

The Ohr Gedalyahu, the טייערע R' Gedalia Schorr זצ"ל, a brilliant מגיד שיעור, Torah Vodaas's finest Rebbe, brilliant משפחה. I cannot say enough words about R' Gedalia Schorr and his sefarim. This sefer is only a dim reflection of his גדלות.

He ties together שפטים and פרשת שופטים and חודש אלול. He writes, in his inimitable style, that the Torah writes: שפטים ושטרים תתן לה בכל שעריך. It is brought down in the ספר יצירה that each and every opening of our physical body is called a שער, a gate. So when the pasuk says שפטים ושטרים תתן לה בכל שעריך, it means that we have to place judges and guardians at all of our gates, all of the openings of the body, so that no עבירה comes through any one of them. The mouth is the obvious example, whether it is לשון הרע, improper אכילה, or otherwise. A person has to use his head and שכל to control his לב. That is what שוטרים means, when he is not able to control himself, when things are not going his way, when he loses control, when he is unable to use his full capabilities to restrain himself, that is the time when the שוטרים come in. A person has to force himself to be גובר on himself.

What R' Gedalia Schorr did very interestingly here is a new take on a pasuk which I've learned many times with my משפחה. That's what we say (תהילים כ"ז:ד') כל ימי חיי דוד המלך? כל ימי חיי חס ושלום, that we have to have our concept of שפטי בבית ה' every moment of my life. When things are good and things are not so good.

By the way, which pasuk is כולל every other pasuk in the Torah? את הכבש אחד תעשה בבקר ואת הכבש השני. One of the פשטים of what this means is when we're on our way up and we're getting better stronger, then we want to be able to serve Hashem. And on our way down, the second half of all of our lives, when we don't do what we could what we used to be able to do before. Hopefully we'll still be able to utilize our כוחות to serve Hashem in exactly the same way with the same התלהבות, with the same intensity, with the same success. So he has that here as כל ימי חיי. כל ימי חיי ties right in with that pasuk. Everything is one. The whole Torah is הקדוש ברוך הוא's name. That's the חשבון that we have to make. The חשבון we have to make is how can I use הקדוש ברוך הוא's name to serve הקדוש ברוך הוא? That's what every מצווה is. It's a permutation of הקדוש ברוך הוא's name. The whole Torah is הקדוש ברוך הוא's name. If we're able to utilize our שכל and our hearts to do the רצון השם, we can then be successful in our life's journey towards גדלות, towards שלמות, towards fulfilling הקדוש ברוך הוא's רצון, which is what each and every one of us wants most, most importantly in our lives.

