

מאת הגאון מו"ר הרב ברוך חירשפלד שליט"א,
ראש כולל עטרת חיים ברוך, קליבלנד חייטס

Other Obligations of a Landlord. It is forbidden for a landlord to rent his property to one who might cause physical or spiritual harm to a neighbor or his property. Today, there are ways to screen prospective tenants, and a landlord has to use these ways even if there is a cost. If one did rent to a harmful person, even if he had no way of knowing that he was harmful, or he became harmful later, **Teshuvos Be'er Chaim** (176) rules that he must do whatever is possible to remove him. If he cannot find another tenant who is willing to pay the fair rent market price, a *shaila* should be asked from a *dayan* involving both the landlord and the neighbors. There are restrictions about opening a business in a residential property when it disturbs a neighbor's privacy or creates disturbing noise. It is brought in **Shulchan Aruch** (C.M. 156) that one is not allowed to rent to somebody who intends to operate such a business in a residential area.

Monetary, Interpersonal Laws and Din Torah (9)

Informing a Tenant About Issues. Just as a seller must notify a buyer about any blemishes in a sold item, so must a landlord inform a tenant about any problems that are not apparent to the tenant. Even if the tenant is hiring someone to inspect the area, the landlord must disclose any issues. It is not enough to say “You check it out.” This applies even if the price is reasonable for an apartment with this issue. If a prospective tenant asks an old tenant about the condition of the rental property, the old tenant is allowed to tell about issues that regular people would consider a blemish. He must do so with the intent of saving the asker from pitfalls and not out of revenge to his old landlord. He should also be careful not to exaggerate. It is advisable for the prospective tenant not to commit himself to buy - and to state clearly that he is not committing - until all is checked out.

היומני - בבא בתרא נה:

"**טומאת קבר**" - The Gemara says the מחלוקת between ר' אסי and ר' יוחנן if רבץ said a מצר וחצב (a boundary and a *chatzav* plant) are considered partitions and divide a field even לענין טומאה is relevant to the following *shaila* in אליעזר: The *Mishnah* states: if one walked through a בקעה during rainy season, a time when the fields are planted and people avoid walking there, we therefore consider this valley רשות היחיד. If we know for certain that there is טומאה (a grave) in one of the fields and one walked through the valley but is uncertain if he entered that specific field with the קבר, אליעזר ר' says even though טומאה ברשות היחיד טמא, here he is טהור, because this is a case of "ספק ביאה". The **רשב"ם** explains that this case is a ספיקא 1) ספק: Maybe he never entered the field with the קבר. 2) Even if he did, he might not have touched the קבר, ר' יוחנן who says ר"י holds a מצר divides fields even regarding טומאה, in the above case he will be טהור, because the fields are separate and therefore there is a ספיקא. But according to ר' אסי, that a מצר doesn't divide regarding טומאה, even if the fields had a מצר between them, they would all be considered one field and consequently, the ספק ספיקא would fall away and אליעזר would hold he is טמא.

The *Gemara* [פסחים דף י] brings a מחלוקת between רבי and רשב"ג in a case where a קבר was certainly in a field, but now its exact location is lost to us. If someone traverses this field, he is טמא because we are concerned, he might have been מאהיל over the lost קבר. If, however, a קבר is found in this field, רבי holds that we may assume this is the original קבר that was lost to us and one may now travel across this field and as long as he avoids this grave he will remain טהור. רשב"ג holds we may not assume this found קבר is the lost one and therefore the entire remainder of the field must be inspected. The *שב שמעתא* [ז' פרק י] brings a *תשובת מבי"ט* where a man left town on a journey and was never heard from again. His wife remained an *עגונה*. Soon after, a *goy* came to town and related that he had seen a dead man (unrecognizable) on the side of the same road that our missing husband had traveled on! The *מבי"ט* *paskened* that they may assume this corpse is the missing husband. *שב* *עיקב* says the above *Gemara* is a proof to the *psak* of the *מבי"ט*. Just like we *pasken* like רבי that we may assume the found *kever* is the same one that was lost, so too, we may assume that the corpse that was found was the husband who was lost.

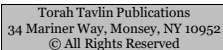
The *Tumah* does not like this comparison. In the case of the field, normally we would never entertain any possible *Tumah*. It is only because of one *kever* that it has now become טמא. So, when we find a קבר we have now found the "יטבת הספק" and when that's removed the field reverts back to its original status which was that of any other field, טהור, unless proven otherwise. In our case, the women has חזקה and finding this corpse is not enough to take her out of her existing איש חיה. Secondly, by the קבר the exact item missing is the one that is found. By the lost traveler, a live **חיה איש** person was lost and a dead body was found. ע"ש.

“One must concentrate intently when thanking Hashem for redeeming him from slavery. To fulfill this *mitzvah*, one should imagine himself slaving with bricks and mortar, with no hope of escape, if not for the fact that Hashem performed wonders and miracles and took us from a state of mourning to a state of *Yom Tov*, from darkness to a great light, and from subjugation to redemption.”

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מאת הגה"צ רבי גמליאל חכון רבעוביץ
שליט"א, ר"י שער השמים ירושלים עיה"ק

אתם ... (ז-יב) - הוי זהיר במצווה קלה כחמורה

פ'ש"י: אם המצות הקלות שאדם דש בעקביו תשמעון, אזי 'שמר ה' אלפקיך לאת-הברית ואת-החסד אשר נשבע לאבתך'. בדרך רמז ניתן לומר, כי התורה באה לאלאפנו בינה לדעת את הדרך נלך בה, ללמדנו כיצד נקים את הפרטים הקטנים בדיקורי המצוות, המכונים 'מצוות שאדם דש בעקביו', היינו - אלו המצוות אשר אינם באים רק מפעם לפעם ומתקופה לתקופה, אלא אדם רגיל בהם בבקיעות יום יום - ששעה שעה, שעל כן נוטים בני אדם לזלזל בהם וחי' לא מקלות ראש או זילות בעינם, אלא מתוך הרגילות בעשייתן אשר גורם לזלזל בהם, כאדם הרוך על חפץ בתמידות הדי שוב אינו מכבדו כראוי. ע"כ בא הכותב לומר, כי לאחד שיחתוך האדם במצוות אלו דווקא, וישוב לא יעשם כמצוות אנשים לומר, לא שילמד בעשיתם בשלימות האופנים ובתכלית ומעשה הניצח והכוונה הנכונה, או יסרו לשמוח רבה בפמלי של מעלה, ואף האדם עצמו יזכה לשמחה של מצוה בכך שמקיים את התורה בשלימות.

וזהו הרמז: 'והיה' כידוע והיה הוא לשון שמחה, אימתי תהיה שמחה שלימה, בזמן אשר 'עקב', אלו המצוות שאדם רש בעקביו, 'תשמעון', אם תשמעון ותעשו אותם כדבעי. אזי יוכל לשמחה של מצות, ולא זו בלבד אלא אף אם תהיו לקויים בזה אך תחזקו את ידיכם לתשובה, אף אז יוסיב לכם כמזמורו 'עקב תשמעון', כלומר אם בעקב יבססו תעשו תשובה ותשובו מדרך דרע, תזכו לכל הברכות. כי כך הוא מנהגם של 'רדא' ה' - להיחזר ולהשמיד בקיום מצוות הקלות כבחמורות. מדקדקו הריטבי' בעשרת כל מצוה כיצד תהיה כהונן ומצינ' תתקיים באופן שתעשה נחת רוח לבורא כל

לַמְּדִים מֵאֵת חֹרֵב אֲבֹרָהּם דִּנְטֵל
אֲבִישְׁמִיךְ שְׁלִיט"א, בַּעֲמִ"ס שְׂדֵה אֲבֹרָהּם

הזהר ... (ח-יז) - בענין עבודה זרה הקיים בימינו

אֲנִי מֵאֲמִינִים בַּאֲמוּנָה שְׁלִמָה שֶׁהַבּוֹרָא יִתְבַּר שְׁמוֹ הוּא הַבּוֹרָא וּמִנְהִיג לְכָל הַבְּרִיאוֹת, וְהוּא לְבָדוֹ עֹשֶׂה וְעוֹשֶׂה וְיַעֲשֶׂה לְכָל הַמַּעֲשִׂים. וְגַם כָּל מִי שֶׁהָאֵדָם יְכוֹל לִפְעוּל גִּב׳ הוּא לִגְמִיר בְּגוֹדִית וְהַנִּגְתָּ הַשִּׁית. וְעַכְּ כַּשְׁאוֹד מַצְלִיחַ בְּאִיזָה עֶסֶק שֶׁהָיָה חֲלִילָה לִדְמִי "כּוֹזֵחַ וְעַצֵּם יָדִי עֹשֶׂה לִי אֶת הַחֵיל הַזֶּה" – שֶׁזֶּהוּ כַּפֶּדֶה גְּמוּדָה בְּהַנִּגְתָּ הַשִּׁית. שֶׁאֵם אוֹמֵר אֵת זֶה, וְדִי אֵינוֹ מֵאֲמִין בַּאֲמוּנָה שְׁלִמָה שֶׁהַבּוֹרָא יִתְבַּר שְׁמוֹ מִנְהִיג "כִּל" הַעוֹלָם כּוֹל, וְחֹס וְשׁוֹלֵם לִכֵּשׁ שֶׁשׁ אֵיזָה כֵּן לֵב אָדָם. וְזֶה אוֹדֵם חֲסִידוֹת וְכַסֵּק תַּחֲלִיטוֹת לְהֵאֱמִין כֹּל הַחֲצִילוֹת הוּא לִגְמִיר אֵת וְדִם מִתְּכֶנֶת.

וככל אחד ואחד צריך לתחזק עצמו תמיד באמונה שלימה בהקב"ה, ושלא יבא לומר דברים כאלו חס ושלום. ואם חס ושלום יאמר אדם: "כוחי ועצם ידי עשה לי את החיל הזה" - הרי זה "עבודה זרה"!

וכ"כ ר' אלהנן וסמך וצ"ל הי"ד (קובץ מאמרים, עיקבתא דמשיחא) ח"ל: "בתקופת עיקבתא דמשיחא, יעברו ישראל לעבודות זרות שונות, בדמותם כי העבודה זרה תעזור אותם להנצל מצרותיהם, וכאשר יראו כי עבודה זרה פלגנית לא תעזרם, יתחילו

Cities Edition

פרק ה' דאבות

עולמים, ובפרט בעניינים אשר בני אדם מזלזלים בהם, כפי אשר על הפסוק 'כרם ילות לבני אדם'; נדרשו: אלו דברים שעומדים ברומם של עולם ובני אדם מזלזלים בהם, אף בשעה שמברכים ברכת המצות או ברכת השבח והנהנין, ודין הם ממקדקים לברכה מתוך הכתב כראוי, ובוודאי כמה שמקפידים ונוזרים לברך את ברכת החזון באותיותיה ובכוונה מעליא מתוך הסידור, כגון כפי מקריאת שמע שעל המטה עושים עבודה שלימה, ואין מדלגים אותו דילוג אחר דילוג בהבלעת החתיכות, וזאת למרות שגם הם יודעים את תוכנם היטב בעל פה ד"י ונזרמים בהן בתבליבות השלימות, כפי אשר עולה תמיד נגד עיני - דמותר לו מעט מאד ממקדקו מדומים שנותנין, שהוא מקפיד לקרוא ולברך הסידור כמנוה מצד ראובני וכו'.

אכן בקיום אלו הדברים מתחדד לעין כל את חביבותם למצוות ואל הבורא המצווה אותם, ו"כ אינם מהפשים לצאת י"ח בכדי להיפטר מחובות המצוות, אדרבה מהפשים להוסיף עליהם ככל שידם משגת, והדופק הוא במי שמלול במצוות אלו ונענש על כך, כדאיתא בגמרא (עבודה זרה י"ח) מאי דכתיב: עוון עקבי יסובני? אלו עוונות שאדם דש בעקביו בעולם הזה, הרי הן מוסבין לו ליום הדין, וכפי אשר צווה הנביא ישעיהו שסיבת העונשים הבאים על האדם הוא בעבור 'ותדרי ידאית אתי' מצוות אנשים מלומדה', כלומר כי המצוות נעשים כבדרך אגב ובהפסד ידיים, בלא מחשבת המח ואימרו' הלב, לפיכך השגחת הבורא אליהם הוא בהסתיר פנים.

ברם מידה טובה מרובה הימנה, ואכן אם שומרים כראוי על המצוות הנראים כקלות, ויונים לכל הברכות האמורות בתורה כמסמים ואויל: 'שומר ה' אילקין לך' ואת הברית ואת החסד אשר נשבע לאבתך, ואהבך ויברכך וידרכך, וברך פרי בטנך ופרי אדמתך דגנך ותישרש ויצחק שגור אלפך ועשתרת צאנך, על האדמה אשר נשבע לאבתך לתת לך.

לעבוד לעבודה זרה אודות, ואחד כן לשלישית וכו' עו אשר יתברר כי כל העבודות זרות הן לא לעזר ולא להועיל, כאמור (דברים לב, טז): "ראו עתה כי אני אני הוא", ובחשקפה ראשונה יפלא איזה עבודה זרה יש אצלנו, אבל הדבר פשוט, כי עבודה זרה איננה דוקא צלם של עץ ואבן, כי אם כל דבר שידמה האדם שיש בכתחו להטיב ולהרע, היא עבודה זרה ממש, כי "אין עוד מלבדו" כתיב, ואם יבטחו בכל איוו כחה ועשייתו, שהיא תעזורנו, עושים את הכחה עבודה זרה, וכן אם יבטח האדם על כוחו ועוצם ידו, עושה את עצמו עבודה זרה, עכ"ל. מביאר שהבטוח בכל כח שהוא, אפילו על איוו שיש, או על כח שלו עצמו, ואומץ "ומאז ועצם ידי עשה לי את החיל הזה", ואינו בוטח בה, דרי זה בכלל איסור עבודה זרה. וכן כתב הנאמן ר' שלמה קלוגר (קודלות יעקב) דרוש כ"ז (ל"ה) וז"ל: "דהנה אם אדם נצרך לחבירו והוא צריך להרביע את עצמו לו, הוי כאילו עשאו עבודה זרה, ששם בטחונו עליו, כדכתיב (דמיה י, ה): "אדור הגבר אשר יבטח באדם ושם משד ודורעו וכו'", וכאילו עשאו במה, וכן אמרו חז"ל (ברכות יד.) עוד בפסוק (שערי ב. כב): "חדלו לכם מן האדם וכו' כי במה נחשב הוא", אל תקריב במה אלא במה, והם פירשו לפי דרכם, ולפי רעבנו את שפיר ג"כ, דאסור לשים מבטחו על האדם דבזה נחשב לפי עשאו במה", עכ"ל. ודרי להראי, שאם אחד שם בטחונו בכשר ודם, ומאמץ שיש כח אודות שיהיה לפעול איזה דבר, דרי זה "עבודה זרה".

מעשה אבות ... סימן לבנים

ולא תביא תועבה אל ביתך והיית חרם כמוו שקין תשקצנו ותעב כי חרם הוא ... (ו-ז)

In the summer of 5746 (1986) when the whole of *Eretz Yisroel* was in an uproar against immodest advertisements of the crudest nature which swept all neighborhoods, the Orthodox camp of G-d-fearing Jews reacted with bitter resentment and protest. They put up a vehement struggle against this ugly phenomenon, to the point of self-sacrifice. One day, a few *bachurim* from the *Chevron Yeshivah* went to a nearby bus stop that was plastered with such ads and sprayed them with black paint. The *Rosh Yeshivah*, **R’ Simcha Zissel Broide ז”ל**, was very upset when he heard about what they had done. Although the *bachurim* may have believed that they were sanctifying the Name of Heaven by taking this action, R’ Simcha Zissel felt quite the opposite. He held that a *ben yeshivah* ought to be completely submerged in *Torah* learning and not become involved in any other concern, however important it might be. Moreover, he said that acts of this nature were harmful to their *middos*, and that no young man whose mind was really engaged in the *Torah* could get involved in them.

When the authorities became even more antagonistic, **R’ Elazar Menachem Shach ז”ל**, **R’ Yosef Shalom Elyashiv ז”ל**, and **R’ Shlomo Zalman Auerbach ז”ל**, wrote an open letter of protest and stated that people were obligated to do their utmost to stop this evil. R’ Shlomo Zalman Auerbach went out of his way to write a letter, which was published in the newspapers, in which he announced that he was personally going to go out in the streets and remove the shameful pictures with his own hands, even if he was to be arrested and put in jail. So harmful and destructive those ugly ads were!

The authorities, on the other hand, in whose power it was to curb the circulation of those abominable pictures, displayed heartless indifference and, on the contrary, expanded the dispersion of the lewd pictures all over the country, accompanied by powerful propaganda and an unprecedented venomous smear-campaign against what they called “Orthodox violence.” The courts were harsh, meting out steep fines or even prison sentences to anyone brought in on charges of tampering with the ads.

But the more adamant and obstinate the authorities’ attitude became, the more relentless and vehement the public struggle grew. The list of selfless, strong-willed Orthodox activists who took to the streets at the risk of being thrown into prison to remove the lewd ads from the walls and the city buses, was growing longer every day. When the authorities realized they were facing such a strong and angry opposition from the observant public, they retreated. All at once the crude advertisements were removed from the walls of every city and settlement, even the most secular *kibbutzim*, all over the country.

Seeing that they had lost the battle, the authorities poured out their anger and frustration on two gallant young men who had been the first to step out openly against the nationwide wave of depravity and paved the way for the public struggle that took place afterwards. These two young men had been severely beaten and humiliated by the police, and then they were sentenced to exaggerated prison terms, to be served in horrible conditions. The more the public struggle intensified, the worse their treatment in prison grew. At the peak of the anti-immorality campaign, a large group of *Chevron Yeshivah bachurim* decided on their own initiative to write an open letter expressing their solidarity and offering moral support to the two young heroes who were rotting away in jail. The letter was signed by three hundred *bnei yeshivah* on Thursday, the 27th of *Iyar* and that same evening it was forwarded to the Ramle prison by special messenger.

When R’ Simcha Zissel heard about the letter, his response was different. “With regard to identification with the public struggle, it is incumbent upon every *ben Torah*, to be personally pained and to lament the degradation of *Torah*, because it is not any other Jew’s trouble more than his own. A *ben Torah* who displays an indifferent attitude and is not pained by the humiliation of the *Torah* shows that he does not fully belong to the holy camp of Israel. A *ben Torah* must not get actively involved, but at the same time, if he feels totally indifferent and it doesn’t hurt him to see the degradation of *Torah*, it betrays his own dissociation from it. I was quite pleased when I read that letter - when I saw that in this time of moral degradation and deterioration of values, the *bnei yeshivah* feel personally involved and pained by it.” (adapted from “Prince of the Kingdom” Feldheim Publishers)

כִּי עָתָה תִּצְרֶיךָ מִדֹּשֶׁב וּרְחֹק מִבְּלִיעַד
... נִשֶּׁה לִּי וְאַשְׁבֶּה ... (ישעי' נח-יב)

Yeshaya HaNavi describes the feeling of hopelessness and abandonment felt by *Klal Yisroel* in the aftermath of the devastating *Churban*, and how the land was resettled by outsiders leaving no room for the *Bnei Yisroel* - as it says in the *posukim*: “*Your land laid waste ... crowded with settlers ... too crowded for me ...*” (*Yeshaya* 49:19-20).

However, *Chazal* repeatedly tell us that even in exile the land of *Eretz Yisroel* is called “*Eretz Tzvi*” since just like a deer’s skin is stretched tight to fit over its frame, the land of Israel expands to accommodate those who dwell in it. So, how is it that there is no room left for *Klal Yisroel* to return?

R’ Shimon Schwab ז”ל quotes **R’ Shamshon Raphael Hirsch ז”ל** who explains that the underlying reason for the

Churban and the *golus* that *Klal Yisroel* was subjected to, was baseless hatred and a lack of care and concern for one Jew to another. This created a rift and distance that was palpable between fellow Jews. He therefore explains that the words of the *Navi*, “גִּשְׁה לִי וְאַשְׁבֶּה,” seem to imply that when *Klal Yisroel* will come to *Eretz Yisroel*, there will be no place left for them to resettle. However, the words “גִּשְׁה לִי” - “*draw close to me*” can be understood separately from the rest of the *posuk* - underscoring the importance of *Klal Yisroel’s* return to *Hashem*. For if the Jewish people turn back from their sinful ways and “*Return to Me [Hashem]*,” then *Hakadosh Baruch Hu* will enable their return by telling the Land of Israel to expand and allow them in.

וַעֲתָה יִשְׂרָאֵל מִה’ אֶלְקֶיךָ שָׁאֵל מַעֲמֶךָ
כִּי אֵם לִירֵאָה אֶת ה’ אֶלְקֶיךָ ... (י-יב)

Sefer Maharam Brisk says a nice *remez* on this oft-quoted *posuk*. He writes that there are 45 days from באב ט”ו until *Parshat Vayikra* (this *parsha* coincides with that timetable). Thus, says the *posuk*, “מה,” has the numerical value of 45. What does *Hashem* want from us in this 45-day period? “לִירֵאָה אֶת ה’” - to work on our שמים *mitzvos*. And as the *posuk* continues, to go in His ways, love Him and serve Him with all your heart and soul.

I would be remiss if I neglected to mention the *Gemara* which extrapolates from this *posuk* the *halacha* of saying מַה each day. אל תקרי מה אלא מַה. What’s the reason that *Chazal* felt the need to change the reading of the word from מה to מַה? The *Medrash (Bamidbar Rabba 18)* relates that in the time of *Dovid HaMelech* there was a plague where one hundred people died every day. To stop the plague, *Dovid HaMelech* instituted that the Jewish people should recite 100 *berachos* daily, and the plague ended. The *machshava* is that when a person doesn’t just say the *beracha* by rote, but focuses rather on its meaning and is filled with true gratitude to *Hashem*, that is what enables a person to increase the fear of *Hashem* that our referenced *posuk* alludes to. That יִרְאָה is what prevents illness and epidemics.

There is another area which at this time of year begs improvement. That is our *Ahavas Yisroel*. The *posuk* in the *Haftarah* says “קִרְבוּ מִצִּדִּיקִי מִי יִרִיב אֹתִי נְעֻמָּה יחד”. *Hashem* is close to me, so anyone that wishes to wage war is welcome to try. I am confident in His protection. The same *sefer* quoted above explains this דְּרוֹשׁ. The *Aibishter* is telling us, that the success of your *Tishrei* judgment, is conditional on one thing: נְעֻמָּה יחד - your standing together in unity as one.

May we all *chap arein* these last few weeks of the summer to focus on these areas of *Avodas Hashem* and *Ahavas Chaveirim*, ushering in *chodesh Elul*, חֶבֶד עֲלֵינוּ לְטוֹבָה.

משל למֶה הַדָּבָר דּוֹמֶה

וְהָיָה עֵקֶב תִּשְׁמָעוּךְ אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשִׁמְרָתָם וְעִשְׂתָּם אִתָּם (ו-יב)
משל: In the little Polish town of Radin, there lived a pharmacist who worked hard providing people with their prescriptions and remedies for their ailments and sicknesses. One day, the **Chofetz Chaim ז”ל** came in to his store to pick up some medication, and as he was leaving, he went over to the pharmacist and gave him a warm handshake.

“I envy you,” the *Chofetz Chaim* said out loud to him.
“Me?” the pharmacist exclaimed. “I’m just a simple person, and I’m not even observant. Why would you envy me?”

The *Chofetz Chaim* told him, “Don’t you realize that with every prescription you fill you are saving a life. *Chazal* say that ‘*One who saves a neshamah is considered as if he saved an entire world,*’ and therefore you’re saving entire worlds with your work every day!”

וַעֲתָה יִשְׂרָאֵל מִה’ אֶלְקֶיךָ שָׁאֵל מַעֲמֶךָ
כִּי אֵם לִירֵאָה אֶת ה’ אֶלְקֶיךָ ... (י-יב)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM
THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

דרגה יתירה

The **Chovos HaLevavos** explains that *Hashem* created you for one reason - to give to YOU. *Hashem* is magnanimous, loving and kind. *Hashem* wants to share of His good. *Hashem* made you - not because you were worthy, not because of anything that you did, nor because of anything that you will do. *Hashem* made you for one reason: to give to YOU.

But what does *Hashem* want from YOU? What does He really desire from YOU? He gave you 613 laws, plenty of holidays and thousands of customs, but what is the purpose of it all? What is the *raison d’être* of a Jew?

The answer is three words: “מִי אֵם לִירֵאָה” - TO FEAR HIM, and serve Him with all your heart and soul.
In essence, all of our material accomplishments are meaningless, and in the world of truth we will not even be given credit for how much money we’ve made, because in truth, these are not OUR accomplishments. *Hashem* makes them happen through us. As **R’ Emannuel Tehilla שליטא** verbalized so profoundly, “What we HAVE is *Hashem’s* gift to us; what we BECOME is our gift to *Hashem*!” The only REAL accomplishment in life, and truthfully the entire purpose of our lives is Fear of Heaven, as *Chazal* teach: “*Everything is in the hands of Heaven except for Fear of Heaven.*”

Moshe Rabbeinu told the Jewish people to fear *Hashem*, making it sound like a simple matter because he himself had reached such a high level in this area that it was natural for him (ברכות לג). However, for the rest of us, it is no simple matter. Fear is the natural instinct of a person when there is danger involved. But fearing *Hashem* is foreign to the human psyche and requires continuous reminders and exercises to work on. The 613 *mitzvos* and thousands of *minhagim*, are all aids so that we may apply our intellect to understand what we are doing in order to be imbued with *Yiras Hashem* through performing His will. This is the goal of all the *mitzvos*, and if we succeed in this area we have achieved the purpose of life!