

לעילו נשמת: אפרים בן מרדכי ע"ה ט"ז אלול ת.נ.צ.ב.ה.

לזכות רפואה שלמה: מלכה בת רחל, מיכאל בן שולמית, יעקב משה בן דבורה שירה, ואברהם יהודה בן שרה רבקה.

Torah Wellsprings

Collected thoughts
from
Rabbi Elimelech
Biderman
Shlita

Ki Savo



PRINTED BY RAMAPOST.COM

RAMAPOST
MAKING THE TORAH AVAILABLE TO ALL

"ESSENTIALLY" ABOVE & BEYOND!

SPONSOR A DVAR TORAH

SPONSOR AN ENTIRE WEEK FOR \$360

Following Daas Torah, Ramapost is sharing the opportunity to sponsor weekly Divrei Torah.

The following publications are read by hundreds of people every Shabbos. Sponsor an individual Dvar Torah or the entire collection, in the zechus of a choleh, I'eiluy nishmas, or for someone in need. A small message can be put on the Dvar Torah of your choice which will be distributed across Monsey and online.



CHOOSE A DVAR TORAH TO SPONSOR
CONTACT US WITH A PARSHA AND OPTIONAL MESSAGE

\$180

Ram HaTorah
 150 WEEKLY*
 Compilation of Divrei Torah
 (English & Hebrew)

\$126

Meoros
Hatzadikkim
 300 WEEKLY*
 Dvar Torah &
 Weekly Yahrzeits
 (English)

\$100
 (MONTHLY)

Divrei Chizuk
 800 MONTHLY*
 R' Gammiel Rabinowitz
 (Hebrew)

\$100

Torah
Wellsprings
 200 WEEKLY*
 R' Elimelech Biderman
 (English / Yiddish)

\$72

Sicha Hashavua
Hitkashrut &
Likutay Torah
 125 WEEKLY*
 (Hebrew / English)

\$54

Oneg Shabbos
 50 WEEKLY*
 Compilation of Divrei Torah
 (English)

\$*

Areivim
 400 WEEKLY*
 R' Shmuel Gluck
 (English)

*CONTACT
 INFO@AREIVIM.COM

*AMOUNT DISTRIBUTED

Table of Contents

Torah Wellsprings - Ki Savo

Parnassah is from Hashem	4
Praising Hashem for His kindness	6
Even in the Darkness.....	8
Elul.....	9
Smile.....	15
The Purpose of the Torah	21
Help Your Fellow Man, Even on Rosh Hashanah.	23
Helping Newcomers	27

Torah Wellsprings

Ki Savo

Parnassah is from Hashem

The Midrash (*Bereishis Rabba* 1:4) states, "The world was created in the merit of...*bikurim*. As it says in Bereishis, בראשית ברא אלקים. בראשית, is referring to *bikurim* as it states (*Shemos* 23), ראשית בכורי, ארמתך."

Bikurim is a very special mitzvah. Perhaps this explains the immense joy that prevailed when this mitzvah was performed as the Mishnah (*Bikurim* 3) describes it:

Following the dictum of מלך, ברוב עם הדרת מלך, that it is an honor for Hashem when many people perform a mitzvah together, people of several cities joined together to walk up to Yerushalayim, to go to the Beis HaMikdash. The wealthy decorated their *bikurim* with a basket made

from gold or silver. The poor decorated their *bikurim* by placing them in a basket of reeds. An ox walked in front of them (which would later serve as a *korban shelamim*). The ox was also adorned in honor of the occasion. "Its horns were covered with gold and an olive-leaf wreath was laid on its head." They walked to the beat of music. As the Mishnah states, "A flute played before them... Officers came from Yerushalayim to greet them... The craftsmen of Yerushalayim would stand up for them..."

The Alshich asks, "Why all this joy and excitement over a few fruits that cost less than a half-dinar? An even greater wonder is the Midrash that states, 'Hashem created the world for the mitzvah of *bikurim*.'" What is unique about

bikurim? What makes it so special?

The Alshich answers, "When a person lives in the land flowing with milk and honey, relaxing comfortably and fearlessly under his fig tree and vine, and his home is filled with goodness...he may think, 'I earned this all on my own.' Hashem gave us the mitzvah of *bikurim*..." to remind us that our fields and everything we own are all from Hashem.

This week the *parashah* discusses the *brachos* that were said on Har Grizim and Har Eivel. One of the *brachos* is (27:12), ברוך הגבר אשר לא יעשה פסל ומסכה מעשה ידי הרש, "Blessed is the person who didn't make an idol, the workmanship of man..." Reb Moshe Feinstein *zt'l* asked, why does this person deserve a special *brachah*? He didn't perform any mitzvah. All he did was not worship idols. It is very commendable, but does he deserve a special *brachah* for that?

Reb Moshe replies that people may think they earn their *parnassah* by the work of their hands. That is called, פסל ומסכה מעשה בני אדם, "the idol, the work of man." If a person realizes that everything is from Hashem, he deserves a blessing.

Look at the lives of those who think they earn their *parnassah* only with their might. See how much they suffer from jealousy, overworking, stress, and worries. In contrast, study the lives of those who trust in Hashem. See how calm they are. They have time for Torah and *tefillah*. They do their *hishtadlus*, and they know that everything is in Hashem's hands.

So, if you believe in Hashem, not only will you receive Hashem's *brachah*; you will live a lifestyle full of *emunah*, which is in itself a blessing.

A doctor once told his *rav* that everyone was going to his competition, and he wasn't making a

living. The rav gave him this advice: "When someone calls for an appointment, tell him that the only slot open is in three months from now. People will then talk about how busy you are, and you will give off the impression of being a very sought after doctor. This will cause your reputation to soar."

The doctor followed this advice and was very successful. One day, the rav needed medical attention and he called the doctor for an appointment. The doctor told the rav that the only slot available was in three months. The rav replied, "Are you going to play this game with me? I'm the one who taught it to you. I'm the one who made you successful!"

The *nimshal* is, Hashem grants people success. But then they become so busy; they are left without time for Torah and *tefillah*. Hashem says, "Are you doing that to me too?

Remember who made you so successful!"

Praising Hashem for His kindness

Bikurim gives us the awareness that *parnassah* comes from Hashem. It also teaches us to praise Hashem for his kindness. In the days of the Beis HaMikdash, people would go up to praise Hashem for their portion of land and the crops. Today, we cannot go to the Beis HaMikdash, but each person, in his home and his *beis medresh*, he can praise Hashem for all the kindness He gives us.

The Midrash (*Tanchuma Ki Savo* 1) teaches, "Moshe saw the future, and he knew that, one day, the Beis HaMikdash will be destroyed and that the mitzvah of *bikurim* will cease to be. Therefore, Moshe established that we daven three times a day."

How do the three daily *tefillos* take the place of the *bikurim*?

As we explained, the mitzvah of *bikurim* teaches us that everything we have is from Hashem, and that we must praise Him for His kindness. Today, these lessons are expressed through our *tefillos*.

It states in this week's *parashah* (26:3), הגדתו היום לה' אלקיך, כי באתי אל הארץ, that when one brings *bikurim*, he must thank Hashem for Hashem's kindness.¹ The Chareidim (quoted in *Kav HaYashar* 18) explains that this mitzvah is applicable in our times, too.

The Chareidim writes:

"The Torah is obligating those who receive Hashem's kindness to praise Hashem. They should not complain like the unsatisfied people

to whom Hashem gives them more food than they need, and they cry and complain, as though they don't have anything... Actually, everything is good in their lives..."

The *Kav HaYashar* (18) writes, "Chazal established that we should say מוזמור לתורה every day, because a person must praise Hashem every day and sacrifice a *korban todah* (a *korban* of thanksgiving) because Hashem constantly performs miracles for us, only we don't recognize them (אין בעל הנס מכיר בניסו). When we say מוזמור לתורה, we should have in mind that it should be considered as though we are bringing a *korban todah* in Hashem's house.

"This was the way of the scholars in the past: When something good happened to them, they praised Hashem and they

1. Similarly, Rashi writes, ואמרת אליו, שאיך כפוי טובה, "Tell the *cohen* you aren't a *kafuy tovah*," and you recognize all the kindness Hashem gives you.

immediately recognized that it was Hashem's *hashgachah*...

"There is no one who doesn't experience miracles... Whoever is able to live in peace and security and has *parnassah*, must praise Hashem."

Even in the Darkness

It isn't hard to believe in Hashem when everything is going well. The trick is to believe in Hashem when you are going through hard times. This is hinted at in the *brachah* after the Shema. In the morning we say, אמת ויציב ונכון, "it is true, established, correct..." We say that our religion is true, and we do not mention *emunah* in this *brachah*. At night, this

brachah begins with אמת ואמונה, "It is true, and it is our *emunah*..." This is because nighttime represents hard times, and that is when one needs to strengthen his *emunah* and to believe that these hardships are too for the good.

(*Bederach tzachus*): It states (*Yirmiyahu* 7:28), אברה האמונה ונכרתה מפיהם, "Emunah was lost, and it was cut away from their mouths."² As we all know, midnight until noon is AM, and the afternoon and the first half of the night is PM. The *pasuk* says, אברה האמונה, *emunah* is lost, נכרתה מפיהם, specifically during PM (פיהם), in the night hours. Because when it's dark, representing times of *tzaros*, it is harder to have *emunah*.³

2. The Lechovitzer Rebbe *zt'l* taught that speaking about *emunah* strengthens *emunah*. The *pasuk* we mentioned above hints to this concept. אברה האמונה people lost their *emunah*, and the reason is נכרתה מפיהם, they aren't speaking about *emunah*. Another hint is from the *pasuk*, האמנתי כי אדבר, I believe in Hashem because I speak words of *emunah*.

3. Noon is also PM, a time when *emunah* is harder to attain, because the sun is setting and darkness is setting in. Midnight is AM,

How can we maintain our *emunah* even when going through the challenging episodes of life? One approach is to focus on all the good Hashem gives us. Because even in hard times, there's a lot of good.

Often, there is a lot more good in our lives than bad. The problem is that we focus on that one tooth that sometimes hurts, or on that one small piece of the puzzle that's missing, and don't recognize Hashem's kindness.

Elul

The *roshei teivos* אנו ליה עיננו וליה עיננו, is אלו. The Imrei Chaim *zt'l* said that the translation of these words "we are to Hashem and our eyes are to Hashem" insinuates the importance

of guarding one's eyes, especially in Elul.

Similarly, the final letters of אלו רגל על לשונו spell אלו. A tzaddik in our generation explains that the translation of these words is, "He doesn't speak *lashon hara* and forbidden words..." hinting to the importance of guarding one's speech, especially in the month of Elul. We will be using our mouths to pray to Hashem on Rosh Hashanah and Yom Kippur; therefore, it is vital to keep this utensil holy and pure so the *tefillos* will go up before Hashem.

Rebbe Yechiel of Moosh *zt'l* would say, "The Lechovitzer Rebbe *zt'l* *paskened* that Elul is the beginning of the new year" (*Toras Avos*). We think Elul is the end of the year, but the Lechovitzer Rebbe taught that it is the beginning of

because although it is still dark, the sun is heading towards rising. We recognize that good times are coming, and that helps us have *emunah*.

the new year. Based on the principle that everything is dependent on the lead, and according to how the beginning transpires, the body follows suit (גופא בתר רישא) (גריד), we understand the importance of having a good Elul.

As a *bachur*, Reb Yidel Berger *shlita* visited many *tzaddikim*, to learn from their ways. Once, he went to Bnei Brak for Shabbos, to be with Rav Kahaneman, the Ponovitzer Rav, *zt'l*. On Friday night, he davened in the Ponovizh yeshiva and watched many *bachurim* come to wish the Ponovizh Rav good Shabbos and walk him home. When the *bachurim* left, Reb Yidel knocked on the rav's door. The *rebbezin* answered the door and was shocked to see a chassidische *bachur* there. He said, "I don't have where to eat. Can I eat the *seudah* here?"

"Of course," she replied, and she immediately told

her husband that they have a guest.

(Reb Yidel says that he had *siyata dishmaya* that she invited him into their house, and she did not tell him to go to the yeshiva, where a Shabbos meal was being served for all the *bachurim*.)

The memories of that meal never left him. This is one of the stories that the Ponovizher Rav related at that meal:

To build the Ponovizh yeshiva, Rav Kahaneman traveled to *chutz le'arets* to collect money. When he came to the United States, he planned to remain there for half a year.

Soon after he arrived in America, he had severe pains in his feet. People advised him to go to the hospital, and a few *roshei yeshivos* (who lived in America) went along with him. The doctors diagnosed him with diabetes, "Your life is in danger," they said. "The

only solution is to amputate your foot."

The *roshei yeshivos* translated to Rav Kahanaman what the doctors had said and added that since it is a matter of *pikuach nefesh*, he should accept their decision.

Reb Kahanaman said, "As far as I'm concerned, there won't be an operation until the Chazon Ish tells me to do so."

The doctors saw the patient's resistance and asked the *roshei yeshivos* to explain what was going on. The *roshei yeshivos* explained that Rav Kahanam wants to send a telegram to the Chazon Ish, because he refuses to be operated on without the Chazon Ish's consent.

"Who is the Chazon Ish?" the doctors asked. "Is he a great doctor or a famous professor?"

"No. He is a rabbi who lives in Israel, and the

patient relies only on his opinion."

The doctors never heard of anything like that before. The patient was in great pain, and his life was at risk, and medically speaking, he needed the operation immediately. They said, "By the time you get a response from the rabbi, it may be too late."

The *roshei yeshivos* repeated the doctors' warning to the Ponovizher Rav. They added, "According to *daas Torah*, you must protect your life, as it states, וּנְשַׁמְרֶתֶם מֵאֹדֶר לְנַפְשׁוֹתֵיכֶם."

The Ponovizher Rav replied, "For me, *daas Torah* is the Chazon Ish. I won't go ahead with the operation until the Chazon Ish says I should."

(The Ponovizher Rav was stubborn, but that was his holy trait, עֲזוּת דְקָדוּשָׁה. It was this stubbornness and determination that enabled him to accomplish so much in his lifetime.)

The *roshei yeshivos* sent a telegram to the Chazon Ish. They received an answer a few days later. The Chazon Ish's telegram said, "Don't let them amputate your feet."

The doctors made the Ponovizher Rav sign that he refused the operation, and that he takes responsibility for his life. They nevertheless permitted him to remain in the hospital.

The doctors were shocked when they saw the Ponovizher Rav's health improving, and slowly he regained his mobility and was able to start walking again. They never saw a medical miracle like this one, and soon the rav was discharged from the hospital.

He was able to raise the much-needed funds, which would enable him to open the Ponovizh yeshiva. He remained in America for half a year, as planned, and then returned to Eretz

Yisrael. At the first opportunity, he came to the Chazon Ish, and the Chazon Ish greeted him with a shining countenance.

The Ponovizher Rav asked, "You aren't a chassidic Rebbe (who are more accustomed to performing such miracles). Why did you advise against operating?"

The Chazon Ish replied, "I was in the middle of learning when I got your telegram. I raised my eyes to Heaven and thought, 'Oy! Ribono Shel Olam! I am in Bnei Brak, and the question came from the far away New York. How can I answer this question, when I know that if I say yes it will be yes, and if I say no, it will be no? Your life was at stake; how could I take responsibility? I prayed, 'Please Hashem, enlighten my eyes in Your Torah. Show me the answer to this question in Your Torah.'

"I immediately looked at the Gemara *Shabbos* that

was open before me. My eyes looked at the words פסיק רישא ולא ימות, 'Is it possible to cut off a head and he won't die?' I thought to myself, 'The feet of the Ponovizh Rav aren't really feet. For him, they are like his head because the entire yeshiva is dependent on his feet. Without feet, how can he go from place to place collecting money for the yeshiva? I understood that Heaven was hinting to me that your feet mustn't be cut off...."

We see from this story that, sometimes, what appears to be the feet are really the head. Elul seems to be the end of the year, but it is really the head of the upcoming year. If we use this month for *teshuvah* and for *tefillah*, we will merit life and good in the forthcoming year.

The Beis Avraham *zt'l* taught, יהא רעוא, it shall be Hashem's will, קמיה תשרי, before Tishrei, in the month of Elul, על עמיה דיתענג לשמיה במתיקן,

that the Jewish nation should enjoy spirituality; it should be sweet like honey to them."

Someone once traveled a long distance to testify in court for a crime that someone committed. The judge asked the witness, "Did you see the crime or did you just hear about it?"

The witness admitted that he had heard about it, but he said that he heard about it immediately after it happened, and everyone was talking about it.

"That doesn't make a difference," the judge said. "You didn't see it with your own eyes, so your testimony is worthless."

As the witness got off the stand, he muttered under his breath, "This judge is a real fool. I traveled so far to get here, and he doesn't even listen to my testimony."

The judge asked the people who were near the

witness, "What did the witness say now?"

They replied, "He said the judge is a fool for not accepting his testimony."

The judge said to the witness, "You can sit a few years for saying something like that!"

The witness replied, "Did you hear me say it, or did you only hear it from others...?"

The lesson is, there are things that one does not actually hear and see, but he believes it with certainty, just like someone who actually saw it or heard it.

To explain this some more, we quote a Midrash (*Vayikra Rabba* 30:14). The Midrash says, "The *esrog* represents the heart, the *lulav* the spine, the *hadasim* correspond to the eyes, and the *aravah* to the mouth." We can ask, we take one *lulav* and one *esrog*, because a person only has one heart and one spine. But why do

we take three *hadasim*? We only have two eyes!

The answer is, we have three eyes, because in addition to our corporeal eyes we have eyes of the intellect, too. Even when we do not actually see with our eyes, our minds understand it clearly as though we actually saw it with our eyes.

We do not see the judgment of Rosh Hashanah and Yom Kippur with our eyes (therefore, some people aren't very afraid). But we must believe in its truth as though we actually see it, and then we will have the proper fear of the judgment.

This was not an easy year, as we all know. What if we knew in Elul of תשע"ט what was coming up, how would our Rosh Hashanah appear; how would Elul be?

Reb Chaim Friedlander *zt'l* was ill and was in extreme pain during the final year of his life. He

said, "If I knew what was coming up, I would have stormed the heavens on Rosh Hashanah." We don't know what's in store for next year, but we do know that everything is being determined now, and we should invest our energies in *teshuvah* and *tefillah*.

Some people find the fear of Elul and the *yomim noraim* too heavy, and they want these days to pass by quickly. But without adequately taking advantage of these holy days, they will lack the atonement that these days offer.

The Or Pnei Moshe discusses this point, based on the following Midrash (*Devarim Rabba* 7:10):

Hashem said to Moshe, "If you ask for אעברה נא (Devarim 3:25) there won't be סלה נא. If you want סלה נא there won't be אעברה נא." The Or Pnei Moshe explained that there are נ"א, fifty-one days between *rosh chodesh Elul* and *Simchas Torah*. If a

person says אעברה נא, that these fifty-one days should just pass by quickly, he will not have the atonement of סלה נא. If you want the סלה נא, you cannot have אעברה נא.

Smile

When Reb Avigdor Miller *zt'l* concluded his weekly Thursday night *mussar shiur*, he gave the floor to the audience to ask any questions they want. His thoughtful and innovative answers always captivated his audience. Once, one of the students asked, "What can we do to receive a good judgment on Rosh Hashanah for the new year?"

Reb Avigdor Miller replied, "Smile."

Then he explained, "You probably think that I'm old, and either I didn't understand your question, or I can't think coherently. But I am telling you that smiling is a wise counsel towards getting a favorable judgment on Rosh

Hashanah and Yom Kippur, and I'll explain it to you with a *maschal*:

Someone owned a huge store. At the end of every year, he took inventory and reviewed the expenses vs. the profits, so he will know which changes to make for the next year. One year, after a thorough audit, the store owner decided that he has too many salespeople, and some should be laid off.

The storeowner's financial advisor told him, "Perhaps you're right, and some of the salespeople can go. However, make certain you do not lay off Mr. Glee. He is an asset to the store, and you don't want him to leave. He greets everyone who comes to the store with a big smile and with kind words. People come to the store just to speak to him..."

Reb Avigdor Miller *zt'l* explained that at the end of the year, Hashem takes inventory, to see how the

world is running, and some people will be removed from the world in the upcoming year. But someone who always has a smile on his face, bringing joy to others, is an asset to the world, and Hashem will grant him life and a good year so he can continue bringing joy to others.

A poor person was once at an exquisite hotel. One of the guests at the hotel recognized him and asked him how he can afford to be in this expensive hotel.

He replied, "I'm always here, and it's great. Don't you enjoy the excellent food and the beautiful décor?"

Now, the guest was confused. How could he be there for so long? Even the wealthy only came for a few days - it was so expensive. "I thought you were poor?" he said.

The pauper replied, "I work here. I am the

maintenance man. They give me room and board, and I don't need anything else."

If you are needed, you will be granted life, and all your needs will be met so that you can continue bestowing your share of goodness on others.

In Kelm, this idea was written on the front door of the yeshiva. If you are devoted to helping others, there is a greater likelihood that you will be granted a good year.

There are other kinds of *chesed* one can do - for example: giving *tzedakah* to the poor. But nothing compares to the merit of making people happy. As Chazal (*Kesubos* 111:) say, "Whoever smiles and shows his white teeth to his fellow man, it is greater than to give milk [to a thirsty person]."

Chazal say (*Avos* 1:15), יהוי, מקבל את כל האדם בסבר פנים יפות, "greet all your guests with a

cheerful face." And Chazal say (*Avos* 3:12), והוי מקבל את כל האדם בשמחה, "Be joyous before everyone." I translated these Mishnayos following the Rav Bartenura's commentary, and he adds (1:15), שיכבש יצרו וילחם כנגד לבו הרע, ושנינו איזהו גבור הכובש את יצרו, "He must conquer his *yetzer hara* and go against the call of his bad heart. As Chazal say, 'Who is mighty? Someone who conquers his *yetzer hara*.'" This is because it isn't easy to greet people joyously. People are tied up with themselves and with their own problems, and it is hard to greet others joyously, especially when you meet someone you do not like. Yet, it is so important. It is a small gesture which goes a long way.

The Shevet Mussar discusses the virtue of having long conversations with people who are down, to encourage them. He writes that he once spoke at length with someone who was very sad, and

afterward the man told him that he was ready to commit suicide and that conversation saved him. The Shevet Mussar calls it "charity that doesn't cost money." But often, one can accomplish so much with less. A simple smile takes a moment, and it does so much for people.

Before Kol Nidrei, Reb Yisrael Salanter *zt'l* greeted someone. But that person was so worried about the upcoming judgment, he could not answer. He just frowned. Reb Yisrael Salanter *zt'l* thought, "Why is it my problem that you did *aveiros*? Why do I have to be ignored and placed in a bad mood because you are afraid of the judgment?"

Reb Yisrael Salanter *zt'l* famously said, "A person who frowns is a בור ברשות הרבים, like a pit in the middle of the street." A pothole in the middle of the street can hurt many people. Similarly, someone who frowns is causing many people to be sad along with

him. But when you smile, you bring joy to others.

Rebbe Herschel of Ziditchov *zt'l* said that שמייכעל (smile in Yiddish) is *roshei teivos* for כולם מקבלים עליהם עול מלכות שמים, "Everyone will accept on themselves the yoke of Heaven." Indeed, a smile can accomplish that, too. There are young people who are suffering, because they don't feel comfortable with Torah and mitzvos. A smile puts them at ease. It gives them a sense of belonging.

A *bachur* went off the *derech*, *r'l*, and eventually, the *bachur* returned. The father asked, "Which dollar brought you back?"

The father's intention was: "I hired many people to help you return to the fold. I paid one person to take you on trips. I paid another young man to befriend you. I hired a third person to give you therapy. So, I am wondering, which dollar brought you back?"

The *bachur* replied, "It wasn't because of any of your investments.⁴ But there was one rabbi who smiled at me, and I felt that he sincerely respected me. He told me that no matter

which severe *aveiros* I commit, I will eternally remain Hashem's beloved son. He is the person who brought me back to Hashem."⁵

4. There is a principle that one does *hishtadlus* in one place and Hashem helps him from somewhere else. So it is very possible that the father's *hishtadlus* and the many dollars he invested, paid off in the end, only from a different source.

5. The custom of most yeshivos is that the yeshiva's staff (or at least one member of the staff) goes to the *vort* when one of the yeshiva students get engaged.

One *bachur* from yeshivas Tchebin was engaged, and the *vort* was in Tzfas. Reb Binyamin Rimer, the *mashgiach* of the yeshiva, was supposed to go to the celebration, but he didn't want to. This was several years ago, when the trip from Yerushalayim to Tzfas was a four-hour bus ride, each direction. Traveling for eight hours would take up his entire day. He wanted to back out, but Reb Binyamin Rimer's father told him that he must go. He can't let the *bachur* be at his engagement celebration without anyone of the staff being there with him.

He arrived at the *vort*, slightly disheveled from the four-hour bus ride. No one knew who he was, and no one honored him. Everyone was speaking with one another, and no one paid attention to the distinguished guest that had just arrived.

The *chasan* was very happy that Reb Binyamin came, and he brought him to the head table and told his father and *shver* who he was. After a few moments Reb Binyamin was asked to speak. Reb Binyamin had to raise his voice a little so he could be heard above the din. The guests didn't hear anything he said, because they were speaking among themselves. Even the *chasan's* father

was busy speaking with his relatives who were giving him mazal tov.

Less than fifteen minutes after he arrived, Reb Binyamin left, and began his long trip home. He felt that the entire trip was a waste of time.

Some years later Reb Binyamin Rimer met with this young *chasan*. Reb Binyamin saw that he was holding a *sefer* in his hand, and his overall appearance depict that he was a serious ben Torah.

Reb Binyamin was surprised. Back in yeshiva this *bachur* didn't learn well. Everyone assumed that after he gets married, he would go straight to work.

Reb Binyamin asked him what he does, and he said that he is a *magid shiur*. Reb Binyamin couldn't sustain his surprise, and he exclaimed, "You? A *magid shiur*? What a wonderful surprise! No one would ever imagine that when you were in the yeshiva."

The *yungerman* replied, "Yes, and it's all your credit."

Reb Binyamin was shocked, now for a second time. "How is it my credit?" he asked.

The *yungerman* replied, "You came to my *vort* and you sang my praises. You thought no one was listening, but my *shver* paid attention to what you were saying, and the praises impressed him. My father-in-law is a very simple person and he believed everything you said. He came home and said to his wife and to his daughter, the *kallah*, "Our *chasan* is a true *talmid chacham*! We are so fortunate! I wish you could have heard the praises that were said about him at the *vort*. We have chosen a gem..."

Throughout the engagement period, they thought I was a true *talmid chacham* and *ben Torah*. When I got married, I couldn't let them down. I went to *kollel*, and dedicated myself to learning Torah ever since."

See the power of a kind word. You never know how much it will accomplish!

The Purpose of the Torah

In *viduy maasros*⁶ we say (26:14), עשיתי ככל אשר צויתני, "I did everything You commanded me." That is a surprising statement, because who is so righteous that he can say he did everything Hashem commanded?

However, if a person keeps the crux of the Torah – its primary lesson and goal – one can rightfully proclaim and say, עשיתי ככל אשר צויתני, "I did everything You commanded me." But what is the primary lesson of the Torah?

Rashi, on the words עשיתי ושמחתי ושמחתו writes, ככל אשר צויתני

בו, "I was happy and I made others happy." It seems that if you are happy and you make others happy, you've kept the most important part of the Torah.

The Gemara (*Taanis* 22.) relates:

Eliyahu HaNavi pointed to two happy people and he told Rav Broka Choza'ah that they are *bnei Olam HaBa*.⁷ Rav Broka spoke to them and asked them what they do. They replied, "We are happy people, and when we see sad people, we make them happy. And, if we see people in a dispute, we toil to restore their peace." This Gemara also highlights the idea of

6. The mitzvah of *viduy maasros* is discussed in this week's parashah, and it is to proclaim in the Beis HaMikdash that you kept all the mitzvos of *terumah* and *maasar* and the like. At this time, one says, עשיתי ככל אשר צויתני, "I did everything You commanded" (26:14)

7. The *Toras Chaim* (*Sanhedrin* 88:) defines the meaning of a *ben Olam HaBa*: "The Mishnah states, כל ישראל יש להם חלק לעולם הבא, all Yidden will go to Olam HaBa, but they go there only after they are beaten in the grave (חיבוט הקבר) and after a cleansing in Gehinom. A בן עולם הבא is someone who goes to Olam HaBa [without having to go through these purifying stages]."

making people happy. From all the people in the marketplace, it was those two people, who brought joy to others, that merited Olam HaBa.

Hillel said to the goy who wanted to convert and to hear the entire Torah

while standing on one foot, דעלך סני לחברך לא תעביד זו היא כל התורה בולה ואיך פירושה הוא זיל גמור "What you would hate [if it was done to you] don't do to your friend. This is the entire Torah. The rest is commentary. Go and learn it."⁸

8. Reb Alter Samilovitz zt'l once saw a young girl crying on the curb. "What's the matter?"

"My friend said my dress isn't pretty."

"Let me see," Reb Samilovitz said, as he put on his glasses. "Go home and tell your mother that I said you have a pretty dress."

The girl's face immediately brightened, and she ran home to tell her mother. Reb Samilovitz said to the person walking with him, "The Midrash says, 'Just as Hashem removes tears from all faces (see *Yeshayah* 25:8) so shall you remove tears from all faces.' I followed in Hashem's ways, to remove the tears from a young girl's face."

Reb Yaakov of Tolichan z'l was a Stoliner chassid who composed many *nigunim* for the Stoliner chassidim. Once, Rebbe Asher Stoliner zy'a requested, "Sing me one of your latest compositions."

Reb Yaakov sang a song that he had recently composed, but the Rebbe told him that he wanted to hear a different song. Reb Yaakov sang another recently created song, but the Rebbe told him that this also wasn't the song he wanted to hear. Reb Yaakov Tolichaner said, "Apparently, the Rebbe has a particular song in mind. Tell me which one you want to hear and I will sing it."

The Rebbe replied, "Last night you came into the beis medresh at 3:00 a.m and you saw that it was cold. The heating wasn't up yet. You went outside in the deep snow and you cut wood for the

Help Your Fellow Man, Even on Rosh Hashanah.

The mitzvah of *chesed* applies to Rosh Hashanah and Yom Kippur too. The main theme of these days is *tefillos*, but when someone needs your help, you must not disregard them.

There was a small community near Radin that wanted someone to arouse them to *teshuvah* on Rosh Hashanah with *mussar drashos* before blowing the shofar and at other high points of the holiday, but it was hard for them to find anyone willing to go there. All the students of the Chofetz Chaim's yeshiva did not want to miss out on the inspirational *tefillos* in the yeshiva. Besides, they wanted to be together with the Chofetz Chaim and the other *gedolim* in the yeshiva.

There was one *bachur* who the community put their hopes on. This *bachur* had spoken previously on other occasions throughout the year, and they asked him to come for Rosh Hashanah, but he refused. The *gabaim* of that kehillah told the Chofetz Chaim that they were looking for someone to inspire them on Rosh Hashanah, and that they could not find anyone.

The Chofetz Chaim spoke to the *bachur* they particularly wanted, and the Chofetz Chaim told him, "One doesn't live for himself. His purpose is to help others."

The *bachur* followed the Chofetz Chaim's counsel and he went to the neighboring town for Rosh Hashanah.

talmidei chachamim so they could learn Torah in comfort. As you worked, you sang a song. That's the song I want to hear. It's a beautiful song."

A man once spent most of his Rosh Hashanah in the hospital, helping a friend who was hospitalized there. He felt that he missed out on this special and holy day. He hardly had time to daven, and he did not have the usual inspirational Rosh Hashanah. Yet, Rebbe Shlomko of Zvhil *zt'l* said about him that he is a ben Olam HaBa. He did not lose out by helping his fellow man. On the contrary, his *chesed* brought him to the highest levels.

Rebbe Yechiel of Moosh *zy'a* was a great *tzaddik*, a renowned Slonimer *chassid*. Once, he prepared for blowing *shofar*, and his heart was filled with awe and joy. He was about to say the *brachos* on the *shofar*, and just then, he looked out the window and saw a *davar acher* (pig) ruining the crops in a Yid's field. He said, "Someone should get the *davar acher* out of the Jewish field. I

won't blow *shofar* as long as it's there."

The Beis Avraham of Slonim *zy'a* would say, "I never heard a story like this story of the *Moosher* (Reb Yechiel of Moosh)!"

What is unique about this story that it so inspired the Beis Avraham? Slonimer *chassidim* thought that it is because it shows his concern for his fellow man at all times. Often, when a person is about to perform a great *mitzvah* - such as the *mitzvah* of *shofar* - everything else dims in comparison. But for Reb Yechiel of Moosh, someone else's property was so important, that he wouldn't blow *shofar* before the problem was solved.

Reb Mottel Slonimer *zy'a* corrected them. He said, "Why don't you understand?! A *davar acher* represents the *yetzer hara* and the Jewish field represents a Jewish heart. Reb Yechiel of Moosh was

saying that he's not blowing shofar until the *yetzer hara* is removed from the Jewish hearts. Because that is the purpose of shofar: to remove the *yetzer hara* and bad desires from the hearts of the Jewish nation!"

Nevertheless, it is worth remembering the Slonimer chassidim's first explanation. Even when he was about to blow shofar, he didn't forget the needs of his fellow man.

Someone's water pipe once broke, and water was shooting out. Reb Shlomke of Zvhil zt'l was there, trying to help the *baal habayis*. Someone passed by and saw Rebbe Shlomke Zvhiller dressed in his Yom Kippur clothing, obviously on his way to shul, standing there, advising the owner of the home how to deal with his problem. The man said, "Rebbe Shlomke! It's *erev Yom Kippur!*" He was implying that he should be spending his time differently during this holy time.

Reb Shlomke replied, "I am doing an *avodah* that is comparable to the *avodah* of the *cohen gadol* in the Kodesh Kedoshim." Rebbe Shlomke understood that *chesed* is comparable to the *avodah* that the kohanim did on Yom Kippur.

There was once a woman who felt that it was very important for her to daven Kol Nidrei in shul, so she left her sleeping child at home, by himself, hoping that he won't wake up until she returned. Rebbe Dovid'l Lelover zt'l passed by and heard the baby crying. He stayed behind to take care of the child.

People are very inspired when the holy days come – and they should be. But this shouldn't be at the expense of the needs of your family and your fellow man.

Rav Shach zt'l said he heard this story from Reb Hershel Kamenitzer. Reb Hershel had a lung

condition, and it was hard for him to find a *shidduch*. When he was sixty, he was still alone in the world. One Yom Kippur, late at night, he was the only person in the beis medresh, and he was bemoaning his fate. Just then, the Chofetz Chaim *zt'l* came. He had come specially to give him some encouragement and hope.

The Chofetz Chaim was very careful with his time – certainly on Yom Kippur. But on that Yom Kippur night, he spent a lot of time talking to a lonely bachelor, to help him be happy with his lot. Because even during the holiest moments of the year, the needs of your fellow man must not be forgotten.

In a similar vein, the Alef Hamagein (583:4) writes, "When one has guests on Rosh Hashanah, it is as if he concentrated on all the *kavanos* of the Arizal in his *tefillah*."

During one of his travels, Reb Yisrael Salanter *zt'l* needed a place for Shabbos. One person tried to convince Reb Yisrael to stay by him for Shabbos. He said, "My home runs on the highest standard of kashrus. We didn't hire a goyta (non-Jew) to work in the kitchen, like others do. My wife hired an *erlicher almanah* (widow) and she is reliable.

Furthermore, my wife is always around, checking up on what's going on in the kitchen. The Shabbos meals in my home are special. We are up to late at night, singing *zemiros* and speaking *divrei Torah*..."

Reb Yisrael Salanter replied, "I accept your offer if you allow me to run the Shabbos meal as I want it. And the meal won't be very long..."

The host agreed to those terms.

When they finished eating one course, Reb

Yisrael asked for the next one. The meal was over very quickly. The host was shocked. He wasn't accustomed to such a quick Shabbos meal. There were just a few short *divrei Torah*, and maybe a *nigun* or two."

Then Reb Yisrael called for the *almanah* and he thanked her for the meal. He added, "I apologize that I made you work so hard in the kitchen this week, as I kept asking for one course after the next one."

"Just the opposite" the *almanah* replied. "I wish you came every week. Now I can come home when my children are still awake. I can make Kiddush for them and I can put them to sleep..."

Reb Yisrael said to his host, "Your long Shabbos meals are very good, but it shouldn't be at the expense of the *almanah*. You can sing *zemiros* after the meal, and let's do that now. We can stay awake all night singing songs to Hashem..."

Helping Newcomers

Many times, the Torah obligates us to love *geirim* (converts) and to be cautious not to cause them any harm. For example, it states, *ואהבתם את הגר* (*Devarim* 10:19) and it states, *וגר לא תונו*. This week's *parashah* also discusses this theme, as it states (27:19), *ארוור מטה משפט גר יתום*, *ואלמנה ואמר כל העם אמין*, "Cursed is the one who corrupts the judgment of a *ger*, orphan, or widow, and the entire nation shall answer amen."

The Ibn Ezra explains:

These people (a *ger*, orphan, and widow) don't have anyone to help them... If you corrupt the judgment of others, they will complain, and they will publicize the injustice that was done to them. But the *ger*, orphan and widow don't have the strength to do so."

The Chinuch (431) adds an important point: There are others who feel alone and helpless, in addition to

the *ger*, *almanah*, and *yasom*. The Chinuch teaches us that the mitzvah applies to how we deal with those people, too.

As the Chinuch writes, "We must learn from this precious mitzvah to have compassion on a newcomer to a city where he wasn't raised, and his family doesn't live there either... He doesn't have anyone to

help him. Because just as the Torah warns us to have compassion on someone who needs help [we should likewise have compassion on someone who is a stranger to a city]... When a person remembers the great distress people have [when they feel alone... he will have compassion on every person who is going through such a situation."⁹

9. Last week's *parashah* discusses the prohibition of tying an ox and donkey to a plow, and to have them work together (*Devarim* 22:10, לא תחרוש בשור והמור יחדו)

The Chinuch (550) explains that the reason for the prohibition is because animals want to be with their peers; they don't enjoy being with other species. He writes, "The reason for the prohibition is *tzaar baalei chaim*. Because it is known that animals are very distressed when they are together with animals of other species. It certainly bothers them to work together with another species... As we see birds flock together with their own species."

The Chinuch concludes with the following essential message:

"The wise should learn *mussar* from this and shouldn't appoint two people, with totally different natures, to work together. Similarly, if two people are different in their deeds, such as a *rasha* with a *tzaddik* or a distinguished person with a simpleton [they shouldn't be asked to work together on a project]. If the Torah forbids working with animals of different species, certainly it will cause an even greater distress to people, for they have intelligence."

Let us discuss some practical applications of this idea:

When a new neighbor moves into your neighborhood, it is a mitzvah to make them feel welcome. Similarly, when a *bachur* joins your yeshiva, make him feel like one of the boys. He feels like a stranger and it will take time until he acclimates to his new surroundings. The veterans of the yeshiva should make him feel welcome, so he can grow and reach his potential there.

One *bachur* spent most of his teenage years in the concentration camps. When he came to a yeshiva in London, he was way behind the level of learning of his peers. Most people didn't want to learn with him, but he said that there were two *bachurim* who learned with him: "Moshe and Tuvyah." He was referring to Reb Moshe Shternbuch *shlita* and Reb Tuvyah Weiss *shlita*.

Today both are leaders of the *beis din* of the Eidah Chareidis of Yerushalayim.

The son of a renowned *rosh yeshiva* went of the *derech*. The father brought his son to the *kiruv* organization Hashiveinu, located in Queens, New York and he asked the head of the organization to help bring his son back. The leader of Hashiveinu replied that before he takes on the project, he wants to share a personal story:

"I wasn't brought up in New York, or any other center of Jewish life. Where I grew up as a child, there wasn't even a cheder. I learned with my father, and sometimes with my mother, and I didn't know much Torah. When I turned sixteen, my parents sent me to New York, to learn in a yeshiva. But I was so behind, I didn't understand anything that was being discussed. I felt totally lost. One Shabbos, I asked one of the better students to give me some guidance -

at least to tell me the overall topic that was being discussed in the yeshiva. This *talmid chacham* replied, 'I'm sorry, but every Shabbos, I review all the halachos of Shabbos. I begin at three and I learn straight until seven. I don't have time to learn with you.'

"I went to another *bachur*, also a *talmid chacham*, and I asked him to help me. He told me that he learns the Daf Yomi each day, and on Shabbos he reviews the seven pages that he studied. He doesn't have time to learn with me.

"I decided I would ask just one more person. If he also doesn't help me, I will leave the yeshiva. This third person was different. He smiled brightly and

said, 'Sure, I'll learn with you,' and he taught me patiently, and that helped me immensely. Do you know who that person was? It was you! I recognized you the moment you came in. In your merit, I stayed in yeshiva, and now *baruch Hashem*, I'm teaching Torah to others. I always emphasize to my students the importance of helping weaker students. As Reb Moshe Feinstein *zt'l* taught, just as one tithes his money, it is proper that a person tithes his time to help weaker students learn Torah. You helped me then, and now it is my honor to repay you and help your son."

Today, the *bachur* has returned to the path of the Torah.

YOUR FREE AD HERE! Send your artwork to mitzvos@ramapost.com to secure your ad space.



בידי
ר. דניאל ד. דהן
סופר סי'תים מוסמך

Rabbi Daniel David Dahan, Sofer Stam
Tel: 646 387 5683. Email: Soferstam004@gmail.com
Checking, writing, and sale of Sefer Torah, Tefillin,
Mezuzot, and Megillot. **SAME DAY SERVICE**

Contact us for your dream
custom closet



HIPPO CLOSETS

Free Estimates
347.760.3600
HippoClosets@gmail.com

ROCKLAND TRANSFERS
CAR SERVICE



- ◆ Airport car service (departures and arrivals)
- ◆ City to City
- ◆ Per Hour Hire
- ◆ School (out-of-town) Drop-off and Pick-up
- ◆ Reliable and Safe
- ◆ Fixed Rates
- ◆ No Added Fees
- ◆ Credit Cards Accepted

Easy Booking Online



Reserve Online
www.RocklandTransfers.com
Call / Text
(845) 288-8888

35+ Years
OF SERVING THE COMMUNITY

- ◆ WILLS & TRUSTS
- ◆ ELDER LAW
- ◆ PROBATE
- ◆ TRUST ADMINISTRATION
- ◆ HALACHIC WILLS
- ◆ TAX PLANNING
- ◆ MEDICAID PLANNING
- ◆ ESTATE PLANNING
- ◆ SPECIAL NEEDS PLANNING
- ◆ ASSET PROTECTION




Emmanuel Haus, Esq. Ari J. Zaltz, Esq.

Haas & Zaltz, LLP
845.425.3900
INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM
365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10822

As an independent agency we shop several companies to find you the right coverage and the right price.

Wise Men Insurance Services
support@wisemeninsurance.com
Ph 845-579-2978 Fax 845-231-6224



ROSENBLUM ARCHITECTURE

TODD ROSENBLUM rosenblumarchitecture.com

845.364.0337
914.522.6793
todd@adaparch.com

200 East Eckerson Road
Suite 230 E
New City, NY 10956



CHEVRA L'BITACHON OF ROCKLAND COUNTY

Chevra L'Bitachon is a community security organization which trains and manages members of the community to become guards for their own shuls and mosdos as well as other security related resources.

For more info, please contact us at info@clbrc.org or call/whatsapp **845.704.1205** (add us to whatsapp to see our regular security related updates)

DJ KAEJ

FOR ALL YOUR SIMCHA NEEDS!

347.618.5028
bookings@djkaej.com

ARE YOU LOOKING FOR A STRAUSS CLEANING



Free Estimate
Call now at 201-742-3136

We Specialize in Commercial Jobs:
• Offices
• Schools
• Shuls
• Retail Stores
• Event Spaces



FIRST CLASS LEASING



POMONA ENTERPRISES CORP.
Custom Home Builders
845-354-0018

www.POMONAENTERPRISES.com



JUNKBOYZ PRESERVATION



TELETECH SECURITY & COMMUNICATIONS



UNLIMITED ISRAEL
ON ISRAEL'S MOST RELIABLE NETWORK
P: 845-371-9800



ROCKLAND ERUV

WE ARE YOUR
ONE-STOP-SHOP
TO MARKETING SUCCESS



WE ARE A ONE-STOP ADDRESS FOR ALL YOUR
MARKETING, GRAPHIC DESIGN, PRINTING & MAILING NEEDS.

We take care of all details from start to finish - under one roof.



MARKETING



DESIGN



PRINT



MAIL