

# Torah Wellsprings

Collected thoughts  
from  
Rabbi Elimelech  
Biderman  
Shlita

Tzav



בס"ד

# Torah WELLSPRINGS

## CONTACT INFORMATION

Mail@TorahWellsprings.com  
718.484.8136

Weekly bulk orders in USA:  
Wholesale@BeerEmunah.com

*Weekly in your email free!*

## SUBSCRIBE TODAY!

*Lashon Kodesh*

באר הפרשה

subscribe+subscribe@beerhaparsha.com

*English*

**Torah Wellsprings**

Torah+subscribe@torahwellsprings.com

*Yiddish*

דער פרשה קוואל

yiddish+subscribe@derparshakval.com

*Spanish*

**Manantiales de la Torá**

info+subscribe@manantialesdelatorah.com

*French*

**Au Puits de La Paracha**

info+subscribe@aupuitsdelaparacha.com

*Italian*

**Le Sorgenti della Torah**

info+subscribe@lesorgentidellatorah.com

*Russian*

**Колодец Торы**

info+subscribe@kolodetztory.com



**USA OFFICE** Mechon Beer Emunah  
1660 45th St, Brooklyn NY 11204  
718.484.8136

**ERETZ YISROEL OFFICE**

מכון באר האמונה  
רח' דובב מישרים 4/2  
עיה"ק ירושלים תובב"א  
025 688 040

יו"ל ע"י מכון באר אמונה

COPYRIGHT 2022 הזכויות שמורות כל

Duplication of this gilyon in any format, for any sales or marketing purpose, without written permission by Machon Be'er Emunah, is against the law and Halacha.

# Table of Contents

*Torah Wellsprings - Tzav*

Everyone can Daven .....	4
<i>Bitachon</i> .....	8
Be Happy After Purim, Too .....	12
Counsels for Joy .....	16
Benefits of Joy .....	18
Remember! .....	22
<i>Olam HaBa</i> .....	23
<i>Olam HaZeh</i> .....	24
<i>Olam HaBa Combined with Olam HaZeh</i> .....	27
Don't Think about the Past .....	28
The Correct Outlook.....	30

# Torah Wellsprings

## Purim

### Everyone can Daven

The Shinover Rav (Rebbe Yechezkel Halberstam) *zt'l* said, "When you hear about someone sick, say a *kapitel Tehilim* for him. You don't have to be a great Rebbe to do that."

Yes, everyone can daven, regardless of his level or deeds.

We say in *Shemonah Esrei*, *כי אתה שומע תפילת כל פה*, "You listen to every person's tefillah." *כל* is literal. Everyone who davens to Hashem, Hashem accepts and answers his tefillos.

Rebbe Hershel of Ziditchov *zt'l* adds that *פה* is pronounced "feh," an expression used for something disgusting. Hashem listens to *תפילת כל פה*, even when it comes from a disgusting mouth, *r'l*.

Moshe Rabbeinu was (*Bamidbar* 12:3), *עניו מאוד מכל האדם, אשר על פני האדמה*, the humblest person; he thought everyone was greater than him. Yet, Moshe Rabbeinu often davened for Klal Yisrael and individuals (e.g., Miriam when she had *tzaraas*).

Chazal (*Avos d'Reb Noson* 9:42) say, "Twenty-four kinds of *שחין*, boils/lesions are found in the world, and Moshe was humbler than all of them." People who suffer from *שחין* feel low and humble. Moshe was more modest than all of them.

Nevertheless, whenever Klal Yisrael was in a *tzarah* Moshe knew that he could daven for them. Moshe's attitude towards tefillah teaches us to believe in our tefillos. If the humblest person believed he could daven, we can also do so, and Hashem will listen.

Haman HaRasha was born from tefillos. Tana d'Bei Eliyahu (20) states, "Haman wouldn't have come to the world if it weren't for Agag who moaned and cried when he was captured. He said, 'Woe to me. Perhaps I will never have children.'" So we see that even the tefillos of this *rasha* were answered.

The Purim miracle came from tefillah.

The Gemara (*Megillah* 15:) teaches:

When Esther was about to go to Achashveirosh, she prayed (*Tehillim* 22:21), ...הצילני מיד ללב, "Rescue me... from the grip of the dog." The *Shechinah* left her, and she shouted (22:2), א"ל א"ל למה עזבתני, "My G-d, my G-d, why have You forsaken me?"

She realized that maybe the *Shechinah* left her because she called Achashveirosh a dog. So she immediately corrected herself and referred to Achashveirosh as a lion

(22:22), הושיעני מפי אריה, "Save me from the lion's mouth."

The Mahrashah explains that it is easier to be saved from a dog than from a lion. Initially, Esther thought she needed to be protected from a dog, which means she felt that a small salvation was enough to save her. She corrected herself and davened for a great salvation - to be protected from a lion.

We can explain as follows:

When a dog chases someone, the person being chased will look for a stick to hit the dog and seek ways to save himself. He might daven, but he is also relying on his *hishtadlus*. However, a person attacked by a lion knows that his only hope is tefillah.

Initially, Esther thought Achashveirosh was like a dog, and she could get salvation from other venues. But then she realized that her salvation

would come only from Hashem, so she prayed, הושיעני מפי אריה, "Save me from the lion's mouth."

Maharsha makes an interesting point: The *roshei teivos* of הכלב מיד כלב spell המ"ן ממכ"ן. At first, Esther thought she needed to be saved from Haman, the dog. But she also needed to be protected from Achashveirosh because Achashveirosh hated the Jewish nation as much as Haman and wanted their annihilation. So, she corrected herself and prayed that she be saved from the lion, too, referring to Achashveirosh.

We were also saved through Mordechai's tefillos:

Zeresh told Haman אם מורע היהודים, (Esther 6:13), "If מרדכי... כי נפול תפול לפניו Mordechai is of Jewish descent... you will undoubtedly fall before him."

Why did she say that? Was she trying to

discourage Haman and make him lose hope?

The Malbim explains that Zeresh was advising Haman to humble himself before Mordechai. She told him, "The only way you will succeed against Mordechai is if you will fall before him and humble yourself before him because that will make Mordechai feel proud, and he will stop davening and doing *teshuvah*. Then you have a chance to overcome him. But as long as you are fighting against, he will raise his hands in tefillah, and Klal Yisrael will be saved." Zeresh understood that Haman wouldn't win against Mordechai's tefillos.

It states (Esther 2:5), איש יהודי היה בשושן הבירה ושמו מרדכי בן קיש, and the Gemara (Megillah 12:) says, קיש שהקיש, "Kish means that he knocked on the gates of compassion and they opened up for him."

The *pasuk's* emphasis is on Mordechai's knocking.

(He isn't called נפתח because נפתחו לו, the gates of heaven opened for him. Instead, he is named קיש, for his knocking.) What is it about the knocking? It teaches us not to give up. He knocked on the gates of compassion until Hashem answered his tefillos.

Purim and Shushan Purim are auspicious times for tefillah. The sefer נוהג נוסף writes, "The custom is that [on Purim] people go to beis kneses a little bit before daybreak and complete the *Tehillim* of that day by the *netz hachamah*, and then they daven."<sup>1</sup>

---

1. A young girl was suffering from severe stomach pain, and from the blood tests, her doctor noticed that something was off with her blood. He suspected that she has Celiac (which means she won't be able to eat wheat flour). The doctor advised them to go to a specialist in Manhattan to hear his opinion.

The girl was very worried and Purim morning she said the entire *Tehillim*. From then on, her stomachaches stopped.

A couple of months afterwards, they had the appointment with the specialist in a hospital in Manhattan, but it was during the first or second wave of the Covid pandemic, and only one parent was allowed to accompany her in the hospital.

This was hard for this family. It would be much easier for them to go all together. And since the girl had stopped complaining about her stomach, they called their family doctor to ask him how important it was for them to keep this appointment.

The doctor looked at the blood test again and said that everything looked fine, and she doesn't need the appointment.

What happened? It was the same blood test from a few months ago, when the doctor was certain that something was wrong with her blood! It seems that after saying the entire *Tehillim*, the blood test somehow straightened itself out.

**Bitachon**

We were also saved from destruction in the merit of our *bitachon*.

In *Shoshanas Yaakov* we say, תשועתם היית לנצח ותקותם בכל, דור ודור, "Their salvation was forever, and their hope is in every generation." The Sfas Emes (Purim 7635) explains that if the Yidden had been destroyed in Haman's time, we wouldn't be alive to speak about it today. So, essentially, the miracle was for all generations. And it wasn't that we were worthy of the miracle. Chazal tell us that the *gezeirah* was sealed in heaven, too. This means we didn't deserve to be saved. We were saved because we trusted in Hashem. This seems to be the reason there's a mitzvah to drink עד דלא ידע, "Until you don't know..." This symbolizes that we didn't know anything and didn't have any merits at all.

Nevertheless, Hashem saved us because we are Yidden, and we trusted in Him.

It states (*Tehillim* 106:44), וירא בצר להם בשמעו את רנתם, "He saw their distress [and saved them], when he heard their praises." The *pasuk* doesn't state that Hashem saved them *when He heard their prayers*. It says, רנתם, Hashem saved them when he listened to His praises.

This *pasuk* teaches us the process of attaining salvation. Therefore, when going through hard times, praise Hashem for the redemption *that is going to come*.

It didn't happen yet, but praise Hashem for the salvation you trust will come. When you do so, salvation will come.

Reb Dovid Dov Meizlish<sup>2</sup> *zt'l* in his *sefer Or David*

---

2. He was the son-in-law of Elazar HaCohen of Palutzk *zt'l* who was the son-in-law of the Chavas Daas *zt'l*.

(*Esther* 1) explains that Dovid HaMelech's *sefer* is called *Tehillim*, which means "praises," although *Tehillim* contains many prayers and supplications, too. This is because Dovid wrapped his tefillos with praises. Many tefillos incorporate praises before and after them. He praised Hashem because he trusted that Hashem will surely help him.<sup>3</sup>

Reb Dovid Dov Meizlish adds that this is also implied in the words, אז ישיר משה ובני ישראל. The word אז means before (see *Tehillim* 93:2, נכון כסאך מאז). Thus, אז ישיר משה ובני ישראל implies that they sang to Hashem even before the sea split. Although they were in a perilous situation - the Yam Suf in front of them

and the Mitzrim pursuing them from behind - nevertheless, ישיר משה ובני ישראל, they praised Hashem because they were confident that a miracle would occur. Their praises and *bitachon* caused the sea to split, and they crossed the sea on dry land.

Also regarding *kriyas Yam Suf* it states (*Shemos* 15:20), ותצאנה כל הנשים אחריה ובמחולות, "All the women went after [Miriam] with drums and dances." How did they have drums in the sea? The Midrash answers that the women were certain that Hashem would perform miracles for them, so they brought along drums when they left Mitzrayim.

The certainty that Hashem will perform

---

3. The final letters of תהילים spell ואלה שמות בני ישראל הבאים מצרימה. This hints that in the distressful times of Mitzrayaim, they would say *Tehillim*. Similarly, the Midrash states that when Yaakov lived in Lavan's house he said *Tehillim*. Because the Jewish nation praises Hashem even during the hard times, as they are certain that good times are coming.

miracles draws down the miracles.

Rebbe Shaul Yedidyah of Modzitz *zt'l* teaches that this was the process of the Purim miracle. The Jewish nation was happy, praising Hashem for the salvation that *will surely come*. They did so even before the salvation occurred. This is what saved them.

Achashveirosh granted the Jewish nation permission to defend themselves, and the Jewish nation rejoiced. As it states (*Esther* 8:15-16), והעיר שושן צהלה ושמחה, וליהודים היתה אורה ושמחה וששון ויקר, ובכל מדינה ומדינה... שמחה וששון ליהודים, "The city of Shushan was joyful and glad. The Yidden had light and joy and happiness and glory. In every country... the Yidden had gladness and joy." All of this was still before the salvation occurred. Achashveirosh gave them the right to fight back, but that still didn't guarantee success in the war. To prove that, we

quote the *Mishnah Berurah* (686:2):

"We fast on the 13th of Adar because in the days of Mordechai and Esther, the nation gathered on the 13th of Adar to battle and to save their lives. They beseeched Hashem's compassion, and they davened that Hashem help them avenge their enemies. Certainly, in the days of Mordechai, they fasted on that day. Therefore, the custom is to fast on the 13th of Adar. It is called Taanis Esther. It reminds us that Hashem sees and hears each person in distress when he fasts and does *teshuvah* before Hashem with all his heart, as it happened in those days."

So we see that even after Achashveirosh permitted them to fight this war, their lives were still in danger. They had to fast and beg Hashem for salvation.

So why were they so happy with

Achashveirosh's edict, allowing them to defend themselves?

The answer is that they saw the beginning of their salvation, and they immediately praised Hashem for the bigger salvation that will yet come.

The Chasam Sofer *zt'l* teaches that Esther was on a higher level, for she was happy and rejoiced with Hashem's salvation from the very beginning when Haman and Achashveirosh had just issued their evil decree. This is why she sent clothes to Mordechai when he was wearing sackcloth, and why she prepared parties. She sought to save the Jewish nation through joy and trust that Hashem will undoubtedly perform miracles for them. And when you are certain and praise Hashem for the salvations even before they come, it is *mesugal* that it will indeed be so.

It can be compared to a son who knows that his father is there to help him whenever he has a problem. And when he goes through difficult times, he is all the more certain that his father will help him because his father doesn't want him to suffer. With that certainty, we trust that Hashem will help us, and we praise Hashem and sing to Him, and Hashem saves us.

Reb Dovid Dov Meizlish writes in the name of his father that this is the meaning of the verse (*Tehillim* 56:13), עלי אלקים נודרך, "אשלם תודות לך", "My vows are to You." Chazal tell us that one shouldn't make a *neder* unless he is in distress or in danger (see *Tosfos, Chulin* 2). Therefore, this pasuk undoubtedly refers to a time of danger because otherwise, David HaMelech wouldn't have made a *neder*. The following words are, אשלם תודות לך, "I will pay my gratitude to You." We see that David praised Hashem even at this time

of distress and *tzarah* because he trusted in the miracles and *chasadim* that Hashem will perform.

Reb David Dov Meizlish had a grandson who survived the Holocaust. This grandson (known as the Binyan Tzvi of Veitzen *zt'l*) writes in his *kuntress* זר זהב, that this lesson from his grandfather encouraged him during the Holocaust. He writes, "I find this the right place to praise Hashem for all His kindness because for about six months I worked in Branshveig as an auto mechanic. My job was to clean old metals of their rust. I had a *Tehillim* called *Tefillah LeMoshe*, with the commentary of my grandfather, the Yismach Moshe *zt'l*. I hid the *Tehillim* in a cabinet where I was working, and I was able to finish the entire *Tehillim* approximately twice each day. I did this, although a SS soldier was standing at a distance, and my life would be in danger if he caught me. The words of

my grandfather gave me a lot of *chizuk*, because even in times of great sorrow, one should sing out and praise Hashem and trust that Hashem will save us from our troubles. There will yet come the time when we will be praising Hashem in peace, with the salvation of Klal Yisrael, speedily in our days, amen."

### Be Happy After Purim, Too

In Krakow, there was a Jew known as "the Krakover Shikur." He loved Chodesh Adar, and he would get drunk every day of Adar. He explained that Haman the *rasha* wanted to kill all the Yidden in one day, as it states (3:13), להשמיד להרג ולאבד את כל היהודים מנער ועד זקן טף ונשים ביום אחד. Why didn't he spread out the genocide over many days, so he would have a better chance to succeed? Why did he limit himself to one day? What if some Yidden went into hiding on that day? The *gorel* fell on the month of Adar, and he should

have decreed that the entire month of Adar is the time for his "final solution" *rachmana litzlan*. The answer is that Haman knew that if he failed and the Jewish nation survived, they would turn this day into a *yom tov*. Haman didn't want the Jewish nation to celebrate an entire month therefore he concentrated his efforts to destroy them in one day.

The Krakover Shikur concluded, "Should we allow Haman to have his way? Certainly not! We should be happy the entire month!"

Rebbe Avraham of Sohotchov *zt'l* praised this *vort*. Indeed, we should be happy throughout the entire month of Adar.

This year Yidden were escaping from the atrocities and dangers of the Russian-Ukrainian war, yet they remained calm and

collected. They knew that their lives, and the lives of their loved ones, were in danger. They knew that they might never see their homes and businesses again. Everything was uncertain, yet there were people who went through this and testified that they were happy with their lot even then.

This is because circumstances don't determine whether a person will be happy, but rather how one reacts to the circumstances.

Many people say, "When this occurs, I will be happy." But happiness is a mindset that isn't necessarily related to what is going on in our lives.

Indeed, *בשמחה* has the same letters as *מהשבה*. This is because joy and the opposite depend on thoughts, not on what is going on.<sup>4</sup>

---

4. Give a three-year-old a candy and he is happy. But when the child sees that another child has two candies, he isn't happy

During the Holocaust, Rebbe Mordechai of Bulguray zy" a (brother of Rebbe Aharon of Belz zy" a) once saw Gerer chassidim dancing joyously. He looked on in amazement at these chassidim who could be happy at a time like this. One of the chassidim tapped him on the shoulder and said, "Hashem wants something from us. Let's give it to Him with joy."<sup>5</sup>

Reb Gad'l Eisner related, "During the Holocaust, a friend of mine was beaten cruelly by a Nazi; he was bleeding and needed medical treatment. I tried to raise his spirits. I said, 'What's all this crying about?'

He told me that he wanted to die.

Reb Gad'l replied (in black humor), "Make it a quick death."

My friend said, "The Ribono Shel Olam knows that I want to die."

"If you remember the Ribono shel Olam, everything is well because *He* wants you to live," Reb Gad'l replied.

"But how can I live like this?"

Reb Gad'l spoke to him until his desire to live returned. Soon a doctor arrived and healed him. If he had lost interest in living, he wouldn't have survived until the doctor

---

anymore. He cries that he wants more candy. What happened? He is still holding on to the sweet candy in his hand, the same candy that made him so happy a few moments ago. But now he is jealous and he isn't happy anymore. This proves that joy is all in the mind.

5. Rebbe Ahron Belzer zy" a told the Imrei Emes of Gur zy" a, "Your chassidim are *mikadesh Hashem berabim* (publicly sanctify Hashem's name)."

came. His ability to find joy and hope in this difficult time granted him life.

Reb Nachum Yasser *zt'l's* only daughter was hospitalized in Shaarei Tzedek Hospital, and the renowned Doctor Wallach grimly told Reb Nachum that she wouldn't survive. "She has a few more hours to live."

It was Friday morning. Reb Nachum realized that if his daughter died, *lo aleinu*, he wouldn't be permitted to go to the *mikvah* (because of the laws of *aveilus*). So, he first went to the *mikvah*, *l'kvod* Shabbos.

Then, he studied in *Shulchan Aruch* the laws of *kriyah* (ripping one's garment) and of *onein*, so he wouldn't err in the halachos. He was a *talmid chacham* (when he lived in Jasi, Romania, Reb Nachum Yasser was the *rav*) and prepared for the situation he understood was soon approaching.

He set out to the hospital with his friend, Reb Nota Zehnwirth *zt'l*. (Reb Nota told this story afterward, which is how we know it). While they were walking, Reb Nachum remembered that he needed a knife for *kriyah*, so he returned home to get a knife, then they continued to the hospital.

Reb Nachum said, "Chazal say that when one recites the *brachah*, "*Baruch Dayan Ha'Emes*" (the *brachah* said for bad tidings) one should say it with joy" because we believe that everything is for the good. And then Reb Nachum began to dance with Reb Nota! He said, "Hashem is speaking to me. He is communicating with me. (Each situation in life - the good and the hard - is Hashem communicating with people, telling them to repent, or some other message.) Hashem cares about me, and this is the greatest joy!" And they danced some more.

When they arrived at the hospital, Reb Nachum

said, "Now I must contain myself. My wife will have *tzaar* if she sees me happy."

When they entered the hospital, Dr. Wallach ran towards them. "Reb Nachum, it's a miracle! Your daughter is out of danger. She's conscious."

Reb Nachum turned to Reb Nota and said, "Now I can show my happiness to my wife." He met up with his wife, and they rejoiced with their daughter's recovery.

Sometime later, Reb Nachum said to Reb Nota, "I will explain to you what happened. The hardships of life are a test to see whether people believe in Hashem even in dire times. I passed this test while my daughter was still alive, so there was no need for me to be tested with her death."

The Chidushei HaRim *zy" a* was, *rachmanah litzlan*, sitting *shivah* for one of his children. He kept all the halachos but appeared

calm. His wife, who was weeping copiously, asked him, "Did you just bury a chicken?"

He answered, "Heaven gives us the *peckel* (troubles and castigations) but the feelings of sorrow and depression aren't given by Hashem. This a person brings on by himself."

May Hashem save us from all *tzaar* but these stories remind us that no matter the situation, it is always possible and advisable to be optimistic.

### Counsels for Joy

One counsel for *simchah* is to make other people happy.

We say in Shacharis (*Tehillim* 30:12), פתחת שקי ותאזרני, שמוחה, "You opened my sack and girded me with gladness." The Beis Yisrael *zy" a* explained, "Open up your wallet and help others and you will be girded with happiness." When

you help others, you become happy yourself.

*Mishlei* (12:25) states, דאגה בלב איש ישחוו. The Metzudos Dovid explains, "When a person is worried, he should consider the problem small. ודבר טוב ישמחה. And it is even better if one can be happy with the problem, realizing that is for the good."

This *pasuk* contains two counsels for *simchah*. The latter counsel is the ideal one. To be happy with troubles because we believe they are for the good.

If one isn't on that level, the *pasuk* advises ישחוו, to consider his problems small.

We will explain this with a story:

There were four brothers in one room. The five-year-old was playing with Legos, and he cried when his castle fell. His brother, a fifteen-year-old, laughed at him and said, "When you reach my age, you will

know what problems are. Legos falling isn't the worst thing in the world. But I got into trouble with the *mashgiach* of my yeshiva today, and that's real trouble."

The twenty-year-old brother laughed and said, "Having a problem with the *mashgiach* is small stuff. I'm in *shidduchim*, and yesterday another *shidduch* went down. I know what troubles are."

The oldest brother, already married with a family, laughed and said, "Losing a *shidduch* is also small change. One *shidduch* goes down, and another one will come up. Eventually, you will find your *bashert*. But do you know how hard it is to raise children and support a family? That's a real challenge."

Everyone has a different opinion of what a serious problem is. If you realize that your concerns are small, you will be happy.

### Benefits of Joy

Yirmiyahu HaNavi asked (*Yirmiyahu* 12:1), מדוע דרך, רשעים צלחה, "Why do *resha'im* prosper?"

Rebbe Henoch of Alexander *zy"l* supplies us with the answer. They succeed because they are happy.

Yosef is the only person in Tanach who is called איש מצליח, a successful man. On these words, Chazal write גבר קפוי, that Yosef was a person who would dance and jump from joy. Even as a slave for Pharaoh, Yosef was always happy. And therefore, he was a איש מצליח, always successful.

Rebbe Nachman of Breslov *zy"l* related the following tale:

A poor peddler once found an enormous diamond. A jeweler told him, "Go to London and sell it there. Only the wealthiest people can afford to buy this precious diamond."

The peddler sold his belongings and begged for money until he had enough money to get to the port where ships leave for England. But he still didn't have money to pay for the journey. He found a ship leaving for London and showed the captain his diamond.

The captain understood that he was very wealthy, and he let him on board without paying. It was understood that he would pay later.

The captain gave him the most luxurious cabin on the ship, as it befits someone so wealthy, and ordered all the deckhands to honor him and give him anything he requested.

Every day on the trip, the captain came to the Yid's cabin, discussing important and trivial matters. Sometimes, the captain would ask the Yid for business advice. He had immense respect for this

Yid and enjoyed speaking with him.

The Yid (ex- peddler) would often take out his diamond to enjoy looking at it. Especially during mealtime, he would take out the diamond because happiness is good for digestion.

Once, he fell asleep, with his diamond still on the table. The bellboy came in, saw that he had finished eating, so he picked up the tablecloth with everything on it and tossed it into the ocean.

When the Yid awoke, he realized that his diamond was lost. Initially, he almost went insane from distress. But then he understood that he must conceal from the captain what occurred. If the captain finds out that he lost the diamond and can't pay for the trip, he is liable to throw him into the sea.

The Yid pretended that everything was fine. He

put on a happy countenance and went about the ship as though the world was his.

The captain asked him, "I haven't seen the diamond in a long time. Where is it?"

"I'm being careful from the sailors," the Yid replied. "I have to be cautious of thieves. "

The captain continued to speak with him, just as before, and the Yid didn't show any sign of worry or distress.

When the ship neared England, the captain said, "Over this trip, I got to know you, and I see that you're honest and intelligent. I have merchandise aboard worth a fortune. However, the English government knows that I do business whenever I come, and they watch me very carefully. If I sell the merchandise, they will place a high tax on it. So I want you to sell it as if it is yours. I'll pay you a large commission."

The Yid agreed to the offer.

It didn't take long, and the Yid sold all the merchandise. He filled a sack with money and went to the captain's cabin to give it to him and collect his commission. When he arrived, people told him that the captain had died and left no heirs.

All the money was now his.

It was a larger fortune than the value of the diamond.

Rebbe Nachman concluded, "The diamond wasn't his. The proof is that he lost it. The wealth earned from the merchandise sold was his lot. The proof is that he got it. But he only got his wealth because he

remained happy even in hard times."

Let's take two lessons from this story:

1) You have to pretend to be happy. We discussed above methods of being happy. One method is to pretend to be happy.<sup>6</sup>

2) Happiness leads to success. This peddler became wealthy because he was always happy.

*Simchah* is *mesugal* for all kinds of *yeshuos*. Tzaddikim say that this is hinted in the *pasuk* (*Yeshayah* 45:12), כי בשמחה תצאו, with joy you get out of all *tzaros*.

A child was choking on a coin, *r'l*, and his face turned blue. The Chazon Ish *zt'l* said, "We have to bring him to the Ponovitzer Rav, because the Ponovitzer

---

6. The Yismach Yisrael *zt'l* said that one should pretend to be happy, even if he isn't. A hint is from the words (*Devarim* 16:16), והיית, אך שמה. The first letters spell שו"א, falsehood. This teaches us that a person should have a false joy too, because false joy will eventually turn into true joy.

Rav is an expert in getting coins out of people..."

Everyone laughed, including the child. This dislodged the coin, and it found its way out. The Chazon Ish commented on this incident, "Happiness saves people from all *tzaros*."

Someone was drowning, and Rebbe Bunim of Pshischa shouted out to him, "Send regards to the *levyason*," and then people managed to save him. Rebbe Bunim explained that only happiness could save him. That's the reason he said his joke.

Yet another benefit of joy is that it helps a person lead a spiritual life. This is the opposite of what many might assume. Some people think that one should always be sad and upset about his *aveiros*. Actually, the preferred path is joy. Reb Ahron HaGadol of Karlin *zy"a* wrote in a letter, "*Atzvous* (sadness) isn't a sin, but the *timtum haleiv* (closed

heart) that *atzvous* generates, the greatest sin doesn't create."

When one becomes bar-mitzvah, what is the first mitzvah he becomes obligated in? Some say that it is *kriyas Shema*. Others answer that the first mitzvah is *emunah*. The Chasam Sofer *zt'l* said that one's first obligation is *simchah*. And this is because joy opens the path to serving Hashem.

Chasam Sofer writes that when one is at the beginning of his *teshuvah*, it is a grave sin to be sad.

Chazal say, "If a person sees that *yesurim* (hardships) are coming his way, he should do *teshuvah*." (*Brachos* 5.). *Teshuvah*, Rebbe Yechiel of Alexander *zy"a* said, begins with being happy because this will give him the strength to follow through with his resolutions and repentance. Even if he doesn't have anything to be happy about, it doesn't matter. It's possible to be

happy, for no reason. The main thing is to be happy.

### Remember!

Hashem performs many miracles, but we forget and attribute everything to nature.

The Teshuas Chein (*Yisro*) *zy"l* writes, "Tosfos writes that Eliyahu HaNavi *z'l* once came to the Sar of Kotzi in a dream and told him that the *yetzer hara* wins over people by causing them to forget (*shikchah*). If it weren't for *shikchah* everyone would be inspired to serve Hashem. They would remember the wondrous miracles that happened to them since they were born. Who can count them all?! It would be impossible for them to do anything against Hashem's will. The problem is *shikchah*."

What causes them to forget all the *chassadim* Hashem does for them?

It is that they think everything happens by nature or by chance, *r'l*.

This is what occurred after *yetzias Mitzrayim*. The nation saw so many miracles, and they all wanted to serve Hashem. But then Amalek came and said, "It was natural. It is nothing to get excited about." Amalek's attitude cooled off the *hislahavus* of the Jewish nation.

The Teshuas Chen (*Drush l'Parashas Zachur*) writes, "When Bnei Yisrael saw Hakadosh Baruch Hu take us out of Mitzrayim with wonderful miracles, followed by the splitting of the sea and the ten miracles that happened there, their hearts were filled with *hislahavus* to Hashem. Even a stone would shout from the wall and praise Hashem's great name. But then Amalek came and said that it all happened naturally. And this cooled off the hearts of the Jewish nation from their *emunah*, and they forgot Hashem's

kindness. This is the meaning of, זכור את אשר עשה לך, 'Remember what Amalek did to you... אשר קרד בדרך when he cooled you off on the way.' He cooled you off from your fiery passion towards Hakadosh Baruch Hu and caused you to forget. לא ירא אלקים, you don't recognize Hashem's kindness. Therefore, תמחה את זכר עמלק wipe out the memory of Amalek and stop believing in nature, לא תשכח, and then you won't forget."

This happens to every person. Everyone has many miracles in his life. As the Teshuas Chen writes, פלאי, פלאות אשר כח מי יכל לספר, "Wonderous miracles; who has the strength to count them all!?" But then comes the thought, "Maybe it was nature? Maybe it happened by chance?" and then we stop thinking about the miracles, we forget, and lose our inspiration.

So, what is the solution? How can we remember all

the miracles that happened to us?

The Teshuas Chen writes, "The *eitzah* to prevent this is that *one should know that he forgot*. This will save him. When you know that you forgot, you will work on yourself to remember."

This is a very important counsel. We don't realize how much we forgot, and we don't realize how strongly we are being influenced by Amalek who makes us think that everything happens by nature.

And since we don't realize there is a problem, we don't try to correct it.

But when we know that we forget, we will talk about *emunah* and try to attain it. The way to overcome *shikchah* is to know that we forgot.

### ***Olam HaBa***

One of the matters we must remember – and we

tend to forget - is the World to Come. As Chazal (*Avos* 4:21) say, העולם הזה דומה לפרוזדור, בפני העולם הבא "This world is like a corridor to the World to Come."

And don't think this is easy to remember. We forget this too.

Many people think they don't have to grow in their awareness of Olam HaBa. They say, "I know that there's Olam HaBa. I have known it since I was a child. So what is there to think about?" But we must know that we forget and continuously jog our memories: Yes, there is an Olam HaBa.

The *Mesilas Yesharim* (ch.1) writes that this awareness is the foundation of *chassidus* and *avodas Hashem*.

### ***Olam HaZeh***

After expressing that the focal point in our life is Olam HaBa, we now describe the other side of

the coin. In several ways, the primary world is *This World*.

The Gemara (*Kesubos* 103., *Sefer Chassidim* 1127) teaches that even after Rebbe's demise, he would come to his home every Friday night, dressed in his Shabbos clothes, and he would make Kiddush for his family. However, once a neighbor discovered this and Rebbe stopped coming, "so as not to disgrace other tzaddikim."

Rashi explains, "So people shouldn't say about other tzaddikim that they weren't tzaddikim, since they weren't permitted to come to their homes, like Rebbe."

But why was it important for Rebbe to descend from heaven to make Kiddush for his family on Friday night? And why would this cause people to think negatively of other tzaddikim who weren't granted this privilege? What could be better than

being in heaven, in Gan Eden?

The answer is that this is the primary world. Hashem created the world for human beings who overcome the *yetzer hara* to serve Him. This is the world of purpose. There is no challenge to serve Hashem in Olam HaBa.

Dovid HaMelech prayed (*Tehilim* 61:5), אגורה באהלך עולמים, "May I dwell in your tent forever." Chazal explain that Dovid HaMelech was praying that his *chidushei Torah* is repeated in the *batei midrashim*, even after his demise.

Why was this important for him? Dovid HaMelech was brought to the highest levels in Gan Eden. He is the fourth leg of Hashem's holy throne. The divine pleasures he is enjoying in heaven are far beyond our comprehension. So why should it be important for him that people learn his

*chidushei Torah* in this world?

The answer is that even when tzaddikim are in Gan Eden, they want a connection to this world because this is the world of purpose and challenge. It is important for them that their *chidushei Torah* continue to propagate in this world even after their demise. It is important for them that their children carry on their legacies because this is the world of purpose.

It states (*Vayikra* 26:3), אם בחקותי תלכו... ונתתי גשמיכם בעתם, "If you follow My decrees... I will provide your rains in their proper times." The Torah discusses several other rewards in this world (such as peace and success).

We wonder: Why doesn't the Torah write that for keeping the mitzvos there will be reward in Olam HaBa? Isn't Olam HaBa the primary reward?<sup>7</sup>

---

7. There are several answers in the *Rishonim*.

The Vilna Gaon *zt'l* this world because for answers that the Torah Hashem *Olam HaZeh* is the mentions the reward in most important world.

---

The Ibn Ezra (*Devarim* 32:39) answers, "The concept of *Olam HaBa* is only understood to one person in a thousand. It is so deep..." So, the Torah just hints to the reward in *Olam HaBa*, and doesn't elaborate on it because most people won't understand it.

The Kuzari (1:104-105) answers the Torah wanted to state a reward that can be tested and proven. Reward in this world can be tested because it is evident that when the nation keeps the Torah, Hashem bestows His bounty upon them. But *Olam HaBa* is a reward that can't be proven.

The Rambam (*Hilchos Teshuvah* 9:1; *Pirush HaMishnayos*, introduction to *Chelek*) answers that the Torah isn't addressing reward, at all. When we keep the mitzvos, Hashem provides us with worldly bounty so that we should be able to perform even more mitzvos.

As the *Kedushas Levi* (*Pirushei Agados* 5) elaborates, "People needs things in this world, and when they lack them, it prevents them from serving Hashem. Hashem promises that He will help us keep the mitzvos. If you will go in the path of Torah, Hashem will help you keep the rest of the Torah. "

This is as the Rambam writes, "When we keep the Torah we receive goodness in this world. But these benefits aren't the reward for keeping the mitzvos. Rather, the Torah promises us that if we will keep the Torah with joy and with a happy heart, Hashem will remove from us all matters that prevent us from keeping the Torah, such as: Illness, war, hunger, and the like, and He will bestow all kinds of goodness on us, such as: sustenance, peace, and much gold and silver, because these enable us to keep the Torah, so we won't need to spend our days being occupied with our bodily needs. We will be free to study wisdom, keep the mitzvos, and to merit *Olam HaBa*."

### **Olam HaBa Combined with Olam HaZeh**

We saw that Olam HaZeh is the primary world, and we also discussed that the purpose is Olam HaBa. The entire world is nothing but a corridor to get to Olam HaBa. The Mesilas Yesharim writes (ch.1) יסוד החסידות ושרש העבודה התמימה הוא שיתברר ויתאמת אצל האדם מה חובתו בעולמו ולמה צריך שישים מבטו ומגמתו בכל אשר הוא על כל ימי חייו, the foundation of chassidus and the root of perfection in *avodas Hashem* is that a person should know clearly what his obligations are, and what should be his primary focus and ambition with everything he does in life.

And the Mesilas Yesharim explains that the focus should be to earn Olam HaBa.

So, which world is the purpose: this world or the next one?

The answer is a combination of both. This means to live in this world as though we are living in Olam HaBa. We should enjoy serving Hashem so much, we should feel in this world that we are already in Olam HaBa.

The Gemara (*Brachos* 17.) states that when Reb Ami's students would take leave of one another after spending a time in the yeshivah studying Torah, they would bless one another, and one of the *brachos* they would say is עולמך תראה בחיך, "You shall see your world in your lifetime."

Rashi explains that they blessed each other to have all their needs.

The Baal Shem Tov *zt'l* explains that עולמך תראה בחיך means, "You shall see your Olam HaBa in your lifetime." They wished one another that their Torah and mitzvos should be pleasurable for them as if

they were in Gan Eden in heaven.

### Don't Think about the Past

We discussed the importance of remembering. We discussed remembering Hashem's *chassadim* and Olam HaBa. But Hashem created man with a tendency to forget, so forgetting certainly serves a purpose.

We should use this tendency to forget about sad and disappointing events.

The Gemara (*Chulin* 139:) asks, "Where is Haman alluded to in the *Chumash*?"

The Gemara answers that his name is indicated in the *pasuk* (*Bereishis* 3:11), *המון העץ אשר צויתך לבלתי אכל ממנו אכלת*, "Did you eat from the tree that I forbade you?"

Hashem asked this question to Adam after he ate from the Tree of Knowledge, and this is the

question that many people ask themselves after they do something wrong. They rebuke themselves, "*Why did I do this? Why did I make this error?*" They are constantly criticizing themselves for past errors, and they are full of remorse.

Haman is alluded to in this *pasuk* because it describes Haman. Haman would always mope over his past errors, encouraging others to do the same. (Although Haman/Amalek is about forgetting, as we discussed, that is only in regard to forgetting Olam HaBa and kindness but when it comes to *aveiros*, Haman/Amalek has a phenomenal memory.)

In contrast, *tzaddikim* train themselves to ignore the *aveiros* of their past because they know that the melancholy thoughts won't bring them to good places. (To correct their *aveiros*, they designate times for doing *teshuva*.)

The Gemara says that Mordechai's name is

alluded to in the *pasuk*, קח לך בשמים מר דרוור, "Take incenses, *mor dror*", and Onkelus says *mor dror* is מריא דכניא (Mordechai). The *pasuk* is in the present tense to teach us that tzaddikim think about the present.

The Gemara (*Shabbos* 63:) states, עד כאן דברי יצה"ר מכאן ואילך, דברי יצר טוב, "until here are the words of the *yetzer hara*. From here on are the words of the *yetzer hatov*."

The Ksav Sofer explains that when a person thinks about what happened until now, it is the *yetzer hara*. On the other hand, when a person focuses on the present and the future, it is the *yetzer hatov*.<sup>8</sup>

After the Holocaust, someone asked the Divrei

Yoel of Satmar זצ"ל to state his impressions and thoughts on the devastating Holocaust. He replied, "A Yid doesn't think about what was."

The Gemara teaches us that the words, ויהי בימי, "It happened in the days," expresses sorrow. ויהי בימי, אחשורוש, therefore, implies that the Yidden suffered under Achashveirosh's rule. In contrast, ויהיה בימי, is an expression of joy. What is the difference between these two expressions?

ויהי is past tense. Therefore it represents sorrow. ויהיה can be translated in the present tense. When one forgets about what happened and lives in the present, he lives with joy.<sup>9</sup>

---

8. The *pasuk* says, "be happy in your youth... follow the desires of your heart... But know for all of this you will be brought to judgment" (*Koheles* 11:9). The Gemara (according to its literal meaning) says that the first half of the *pasuk* are the words of the *yetzer hara*, the final words are from the *yetzer tov*.

9. Many of our customs at the wedding chuppah commemorate Mattan Torah. Some explain that we break a glass under the

### The Correct Outlook

Amalek confuses us. When it comes to remembering Hashem's kindness and Olam HaBa, Amalek causes us to forget. However, when it comes to the issues we should forget, such as our past *aveiros*, Amalek is there to make sure we remember.

Everything Amalek says comes along with theories and explanations. For example, he says, "You have to think about the past. How else will you

learn from your mistakes?" And when it comes to remembering Olam HaBa, Amalek has long explanations for why we should focus on succeeding in this world.

We must get things straight.

The Rebbe of Kotzk said: "The way to abolish Amalek is to learn *Ra'n* on *Nedarim*." The primary commentary on the Gemara *Nedarim* is the *Ra'n*, known for the clear logic that the *sefer* uses to explain the Gemara.

---

chuppah to remember the *luchos* that were broken after Mattan Torah.

The Gemara (*Eiruvin* 54.) teaches that if the *luchos* had not been broken, people wouldn't forget Torah. The Divrei Yoel of Satmar *zy" a* explains that it is essential that the couple standing under the chuppah be reminded of the broken *luchos* and their ability to forget. Because only when a couple can forget a past wrong of their spouse, can there be peace in the home.

Rebbe Moshe Leib Sassover *zy" a* explained that the past and the future are great deterrents to *avodas* Hashem. The sins and failures of the past discourage people from trying again and worrying about the future robs people of their peace-of-mind. Yaakov Avinu blessed Efraim and Menasha, as it states, ויברכם ביום ההוא, "he blessed them *on that day*..." (*Bereishis* 48:20). He blessed them with the ability to focus *on that day*, without considering the past and the future.

When we study this *sefer*  
and see things correctly,  
that is to destroy Amalek.  
When we remember Olam  
HaBa and Hashem's

kindness and forget our  
shortcomings (except for the  
times we set aside for teshuvah),  
that is to think clearly, as a  
Yid should.