

Salant Center d'var

Posted by chaimyakov - 01 Dec 2011 14:34

i have been getting these for a long time and today i thought i should share with the board.

i hope this is beneficial to all.

kol tuv,

chaimyakov

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah
bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE FAITH AND TRUST OF PSALMS_____119:176_____

"I have strayed like a lost sheep - Seek, your servant, for I have not forgotten Your Mitzvoth."

Under the blazing desert sun, a lost sheep searches for his flock. As the sheep wanders over the endless sands, the scorching heat quickly depletes his strength. Lacking the knowledge to find his flock, his only hope is for his shepherd to rescue him.

King David compared his spiritual situation to the lost sheep, "Just as the sheep lost his way, so too, I have lost the way and do not know the proper path that I should take. My situation is as hapless as a lost sheep in the desert. Just as the sheep thirsts for water to drink, so too, I have no water for my soul to drink."

Therefore, he cried out to HaShem, his Shepherd, "Seek, your servant, Meaning, I have lost the trail. Since I am your servant, please show me the way, "for I have not forgotten Your Mitzvoth."

Yet, if he has "not forgotten the Mitzvoth," why did he say that he lost his way?

Even though King David was a great and holy tzadik, nevertheless, he knew that at times the negative impulse influenced him in thought or deed. He felt that since he was missing total perfection, he was distant from the shade of Torah and the cool waters of its wells.

In his humility, he likened his situation to a lost sheep. He called out to his "Shepherd" to seek him out and return him to the correct path. May we observe the Mitzvoth and pray to HaShem to save us from the machinations of the yetzer hora. Consequently, He will purify our hearts and lead us to the upright path.

[Based on the commentary of the Metzudas David to Tehillim]

TODAY: Ask HaShem to illuminate for you the path of goodness.

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Re: Salant Center d'var YESOD GAMUR
Posted by chaimyakov - 19 Jan 2012 16:22

This is exactly what we need and talk about all the time. Turn your test over to Hashem and let him handle it while you hide in the corner.

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav
Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE FAITH AND TRUST OF PSALMS_____55:23_____

Cast your burden on HaShem and He will carry your load, for He will never let the righteous slip."

During the course of our lifetime, we face many challenges. The level of these tests range from easy to difficult. At times, the hardships we bear are completely overwhelming. Nevertheless, we make our way, trying the best we can to survive and succeed.

We attempt to shoulder all burdens that come our way. Yet, the tough challenges may tire us out. In light of the trials of the human experience, we seek a strategy that will help us navigate a safe and trouble-free path.

King David offers sound advice in this regard, "Cast your burden on HaShem and He will carry your load." Instead of viewing the hardship as a burden that you must carry, he instructs us to switch our perspective. Specifically, to strengthen our faith, that HaShem, our merciful Creator, is nearby and that He will gladly carry our load. Therefore, if we shift our burdens to HaShem, He will relieve us of all efforts and help us to succeed.

By transferring our weight to the powerful jurisdiction of HaShem, we detach ourselves from the tension and stress of our troubles. HaShem, Who is omnipotent, can surely bear the load. Even more, there is no doubt, that HaShem loves us and will deliver us. He is only waiting for us to call on Him for help.

May we place our complete confidence and trust in HaShem. He is nearby, waiting for us to summons Him for assistance. If we will "cast our burden on HaShem, He will carry our load, for He will never let the righteous slip."

[Based on the commentary of the Radak to Tehillim]

TODAY: Transfer your burdens to HaShem - and find instant relief.

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Re: Salant Center d'var

Posted by chaimyakov - 19 Jan 2012 16:24

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE AGADAH OF THE TALMUD

Our generation faces great challenges of the soul and towering tests of faith. What is the significance and purpose of enduring such spiritual turbulence? Moreover, what is the secret that will enable us to triumph in converting "darkness into light?"

Our Sages have revealed that the generation that will experience the final redemption, will attain a higher level of spirituality than the generation who were redeemed from Egypt. The generation that were freed from Egypt fell to the 49th level of spiritual impurity, and were redeemed before they fell to the 50th and final level. Had they fallen to the 50th level, they would not have been able to redeem themselves because they did not yet have the merit of the holy Torah.

Whereas the post Sinai generation that will merit the final redemption will fall to the 50th level of impurity. Nevertheless, HaShem will illuminate the great light of Torah upon them, which will empower them with the capability to purify themselves and emerge from the 50th level.

Consequently, after they have entered the 50th level of impurity and emerged from it with the light of holiness - impurity will be banished from the hearts of man forever!

Every word of Torah that we study is a rectification that brings us closer to holiness, closer to the light of redemption. May we cherish, enjoy, and delight in the holy Torah, so that the entire People of Israel merit seeing the purity, holiness, light, and peace of the final redemption.

[Based on the commentary of the Ohr HaChaim HaKodesh]

TODAY: As you study Torah, envision yourself ascending to the highest level of holiness and purity.

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Re: Salant Center d'var

Posted by chaimyakov - 19 Jan 2012 16:34

Sorry for getting the order out of wack.

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

AROUND THE SHABBOS TABLE\PARSHAS SHEMOS

Moshe was a reluctant redeemer. HaShem chose him to return to Egypt and "bring B'nei Yisrael out of slavery." However, while receiving instructions for this mission at the "Burning Bush" he put up much resistance. For instance, he told HaShem, "But they will not believe me," and "I am not a man or words."

Due to the incident of placing a burning coal on his tongue when he was a baby, Moshe had a speech impediment. He felt deeply embarrassed to engage in dialogue with Pharaoh, the king of Egypt. Therefore, he asked HaShem to choose a different messenger to represent Him and B'nei Yisrael.

Considering the humiliation that he felt about speaking, we can surely understand his reservations. If so, why did HaShem choose Moshe as a spokesman, when speaking was clearly not his forte?

Ultimately, HaShem told Moshe and Aaron to appear to Pharaoh, with Aaron delivering the messages that HaShem conveyed to Moshe. Indeed, Moshe did not say a word. His silence was just as hard for him to endure as his speaking problems. He couldn't help wondering, "Why did HaShem chose me? I am totally ineffective representative. Pharaoh must think I am a fool, for I haven't uttered one word to him."

However, just the opposite was true. Unbeknown to Moshe, his very silence was a devastating blow to Pharaoh's ego. Rather, than seeing Moshe's silence as a weakness, he perceived it as a powerful psychological attack. That is, he thought Moshe refused to speak with him because it was beneath' Moshe's dignity to speak to such an impure and evil person.

An invaluable lesson emerges from this episode. Even our greatest weakness can be transformed into a powerful and effective strength! With HaShem's help, may we convert our

weaknesses to strengths, and see success in all of endeavors.

[Based on the commentary of the Emek Hadavar]

TODAY: Think of one way to convert a weakness into strength - and do it.

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Re: Salant Center d'var

Posted by chaimyakov - 20 Jan 2012 14:49

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas
Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE SAGES OF MUSSAR ON THE PARSHA

When Moshe appeared before Pharaoh, he demonstrated his powers by challenging the Egyptian sorcerers. They taunted him saying, "Do you think your magic will make an impression on us in a land of the master sorcerers?" Moshe replied, "There is a saying, 'Bring your vegetables to the market.'" Meaning, you have to talk in a language that the people understand. Therefore, in a land that believes in sorcery you have to show them sorcery.

Yet, it is untenable that Moshe would use sorcery - a practice which is prohibited by the Torah. Rather, Moshe used methods that seemed similar to the ways of the Egyptian sorcerers. However, his actions were not based on witchcraft, whatsoever.

He threw his staff on the ground and it turned into a snake. Subsequently, the Egyptians did the same with their own staffs. At that point, Moshe's snake turned back into a staff and swallowed up the magician's snakes. The sorcerers were not capable of such a feat, i.e., of making a stick swallow up live snakes. Nevertheless, they did not admit that Moshe's powers surpassed their own black magic.

Moshe's goal was not to engage them in a contest of black magic. Rather, his intention was to prove their foolishness. A wise person bends his will to the truth. Whereas, a fool bends the truth to his will. Since Moshe demonstrated his powers were greater than the magicians, they should have acknowledged that his power was superior.

The fact that they bent the truth to their own will, i.e., they maintained that they were superior to Moshe - demonstrated that they were cut off from the truth. Their biased view of life distorted reality. Even though they knew the limitations of their magic, they lacked the capacity to acknowledge that Moshe's power was greater than theirs.

We are blessed with the wisdom of the Torah which illuminates for us the path of truth. May we bend our will to the truth of Torah, and in turn, HaShem will bless us with joy, success, and wisdom.

[Based on Ohr RaShaz of The Alter of Kelm]

Today: When making a decision make sure you consider all of the relevant factors.

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Re: Salant Center d'var

Posted by chaimyakov - 25 Jan 2012 14:11

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PIRKEI AVOS/THE ETHICS OF OUR FATHERS_ 2:4

"A person, who is embarrassed to ask for clarification, will not learn."

The attribute of modesty is appropriate in every situation, except for learning. The nature of learning requires a give and take between teacher and student. When the student does not understand the concept presented by his teacher, he must ask for an explanation. If he does not seek an explanation, he will not be able to follow the class.

As obvious as this seems, human nature often interrupts the learning process. For instance, imagine you are attending a class given by your Rabbi on the weekly Torah reading. The Rabbi makes a point about a ma'akah (the building of a protective wall around a roof). However, you are not familiar with the Hebrew term, and therefore cannot follow the flow of the class.

However, you feel a bit uncomfortable to ask the meaning of the word. Especially because everybody else seems to understand the Rabbi's reference. This reaction is totally understandable, and something we all have experienced. Nevertheless, it prevents us from learning.

The remedy to this dilemma is to consider the teacher like a "philanthropist of wisdom." A philanthropist does not squander his funds; rather, he gives them to worthy causes. In the same way, a wise teacher will share his knowledge with students who show a sincere desire to learn.

If we tactfully ask our questions, no matter how "foolish" we imagine our questions to be, our teacher will grant us a fitting response. By viewing our teachers as "philanthropists of wisdom," we will have the courage to ask all of our questions. As a result of our efforts to seek understanding, we will learn and continuously grow wiser.

[Based on the commentary of Rabenu Yona to Pirkei Avos]

TODAY: View your teachers as a "philanthropist of wisdom" - and ask them for "gifts of understanding."

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Re: Salant Center d'var
Posted by chaimyakov - 25 Jan 2012 14:13

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah
bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PARSHA INSIGHTS\THE SAGES OF MUSSAR

The tenth plague, the slaying of every first born Egyptian male, broke the will of the Egyptians. Pharaoh immediately released Am Yisrael from slavery and sent them out to freedom. We would think the term of "the slaying of the first born" would be the most accurate way to capture this earth-shaking occurrence. However, the Torah primarily refers to this cataclysmic event as Pesachor Passover. Thus, Pesach is the very name of the festival commemorating the miraculous exodus, as well as the korban Pesach (the Passover offering).

Pesachliterally means "skipped". That is, HaShem intervened on behalf of the Jewish people who were enslaved in Egypt. Specifically, HaShem saw to it that the tenth plague - "skipped" - the homes of Klal Yisrael. Why does the Torah emphasize and highlight the "skipping" aspect of the plague more than the "slaying of the first-born" aspect?

The slaying of the first born was executed by a heavenly force called a mash'chish. A mash'chish is sanctioned to kill everything in its path, without making any distinction between the righteous and the wicked. Hence, if not for HaShem's intervention, every first born Jewish male would have also been vulnerable to the mash'chish.

Thus, only HaShem has the power to supersede the deadly power of a mash'chish. Therefore, the greatest revelation of HaShem's omnipotence during the period of the phenomenal ten plagues was displayed by His separating Am Yisrael - and saving them - from the random destruction of the mash'chish.

Therefore we refer to this event as Pesach, connoting that HaShem, revealed Himself to the Jews of Egypt, during the slaying of the first born. He, and He alone, The Supreme Power, has the mastery to neutralize the otherwise unstoppable and inescapable Mash'chish. Just as HaShem protected our ancestors from the mash'chish, so too, He has the power to save us from the most awesome forces of destruction, inevitable dangers, insurmountable problems and terrible judgments. May HaShem intervene and bring about the immediate redemption of Klal

Yisrael.

[Based on Da'as Torah of Rav Yerucham of Mir]

TODAY: Make an inner confirmation of faith that HaShem can - and will -- save you from your most serious problem.

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Re: Salant Center d'var

Posted by chaimyakov - 25 Jan 2012 14:15

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas
Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE FAITH AND TRUST OF PSALMS_____22:10_____

"And now, HaShem, in whom do I trust? I trust in You! Deliver me from my transgressions; do not let me be a disgrace amongst unfaithful."

When King David was beset with illness, he cried out to HaShem, "HaShem, in whom do I trust? I trust in You." Meaning, HaShem, I do not call for doctors or medicine. Rather I place my faith in You, alone. For You, HaShem will restore my health.

Yet, surely, King David, the consummate master of faith, knew that HaShem knows the thoughts of man. Therefore, why was it necessary for him to tell HaShem that he trusted in Him?

The next verse reveals King David's intention, "Deliver me from my transgressions; do not let me be a disgrace amongst unfaithful." That is, I acknowledge that HaShem has sent me these afflictions to atone for my sins. However, I fear that the unfaithful will use my suffering as a way to deny HaShem.

They know that I place my exclusive trust in HaShem and in no intermediary. However, when they see my suffering, they will mock my faith in HaShem. To King David, there is nothing more shameful than for people to use him as an example to deny HaShem.

Therefore, King David prayed to HaShem to send him a remedy. Meaning, even if I still deserve more ailments to atone for my sins, please, for Your sake heal me. Let me not be the cause of any weakening of trust in HaShem in the hearts of men!

Of course, we are not on the level to reject medical treatment. Nevertheless, may we be inspired by King David's faith and heartfelt devotion to sanctify HaShem. In turn, HaShem will relieve us of all our troubles and grant deliverance to the entire Nation of Israel.

[Based on the commentary of the Radak to Tehillim]

TODAY: Place your whole hearted trust in HaShem.

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Re: Salant Center d'var

Posted by chaimyakov - 26 Jan 2012 20:47

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE WISDOM OF THE TALMUD\ KESUVAS 62b

Akiva was the shepherd of Kalba Savu'ah, one of the wealthiest men in Jerusalem. Kalba Savu'ah's daughter Rachel, noticed that Akiva had good and pleasant character traits. She asked him, "If you marry me, will you agree to study Torah in the Yeshiva?" Akiva agreed and after they were married, he went off to study Torah in a Yeshiva.

When Kalba Savu'ah found out that Rachel married the uneducated shepherd he sent her from his house and vowed never to give her any of his wealth. Akiva eventually became one of greatest sages, and returned home with 24,000 students.

Kalba Savu'ah approached Rabbi Akiva and asked him to release him from his vow. Rabbi Akiva released the vow because Kalba Savu'ah said that had he known his son-in-law would become a great scholar, he would never have made the vow.

The sages tell us that "when a person goes to study Torah it is altogether common and natural that he will become a great scholar!" Therefore, since Rabbi Akiva had already gone to the Yeshiva, he was already considered on the sure path to becoming a great scholar. In this light, the vow that Kalba Savu'ah made - based on the assumption that Rabbi Akiva was completely

ignorant of Torah - was completely invalid.

Since Rabbi Akiva had already gone to study Torah in the Yeshiva, his status had reversed itself. Likewise, every member of Klal Yisrael has a special dimension of holiness. When we engage our soul in the study of the holy Torah - the Divine Wisdom - a powerful result will invariably occur.

May we be blessed to study Torah and steadily enhance our spiritual development.

[Based on Tosafos and "Da'as Chaim" of Rav Chaim Volken]

TODAY: With each moment of Torah that you learn, be aware that you are planting the seeds of greatness.

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Re: Salant Center d'var

Posted by chaimyakov - 27 Jan 2012 14:04

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

AROUND THE SHABBOS TABLE\PARASHAS BO

When HaShem created the world, He created opposing forces of good and evil. For every good force, He created an evil counterpart. Although, there are times when evil holds sway over the blossoming of good, the Highest Wisdom sees to it that good ultimately and eternally prevails.

In this light, HaShem created the holy People of Israel, and designated them as the "The Firstborn of HaShem." Correspondingly, He created "the first born of evil", and that force was manifest in the Egyptians. They enslaved Israel and held them back from performing their Divine Service through which they were destined to bring the light of HaShem into the world.

For this reason, the redemption of Israel from the Egyptian bondage took place through the "Slaying of the Firstborn Egyptians." HaShem vanquished the "firstborn of evil," freeing B'nei Yisrael from the grip of evil to eternal spiritual freedom. Consequently, Israel was released from Egypt and empowered to fulfill their Divine mission.

We, the People of Israel, are the Firstborn of HaShem. While each one of us has challenges in our lives, there is no challenge that cannot be overcome. For HaShem, the Master of the Universe, desires that good prevail over evil. Therefore, He will free us, His "Firstborn Child," from all of our troubles so that we may illuminate the world with holiness, goodness, and peace.

[Based on the commentary of the Ohr HaChaim]

TODAY: Help a friend or family member to overcome a spiritual challenge.

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Re: Salant Center d'var

Posted by chaimyakov - 30 Jan 2012 20:26

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah
bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE SAGES OF MUSSAR ON THE PARSHA

When HaShem took the Children of Israel out of Egypt, he lead them on a circuitous route, avoiding the land of Philistines. Had they entered that territory, the Philistines would have attacked the liberated nation. Had Israel been confronted with war at the outset of their release from bondage, they might have regretted their leaving Egypt. Indeed, the threat of war might have sparked their desire to return to nearby Egypt.

Therefore, HaShem took His people in a roundabout path, in order to protect them from making such a tragic miscalculation, i.e., returning to slavery.

This event reveals one of the hidden aspects of HaShem's kindness for His creations. Specifically, He leads us away from spiritual errors and their awesome consequences. Although we are vulnerable to the urgings and schemes of the negative impulse, HaShem watches over us - protecting us from falling.

In fact, HaShem even helps the most depraved people from sin. For instance, HaShem forbade Balaam from cursing the Nation of Israel. Notwithstanding, Balaam defied HaShem and tried to pronounce a curse. Nevertheless, HaShem sent an angel of mercy to stop Balaam from committing this horrendous sin, which would bring eternal calamity upon his soul.

If HaShem sends angels of mercy to save those who are bent on committing evil, how much more assistance and kindness He must bestow upon those who seek to observe the Torah! Just as a parent guides his children away from danger, so too, HaShem constantly protects us from improper in-actions.

HaShem, our kind and compassionate Creator, loves His creations with unfathomable, unconditional, and unabated love. He surrounds in kindness, helping us climb the mountain of spiritual advancements. As we walk the path to higher ground, He guides us on the road, avoiding the treacherous pitfalls of improper deeds and stumbling blocks of negative thoughts.

In His humility, most of His guidance and protection is hidden from our eyes. Nevertheless, He is there. May we rejoice at the closeness and care that HaShem continuously provides for us. In turn, He will surround us with His protection and lead us to light and peace.

[Based on Da'as Torah of Rav Yerucham HaLevi]

Today: Reflect on one way how HaShem has guided you towards the good.

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Re: Salant Center d'var

Posted by chaimyakov - 31 Jan 2012 13:38

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah
bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PIRKEI AVOS/ETHICS OF THE FATHERS _____ 5:23

"Yehudah ben Tema said: Be bold as a leopard; light as an eagle; swift as a deer; and strong as a lion to carry out the will of your Father in Heaven."

This passage reveals the secret of empowerment and vitality. Usually, when a person expends his energy, he must rest in order to regain his strength. While this is generally true of worldly endeavors, however spiritual matters follow a different dynamic. HaShem grants an extra measure of power and protection to people who are dedicated to spirituality.

The Prophet Isaiah said, "Those who trust in HaShem will experience a renewal of strength." That is, when those who devote themselves to HaShem tire, they turn to HaShem for help. HaShem increases and replenishes their strength so that they can perform more good deeds.

Accordingly, the text says: Be bold as a leopard - inspire yourself as well as others to study Torah and perform good deeds. Now that we are enlightened with the knowledge that HaShem will grant us a surplus of strength, we should not desist from Mitzvoth due to lack of stimulation. Rather, we should feel confident that we can perform Mitzvoth with the "boldness of a leopard."

Likewise, a period of running begets exhaustion. However, a person whose is engaged in a good deed or Mitzvah will not tire, rather he will "swift as a deer." In addition, his determination to complete Mitzvoth will be as mighty like the "strength of a lion."

Not only does faith helps us to succeed in our affairs, even more, it awakens fresh supplies of energy so that can perform beyond our natural limits. Therefore, when we are fatigued we

should pray for new reserves of strength and HaShem will renew our strength.

May we be blessed with love to do good both for Heaven and well as our fellow man. When we are aroused to fulfill HaShem's will, He will provide us with endless supplies of energy, vigor, and strength.

[Based on the commentary of Rabenu Yonah to Pirkei Avos]

TODAY: When you are tired repeat aloud the verse: "Those who trust in HaShem will experience a renewal of strength."

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Re: Salant Center d'var

Posted by chaimyakov - 02 Feb 2012 18:06

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE FAITH OF AND TRUST OF PSALMS\146:5

"Happy is the person whose help is in the G-d of Yaacov, whose trust is on HaShem, his G-d."

Imagine the feeling of joy, delight, and comfort of a small child who trusts in his parents for love, protection, and care. HaShem is our Spiritual Parent, and loves us supremely. In fact, the Tomer Devorah reveals that HaShem loves each one of us as His closest family member. Therefore, a person who sincerely trusts in HaShem also finds tranquility, security, and happiness.

When Yaacov went to Egypt to escape the famine, HaShem promised him, "I will be with you and I will protect you and I will bring you back." In this light, the verse says, "Happy is the person whose help is in the G-d of Yaacov." That is, just as Yaacov had peace of mind because he knew that HaShem would watch over and help him, so too, whoever trusts in HaShem will be filled with happiness and calmness.

HaShem assures us with the same guarantee of protection that He promised to Yaacov Avinu. HaShem created the heavens, earth, and sea. Therefore, since He is the Master of all, He has the capability to protect a person in every location, i.e., air, land, or sea. Whereas, an earthly protector has limitations on the scope of protection that he can provide.

May we place our trust in the G-d of Yaacov and know that HaShem loves us and has the power to protect us. As a result, we will be happy, optimistic, and successful.

[Based on the commentary of Rashi]

TODAY: Chant quietly to yourself: "Happy is the person whose help is in the G-d of Yaacov, whose trust is on HaShem, his G-d."

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Re: Salant Center d'var

Posted by chaimyakov - 02 Feb 2012 18:22

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE WISDOM OF THE TALMUD

The Talmud (Shabbos 86) relates that after HaShem gave the Torah to Moshe at Mount Sinai, the satan asked HaShem, "Where is the Torah?" HaShem responded, "The Torah is on the earth." The satan descended to earth and searched for the Torah. He looked on the land and in the sea but he could not find the Torah. He ascended to Heaven and told HaShem that he could not find the Torah on the earth.

HaShem told him, "Moshe has the Torah." He descended to the earth and asked Moshe, "Do you have the Torah?" Moshe responded, "Who am I, that HaShem would give me the Torah?" At that point, HaShem asked Moshe, "Why are you denying the truth?" Moshe responded, "HaShem, You delight with the Torah every day. How could I say that I have the Torah?" HaShem then stated, "Since you minimize yourself, the Torah will be called by your name." Accordingly, the Torah is called Toras Moshe, i.e., the Torah of Moshe.

Yet, this passage seems to be contradictory. HaShem gave the Torah to Moshe. Yet, Moshe told the satan that he did not have the Torah. In light of his denial, why did HaShem call the Torah, Toras Moshe?

Moshe was the humblest man on the face of the earth. When satan asked him the location of the Torah, it did not occur to Moshe to claim the Torah was in his possession. He knew that his knowledge of Torah was but a drop in the ocean compared to the infinite and absolute

knowledge of HaShem. Therefore, he said he did not have the Torah. Meaning, in contrast to HaShem, he had a mere superficial understanding of the Torah.

Moshe was the greatest of our prophets, receiving the Torah directly from HaShem at Mount Sinai. Nevertheless, he did consider himself a master of Torah! In fact, his humility was the merit upon which he received the Torah, as well as, the reason why HaShem calls it Toras Moshe.

The transmission of Torah depends not on intelligence, but rather on one's humility. May we follow Moshe's humble path, so that we will merit our share in the holy Torah.

[Based on the commentary of the Sifsei Chaim]

TODAY: Whenever you succeed or accomplish something, say, "Thank you HaShem for helping me."

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Re: Salant Center d'var

Posted by chaimyakov - 03 Feb 2012 14:51

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PARSHA INSIGHTS\THE LIGHT OF MUSSAR\BESHALACH

After the Egyptians freed B'nei Yisrael from bondage, they soon regretted giving up their slaves and pursued after them. Yet, in light of the ten awesome plagues they had already endured, why did the Egyptians think they could successfully recapture the Nation of Israel? Wouldn't HaShem rescue His people?

The Egyptians erroneously assumed that the power of HaShem is restricted to acts of destruction, as demonstrated by the plagues. That is, they thought He destroys but does not perform acts of deliverance. Therefore, they reasoned that if they attack Israel, HaShem would not save them.

As flawed as this thinking is, it reflects a common misconception about HaShem. For instance, even B'nei Yisrael thought that HaShem only has the power to destroy and not to deliver! Therefore, they despaired when they were trapped between the Red Sea and attacking Egyptians.

In order to remedy this misperception, HaShem demonstrated His power of deliverance to the Children of Israel in three consecutive episodes. Firstly, He rescued Israel from the Egyptian pursuit by "Splitting the Red Sea." Subsequently, B'nei Yisrael encamped at Marah, only to find that the water was not potable. HaShem intervened and miraculously sweetened the waters. Thirdly, HaShem told them that if they become ill, then He would save them, i.e., "I am HaShem, your healer."

When a person is in a tight spot, there is a tendency to despair, i.e., to think that HaShem's help is far away. However, the Torah reveals and insures us that HaShem is always there to deliver us from every trouble.

Once we are aware of HaShem's unlimited power - and desire - to save us, there is no reason for despair. We will place our faith in Him in every situation. In turn, He will rescue us and save us from all of our troubles.

[Based on Magid Mesharim of Rav Yoseph Cairo]

TODAY: Come into the "new thinking" of knowing that HaShem will rescue you.

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