

As we enter the month of Cheshvon, we must take along with us all that we have acquired in the month of Tishrei, it shall escort us through the year. Tzadikim interpreted the name of the month MarCheshvon, as "Merachshon Sifsei - the lips are moving". As is the Halochah when one is learning Torah, he must wait the length of four Amos before entering an unclean domain. So too, our lips are still moving from the elevated days of Tishrei. May we be Zoche (merit) to carry them through the whole year.

The Sefer Bnei Yissoschor says that the Binyan Beis Shlishi - The building of the Third Beis HaMikdosh, will take place in the month of Cheshvon. We may say, if the time is Mesugal - suitable, we must utilize it to its greatest extent.

My brother Reb Uri Meir Shlit"a, related to me from The Brisker Rov ZY"A, that up until now we were dwelling in the Yomim Noro'im, now in the winter we are occupied with the Leilos HaNoro'im. As Tzadikim ZY"A of the yesteryear called them, "Der Heilige Vinter Necht - the holy winter nights". As the winter nights are spent engrossed in Limud (learning) Torah, either on its onset of the evening, late hours &/or during its early morning hours.

My Grandfather, Rav Yonah Ganzweig ZY"A, once spoke on a hookup recorded line to his Talmidim in Yerusholayim about the importance of nighttime Torah study, especially when awakening at the early hours. For one who awakens early in the morning, will surely not waste his time, as he might on foolishness during the day. May we be Zoche to the Binyon Beis HaMikdosh, in the Zechus of The Torah HaKedoshoh.

לע"נ זקינתי מרת אסתר בת ר' משה חיים ע"ה בורשטין
לב"ע ב' חשוון תשס"ז - תנצב"ה

אלה תולדות נח נח אתמהא לא הוה צריך קרא למימר
אלא אלה תולדות נח שם אלא נייחא לו נייחא לעולם
נייחא לאבות נייחא לבנים נייחא לעליונים נייחא
לתחתונים נייחא בעוה"ז? נייחא לעולם הבא: מדרש
רבה בראשית פרשה ל' פסקה ה'

These are the descendants of Noach, Noach. Asks the Medrash, it could just have said, these are the descendants, Sheim? Rather Neicha (pleasant) to himself, pleasant to the world, pleasant to ancestors pleasant to children, pleasant to the uppers pleasant to the lowers, **pleasant in this world, pleasant to the world to come.**

We may expound on the words of the Medrash as follows. To be a wholesome Jew one must practice so completely. For himself and for the world. For his ancestors and his generations. For the uppers and the lowers. For this world and the world to come. There are those who are mistaken that they can just be a Jew at heart. This is a mistake. A Jew's heart must go into action to fulfill the obligations of Torah and Mitzvos (commandments) of Hashem.

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