

Mussar HaMadda

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Goldilox and the 3 Bears

"WHEN SHE WOKE UP, SHE REALIZED THAT SHE WAS SURROUNDED BY BEARS... SHE RACED PAST THE STARTLED BEARS TO FREEDOM..."(THREE BEARS P. 32, PICTURE ON PAGE 33)

**The worst thing about
censorship is**

GOLDILOCKS- the very name conjures up images of the totally immoral *ba'alas ta'avah*. She was wandering aimlessly when she suddenly found an empty house in the middle of a forest. Her *yaitzer harah* got to her, and she broke into the house, totally ignoring the unbearable odor pervading the bears' den. Suddenly overwhelmed by an animalistic desire to fill her stomach, she not only stole food from a little child, she even managed to eat a bowl of porridge! After demonstrating such disgusting behavior, and after her theft, she was *mazik* their furniture. She certainly was in no condition to overcome her desire to sleep after breakfast. While usually this is quite understandable, the fact that bears tend to *veck* bit more ferociously than Rabbi Niman should have awakened her sense of preservation. But no- her lust for a place to sleep overrode her good sense. It was only fitting that the bears come home while she was napping. The bears would see her, *poskin* that she was a *rodaif*, make a brief but gory scene, and enjoy their surprise *Purim Seudah*. We would then be able to learn important morals about how *ba'alei ta'avah* don't even enjoy *Olam Hazeh*, unless you consider being mauled by three bears enjoyable.

**Blatt Shiur- where the
"light at the end of the
tunnel" is in fact an
oncoming train.**

Something went terribly wrong. The bears obviously weren't chasing her, because no human can outrun a bear. It must have been that the bears, upon spotting her, were so startled by this surprising turn of events that they weren't sure what course of action to take. They couldn't call up the Rosh Yeshiva, because he was in Switzerland at the time. So they had to try and think it out for themselves. by the time they reached a tentative *maskanah*, Goldilocks was long gone.

This is mystifying. This story seems to be flying in the face of everything we were taught. They bears did the right thing. They carefully weighed their actions, checked to make sure there wasn't a *dakei dakus* of *ta'avah* in their decision to have her for dinner with a side of potatoes, and proceeded to try and act on their decision, only to realize that they were too late. Could it be that the vaunted Chofetz Chaim *derech* of hocking over everything is wrong? Could it even be that, *kehavah yachol*, the Rosh Yeshiva was wrong in his decision to go to Switzerland? After all, if he didn't, the bears could have just called him up. Now, their lack of someone to tell them what to do rendered them useless to accomplish their designated task!

**Don't get a *parnassah*
kallah, get a *kallas*
*parnassah!***

The answer is a resounding **no**. Of course the Chofetz Chaim *derech* is the only *derech*. Of course the Rosh Yeshiva was right in going to Switzerland. The mistake lay with the bears. They should have thought out beforehand, "what if we suddenly find a little girl sleeping in our bedroom?" They then could have made an appointment with the Rosh Yeshiva, or called him up, to find out what they should do *lu yitsoor* the situation ever arose. The bears' mistake was human, but it was costly - they assumed it would never happen. So when the time came, they were paralyzed by inaction.

We see from here that we should think of any and all real-life situations that may occur, and immediately *hock* the Rosh Yeshiva about them. It doesn't make a difference if the question is mildly stupid("What if I find a strange child who ate up my porridge?"), rather absurd(" What if I find an elephant hiding behind my dresser?"), or even totally ludicrous ("What if the yeshiva moves to Kew Gardens Hills?"). While others might feel you're wasting the Rosh Yeshiva's time, hey...you never know.