

ארבעה צריכים חיזוק (ברכות לב:) - שיתחזק אדם בהם תמיד בכל כחו (רש"י)

A Sichah from Maran Rosh HaYeshivah Rav Gershon Edelstein *shlita* . *Vayeitzei 5783*

511

*Ruach Chaim* on *Pirkei Avos* (1:1) brings the story of the Taz, who was learning with his *talmidim* when a woman came in and asked them to daven for her sick child. The Taz told her that although they couldn't stop learning to daven, he would devote the merits of their learning for a *zechus* that the child should get better. And sure enough, the child recovered from his illness.

Now too, Rav Shimon Ba'adani *shlita* is sick and he needs *rachamei Shamayim*. The *zechus* of our Torah, *talmud Torah b'rabbim*, should be for a *zechus* for the *rav*, **Rav Shimon Refael ben Chaviva**, for a *refuah sheleimah b'soch she'ar choli Yisrael*.

\* \* \*

### Obligations in Deed, Speech, Thought, and Heart

We have many Torah obligations. Some are obligations in deed, mitzvos that are done with action. Some are in speech, such as Krias Shema and Talmud Torah, as it states, "And you shall speak in them." There are obligations performed with thought, such as *emunah*, "I am Hashem your G-d." This mitzvah is to believe in Hashem, to have *emunah*, and it's part of the Aseres HaDibros.

Similarly, we have a mitzvah to behave with a *lev tov*, to have good *middos*. The Rambam writes in *Hilchos Teshuvah* (7:3) that there is an obligation regarding "*deios*," which is *middos*. We are obligated to act with good *middos*, and if there is any deficiency in our *middos*, we have to correct it. There are *eitzos* how to correct one's heart, how to fix it to be a *lev tov*, how to make it even better than it had been before.

If so, we have two sides: good deeds and bad deeds. Speech that is a mitzvah, or *dibburim assurim*, prohibited speech. Thoughts that are a mitzvah, or prohibited thoughts. Good *middos* or bad *middos*. The *chiyuv* is to strengthen the good *middos*, the good deeds and good thoughts, and continue using them in the best manner possible. And we must do teshuvah for the bad deeds and thoughts, and actually correct our behavior.

How does one do teshuvah? How can we fix up our *middos*? After all, we all have a yetzer hara affecting both our deeds and our thoughts, and how can we overcome this yetzer hara? The *eitzah* is to learn *mussar sefarim*. *Mussar sefarim* give *chizuk* to perform good deeds and to do teshuvah for bad deeds.

### Daily Chizuk Is a Necessity

The Gemara in *Brachos daf 32* says, "Four things need *chizuk*." Rashi explains what "*chizuk*" means: That a person should strengthen himself in them "always and with all his strength." But what does "always" (תמיד) mean? Does it mean every second, once a day, once every two days? What does "always" mean?

The Korban Tamid, which is called "*Tamid*," is sacrificed daily. While the Korban Tamid is actually brought up twice a

day, once in the morning and once in the evening, there is another "Tamid" that's offered once a day, like the Kohen Gadol's Minchas Chavitin, which is offered once a day, and the *pasuk* (*Vayikra* 6:13) refers to it as "*minchah tamid*." (See further in Rashi at the beginning of *Parshas Tetzaveh*.)

If so, **the *chizuk* that Rashi speaks about here, that we need "*chizuk* always," means at least once a day. We need *chizuk* every single day.** The way to gain this *chizuk* is by learning *mussar* every day, since *mussar* has an influence and gives us the necessary *chizuk*. And every day, we receive additional *hashpaah* — more and more — and we are constantly increasing our level of *chizuk*. Rashi also wrote that *chizuk* must be "with all his strength," which means that a person should be involved in attaining *chizuk* based on what he needs. That is, when it comes to the quality and level of the type of *chizuk*, each person's needs are individual. The quantity is once a day, as is necessary to attain the *chizuk*.

Yeshivos have a *mussar seder* every day for a half hour before Maariv. But on Friday and Shabbos there is no *mussar seder*, so what happened to the *tamid*, "always"?

### Tamid: Only When Feasible

But the truth is that something is called "*tamid*" as long as it's done on a constant basis whenever possible, even if it's not every single day. The same is true when it comes to learning *mussar*. On Fridays and Shabbos, it's not possible to make a steady *mussar seder* because people are busy with Shabbos-related needs. While there is an additional *mussar seder* before Minchah in Elul, the set nightly seder cannot function on Fridays and Shabbos. Since learning on those two days is not possible, and since we are doing whatever is possible, it is still considered "*tamid*."

The proof for this is from the Korban Tamid, which is brought constantly, every day — even on Shabbos. The Gemara in *Pesachim daf 77* learns this out from the following special *drashah*: The *pasuk* states, "*b'moado*, in its appointed time," meaning, even on Shabbos. This means that if not for this *drashah*, we would not know that the Korban Tamid must be sacrificed on Shabbos as well. And even though it says "twice

a day ‘olah tamid,’” and “tamid” means every day, and if it would not be sacrificed on Shabbos, it wouldn’t be “every day,” in any case we could have thought that since bringing *korbanos* on Shabbos is not possible due to the *issur melachah* involved, then bringing the Korban Tamid only six days a week would still be considered “tamid.” Why? Because “tamid” means only when it’s possible. And this is how the Tosfos explains it.<sup>1</sup>

Therefore, if not for the *drashah* from the *pasuk* that tells us *b’moado* means even on Shabbos, we would have thought that the Korban Tamid is not offered on Shabbos, and that even though it’s only offered six days a week (excluding Shabbos), it is still called “Tamid,” since “tamid” means only when it’s possible.

Therefore, the *chizuk* we need “tamid” which is achieved by learning *mussar*, is still considered “tamid” even if it’s not done on Friday or Shabbos. Because we are charged to do only what’s actually possible.

### Chizuk on Shabbos — from Davening and Mizmorim

But there’s something we have to add: On Shabbos, although there are no steady *mussar sederim*, there is another type of *chizuk*. And that is the Shabbos davening, which includes many special *tefillos* for *ruchniyus*. We recite “*Atah kidashta,*” “*kadsheinu b’mitzvosecha v’sein chekeinu b’Torasecha, v’tahev libeinu l’avdecha b’emes.*” Then there’s also all the added *mizmorim* we add on Shabbos, such as: *Mizmor shir l’Yom HaShabbos, Lecha Dodi*, all of *Lechu Neranenah* — these are all full of *chizuk* and *emunah*. The *nusach* of all of Shabbos davening — Maariv and Shacharis, Mussaf and Minchah — are all *mashpia* on us and give us *chizuk*.

On Motzaei Shabbos as well, there’s a special *tefillah* added to Shemoneh Esrei: “*Atah Chonantanu,*” which includes many *bakashos* for *ruchniyus* matters. This *tefillah* concludes with a special *bakashah*: that we should merit being *medubakim b’yirasecha*, “attached to fear of You” — a request for *yiras Shamayim*. We ask to be “attached,” *yiras Shamayim* with *deveikus!* *Deveikus* means that the *yirah* is stuck to the person at all times, without any breaks, *deveikus* in *yiras Shamayim*.

<sup>1</sup> The following is from Rabbeinu *shlita’s shiur* last Sunday:

Tosfos in *Yevamos* 4a is *maksheh*: Why don’t we learn from *yibum*, and apply it to *kol haTorah kulah*, that an *asei* is *docheh* a *lo taaseh* that involves *kareis*? The *mitzvas asei* of *yibum* is *docheh* the *lo taaseh* of *eshes ach*. Tosfos answers, “It’s different when it comes to marrying an *eishes ach*, because this is ***mitzvaso b’kach, the only way one can fulfill the mitzvah*** [of *yibum*], and there’s no other way to fulfill *mitzvas yibum*. If it would not be done this way, *mitzvas yibum* would be nullified.”

The Gemara in *Yevamos* 5b wanted to learn from the *mitzvos* of Korban Pesach, *milah*, and Korban Tamid, that an *asei* pushes off a *lo taaseh* that involves *kareis*. According to this Tosfos, it’s clear that Korban Pesach and *milah* cannot be considered “*mitzvaso b’kach*,” because they can be performed even when it’s not Shabbos. However, if the Korban Tamid is not offered on Shabbos, *lichorah*, it is not “*tamid*” anymore because it’s not being fulfilled every day. So why isn’t sacrificing the *tamid* on Shabbos considered “*mitzvaso b’kach*,” because after all, if one doesn’t offer it on Shabbos, the “*tamid*” aspect will be missing.

This is what we daven for specifically on Motzaei Shabbos, and the actual *tefillah* has a *hashpaah* on us and gives us *chizuk*. The same is true regarding all the *mizmorim*.

But of course, our *tefillos* will only be effective if we think about what we’re saying, if we understand the simple meaning of the words. Then it will be *mashpia* and give us *chizuk*.

There’s another thing about learning *mussar*, which we’ve already discussed. Chazal say (*Yoma* 38b), “One who comes to be purified will be helped.” If someone makes an effort to be purified, he is *zocheh* to *siyatta d’Shemaya* in *ruchniyus*. And learning *mussar* is considered “coming to be purified,” and one receives *siyatta d’Shemaya*. After all, when someone learns *mussar*, why is he learning? What’s his goal? Because he wants to gain *chizuk*, he wants to increase his level of *yiras Shamayim, middos tovos, ahavas Torah* and *esek haTorah*. And that’s called “one who comes to be purified is helped,” and there’s *siyatta d’Shemaya* for *chizuk*.

### Deveikus in Torah Leads to All Madreigos

The *Mesillas Yesharim* relates Rabbi Pinchas ben Yair’s *beraisa* about how to attain all the *madreigos*: *zehirus* and *zerizus*, up until *ruach hakodesh* and *techiyas hameisim*. He writes (chap. 4 – 5): First one starts with Torah, as Rabbi Pinchas ben Yair states: “Torah leads to *zehirus*, caution.”

But what is meant by “Torah”? How much Torah learning, and what part of Torah, is called “*Torah b’sheleimus*,” Torah that brings a person to *sheleimus*? The answer is, having *deveikus hamachshavah* in Torah, the maximum level of *deveikus* without taking one’s mind off *divrei Torah*.

The Gemara (*Eiruvin* 54) brings this *pasuk* (*Mishlei* 5:19), “*B’ahavasah tashgeh tamid*, You shall always be intoxicated in your love of it.” Rashi explains: “Due to your love of Torah, you should make yourself as if you are a fool to put aside your other affairs and run to learn halachah.” Due to a person’s great *ahavas haTorah*, he becomes like a “*meshuganeh*,” who is unintelligent and forgets all about his other affairs.

The Gemara there brought an example of Rabbi Elazar ben Pedas, one of the Amora'im. He was the Mara d’Ara d’Yisrael

The truth is, we find in *Pesachim* *daf* 77, that a special *drashah* from the *pasuk* “*b’moado*” was needed to prove that Korban Tamid overrides Shabbos. *Lichorah*, why can’t we learn it out from the *pasuk* that says, “Two a day, an *olah tamid*, always,” that it has been brought up always, every day, even on Shabbos — because if it’s not sacrificed on Shabbos, it’s not “*tamid*” anymore.

This comes to explain and to prove that the word “*tamid*” does not mean that it actually has to be done every single day; it means it has to be “*tamid*” when the possibility exists. Therefore, if not for the *pasuk* “*b’moado*,” it would have been prohibited to bring the *korban* on Shabbos, and even so, it would still have been considered *tamid*, because the *korban* is brought up “*tamid*” on the days that it is permissible to sacrifice *korbanos*. As such, it’s not considered “*mitzvaso b’kach*” to bring up a Korban Tamid on Shabbos, because the *korban* can be sacrificed even when it’s not Shabbos, and it’s still considered “*tamid*” — since the *tamid* is being sacrificed whenever the possibility exists.

(leader of Klal Yisrael in Eretz Yisrael) after Rabbi Yochanan (as is cited in *Niddah daf* 20), and he would sit and learn Torah in the lower marketplace of Tzipori, while his outer garment was strewn somewhere in the upper marketplace of Tzipori. That is, he was so engrossed in Torah, and he was busy with it all the time. And as he was learning, he walked up to the upper level of the marketplace and left his outer garment there — and forgot it because he was so engrossed in his learning. **This is called “You shall always be intoxicated in your love of Torah,” and this is Torah *b’sheleimus*.**

### Rav Boruch Ber’s *Deveikus baTorah*

In more recent times, as well, there was such *deveikus baTorah*. It’s told about Maran haGaon Rav Baruch Ber *zt”l* that he had such tremendous *dveikus baTorah* that his mind was completely wrapped up in Torah; his every thought cleaved to *divrei Torah*, and he couldn’t stop thinking in Torah. Once, a *talmid* wanted to ask his advice on a certain matter that was not connected to Torah, and even though Rav Baruch Ber listened to the question, he couldn’t concentrate on it and understand it, because his mind was so full of Torah and he couldn’t take his mind off Torah. What *dveikus baTorah*! This is the *madreigah* of “*b’ahavasah tashgeh tamid*.”

And as a result of his *dveikus*, the following happened. When the Nazis *yemach shemam* conquered Poland and Lithuania, whenever they entered a town, they killed out all the Jews. But when they arrived in Kaminetz, where Rav Baruch Ber lived, they did not touch the Yidden. They said that they’d give Rav Baruch Ber whatever he wanted. These were the Nazis, these cruel murderers, who murdered the Yidden wherever they went, but in Kaminetz it was different, and they said they’d give Rav Baruch Ber whatever he wanted. What’s the reason? **Koach haTorah!**

And this is the meaning of the *pasuk* (*Devarim* 28:10), “And all the nations of the world will see that Hashem’s name is called upon you, and they will fear you.” When the nations of the world see the *kedushah* of Torah, when they see that Hashem’s name is called upon you, they are afraid, “they will fear you.” “The nations of the world” are the *goyim*, not Am Yisrael; it’s other nations. And when they see Hashem’s name called upon you, they are frightened, frightened! And who did this happen to? To Rav Baruch Ber, who had such tremendous levels of *deveikus* in Torah, which caused Hashem’s name to be called upon him and made the non-Jews afraid of him. Even the cruelest *goyim* couldn’t do anything, they were “powerless,” they didn’t have any courage to do anything as long as Rav Baruch Ber was still in the city. That’s the power of *deveikus baTorah*.

### The Yetzer Hara Fights against Torah

Learning Torah *b’sheleimus* as Rav Baruch Ber did is very hard. One must battle the yetzer hara fiercely, because the yetzer hara intensifies its efforts and power especially against Torah and fights against *esek haTorah* with all its might — since Torah is the antidote against the yetzer hara. The yetzer hara doesn’t care if a person does many mitzvos and *maasim tovim*, as long as he doesn’t learn Torah — because then the yetzer hara is in control.

The following is found in Rav Elchanan Wasserman’s *Kovetz He’aros* (in *Biurei Aggados al Derech HaPshat*), in the name of the Chafetz Chaim: “An example of this is found in the war against the yetzer, about whom HaKadosh Baruch Hu testified, ‘I created the yetzer hara, I created the Torah as an antidote against it.’ And no other weapon will succeed against the yetzer hara, only Torah learning, as the *Mesillas Yesharim* discusses at length... Therefore, the yetzer hara intensifies its efforts and exerts itself to prevent people from learning Torah, more than all the other mitzvos. **And I heard this from the holy mouth, Rabbeinu the Chafetz Chaim, and this is what he said: ‘The yetzer hara doesn’t care if a Yid fasts and cries and davens all day, as long as he doesn’t learn Torah!’”**

### Mussar Is an Antidote for the Yetzer Hara

The *Mishnah Berurah siman* 1 cites the *Kadmonim* that the antidote against the yetzer hara is “*tochachas maamarei Chazal*.” That means learning *mussar*, which are *divrei Torah* and also include much encouragement and *divrei chizuk* for *yiras Shamayim* and good *middos*. And this is the antidote that helps directly against the yetzer hara.

Of course, the yetzer hara doesn’t want to allow this, but **if a person has a set seder, he will have *siyatta d’Shemaya***. There is a set *seder* in *yeshivos*, and when you learn *mussar* on a steady basis, it’s considered “coming to be purified, and you will be helped,” and you will merit *siyatta d’Shemaya* to fight against the yetzer hara.

That’s why the *mussar seder* in *yeshivos* is not *middas chassidus*, it is simply the only thing that fights against the yetzer hara. Even if people who don’t learn in *yeshiva*, a set *mussar seder* is the only thing — and the most imperative thing — that can assure that one’s *hanhagah* will be *b’sheleimus*.

**The strongest force against the yetzer hara is *yiras Shamayim* and fear.** And what is *yiras Shamayim*? Simple *yirah* is *yiras ha’onesh*, fear of punishment. While the Rambam (*Hilchos Teshuvah* 10:11) writes that *yiras ha’onesh* is a very low *madreigah* that is associated with women and ignoramuses, Rav Yisrael Salanter said that in our (his) times, *yiras ha’onesh* is a great *madreigah*, and it is not simple at all. *Halevai* that we should have *yiras ha’onesh*.

### Yiras HaOnesh — Fear of Heavenly Punishments

*Yiras ha’onesh* means to know that there are Heavenly punishments in Olam HaBa and in this world too. There are punishments meted out in this world for certain sins, such as matters *bein adam la’chaveiro* and *chillul HaShem* (see *Kiddushin daf* 40). And there are other sins, for which one receives punishment in Gehinnom, in the next world.

What’s worse? Gehinnom in the next world or punishments in this world? In this world, there are *yissurim* that the body cannot bear; it cannot hold up under the pain of these *yissurim*. However, the *nefesh* is stronger than the body, and the *nefesh* can bear even the most difficult *yissurim* that the body cannot handle. Gehinnom is *yissurei hanefesh*, when the *nefesh* is no longer attached to the body. The *nefesh* still exists and it can

bear these most horrific *yissurim*. We cannot fathom what these *yissurei hanefesh* are.

The Gemara says (*Brachos* 57b) that the fire in Gehinnom is sixty times stronger than fire in our world. We can feel the pain and scorching burn of our fire, and Gehinnom is sixty times stronger than this-worldly fire. That is, it's not just sixty times stronger — it's something totally different, and it's a different level of quality, like the concept of something that is *batel b'shishim*. *Yissurei hanefesh* are something that we cannot fathom, and the *nefesh* has to suffer these *yissurim*.

Chazal say (*Eiruvim* 19a) that in Gehinnom, the *nefesh* is *matzduk es ha-din*, it justifies Hashem's judgments, and says: "You have judged properly, You have declared innocent properly, and You have declared guilty properly, you have properly set up Gehinnom for *reshaim*...." The *nefesh* understands that it deserves it, and it understands that it's for its own good because Gehinnom cures the soul. At the end of twelve months — maximum — in Gehinnom, the *nefesh* is already clean, and then there is Gan Eden, full of spiritual pleasures. We cannot fathom the level of these pleasures either, and we cannot describe what they are, as it states (*Yeshayahu* 64:3), "No eye has ever seen them, Hashem, aside from You!"

#### Learning Mussar Is Beneficial and Imperative

*L'maaseh* since the strongest *tavlin* against the yetzer hara is learning *mussar*, the yetzer hara does not want us to learn *mussar*. That's why there are people who don't understand why they should learn *mussar*, they don't realize how imperative it is. There are *chashuve* people who don't understand how necessary learning *mussar sefarim* is, because the yetzer hara fights against them and hinders the learning.

I've already spoken about men who started learning a little *mussar* every day. Maran HaGaon Rav Ahron Yehudah Leib Shteinman, *zt"l*, once said that even five minutes of *mussar* a day has a *hashpaah*, if a person learns five minutes every day on a steady basis. People who have families related that they started learning a little *mussar* every day, and their families noticed that the entire atmosphere at home changed. Their home became a more pleasant place, and they felt that their husband became a completely different person. It turned out that he had started learning *mussar*.

But the yetzer hara persuades us not to learn *mussar*; even in *yeshivos*. And not everyone understands the necessity of learning *mussar* and being *makpid* on maintaining their *mussar seder*.

And I'll repeat a story I've told in the past. A young, mesivta-age bachur, had no choice and was forced to go out and work. His family didn't understand *chashivus haTorah* and they forced him to go out and help support the family. He couldn't sit and learn in yeshivah, but at the end of the day, he would come to yeshivah for a half-hour, for *mussar seder* before Maariv. I asked him why he *davka* chose to learn *mussar*, and not Gemara. He told me that he feels that *mussar* strengthens him and revitalizes him more than Gemara.

The end of the story is that he merited *siyatta d'Shemaya* in the *zechus* of learning *mussar*, and Heaven orchestrated matters and he no longer had to work. He joined a *mesivta*, and then continued on to yeshivah. He married and raised a family, all the while continuing to be *osek baTorah*. He is presently a *mezakeh harabbim* in both Torah and *yiras Shamayim*! And this was all in the merit of "one who comes to be purified" of a half-hour of learning *mussar*. That's the *maalah* of *esek hamussar*.

And it's a shame that not everyone is aware of this *maalah*, or of the necessity and tremendous benefit of learning *mussar* on a steady basis. The yetzer hara specifically lures us away from, and tries to hinder, learning *mussar*, because *mussar* is the strongest antidote against it. Therefore, even *chashuve* people do not understand that it's imperative to learn *mussar* every single day, at least for a few minutes — and that it must be on a steady basis, then it will be *mashpia*. Just like the *pasuk* says (and see *Avos d'Rebbi Nosson* chap. 6), "Stones that the water eroded" — if it's on a steady, daily basis, it is *mashpia*. Not everyone knows this. **This is the power of the yetzer hara.**

But those who already have the *siyatta d'Shemaya* to understand the importance of *mussar*, and who are "always, *tamid*" involved — with all their strength — in learning *mussar*, they will truly be happy and fortunate and will live happy lives, "*ashrecha baOlam haZeh*." Chazal say (*Avos* chap. 6), "This is the path of Torah: eat bread with salt, and drink measured water... and you shall toil in Torah. If you do so, you will be fortunate in this world." That is, a life of minimal pleasure is *l'chatchilah*, and it's one of the 48 acquisitions of Torah. This is the *l'chatchilah* path to take, and it's the reality — minimizing pleasure provides one with a happy, fortunate life in Olam HaZeh, *ashrecha baOlam HaZeh*.

But the way to achieve this is by learning *mussar sefarim* on a steady basis. *Yehi ratzon* that all Klal Yisrael should merit acquiring this *havanah* about learning *mussar sefarim*.

***Dedicated by***  
***the Kroll Family, Los Angeles***  
**להצלחת בניהם ובנותיהם**  
**בתורה וביראת שמים**

**For donations or dedications of the Hebrew and English flyers, or to receive the *sichos* to your email, please contact: [darkei.hachizuk@gmail.com](mailto:darkei.hachizuk@gmail.com)**

The *sichos* are transcribed and translated from a weekly *va'ad* in Rav Gershon Edelstein's home.