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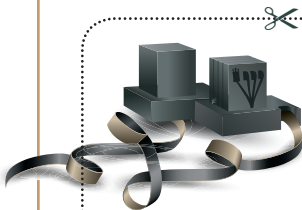
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4. לזכור נסי יציאת מצרים שמורים על כח ה' למעלה ולמטה.
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PARSHAS PINCHAS

WITH

RAV AVIGDOR MILLER ZT" L

BASED ON HIS BOOKS, TAPES & WRITINGS OF TALMIDIM

AN EVERLASTING MEMORIAL

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Part I. Life in This World

Keeping It In The Family

In this week's *sedrah* we learn about the *dinim* of *yerushah*, the laws of inheritance: **אִישׁ כִּי יָמוּת – וְהֵעֲבִירְתֶּם אֶת נַחֲלָתוֹ** – *When a man dies, you have to give over his property to his children.* There's a process of inheritance; who gets first, who gets second and so on – very many *dafim* in *Shas* are filled with its laws, but whatever the details are, what we see is that, **וַתִּתְּתֶם אֹת, נַחֲלָתוֹ לְשָׂאוֹ הַקָּרִיב אֵלָיו** – *you shall give his inheritance to his relative who is closest to him of his family* (Pinchas 27: 9-11).

Now what's the idea of *yerushah*? So people say, "Well, it's common sense; man's property is inherited by the son; even *goyim* know that. What else should we do with his property? It should be a free-for-all? Everyone should come and grab whatever they want?!"

Ancient American Minhagim

You know there were some Indian tribes that did that. Everyone knows that when Columbus discovered America he found here a lot of Indian tribes; and some of these tribes had 'beautiful' *minhagim* that were unknown to the Europeans.

We should listen for a minute to a certain Professor Mitchiner – he considers himself an authority on Indian culture – and hear how he describes the process of inheritance. Here is an Indian warrior who gave his life to save his tribe. He fought heroically but, *nebach*, he lost his life. And how did they bury him? They put him on a wooden pallet – it was like a wooden bed – and they carried him to the woods and left him in a certain tree-grave that they had prepared. They put the pallet on the tree and there he lay for the birds to come to pick at his eyes and consume his flesh. That was the hero's burial.

Little Wigwam On The Prairie

Now, this warrior, he left over a widow and children in his tent. What happened to his *almanah*? So here Mitchiner describes with a note of apology that there was a "cruel and inexorable law of the prairies." It means they had a *minhag* – Mitchiner wants to blame it on the prairies – that as soon as this man's funeral was over, the sisterhood of the tribe, all the 'chusheveh' ladies, descended upon the grieving widow and they took away every last thing she possessed.

That was the rule – now that there was nobody to protect her, it's the law of the tribe to take away every shred, every stick that she possessed. They took away everything – her dishes, her cooking utensils, her sewing utensils – and they left her with nothing except for the clothing on her back.

They even took away her home; they took her wigwam apart and she was left homeless as midwinter arrived. And nobody invited this widow into their homes; that would have been against procedure. And so what did she do? She went to live among the horses in order to try to maintain her life a little longer. And in the morning they found her frozen to death.

That was the *hilchos yerushah* of this Indian tribe. That was the standard procedure – there was no such thing as inheritance.

Inheritance Secrets

And the truth is why should there be? Why *should* you have *yerusha*? He's a dead man – he doesn't own anything anymore. Why shouldn't you say, a man dies – he's finished. Why should his family get it? He's a pauper! It's *hefker*! Nothing is his anymore. It's like a *ger shemeis*, a convert who

dies without any relatives, so we say *bizbezu yisroel nechasav* – *anybody can come and seize his property!* That's how it should be even if there are *yorshim*; if you're finished with this world, why should your property remain connected to you or your children?

So you'll tell me about the *umos ha'olam* that *do* have laws of inheritance, procedures and details for who gets what – first the government comes and steals a big piece of your hard earned money, and then this family member or that one takes something too. *Yerushah* is just common sense, you think. "Why not? Many of the *umos ha'olam* have laws of inheritance and we also have laws of inheritance." Of course it's Torah, but it's just *dinei mamonus*.

That's wrong; it's very wrong. There's more to the laws of the *yerushah* than just details of divvying up someone else's money; more than just children benefiting from the hard work of their parents. There's much more here that Hakadosh Baruch Hu intends.

And it's not merely that the Torah is training us to have *rachmanus*, to care about the widow and the orphans. That's true too, but the Torah is teaching us here an entirely new attitude – Hakadosh Baruch Hu wants us to know that the one who left this world is looking down to see what's doing with his property, with his money. He's actually interested in what's doing!

Watching From On High

So you'll say, "But he's in *Olam Haba* now!" Now he sees that *Olam Haze*h is nothing; he knows now it was all a facade and therefore it should mean nothing to him now. He thinks about such things?! He cares that his son should have his money?! What difference does it make to him now?

No! The *possuk* is teaching us here that it means *everything* to him. He's watching; he's terribly interested. He wants his sons to have his property!

Now, I know this is a delicate subject and I won't be able to convince anybody completely but there's no question that there is a definite connection with the *neshamah* and *Olam Haze*h. Not only a connection, but the *neshamah* clings to *Olam Haze*h with all its *koach*.

And it's not merely while you're still alive in this world – the instinct of self preservation like we see that even an insect tries desperately to save its life. No, it's much more than that because the Torah is telling us here that *even after a person leaves this world he continues to yearn for Olam Haze*h. Of course, I'm not capable of telling you the secrets of the *neshamah*, but the fact is that everyone wishes to have some connection with *Olam*

Hazeh. Even after he leaves the world; the *neshamah* remains intensely interested in what was left behind.

Olam Hazeh Iz Ah Gutter Zach...

And that's because in the depths of the *neshamah* everyone senses that there's concealed in Olam Hazeh a great secret. Olam Hazeh has something that Olam Haba does not have; there's a certain quality in this world that is unequaled even in Olam Haba. And just because of that, the *neshamah* understands that Olam Hazeh is *the* place!

What is it about Olam Hazeh that the *neshamah* doesn't want to leave go of? The answer is that it's only in this short life that we have the opportunity to choose. "*U'bacharta ba'chayim*," Hashem said. "Choose life!" Not only I'm telling you that you could do it, but I'm commanding you, I'm encouraging you – "Choose life."

Lernen Toirah Iz Ah Besser Zach

The great gift of Olam Hazeh is *bechirah*, free will – the ability to choose to become better. That's the purpose of life. Like Dovid Hamelech said, **לֹא הַמֵּתִים יְהַלְלוּ קָה** – The dead will not praise Hashem (Tehillim 116:17). So we ask, *mai komashma lun* – what is Dovid telling us? Certainly the dead man won't praise Hashem anymore; we need Dovid to tell us that?

Dovid is saying, "Be afraid of death! To die?! That's the last thing we want to do in our lives!" Because death means you stop – not you stop breathing; something much worse than that – you stop choosing to serving Hashem. Your opportunity to choose goes lost forever.

Moshe Protests

You remember when Hashem told Moshe Rabbeinu, **הֵן קָרְבוּ יְמֵי לְמוֹת** – *The end of your days is coming soon*. So did Moshe Rabbeinu accept the news stoically? No! He made a big fuss; he put up a big fight. **וְאֶתְחַנֵּן אֶל ה'שֵׁם** – I don't want to die!

It's because he knew that it's a tremendous opportunity to be alive! **יִפָּה שְׁעָה אַחַת שָׁל תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַי עוֹלָם הַבָּא** – *One moment of teshuva, of good deeds in this world is better than all eternity in the Next World!* (Avos 4:17). If Moshe Rabbeinu could come back for one minute, he'd give up everything; he'd give up a big part of Olam Haba, even to be just one minute in this world. That's how precious every second is! Every minute is a diamond because it's a glorious opportunity for achievement. If it means you can learn just one more line of Gemara or put one more nickel in the *pushka*, it's worth it.

Accomplishment Is Greater

Now, there's no question we'll be very satisfied with Olam Haba. We'll be very happy in the Next World. If we could even just picture it we wouldn't be able to survive. The happiness of Olam Haba would burst our blood vessels with excitement. The Chachomim tell us that the happiness is so great that Hakadosh Baruch Hu has to give *koach* to the *tzaddikim* in Olam Haba so that they should be able to endure the happiness – that's how tremendous it is.

And even so, even though the *neshamah* was especially created for that existence in Olam Haba that is independent of the body and independent of this world and even though it's certainly capable of utilizing that career in the Next World for very great happiness; yet despite everything, the *neshamah* wants to live longer in *this* world.

We want to live because we still have so much to accomplish – it's never enough because the more you do in this world, the more you're putting away for everlasting life in Olam Haba. Every deed that you do here, even the smallest mitzvah, is *chayim nitzchi'im*; it's forever and ever.

Part II. Life in The Next World

Sacred Property

Now, one of the most important ways that a person makes use of this opportunity for *bechirah* is by means of the things he owns in this world. Whatever it is – money, a car, a house; when a person owns things, that property is an opportunity to accomplish tremendous things in this world.

Let's say you have a house. In that house, first of all, you put up *mezuzos*. What a *zechus* it is to take an ordinary house and nail *mezuzos* on the door. Now, I know that people are accustomed to having *mezuzos* on the houses and after a while they forget all about them. Maybe they kiss the *mezuzah*. Very good; beautiful. But it's not enough.

The *mezuzah* is telling you something. It says, "This house is dedicated to Hashem!" **וְשָׁמַע יִשְׂרָאֵל ה' אֶלְקֵינוּ ה' אֶחָד** Hashem is the One and Only thing in our lives! Everything in this house is for the service of Hashem!" Ah! Ah! Ah! You're *machnis orchim* into that house. You sit in your house and open a *sefer* to learn. You say *birkas hamazon* in that house – you're *mekayem* all the *mitzvos d'Oraysa* and *mitzvos d'Rabbanan*. It means that we're choosing to use our *nechasim*, our property in this world, for You!

Every detail in the house is under the law of the Torah and the mother is directing it all like a *Kohen Gadol* in the *kodesh kodoshim*. Everything has

to be kosher – and kosher means so many things; *milchigs* and *fleishigs* and *pareve*. You walk in the kitchen and you ask your wife, “Chanaleh, is this a *fleishige* fork or a *milchige* fork?” It’s a *makom kadosh* – even your cutlery is holy. It’s a house where every Jewish man and woman is constantly creating *chayim nitzchi'im*, eternal life.

Moving Day

Now, this man or woman lived a long *frum* life, *boruch Hashem*; a successful *frum* life. All of you here should live very long *frum* lives; you should be healthy and happy in your homes and see *nachas* from everybody. But the time comes after 120 years when we all have to leave that house. Oy vey! It’s a great *tzaar*! Because such a house you won’t have in Olam Haba. No *milchigs* and *fleishigs* in Olam Haba! Oh no! No *brachos*, no *netilas yodayim*. In this world you come out of the *beis hakisei* and you can make a nice loud *asher yatzar*! No *beis hakisei* in Olam Haba! Oy vey! No *asher yatzar* in Olam Haba.

While we’re alive, we may not feel the importance of experiencing these things – while you still can say *asher yatzar* you don’t appreciate the opportunity – but when the time comes to say goodbye to the world, all of a sudden you discover what a great thing you had that you’re about to lose. Life! The opportunity to serve Hashem and make something out of yourself! All of a sudden the awareness of what you’re losing becomes overwhelming!

Now, you shouldn’t be too sad because Olam Haba is a place of *simcha*; there’ll be better things than *asher yatzars* there. But whatever it’s going to be, it’s still a great loss to have to say goodbye to a Jewish home, to say farewell to Olam Hazeh. What a great existence it is! And now I’m going to have to say goodbye?! The heart breaks with sadness.

The Limbs Live On

But there’s good news on the horizon. The Gemara (Eiruvין 70b) makes a statement. יוֹרֵשׁ בִּרְעָא לְאִבּוּהָא בְּרָא בְּרָעָא דְאִבּוּהָא – A son, someone who inherits property, is like the foot of his father. That’s a very great teaching. A son is like the two feet and the two hands of the father.

Now, let’s not think this is just imagination, a *marshal*. It’s a *metzius*, it’s a fact. And it’s based on sound common sense, *pessukim* and *ma’amarei Chazal*. What it means is that when the son does good deeds, in a certain sense it’s like the father is still alive and going around in this world doing good deeds. Daughters too. Daughters are also *karah d’avuha*; children are like the feet of their parents. And even though the child may not always be thinking about his parents; still, it’s to the benefit of his parents. It means that the father and mother who leave over children in this world will never

leave this world – they continue to live through the *mitzvos* of their children.

Long Distance Shipping

And what kind of *mitzvos*? Anything that the child does. If the child is a *frum* Jew, that's already a *zechus* for his father and his mother. If he fulfills the duties of a *frum* Jew, then even if he's not a great personality – he's an ordinary *frum* Jew – that child is sending gifts to his parents constantly. And if he's more than a *frum* Jew, if he's an *ish chassid*, an *oved Hashem*, so it's a much greater *zechus* for them.

Every *mitzvah*, every *brachah*, every penny of *tzedakah* that he gives is like a gift to the father and the mother. It means thousands upon thousands of *mitzvos* are being mailed to your ancestors in *Olam Haba*. Even though they're in *Gan Eden* now, sitting on golden thrones and enjoying all the delights of the *ziv haShechina*, the tremendous happiness of the *Olam Haba*, nevertheless the joy of being connected to this world by means of a son or daughter is a tremendous satisfaction to them! They're being rewarded with a feeling, a *hargasha* that they're connected to the opportunities of *Olam Haze*, and that quenches their craving to continue living in this world! It gives even more happiness to their stay in *Olam Haba*.

Invest In Futures

Now we can begin to understand how great is the function of bringing up a generation of *shomrei Torah u'mitzvos*. Of course to have children is a *mitzvah* of the Torah; it's *avodas Hashem* to get married and have children and bring them up. Not only are you doing something for *avodas Hashem*, but you're doing for *yourself* one of the very greatest benefits you could. When you bring into the world a family of children and you bring them up *b'derech haTorah*, you're creating for yourself a wealth of *nachas*. It's very important because not only are you helping the child, most of all you're helping yourself. Whatever you do, it's a tremendous achievement because you'll be in this world long after you pass away from the world.

And that's why it's so important to invest your efforts in your children; it's so important to think, "What can we do to make the best out of our children? Which *cheder* is the best one for Chaim'l? Which *Beis Yankev* should we send Chana'leh to?"

Because when you raise up a *dor* of *frum bnei Torah*, of *ovdei Hashem*, boys and girls who are going to have *frum* families of their own, not only are you a happy person in this world – after all, there's nothing like *frummeh nachas*; *frum* children are a happiness that will fill your hearts with joy all

your lives – but in the Next World is where your real happiness will take place. When you pass out of this world, that's when the true *nachas* begins. The eternal *nachas* you'll get from your children is indescribable.

Your Eternal Home

That's why *yerushah* is so important to the *meis*. So that his house, his *makom kadosh*, will continue to live on. So you'll say, "Well, it could be my son won't have that house. Maybe the neighborhood changed; the wrong people moved in and now they have to move on." No matter – you live on in that way. Maybe the house becomes money, it's changed into money, so he'll buy another house with the money; he'll use your money for a down payment or to help pay the mortgage on his house. And therefore, you have a certain satisfaction, an *oineg* of the *nefesh* knowing that your house continues.

And even though you can't go anymore into your son's house or your daughter's house, you can't go visit your children and grandchildren and great grandchildren anymore, but you know in that house, in the house of your children, they're continuing the ways that they saw in your house or in the ways that they learned when they went to the yeshiva and to the girls' *frum* schools. You paid tuition for them! Your money is still paying for it now. And therefore, it's your ways that they're continuing forever and ever.

Holy Shabbos Guests

And so it's like you're sitting together with them in their home. It's actually like you're sitting in their homes and you're witnessing what's going on in your old home. You see that your descendants are keeping Shabbos; you see them sitting at the Shabbos table and singing *zemiros* and you're so happy that you sing along.

Yes; don't think it's just talk. Tomorrow night when you sit at your Shabbos table, all your ancestors will be coming down and watching; they'll be singing together with you, happy. "Ah! That's what we wanted. That's a *nachas*. Our children are talking about *bereishis bara Elokim es hashamayim ve'es ha'aretz*. Oh, our children are doing such a great thing for us!"

They're so happy when they see that you're going *b'derech haTorah* and making something out of yourselves. The *chasunas*, the *bar mitzvahs* of great grandchildren; they're learning in yeshivos and doing *mitzvos*. The children are wearing *tzitzis*. The boys and girls are all making *brachos*. Everybody goes to the *yeshivah* and to the Beis Yankev. Everybody keeps everything. Everybody is busy putting on *tefillin* and keeping Shabbos and

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learning Torah and acting with *derech eretz* – everybody is busy being *mekayem kol haTorah kulah*.

And so, after you pass away, everything goes on, and you're still there. You're there! It's the great happiness of having your representation in this world continue forever and ever. And that's what *yerushah* is always reminding us of. You're living on! By means of your house, your money, your property and your descendants, you're still accomplishing in this world. Your *yerushah* is working for you forever.

Part III. Life in Both Worlds

There's Hope For Everyone

Now, before we end our meeting tonight we must take into account the fact that some people were not blessed with children. And therefore we must add a few more things to our discussion; they are true for everyone but they're especially true for those without children.

A person who didn't merit children can also continue to live forever in *Olam Hazei*. וְאֵל יֹאמַר הַפְּרִים הֵן אֲנִי עֵץ יָבֵשׁ – *The childless one shouldn't say, "I'm a dry tree"* – he shouldn't think that there's no hope (*Yeshaya 56:3*). And that is because every person leaves over a *yerushah* in this world. Maybe he doesn't have children, but there's something very real he leaves over – to a certain extent it's even more real than property and valuables.

You know, in the olden days when people went to a *chasunah* or some other important place, they would rub perfumed oil on their hair – *l'kavod* the *simchah* they made their hair smell good. It was such a fragrance that sometimes it would percolate throughout the whole room.

Perfuming the World

Let's imagine that – let's say somebody sitting here has a perfumed oil in his hair. It smells good and we're all enjoying the fragrance. So he's sitting here for a little bit listening to the lecture and then he walks out of the room. But he's still here! He left the room but something remains behind; there's a sweet fragrance, a *reiach tov*, in the room.

Now, the *possuk* says that there's something even better than that: טוֹב שֵׁם, מִשְׁמֶנׁ טוֹב – *A good name is even better than good oil* (*Koheles 7:1*). When a person is alive and he acquires a good name – it means good character and *yiras Shamayim* – so it makes an impression; it lasts. As he passes through the world he leaves the fragrance of his good name wherever he goes. And even after he leaves this world the fragrance lingers on in the

atmosphere; the sweet fragrance of his personality remains. “I was here,” it’s calling out.

They Live On

Many times in my life I benefited from the *reiach tov* of good people. I remember a *frum* Jew; years ago I knew him very well. I used to watch him; I loved him and admired him. He didn’t know but he was my model and he had a very big influence on me. I knew him as a *bochur* but he’s still in my memory; I can’t forget him.

Another *frum* Jew I knew as an adult already; he was an elderly man. This man knew all the *poskim*, all the *sha’alos*. He was a man who never spoke *loshon hara*; he never was angry at anybody. *Kol yomai*, all my days I watched him; he was a *tamim* in character, a *kiddush Hashem*, and I learned very many things from watching him. And I’m sure he influenced many people besides me. He’s not in this world anymore but the *reiach tov* he left in the world is still here.

The Science of Smell

Now, I want you to understand that the “good fragrance” that a person can leave in this world is not merely *ruchniyus*; it’s a physical thing. Those of you who are even a little familiar with science know that a good smell is not just “a smell” — it’s tangible.

When someone wearing perfume leaves the room and you still smell the fragrance it means that there are molecules in the air that you’re breathing in. You don’t see it but it’s real – there are millions of microscopic molecules floating in the air and when you breathe in they bind to the olfactory receptors in your nose and those receptors relay the odor messages to the brain. Smell is real – if you had the right equipment you could see it with your eyes.

Now, the fragrance of a *shem tov* that a person leaves over in this world is the same; it’s also physical. Of course, this physical phenomenon carries with it certain ideals. *Chesed*, *bein adam l’chaveiro*, *bitachon*, *limud Torah*, *tefillah*, *kabolas yissurin b’hava*, other things too; and the fragrance of those ideals you leave in this world continue to waft through *Olam Haze*h carrying the message. It doesn’t go lost; your *maasim* do not leave the world. They continue to live on — and that’s the *yerushah* that matters most in the Next World.

Tinokos Shel Beis Rabban

I know one *tzaddik* — he didn’t have children – and he used to bring together boys every *Chol Hamoed* and talk to them. He would learn with

them and tell them stories and then he would give them prizes for learning. It was a beautiful thing!

But then one day this *tzaddik* finally left the world and now it became quiet – it was a *kol d'mamah dakah*. Oy, what a pity! A *tzaddik* left this world; he went lost it seems.

No, he didn't go lost! First of all, those boys are grown up now and they're living with the ideas that he put into their heads – they'll teach those ideas to their children and grandchildren forever!

But besides for that; the mere fact that he spoke to them means that his words are echoing and re-echoing in the atmosphere. That's important to know. They're not going lost! The air is more pure because of what he said! When you walk in the streets where he walked, you're breathing in that air. You should know you're becoming *niskadesh* because you're in the place where this man purified everything by his presence.

Tikun Olam

I once heard the Lubavitcher Rebbe say that. He said, "When you go someplace and you learn *mishnayos* in the street, you're changing the street." Now, it's not a big *chiddush*; it's an important *chiddush* though. I'm just quoting a name of a *tzaddik* who said it, but you could say it yourself.

Here's a man who is saying *Mishnayos*. Not in all places is it *mutar* to speak in *divrei Torah* but suppose there's a street where everyone is dressed properly or nobody is walking except you – it's a good *kosher* street and you're saying *Mishnayos*. It's not the same street anymore! The street is a different street. You're physically changing the world. There's no question about that.

Today the world is doing the opposite. **וַתִּטְמָא הָאָרֶץ** – *The land becomes unclean from wrong deeds*. The *reshaim* are making the world smell bad. It actually smells bad. When you walk by a movie theater you have to hold your nose closed. It doesn't help anymore to walk on the other side of the street because the stench is terrible – you have to actually hold your nose closed.

Eradicating Pollution

And therefore, in order to counteract that, as much as possible we have to create the good fragrance of *maasim tovim*, of *Torah* and *mitzvos* and good character. From good deeds the land becomes more *tahor* and more *kadosh*. Not only *Eretz Yisroel*. Wherever you go, you're purifying the atmosphere; you're improving the soil. Everything becomes better as a result of what you're doing and what you're saying.

It's a big responsibility, of course, but it's important for us to realize that it's true. You are affecting the world by your *maasim*. When you walk in the street and you're thinking about Yetzias Mitzrayim or Matan Torah or *shor she'nagach es haparah*. Maybe you're making a *cheshbon hanefesh* – you're thinking how much you have to respect your mother and father, how much you have to honor your wife and make her happy; you're thinking like a Jew has to think. You have to know that you're making that street clean; you're making it pure! No matter what street it is! Of course the streets today are so full of *tumah* that they can stand a great deal of purification – you have to do a lot of thinking as you walk – but that's what you're accomplishing. You're creating something new.

A Spokesman In Both Worlds

That's what it says (Avos 4:11): קוֹנֵה לֹא פְּרָקְלִיט אֶחָד, הָעוֹשֶׂה מִצְוָה אֶחָת, – If you do one mitzvah, you create one spokesman for you; someone who speaks up for you. Every good deed, every mitzvah, is a *praklit*. If you learn a *mesichta*, and you *chazer* it and acquire it, that's your *bechor*, a beautiful boy. Bava Kama is a beautiful little boy to have, believe me. Even *Mesichta Megilah*; it's a very little boy but an equally beautiful boy nonetheless. The more *mesichtos* you learn the more children you have. Besides the reward for Torah, the fact that the words continue forever in this world is the *yerushah* that you're leaving over.

Girls can learn Torah too. Mesillas Yesharim is a very beautiful child. Chovos Halevavos and Shaarei Teshuva are beautiful children that will last forever. *Maasim tovim* are very beautiful children. There are so many things to do. People need help constantly. Women can do tremendous things. If you help other people, *maasim tovim* are your children; in a certain sense it's something like your child. I'm not saying it's a child, but it's something like it. It doesn't go lost. When people live lives of righteousness it doesn't go lost. It's preserved forever in the airspace here and that's the real *yerushah* a person leaves over in this world.

A Foot In Both Worlds

That's what Dovid Hamelech asked for: אֶגְוֶה בְּאַהֲלֶיךָ עוֹלָמִים – I want to dwell in your tent forever; in both worlds (Tehillim 61:5). “Your tent” means the *ohel Hashem* where Dovid used to come with his *chaveirim* to sing *shevachim* to Hakadosh Baruch Hu and learn Torah together. Dovid said, “I want to live in that tent forever.”

So fregt the Gemara (Yevamos 96b), “Is it possible for a man live in both worlds at the same time?” What is this that he's asking that he should

remain in the tent of *this* world forever? He doesn't want Olam Haba?! Dovid certainly wanted Olam Haba. And if he's there, how can he be here?

Yes, you could be in both places at once. When a person leaves a good name, a *reiach tov*, in this world, so he might be in the next world enjoying his eternal reward, but he is still in this world *physically* in the form of his good deeds; by means of the *reiach tov* that he left over in this world.

Prepare Your Own Yerushah

And that lesson is intended for all of us; children or no children, *yerushah* or no *yerushah*, every *neshama* wants to continue living in this world forever. And therefore, as long as you're putting in efforts to improve the world, to leave something over, so in a certain sense that fragrance you're creating is just as valuable as leaving over children and money.

The *praklitim* will speak on a person's behalf forever in both worlds and the more spokesmen he has for himself the louder the noise is; it's making a tremendous noise all the time, long after he has already gone. And the person looks down at his children, at his property, and most important, at the *reiach tov* that he left in the world, and he's happy that he continues to live forever in both worlds, accruing the merits of the *shem tov* that he left in *Olam Haze*h. The *yerushah* of the *shem tov* that is left in this world is the *yerushah* that the *neshama* enjoys in the Next World forever and ever.

Have A Wonderful Shabbos

Let's Get Practical

Perfuming The World

The mitzvah of Yerushah reveals our inherent desire to transcend mortality and remain connected to this world beyond our lifetime. In truth, every action we take during our lives forges an eternal bond with the world, as the ripple effects of our deeds reverberate forever. This week, I commit *bli neder* to dedicating one minute each day to introspection, reflecting on my actions and their enduring impact on the world around me.

This week's booklet is based on tapes:

- S-15** – He Came Shining | **E-77** – The Living Soul
E-108 – Let Me Live Forever | **E-120** – Nachas From Children
E-213 – First Step on The Pathway To Greatness

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QUESTION

If marriage is such an important commandment, how is it that in these three weeks the rabbanim prevent people from getting married?

ANSWER

And the answer is **אם אשכחך ירושלים תשכח ימיני** – *If I shall forget Yerushalayim let my right hand forget its cunning*, **אם לא אעלה, שמחתי אם לא אעלה**, **ירושלים על ראש** – *my greatest happiness is nothing compared to my hope for Yerushalayim*.

And therefore for three weeks we stop thinking about marriage and we think about Yerushalayim. It's so important for us to spend time thinking about Yerushalayim. Not today's Yerushalayim – about the ancient Yerushalayim we once had. **אם אשכחך ירושלים**, **תשכח ימיני**. To put those thoughts above our personal happiness! It's one of the perfections we have to gain, to think of the days of old. **זכור ימות עולם** – *Remember the days of old, the greatness we once possessed*.

It's very important for Jews to know their history. We have a very, very wealthy history. We have to look back and enjoy the happiness of those generations and the memories that we have with us still today; it's extremely important to study our past. And therefore, because our past is so important, it's worth postponing a wedding for three weeks to achieve that perfection of remembering the days of old and what our nation once possessed.

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