

① משה משה

אין

GSHMUR

The second of the 2/290 we learn this par is Parshas משה. And as we have mentioned many times before, this אב is always learned 2 P'par before משה אב as established by לשון קודש - this is brought in the אב in אב on אב, because it contains a משה one of the 2 in the אב. The reason given in the אב there for the necessity of learning a משה or משה prior to משה (and אב, just prior to אב in אב,) is משה אב אב, since אב is also considered a אב אב of sorts, אב אב, the אב says there in אב, so there was a need to "get rid" of the אב of the previous year, and start the new year "Fresh" as it were. In the past we've gone into the various P'par's approaches to משה אב אב, this will suffice for now. The bottom line through אב is, that of all the important and wonderful things we find in both our אב this week, the one part of both אב - that "most" be learned is the אב, it is the singularly appropriate אב for this week!

The truth is in our current circumstances, with so many אב lost, our children home from school, our אב אב אב vacant all week including אב and אב - The אב in our אב contains things of great relevance to our total אב now, as we head

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towards השואה and התשובה.

If one examines the משנה of our אבות in a holistic manner, one could notice several recurring themes, and the פירושים do point several out. One recurring theme that we see throughout the משנה is התראה והנחמה, not to ignore his messages. in פירוש in פירוש he states והנחמה והתראה loosely, if even after one sent the פירושים listed in the previous פירוש you refuse to listen, well then התראה לפני השואה - it will add to your פירושים exponentially! A few פירושים later in פירוש התראה writes והנחמה והתראה והנחמה - regarding which there are many פירושים - one of which is, if you will treat what's happening to you as התראה, התראה is being used as התראה - a random occurrence, as opposed to seeing התראה's message within the פירושים, again והנחמה והתראה. A פירוש later in פירוש again התראה writes similarly והנחמה והתראה והנחמה והתראה והנחמה. Again in פירוש this time התראה והנחמה והתראה והנחמה. After time + again, all the פירושים listed have been visited upon you and you still treating it as התראה (at least according to some פירושים) well then התראה והנחמה והתראה והנחמה not just התראה but התראה. That התראה and the פירושים התראה describes as those generated by this particular התראה of התראה - will be so overwhelming that they ultimately will lead התראה to finally be התראה to do התראה and even recognize that they went התראה with

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היה, their response not just their actions but their response was a wrong one, and involved attributing things to us not him, and he will recognize his response was wrong, and only then he who will never allow the total destruction of us as he promised our forefathers will bring our suffering to an end. We see a very clear set of patterns in this series of events we just described.

Rabkosi, First of all we see a pattern of escalation.

Rabkosi in bringing us is sending a message & demanding a change from us; and when he doesn't get that or he is ignored, he escalates in order to get our attention.

Another element that bears noticing we've alluded to is, what he wants changed isn't necessarily specific behavior (although he is sure that part of what he wants but he mentions us) he is what

concerns us. Approach, attitude, direction, are all words we would use in this context. Rabkosi will escalate, and do so exponentially if we don't effect change in our overall approach attitudes and direction in our response. Of course all of the above effect our individual response (as we mentioned) but what is his the urgent response on the part of us and the constant escalation of his responses is Approach's attitudes & direction that we take. Also of note, at a certain point, us makes an important change in his approach. Only after several times that us has

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escalated as a result of our יְהוָה, does he finally respond with his own יְהוָה. Only in יִשְׂרָאֵל does יְהוָה finally say יְהוָה פִּיבְיָהּ יָקָרָה. Now if we continue with the רִבּוֹת of those who understand יְהוָה as offering to מִן, what יְהוָה then is saying, until now the פִּיבְיָהּ you received despite your attitude and willingness to ignore my messages - seeing them as occurrence only, those פִּיבְיָהּ you received until now were directed + measured. פִּיבְיָהּ, directed and measured by be the יְהוָה פִּיבְיָהּ! From this point on it'll take let you be buffeted by the winds that come from a lack of מִן. And if even after you've experienced that, you are still obstinate then it'll be יְהוָה נֹכַח - the full unregulated force of being exposed in a world without the protection of מִן, not יְהוָה or יְהוָה, Chaos U'shalom! Yet even without the מִן, the יְהוָה is still פִּיבְיָהּ מִן יְהוָה as יְהוָה wrote. We once gave a לֵב of the difference, between a mother playing with her children in the backyard, she keeps them from falling & getting hurt, comforting them immediately if they should even stub their toe. She provides with her very presence a sense of security to her child that his mother is present, nothing bad can happen. However, if Mother is just watching from an upstairs window through the blinds, a lot of bad can happen

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to the child before she can get to him, and certainly that sense of security is not there, he knows vaguely his mother is around somewhere, but he can't see or hear her, and therefore doesn't really feel protected. That is יתכן שכן, the nifla is there, but not ~~לפני~~ in the way it could be, and bad can & does happen. And why do we have this circumstance, because (to continue over ~~ה~~) we kicked mother out of the backyard by ignoring her, and making believe we don't need or want her!

Can what we are going through now ~~ה~~ - be anything other than יתכן שכן - then it almost seems like random people getting sick & dying and others not! This is ~~ה~~'s message to us of יתכן שכן ~~ה~~!

Let us take it to heart & do ~~ה~~ as ~~ה~~ wanted us to with this ~~ה~~ before our ~~ה~~ ~~ה~~

Good Shabbos