לְהַצְדִּיקוֹ יִצְוֶה אוֹתוֹ בְּנִסְיוֹן וְלֹא יִבְחֹן
אֶת הַרְשָׁעִים אֲשֶׁר לֹא יִשְׁמְעוּ וְהֵנָּה כָּל הַנִּסְיוֹנוֹת שֶׁבַּתּוֹרָה
לְטוֹבַת הַמְּנוּסָה:

15. Netzavim

הַנְּסִתֵּת לַיהוָה אֱלֹהֵינוּ וְהַגִּלַּת לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דִּבְרֵי
הַתּוֹרָה הַזֹּאת: (ס)

Concealed acts concern the LORD our God; but with overt acts, it is for us
and our children ever to apply all the provisions of this Teaching.

16. Rashi

1040-1105

הנסתרת לה' אלהינו. ואם תאמרו מה בידנו לעשות? אתה מעניש
את הרבים על הרהורי היחיד, שנאמר "פן יש בכם איש וגו'", ואחר
כך "וראו את מכות הארץ ההוא", והלא אין אדם יודע טמונותיו של
חברו אין אני מעניש אתכם על הנסתרות, שהן לה' אלהינו, והוא
יפרע מאותו יחיד, אבל "הנגלות לנו ולבנינו" לבער הרע מקרבנו,
ואם לא נעשה דין בהם יענשו הרבים. נקוד על לנו ולבנינו לדרש
שאף על הנגלות לא ענש את הרבים עד שעברו את הירדן, משקבלו
עליהם את השבועה בהר גרזים ובהר עיבל ונעשו ערבים זה לזה
(סוטה ל"ז; ע"י סנהדרין ע"ג):

THE SECRET THINGS BELONG UNTO THE LORD OUR GOD — And if you say, "But what can we do? Thou threatenest the many (the whole community) with punishment because of the sinful thoughts of one individual, as it is said, (v. 17): "Lest there should be among you a man, [or a woman or a family ... whose heart turneth away this day from the Lord ...]", and afterwards it states, (v. 21) "And they will see the plagues of that land". But surely no man can know the secret thoughts of his fellow! Now, I reply: I do not threaten to punish you because of secret thoughts for these belong to the Lord our God and He will exact punishment from that individual; but those things which are revealed belong to us and to our children that we may put away the evil from our midst; and if we do not execute judgment upon them, the whole community will be punished. — There are dots on the words לנו ולבנינו to suggest that even for the revealed sins (those committed openly), He did not punish the community until they had crossed the Jordan — from the moment when they took upon themselves the oath on Mount Gerizim and Mount Ebal and had thus become responsible for one another (Sanhedrin 43b; cf. Sotah 37b).

What You See Is the Real You

By Willard Gaylin

It was, I believe, the distinguished Nebraska financier Father Edward J. Flanagan who professed to having "never met a bad boy." Having, myself, met a remarkable number of bad boys, it might seem that either our experiences were drastically different or we were using the word "bad" differently. I suspect neither is true, but rather that the Father was appraising the "inner man," while I, in fact, do not acknowledge the existence of inner people.

Since we psychoanalysts have unwittingly contributed to this confusion, let one, at least, attempt a small rectifying effort. Psychoanalytic data—which should be viewed as supplementary information—are, unfortunately, often viewed as alternative (and superior) explanation. This has led to the prevalent tendency to think of the "inner" man as the real man and the outer man as an illusion or pretender.

While psychoanalysis supplies us with an incredibly useful tool for explaining the motives and purposes underlying human behavior, most of this has little bearing on the moral nature of that behavior.

Like roentgenology, psychoanalysis is a fascinating, but relatively new, means of illuminating the person. But few of us are prepared to substitute an X-ray of grandfather's head for the portrait that hangs in the parlor. The inside of the man represents another view, not a truer one. A man may not always be what he appears to be, but what he appears to be is always a significant part of what he is. A man is the sum total of all his behavior. To probe for unconscious determinants of behavior and then define him in their terms exclusively, ignoring his overt behavior altogether, is a greater

distortion than ignoring the unconscious completely.

Kurt Vonnegut has said, "You are what you pretend to be," which is simply another way of saying you are what we (all of us) perceive you to be, not what you think you are.

Consider for a moment the case of the 90-year-old man on his death-bed (surely the Talmud must deal with this?) joyous and relieved over the success of his deception. For 90 years he has shielded his evil nature from public observation. For 90 years he has affected courtesy, kindness, and generosity—suppressing all the malice he knew was within him while he calculatedly and artificially substituted grace and charity. All his life he had been fooling the world into believing he was a good man. This "evil" man will, I predict, be welcomed into the Kingdom of Heaven.

Similarly, I will not be told that the young man who earns his pocket money by mugging old ladies is "really" a good boy. Even my generous and expansive definition of goodness will not accommodate that particular form of self-advancement.

It does not count that beneath the rough exterior he has a heart—or, for that matter, an entire innards—of purest gold, locked away from human perception. You are for the most part what you seem to be, not what you would wish to be, nor, indeed, what you believe yourself to be.

Spare me, therefore, your good intentions, your inner sensitivities, your unarticulated and unexpressed love. And spare me also those tedious psychohistories which—by exposing the goodness inside the bad man, and the evil in the good—invariably establish a vulgar and perverse egalitarianism, as if the arrangement of what is outside and what inside makes no moral difference.

Saint Francis may, in his unconscious, indeed have been compensating for, and denying, destructive, unconscious Oedipal impulses identical to those which Attila projected and acted on. But the similarity of the unconscious constellations in the two men matters precious little, if it does not distinguish between them.

I do not care to learn that Hitler's

heart was in the right place. A knowledge of the unconscious life of the man may be an adjunct to understanding his behavior. It is not a substitute for his behavior in describing him.

The inner man is a fantasy. If it helps you to identify with one, by all means, do so; preserve it, cherish it, embrace it, but do not present it to others for evaluation or consideration, for excuse or exculpation, or, for that matter, for punishment or disapproval.

Like any fantasy, it serves your purposes alone. It has no standing in the real world which we share with each other. Those character traits, those attitudes, that behavior—that strange and alien stuff sticking out all over you—that's the real you!

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תשובה / Confession

The *Rambam* rules that repentance is incomplete if *Viduy* has not been recited (*Hilchos Teshuvah* 1:1, 2:2). Why is an oral confession so significant? A basic principle in the laws of transactions relating to property and other areas is *דברים שקבלו אינם דברים*, words that are in the heart [i.e., ideas that remain unarticulated] are not words [i.e., are of no value]. Feelings, emotions, thoughts, and ideas crystallize only after explicit verbal expression. A man knows and thinks many ideas which he cannot bring to his lips. Man can construct many psychological defenses within himself, refusing to acknowledge harsh reality. *Viduy* forces man to admit the facts as they really are, to express the painful truth.

A passage in the Gemara in *Kesubos* (104a) relates this idea. After the passing of R' Yehudah HaNasi (Rebbe), the preeminent Rabbinic leader in the Tannaitic period, an informal edict was promulgated: "Whoever states that Rebbe died shall be impaled with a sword." The stark reality of his death was so painful that people could not even bring themselves to hear the truth expressed verbally. Man buries the truth as long as that truth is not verbalized.

Many commandments in the Torah involve an objective act coupled with a subjective component. The recitation of the *Shema*, for example, involves both the act of verbal recitation as well as the proper intention, namely accepting the yoke of the Kingdom of Heaven. Similarly, *Viduy* constitutes the specific action (מעשה)

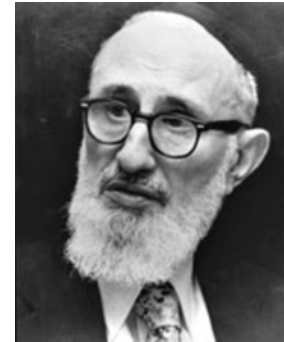
behind the fulfillment (קיום) of the commandment to repent.

The *Viduy* recited silently at the conclusion of the *Shemoneh Esrei* is said by each person individually. Because God did not make a covenant with the individual, but rather only with the Congregation of Israel as a communal entity, we approach this *Viduy* in a mood of heartbreaking realization, in contrast to the communal *Viduy* recited during the repetition of the *Shemoneh Esrei*. The individual cannot demand acquittal, he can only beg for it (*Teshuvah Lecture*, 1969).

The *Rambam* writes that the individual is obligated to confess "before God, Blessed is He" (*Hilchos Teshuvah* 1:1). For this reason, *Viduy* is recited specifically within the *Shemoneh Esrei*, the prayer where man indeed stands before God and confronts Him directly, as explained in the introduction to the *Shemoneh Esrei* above (*Harerei Kedem*, Volume 1, p. 85).

18. Rav Yosef Dov Soloveitchik

1931-1967



19. Samson Raphael Hirsch

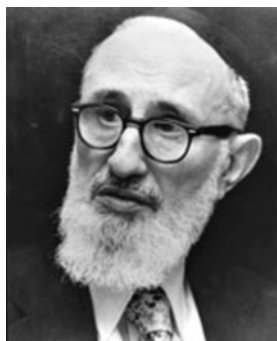
1808-1888

א"א: The first step of *teshuvah*, which is the most essential and at the same time the most difficult, is *וידוי*, the *confession*, or, rather *התודה*, the *admission to oneself* that one has sinned. It is not God Who needs an avowal or confession from us, for He knows us through and through, in fact, much better than we know ourselves. But we ourselves are very much in need of such honest and unreserved confession. It is to our own selves that we must admit that we have done wrong, for without such confession to ourselves we can never become better. It is a difficult admission indeed for a man to make. There is within each and every one of us a small defender who is ready at all times to deny outright that we have done wrong at all, or at least to make excuses, to mitigate and to cloak our transgression. In this manner our defender veils from our sight the true picture of ourselves as we really are,

but by so doing, also very effectively blocks the path to our betterment. Therefore *אבל אמתו חטאנו* is the first, most essential and indispensable part of the confession that we must make to ourselves. "Truly, we have sinned."

20. Rav Yosef Dov Soloveitchik

1931-1967



בְּמִרְיָת הַצִּבְאוֹת - from the mirrors of the women who had set up the legions. Repentance is predicated on two principles. First, there is the power within men to be able to accuse themselves, their ability to think of themselves as unworthy and inferior. In our declaration on Yom Kippur, *And You are justified for all that befalls us, for You have acted correctly and we have acted evilly*, emerges the expression of that wonderful power of full, boundless self-accusation. Second, there is the great talent of each individual to cleanse himself, to comprehend the boundless hidden spiritual powers which are found in the human personality (including even the greatest sinner) which propel one

in the direction of return to the Sovereign of the Universe. This is the ability of a person to ascend and elevate himself to the majestic heights if only one has the will to do so, even after he has sunk to the depths of the abyss of impurity.

The second principle is just as important as the first. A man cannot engage in repentance if he does not have the boldness to accuse and condemn himself. Without recognition of the sin there can be no regret. On the other hand, there cannot be commitment for the future if man has no faith in his own creative abilities, if he does not believe in his own talents which will aid him in sanctifying himself. If he believes that he is helpless and subservient to natural, mechanical powers; if he is not convinced of the freedom of the human creative act—then he cannot feel his guilt and there is no basis to expect that he will change. Within the greatness of man lies the greatest accusative act, and from it comes the call to repentance. If man looks upon himself as an impotent creature then the position of the sinner is helpless. And then the plea of Jews, *For our crimes and our transgressions are upon us, and in them we decay*, becomes warranted.

Every confession expresses itself in the outcry, *I am black and I am beautiful, O daughters of Jerusalem* (Song 1:5). When we do not see the "beauty," we cannot discern the "blackness." The sinner must view himself from two antithetical viewpoints: the nullity of being, and the greatness of being.

How beautiful is Rashi's account in the name of the Midrash on this verse: "And he made the washstand of copper and its base of copper, from the mirrors of the women who had set up the legions." The daughters of Israel had in their possession mirrors into which they looked when they adorned themselves. But Moses was displeased with them for they were made for the evil inclination. So the Holy One Blessed be He said to him, "Accept, for these are more beloved by Me than everything else."

21. Niflaos Ha'Yehudi
R' Yaakov Yitzchak Rabínowicz
Yid Ha'Kadosh
1766-1813

(שם בם' הניצ) ויניצ לדיקים שהרצון
 שלהם חינו נקרא
 בשם רצון לעבוד להשי"ת רק שיש להם
 רצון שיהי' להם רצון לעבודה השי"ת ופי'
 והרה"ז הקדוש מויה נתן דוד משידלחווי
 זיל אמר בשם איז היהודי זללהיה שלא
 דוקא רצון שיהי' לו רצון אלא אפילו מי
 שאין לו רק רצון שיהי' לו רצון שיהי' לו
 רצון עד עשרים פעמים רצון ג"כ נקרא
 בשם עובד השי"ת. ע"כ:

22. Rambam
Hilchos Teshuva

לפיכך צריך כל אדם שיראה עצמו כל השנה כלה
כאלו חציו זכאי וחציו חייב. וכן כל העולם חציו
זכאי וחציו חייב. חטא חטא אחד הרי הכריע את
עצמו ואת כל העולם כלו לכף חובה וגרם לו
השחתה. עשה מצוה אחת הרי הכריע את עצמו
ואת כל העולם כלו לכף זכות וגרם לו ולהם
תשועה והצלה שנאמר (משלי כה) "וצדיק יסוד
עולם" זה שצדק הכריע את כל העולם לזכות
והצילו. ומפני ענין זה נהגו כל בית ישראל
להרבות בצדקה ובמעשים טובים ולעסוק במצות
מראש השנה ועד יום הכפורים יתר מכל השנה.
ונהגו כלם לקום בלילה בעשרה ימים אלו
ולהתפלל בבתי כנסיות בדברי תחנונים ובכבושין
עד שיאור היום

It is, therefore, necessary for every man to behold himself throughout the whole year in a light of being evenly balanced between innocence and guilt, and look upon the entire world as if evenly balanced between innocence and guilt; thus, if he commit one sin, he will overbalance himself and the whole world to the side of guilt, and be a cause of its destruction; but if he perform one duty, behold, he will overbalance himself and the whole world to the side of virtue, and bring about his own and their salvation and escape, even as it is said: "But the righteous is an everlasting foundation" ([Prov. 10. 25](#)), it is he, by whose righteousness he overbalanced the whole world to virtue and saved it. And, because of this matter, it became the custom of the whole house of Israel to excel in alms-giving, in good conduct and in the performance of duties during the intervening days of Rosh ha-Shanah and Yom ha-Kippurim above what they do during the whole year. It also became a universal custom to rise early during those ten days, to deliver in the synagogues prayers of supplication and ardor till the dawn of the day.

the product or service that your company produces and sells. You may never meet your external customer depending on what your role is, but you are surrounded by your internal customers every day.

It is also important to remember that you have a brand. What's your brand? If I sat your internal customers down in a focus group setting and started asking them questions about you, your work, and your participation as a team member in the organization, what would they tell me about you? What would be the common theme? What brand would we fall upon?

Some people have a brand of being the first person to leave every day. That's their brand. They might not even know it, but that is the thing that others think about when he comes to mind. Other people have a brand for always making it happen. Anyone who has ever had a personal assistant knows how important this quality is. You see, once you pass something off to your assistant you want to never have to think about it again. When you first start working with someone you ask them to circle back with you and let you know that something has been taken care of. But if that person is really good at their job over time you just trust that if you passed it over to him, he has either taken care of it or he will come back to you.

So yes, products and companies have brands, but so do people.

We can surprise and delight our boss, the people we lead, other team members, customers, and even the whole marketplace. The point is, everyone has a part to play in culture. It is not solely the burden and responsibility of the CEO.

There are a thousand ways to surprise and delight and build our personal brand each day. You have the power to surprise and delight. The question is, are you using it?

Help someone else meet a deadline. Go the extra mile for a customer - internal or external. Get lunch for someone who is a little more under the gun than you today. Express your appreciation to someone who partnered with you on a project. Sure it was their job, but appreciation is one of the most valuable and underused currency on the planet. Encourage someone who seems to be struggling. Take a few minutes to ask someone how they are doing, not surface stuff, take a real interest in a peer, colleague, or direct report as a human being completely independent of the company goals and the work you do together. Offer to help. Offer to coach or mentor someone for a specific period of time or around a specific skill. Just have a good attitude. Do a bit more. Do something that needs doing even though nobody asked you to do it.

Interestingly, the case I will make throughout this book is that developing a great culture is actually a very sensible thing to do from a self-interest perspective. In the same way, by adopting a delight and surprise attitude in everything you do personally at work you are advancing your brand and career in unimaginable ways. Developing a personal brand of surprise and delight is in your best interest and an extremely clever way to ensure your place in the organization as someone who adds incredible and indispensable value.

What's your brand?

What's Your Personal Brand?

Everybody has a brand. Some people's brand is "he is always late," other people's brand is, "She is always so helpful" or "She is always the first to leave." "He is such a hard worker." "She is so committed." The list goes on. Everybody has a personal brand, what do you want yours to be?

Some people overcommit and under-deliver, their brand becomes unreliable. Some people crush whatever project you give them. That becomes their brand. And every team has that person who wants the ball in those last seconds when it matters most, when one shot is the difference between winning and losing, the person who always comes through when it really matters. That's his personal brand.

Most people's personal brand is developed by default. It is just happened. They didn't set out to create that brand, it just happened. What happens to companies that just let their brand happen? Right, they probably go out of business.

Businesses spend billions of dollars creating and perpetuating their brand. The least you can do is be intentional about it. What do you want your brand to be? Define it. Then after a year, ask the people you work with to write down anonymously what they think your brand is in the work place. Have thick skin. Great brands have thick skin.

Use what you learn from the feedback to hone your brand the following year.

Where should you start? That's up to you, but if you are stuck, start with the big three: Committed, Coachable, and Aware. If that became your brand, wow, that would be amazing!

If you are committed, coachable, and aware you will succeed. It is a recipe for success at anything, personally and professionally. Get really, really good at these three things, even if your company doesn't embrace them. These are the three best things you can do for your career.

They are also the three best things you can ingrain into your life. Imagine a marriage where both partners are committed, coachable, and aware. Imagine parents who are committed, coachable, and aware. Imagine being committed, coachable, and aware in the area of personal finances or health and well-being.

The point is, whether we have ever thought about it or not, everyone has a brand, and your brand starts on day one.

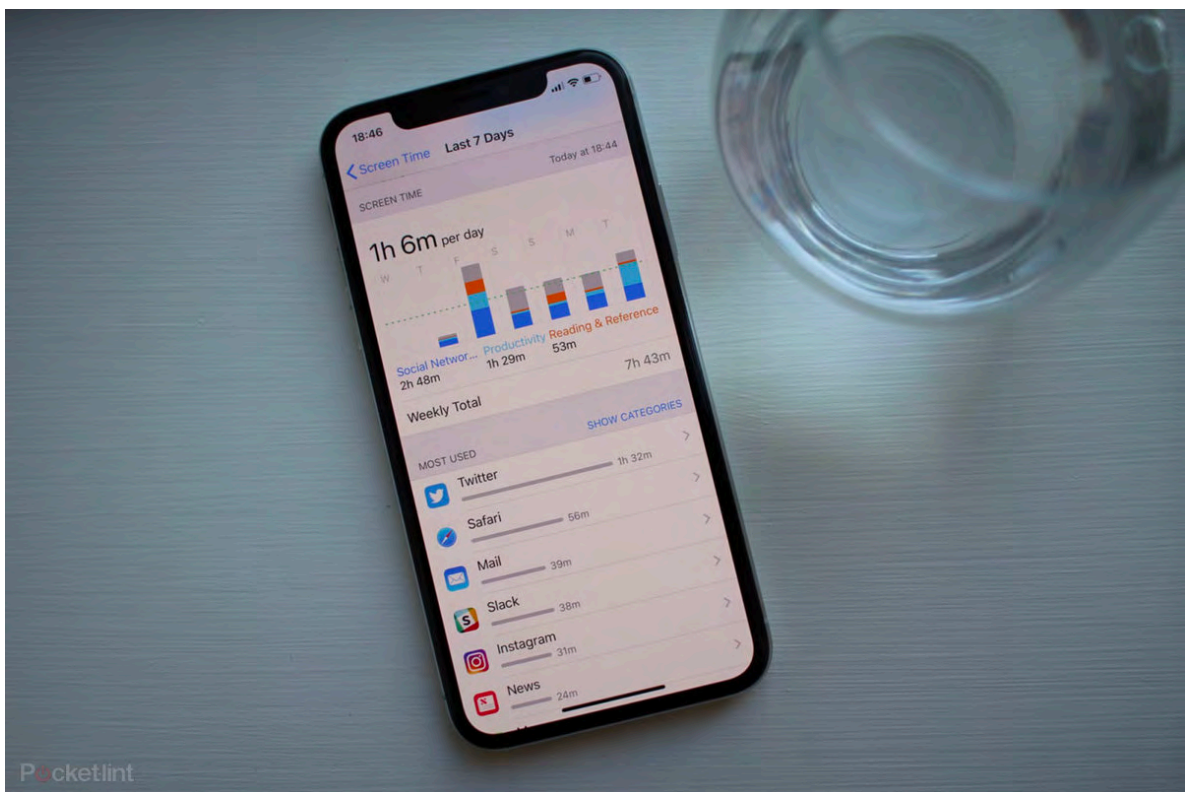
So, whether today is your first day at a company or you have been there for ten years, make today day one. When a new President takes office a lot of attention is paid to what he or she will accomplish in the first one hundred days.

If today is your new day one, what are you going to accomplish in your first one hundred days? Take this seriously, and a hundred days from now people will be saying, "Wow, she has really stepped it up lately!"

Whatever you want your brand to be, write it down, read it every day, and do at least one thing every day to demonstrate that brand. Great brands are always before us. I have often wondered, what would happen if Coke stopped advertising for a year? They would save billions, but would people drink less Coke. One year? Who knows? Two years? Risky. Five years? I am certain their brand and sales would take a hit. Keep your brand in front of people every day.

Tell me what you value, and I might believe you. But show me your calendar and your bank statement, and I'll show you what you really value.

Peter Drucker



25. Pirkei Avos 1:15

שַׁמַּי אָמַר, עֲשֵׂה תוֹרָתְךָ קִבֵּעַ. אֲמַר מְעַט וַעֲשֵׂה הַרְבֵּה, וְהָיָה מִקְבֵּל אֶת
כָּל הָאָדָם בְּסִבֵּר פָּנִים יְפוֹת:

Shammai used to say: make your [study of the] Torah a fixed practice; speak little, but do much; and receive all men with a pleasant countenance.

"say little and do much": When you promise your friend to do something for him, tell him a little and do much for him, and that is in the way of ethics and piety. And we have learned [it] from our father Avraham, peace be upon him, as it is written ([Genesis 18:5](#)), "And let me fetch a morsel of bread"; and afterwards ([Genesis 18:8](#)), "And he took curds and milk and the calf, etc." Another explanation: "say little and do much" - and that is a lofty virtue. And our rabbis, may their memory be blessed, learned it from the blessed Holy One, blessed be He, who only promised with two letters, as it is stated ([Genesis 15:14](#)), "I will judge (*dan*, a word which is written with only two letters); and delivered them with twenty seven words, as it is stated ([Deuteronomy 30:14](#)), "Or has any god ventured to go and take for himself one nation from the midst of another, etc." And about this Rabbi Saadia Gaon, my his memory be blessed, said, "If in promising our fathers with two letters, he did for them many miracles and wonders; [with] the salvation in the future to come about which have been written many pages and many manuscripts and many books of promises and many consolations in Jeremiah in the Prophets, how much the more so will it be that His actions will be more wondrous than that which He promised - 'our soul knows this well.' And a person should know and consider the matter and to put into his heart that there will be a great reward for him because of the promises" (HaEmunot veHaDeot 8:1).

26. Rabbeinu Yonah

אמור מעט ועשה הרבה. כשתבטיח את חבירך לעשות בעבורו שום דבר אמור לו מעט ועשה לו הרבה והוא מדרך המוסר והחסידות. ולמדנו מאברהם אבינו ע"ה דכתיב ואקחה פת לחם ואחר כך ויקח חמאה וחלב ובן הבקר וגו'. פי' אחר אמור **מעט ועשה הרבה** והיא מדת עליונות. ורבותינו ז"ל למדוה מהקב"ה ית' שלא הבטיח אלא בשתי אותיות שנא' דן אנכי וגאלם בשבע ועשרים מלות שנא' או הנסה אלהים לבוא לקחת לו גוי מקרב גוי וגו'. ועל זה אמר ר' סעדיה גאון ז"ל אם להבטיח את אבותינו בשתי אותיות עשה להם כמה נסים ונפלאות על הגאולה העתידה לבא שנכתבו כמה דפין וכמה קונדרסין וכמה ספרים מהבטחות וכמה נחמות בירמיה בנביאים על אחת כמה וכמה כי נפלאים יהיו מעשיו ממה שהבטיח נפשינו יודעת מאד. ויש לו לאדם לדעת ולחשב בדבר ולתת את לבו כי שכר גדול יהיה לו מפני הבטחות

27. Beshalach

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מִה־תִּצַּעַק אֵלַי דְּבַר אֶל־בְּנֵי־יִשְׂרָאֵל וַיֵּסְעוּ:

Then the LORD said to Moses, "Why do you cry out to Me? Tell the Israelites to go forward.

אמר רבא: בשעה שמכניסין אדם לדין, אומרים לו: נשאת ונתת באמונה? קבעת עתים לתורה? עסקת בפרה ורביה? צפית לישועה? פלפלת בחכמה? הבנת דבר מתוך דבר? ואפילו הכי, אי יראת ה' היא אוצרו – אין, אי לא – לא. משל לאדם שאמר לשלוחו: העלה לי כור חיטין לעלייה. הלך והעלה לו. אמר לו: עירבת לי בהן קב חומטון? אמר לו: לאו. אמר לו: מוטב אם לא העליתה.

28. Shabbos 31a

With regard to the same verse, **Rava said:** After departing from this world, **when a person is brought to judgment** for the life he lived in this world, **they say to him** in the order of that verse: **Did you conduct business faithfully? Did you designate times for Torah study? Did you engage in procreation? Did you await salvation? Did you engage** in the dialectics of **wisdom** or understand **one matter from another?**

29.

Mishpacha
Jewish Family Weekly

THE MAN WITH THE PLAN



By Refoel Pride | SEPTEMBER 27, 2012

Everyone at the 12th Siyum HaShas in MetLife Stadium heard Rav Yissocher Frand tell the story. Soon *batei midrash* the world over were abuzz with the tale.

An older *talmid chacham* Rabbi Nochum Stilerman had developed a personal study program for himself and sought Rav Nosson Tzvi Finkel *ztz"l*'s endorsement for it. The program would have had Rabbi Stilerman completing two tractates of Talmud (*Brachos* and *Pesachim*) and the *Sefer Tehillim* by his next birthday his 71st. Rav Finkel however sent Reb Nochum back to the drawing board.

"But what about the rest of the Torah?" the Rosh Yeshivah demanded. "Draw up a plan to finish *kol haTorah kulah!*" Reb Nochum went home and drew up a five-year plan to finish 12 *masechtos* (all of *Seder Moed*) all of Tanach and the sefer *Mesilas Yesharim*. He brought a detailed printout to Rav Nosson Tzvi who reviewed it and said "But you're not finishing *Shas!*"

"Rosh Yeshivah" Reb Nochum protested "to finish *Shas* according to this program I'll need many many years." "Go print out a learning program for the whole *Shas*" Rav Nosson Tzvi insisted. "As well as Tanach the *Shulchan Aruch* and the *machzorim* of the Shalosh Regalim." The Rosh Yeshivah himself intended to be Reb Nochum's *chavrusa* for learning the *machzorim*.

Reb Nochum went home and with the help of his good friend Reb Meir Hellman developed and printed out the plan which also included the Lakewood Chazarah Program a six-time review of each *sugya*. Some 2 500 pages later he had a program to present to the Rosh Yeshivah – a program that would take 23½ years to complete.

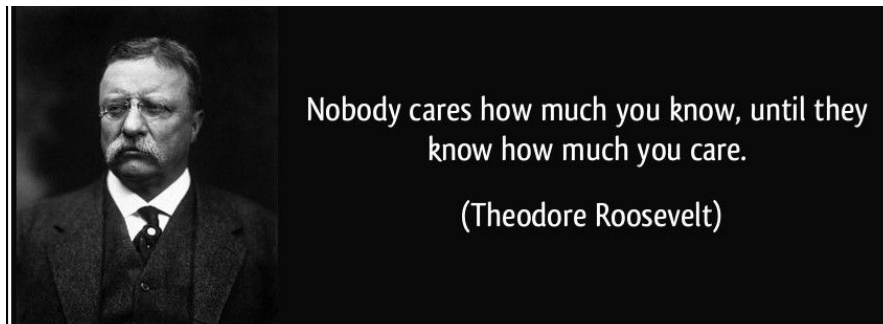
When Rav Nosson Tzvi saw the three-volume printout he exclaimed "Now *that's* a plan! THAT'S a plan!"

"But Rosh Yeshivah" Reb Nochum objected "I can't do this! I'm already 70 and it would take me until I'm over 93 to finish this — at a pace of ten hours of learning a day! I hope to live to 120 but how can I undertake a plan that I can't possibly complete?"

The Rosh Yeshivah struggled mightily to stand up and while quivering in his place he said "And do you think I can do what I'm doing? Look at me!"

Rav Nosson Tzvi then reached under his tablecloth and pulled out his plans for the Mir which included adding more buildings to the yeshivah and making space for even more *talmidim*. "Do you think I can do this?" he asked Reb Nochum. "Of course I can't.

"But you and I have a great advantage" Rav Nosson Tzvi continued. "We both realize that we can't possibly do what we would like to do. Everyone else fools themselves into thinking that they can do what they want to do. You and I realize that we are in the hands of the Ribono shel Olam and that we can't do more than commit ourselves to the task."



אזכרים מזרע לאה ויש מהם אומרים שהוא בא משבט נד (וחי'א)
 [ויש מהן אומרים] מזרע רחל, וכשהם יושבים ועוסקים בא אליהו ז"ל
 ועסר בפניהם ואמר להם רבותי ספני כה אתם מצטערים אין אני
 אלא מזרע לאה. ס'פעם אתה הייתי מהלך ומצאני אדם אחר היה
 כה: וצץ ופלעין בדברי. אמרתי לו מה תשיב ליוצרך ליום הרין,
 אמר לי בינה ודעה לא נתנה לי שאקרא ואשנה, אמרתי לו בני
 מה פלאכתך, א"ל ציד, ואני אמרתי לו מי לסרך שהטול פשתן
 והארנו מצודות והשליכה לים ותעלה הדגים מן הים, אמר לי
 בינה נתנו לי מן השמים, אמרתי לו. מה ליטול פשתן ולארת
 מצודות להשליכו לים להעלות בה דגים מן הים נתנו לך דעה
 ובינה מן השמים, לרברי תורה שכתוב בהם כי קרוב אליך הדבר
 מאד לא נתנו לך בינה ודעה מן השמים, מיד דרים קולו ובכה
 עד שאמרתי לו אל ידע לך שכל באי עולם משיבין תשובה זו אבל
 מעשים הם מ'עירין בהם^{ס' (וכי)} ובושו עובדי פשתים שריקות ואורנים
 תורין. כי היא חייך ואורך יסרך (כתוב ברכו ס'ו וברכו תהליץ
 וברכו רצ'ת וברכו תתע'ג):

30. Yalkut Shimoní
 Netzavim

31. Sefer Ha'Chinuch
 Anonymous 13th c., Spain

And now, my son, 'If you have understanding, 'incline your ear and hear,' and I will teach you to benefit from Torah and the commandments: You must know, that a man is acted upon according to his actions; and his heart and all his thoughts always follow after the actions that he does - whether good or bad. And even he who in his heart is a complete sinner and all the desires of his heart are only for evil; if his spirit shall be enlightened and he will put his efforts and actions to persist in Torah and commandments - even if not for the sake of Heaven - he shall immediately incline towards the good. And from that which is not for its own sake comes that which is for its own sake [as opposed to being for personal gain]; **for the hearts are drawn after the actions.** And even if a man is perfectly righteous and his heart is straight and innocent, desiring of Torah and the commandments; if he shall constantly deal with improper things, you could compare it to someone who was forced by the king to work a wicked craft - if he constantly works in that wicked craft - eventually, from his righteousness, he shall have become completely evil. For it is known and true that every man is acted upon according to his actions

(א) שלא לשבר עצם מן הפסח - שלא לשבר עצם מכל עצמות הפסח, שנאמר (שמות יב מו) ועצם לא תשברו בו

משרשי המצוה. לזכר נסי מצרים כמו שכתבנו באחרות. וגם זה גזע מן (ב) השרש הנזכר, שאין כבוד לבני מלכים ויועצי ארץ לגור העצמות ולשברם ככלבים, לא יאות לעשות ככה, כי אם לעניי העם הרעבים. ועל כן בתחלת בואנו להיות סגלת כל העמים ממלכת כהנים וגוי קדוש (שם יט ו), ובכל שנה ושנה באותו הזמן, ראוי לנו לעשות מעשים המראים בנו המעלה הגדולה שעלינו בה באותה שעה. ומתוך המעשה והדמיון שאנחנו עושין, נקבע בנפשותינו הדבר לעולם. ואל תחשב בני לתפש על דברי ולומר ולמה יצוה אותנו השם יתברך לעשות כל אלה לזכרון אותו הנס, והלא בזכרון אחד יעלה הדבר במחשבתנו ולא ישכח מפי זרענו? דע. כי לא מחכמה תתפשני על זה, ומחשבת הנער ישיאך לדבר כן. ועתה בני, אם בינה שמעה זאת, והטה אזנך ושמע (משלי כב יז), אלמדך להועיל בתורה ובמצות. דע. כי **האדם נפעל כפי פעלותיו, ולבו וכל מחשבתיו תמיד אחר מעשיו שהוא עוסק בהם אם טוב ואם רע**, ואפילו רשע גמור בלבבו וכל יצר מחשבות לבו רק רע כל היום, אם יערה רוחו וישים השתדלותו ועסקו בהתמדה בתורה ובמצות, ואפילו שלא לשם שמים, מיד ינטה אל הטוב, ומתוך שלא לשמה בא לשמה, ובכח מעשיו ימית היצר הרע. **כי אחרי הפעלות נמשכים הלבבות**, ואפילו אם יהיה אדם צדיק גמור ולבבו ישר ותמים, חפץ בתורה ובמצות, אם יעסק תמיד בדברים של דפי, כאלו תאמר דרך משל שהכריחו המלך ומנהו באמנות רעה, באמת אם כל עסקו תמיד כל היום באותו אמנות, ישוב לזמן מן הזמנים מצדקת לבו להיות רשע גמור, כי ידוע הדבר ואמת שכל האדם נפעל כפי פעלותיו, כמו שאמרנו. ועל כן אמרו חכמים ז"ל (מכות כג, ב) רצה הקב"ה ליזכות את ישראל לפיכך הרבה להם תורה ומצות, כדי להתפיס בהן כל מחשבותינו ולהיות בהן כל עסקינו להטיב לנו באחריתנו. כי מתוך הפעלות הטובות אנחנו נפעלים להיות טובים וזוכים לחיי עד. ורמזו ז"ל על זה (מנחות מג, ב), באמרם כל מי שיש לו מזוזה בפתחו וציצית בבגדו ותפלין בראשו, מבטח לו שלא יחטא, לפי שאלו מצות תמידיות, ונפעל בהן תמיד

Superhero Costumes Come to Parents' Rescue

Children encouraged to dress like Batman, Superman or Iron Man tend to focus more to overcome obstacles

By [Sue Shellenbarger](#)

Feb. 7, 2017 10:50 am ET

For any parent frustrated trying to control small children zooming around in superhero capes, researchers have a novel strategy: Get Superman on your side.

Children encouraged to don a cape and pretend to be a patient, strong-willed superhero such as Superman or Batman may be able to persevere at boring tasks and wait longer for rewards. These pivotal skills are linked in research to better SAT scores, grades and social skills in adolescence. Parents can use similar strategies to channel children's superhero play toward imitating their idols' best traits.

Many adults would prefer to sit out the superhero phenom. "Children can get kind of wild," and superhero movies, videos and games are often violent and heavy-handed in promoting spinoff products, says Susan Friedman, senior director for content strategy for the National Association for the Education of Young Children, a Washington, D.C., professional group. The challenge is to go beyond the action imagery children see in videos and films and help them focus on superheroes' motivations and character.

In a recent study, 180 4- and 6-year-olds were asked to "work hard and be a good helper" by performing a boring computer task for as long as they could, to a maximum of 10 minutes. They were free to take breaks to play a videogame on an iPad nearby.

Researchers invited children in one group to impersonate a cartoon hero and ask themselves whether their character was working hard. Most either donned a cape and pretended to be Batman, or chose a crown and impersonated the adventurous Rapunzel from the film "Tangled."

(Researchers chose Rapunzel as a princess figure who was popular with children at the time of the study, and who is more self-reliant and adventurous than traditional fairy-tale princesses. Past studies have found that princess characters model traditional gender roles in flirting and dating, but researchers haven't looked at how identifying with princesses affects how young children complete tasks.)

To test the value of distancing themselves psychologically from the task, two other groups of children were told to ask themselves, "Am I working hard?" or to ask the same question in the third person using their own name, "Is ---- working hard?"

Children who impersonated a hero stuck to the tedious task 46% of the time, compared with 36% for the children who asked the question in the third person, and 29% for the children whose self-talk was in the first person, according to the study published in December in Child Development.

“Pretending to be strong and admirable can help a child take on those characteristics of confidence and competence,” says Rachel White, lead author and an assistant professor of psychology at Hamilton College in Clinton, N.Y.

Pretend play can reduce anxiety and stress, helping children regulate their emotions, says Stuart Shanker, author of “Self-Reg,” a book on building executive-function skills. It also activates the brain’s reward system, transforming an onerous task into something pleasurable, says Dr. Shanker, an emeritus professor of philosophy and psychology at York University in Toronto.

Kristen Ramm of Gretna, Neb., says allowing her 6-year-old son Aidric to wear his Spider-Man costume to the grocery store as a preschooler motivated him to learn to dress himself early.

Aidric also was able to muster courage before a stressful family airplane trip to Florida in 2014 by donning his Iron Man costume, Ms. Ramm says. “People were waving at him and saying, ‘Hi, Iron Man,’ ” as he exited the plane.

Explaining superheroes’ positive traits can help children look deeper than the fighting and drama they see in videos.

Preschoolers in a 2011 study donned a Superman cape and were told the superhero had special powers and lots of patience were more than seven times more likely to be able to wait 20 minutes for a desired snack, compared with

children who received no cape or instructions, according to the [study of 66 children](#) led by Rachel Karniol, a professor of social development at Tel Aviv University in Israel.



Dressing as Superman for Halloween made Carson Stoltz of Atlanta, who was almost 3 in this 2011 photo, believe he could run fast and jump high. Watching superheroes inspired him to try difficult things, such as learning to ski.

PHOTO: KERI STOLTZ

Thinking about the superhuman healing powers of Wolverine of the X-Men helped Keri Stoltz’s 8-year-old son Carson steel himself against pain after he cut his forehead recently and had to have stitches. “Anytime we talk about a superhero, you can see an immediate confidence come over him,” says Ms. Stoltz, of Atlanta.

Impersonating a superhero helps children learn to see things from another’s perspective, a form of empathy that is an important foundational skill for success in adulthood, says Laura Jana, a pediatrician and author of “The Toddler Brain.” She adds, “The child is literally starting to train the brain to think like, be like and act like someone else,” says Dr. Jana, director of innovation at the University of Nebraska: College of Public Health in Omaha.

This can help solve problems at home, says Rachel Robertson, vice president for education and development at [Bright Horizons Family Solutions](#), a Watertown, Mass., child-care provider. If siblings squabble, a parent might say, “Your little sister is sad because you took the toy away from her. What would Batman do in this situation?” Ms. Robertson says.

Or if you’re going to a store where your child often whines and demands treats, invite her before you arrive to think about how a superhero might behave. “If you’re going to be Superman or Wonder Woman, what would you do in a store? Would you get upset if you don’t get what you want?” Framing the trip as a superhero challenge can change a child’s mind-set about the outing.

Mind Games: Sometimes a White Coat Isn't Just a White Coat

By Sandra Blakeslee

April 2, 2012

If you wear a white coat that you believe belongs to a doctor, your ability to pay attention increases sharply. But if you wear the same white coat believing it belongs to a painter, you will show no such improvement.

So scientists report after studying a phenomenon they call enlothed cognition: the effects of clothing on cognitive processes.

It is not enough to see a doctor's coat hanging in your doorway, said Adam D. Galinsky, a professor at the Kellogg School of Management at Northwestern University, who led the study. The effect occurs only if you actually wear the coat and know its symbolic meaning — that physicians tend to be careful, rigorous and good at paying attention.

The findings, on the Web site of The Journal of Experimental Social Psychology, are a twist on a growing scientific field called embodied cognition. We think not just with our brains but with our bodies, Dr. Galinsky said, and our thought processes are based on physical experiences that set off associated abstract concepts. Now it appears that those experiences include the clothes we wear.

"I love the idea of trying to figure out why, when we put on certain clothes, we might more readily take on a role and how that might affect our basic abilities," said Joshua I. Davis, an assistant professor of psychology at Barnard College and expert on embodied cognition who was not involved with the study. This study does not fully explain how this comes about, he said, but it does suggest that it will be worth exploring various ideas.

There is a huge body of work on embodied cognition, Dr. Galinsky said. The experience of washing your hands is associated with moral purity and ethical judgments. People rate others personally warmer if they hold a hot drink in their hand, and colder if they hold an iced drink. If you carry a heavy clipboard, you will feel more important.

It has long been known that "clothing affects how other people perceive us as well as how we think about ourselves," Dr. Galinsky said. Other experiments have shown that women who dress in a masculine fashion during a job interview are more likely to be hired, and a teaching assistant who wears formal clothes is perceived as more intelligent than one who dresses more casually.

But the deeper question, the researchers said, is whether the clothing you wear affects your psychological processes. Does your outfit alter how you approach and interact with the world? So Dr. Galinsky and his colleague Hajo Adam conducted three experiments in which the clothes did not vary but their symbolic meaning was manipulated.

In the first, 58 undergraduates were randomly assigned to wear a white lab coat or street clothes. Then they were given a test for selective attention based on their ability to notice incongruities, as when the word "red" appears in the color green. Those who wore the white lab coats made about half as many errors on incongruent trials as those who wore regular clothes.

In the second experiment, 74 students were randomly assigned to one of three options: wearing a doctor's coat, wearing a painter's coat or seeing a doctor's coat. Then they were given a test for sustained attention. They had to look at two very similar pictures side by side on a screen and spot four minor differences, writing them down as quickly as possible.

Those who wore the doctor's coat, which was identical to the painter's coat, found more differences. They had acquired heightened attention. Those who wore the painter's coat or were primed with merely seeing the doctor's coat found fewer differences between the images.

The third experiment explored this priming effect more thoroughly. Does simply seeing a physical item, like the coat, affect behavior? Students either wore a doctor's coat or a painter's coat, or were told to notice a doctor's lab coat displayed on the desk in front of them for a long period of time. All three groups wrote essays about their thoughts on the coats. Then they were tested for sustained attention.

Again, the group that wore the doctor's coat showed the greatest improvement in attention. You have to wear the coat, see it on your body and feel it on your skin for it to influence your psychological processes, Dr. Galinsky said.

Clothes invade the body and brain, putting the wearer into a different psychological state, he said. He described his own experience from last Halloween (or maybe it should be called National Enlothed Cognition Day).

He had decided to dress as a pimp, with a fedora, long coat and cane. "When I entered the room, I glided in," he said. "I felt a very different presence."

But what happens, he mused, if you wear pimp clothes every day? Or a priest's robes? Or a police officer's uniform? Do you become habituated so that cognitive changes do not occur? Do the effects wear off?

More studies are needed, he said.

34. R' Menachem Mendel

Morgenstern

Kotzker Rebbe

1757-1859

ובדרך רמז הגיד הרה"ק רבי מנחם מנדל ה'שרף' מקאצק זי"ע, לפרש הנוסח שאומרים ב'כל נדרי' בליל התקדש יום הכיפורים "מיום כיפורים זה עד יום כיפורים הבא עלינו לטובה", ומה הענין להזכיר את יוהכ"פ של השנה הבאה, כי לכאורה היה מספיק לומר ולהזכיר סתמא, שכל הנדרים שידור במשך שנה זו לא יחולו עליו, אך חז"ל רצו להדגיש כאן ענין נפלא זה, שצריך האדם לעשות חשבון הנפש ולבדוק אם כבר קיבל על עצמו קבלה טובה שעל ידה ישתנה לטובה עד יום הכיפורים הבא, ואם לאו לא ימשיך באמירת "כל נדרי", מפני שבאופן כזה יעברו עליו ימים נוראים אלו מבלי לנצלם חלילה, ולא יעשו עליו שום רושם, ותהא יציאתו ככניסתו.

