

לעילו נשמת: פייגה בת הרב אהרן ת.נ.צ.ב.ה.

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

Torah Wellsprings

Collected thoughts
from
Rabbi Elimelech
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Vayechi



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Torah Wellsprings

Vayechi

Few *aveiros* are as terrible as embarrassing another Yid. The Gemara (*Bava Metzia* 58:) says, כל המלבין פני חבירו ברכים, "Embarrassing your fellow man in public is comparable to murder."

The Gemara adds that it is undoubtedly so, דחוינא דאול, "because we see that when one is humiliated, the color leaves his face, and he turns white."¹

Abaya asked Rav Dimi, "What are people careful with in Eretz Yisrael?"

Rav Dimi replied, באחורי, "They are cautious that they don't turn their fellow man's face white with shame."

The Gemara adds, "Whoever enters Gehinom, leaves Gehinom. There are, however, three exceptions: (1) those who commit adultery, (2) those who embarrass their fellow man, and (3) those who call their fellow man by their derogatory nickname."²

1. It is permitted to be מחלל שבת to save a Yid's life. Reb Shlomo Zalman (*Minchas Shlomo* vol.1 end of siman 7) asks why isn't it also permitted to be מחלל שבת to save someone from shame? The Gemara compares embarrassment to death, so just as we are מחלל שבת to save a life, we should be מחלל שבת to save someone from shame.

He elaborates in depth on this topic. For our present purposes, it is a reminder of how severe it is to shame one's fellow man. It is a feeling of death, literally.

2. Even if he isn't embarrassed by his nickname because everyone calls him that way and he got used to it, nevertheless, one who calls him by his degrading name is punished severely.

People were humiliating Dovid HaMelech, accusing him of committing a grave *aveirah*. Dovid said, "Ribono Shel Olam, you know that if they ripped my flesh, blood wouldn't fall to the ground [for all of his blood was drawn out, due to his humiliation]. They say to me, 'Dovid, when someone commits adultery, which death penalty does he get?' I reply, 'His death is חנק, strangulation, and he has a portion in Olam HaBa. But those who embarrass their fellow man in public forfeit their portion in Olam HaBa.'" As it states (*Avos* 3:11), אין לו, המלכין פני חבריו ברבים... חלק בעולם הבא, "Someone who causes his fellow man's face to turn white in public...doesn't have a portion in Olam HaBa."

The Gemara adds, "It is better to be thrown into a fiery furnace than to embarrass others." When Tamar was sentenced by *beis din* to be burned, she said, הכר נא למי החתמת והפתילים, "Please identify

the owner of this seal, cloth, and staff (*Bereishis* 38:25). Rashi explains, "She didn't want to embarrass [Yehudah] and to say she became pregnant from him. So, she said she is pregnant with the owner of these items. 'If he will admit it, he will. And if he doesn't admit, they will burn me, but I won't embarrass him.' The Gemara learns from this episode that it is better to be thrown into a fiery furnace than to embarrass one's fellow man in public."

Tamar was carrying twins, and one of them, Peretz, was the progenitor of Dovid HaMelech and Moshiach. Yet, she preferred to be thrown in the furnace than to embarrass Yehudah. Three souls stood to be murdered (her own and the twins in her womb), but she wouldn't embarrass her fellow man.

As we wrote above, the Gemara compares embarrassing others in public to murder. The Pnei

Yehoshua explains that embarrassing others is in fact worse than murder because those who mortify others go to Gehinom and never leave it, whereas murderers eventually get out of Gehinom.

According to our logic and rational, we would think that murder is a far worse *aveirah*. However, Chazal imply that embarrassing others is a worse *aveirah*.

The question arises, why is embarrassing others so severe, even worse than murder and other terrible *aveiros*?³

The Midrash Shmuel writes that it is because, דבר, "It is a disgrace to Hashem's word, and there is no greater *apikoros* than him."

The Pnei Yehoshua elaborates to explain the Midrash Shmuel's words:

If we recognized that every Yid is created בצלם אלקים, in Hashem's image, and that he is a חלק אלקי ממעל, a part of Hashem, we would have immense respect and awe for every Jew.

By humiliating others, we show that we don't believe that we are created in Hashem's image and that we have a *neshamah*, a part of Hashem.

The Pnei Yehoshua adds, "As it is known, the *neshamos* of *resha'im* aren't burned in Gehinom. The Toras Chaim explains that this is because the *neshamah* comes from Hashem's throne and the *neshamah* is a חלק אלקי ממעל, a part of

3. The Shaarei Teshuvah (3:141) answers that the accumulation of many minor *aveiros* equals, and at times surpasses, the severity of grave *aveiros*. People don't consider embarrassing others a severe sin, so they transgress it many times. Accumulatively, it becomes worse than murder.

Hashem. Therefore, fire can't burn the *neshamah* ely. [The holiness of a Yid's *neshamah* can't be consumed in the fires of Gehinom.] However, when one embarrasses his fellow man, he demonstrates his denial of the *neshamah* and *צלם אלקים*. His punishment is *middah keneged middah*. His holiness isn't recognized, and his *neshamah* is entirely consumed in Gehinom."

People shame others when they consider themselves better than their fellow man. But what do we know? Chazal (*Pesachim* 25:) say, *מאי חזית דדמא*, *רידך סומק מפי*, "Why do you think your blood is redder than your friend's?" We don't know how Hashem measures people. Perhaps your fellow man is better than you. Therefore, we must honor everyone.⁴

4. Rebbe Dovid Lelover *zt'l* wanted to be with his Rebbe, Rebbe Elimelech of Lizhensk *zt'l*, for Pesach, so he crossed through a thick forest that was between Lelov and Lizhensk. Rebbe Dovid'l lost his way, and he cried and prayed that Hashem show him the way out. Suddenly, he saw an old man in the forest, who showed him the way to Lizhensk. Before departing, the elderly man said, "I will teach you two things, and I want you to always remember them:

1) When a carpenter wants to attach two planks of wood, and one of them has a knob protruding, the solution is to make an indentation in the other plank, to make room for the knob. That is better than to cut out the knob.

(The elderly man was implying that to make peace with another person, the counsel is to make an indentation in himself to accept the idiosyncrasies and opinions of his fellow man. This is preferable than trying to change the other party.)

2) Instead of looking for your fellow man's faults, be busy thinking about your own faults.

Once, as my grandfather Rebbe Moshe Mordechai Lelover zt'l was davening at the Kosel, a pauper wanted to give my grandfather a *sefer* that he wrote, hoping my grandfather would pay for it generously. The *gaba'im* didn't let the pauper come close to the Rebbe because they felt it would disturb the Rebbe's concentration. When the Rebbe turned around and saw the pauper waiting from a distance, he

immediately understood what happened. The Rebbe said, "This upsets me so much! How can we cause this Yid distress?!" He had the *gabbai* call over the pauper and paid generously for the *sefer*. Only then did the Rebbe continue his *tefillos* by the kosel.

To Protect from Shame

After studying the severity of embarrassing one's fellow man, we understand that it is a great

Immediately after the old man imparted these two lessons he disappeared. That's when Reb Dovid'l knew that he just spoke to Eliyahu HaNavi (ש"ק ח"ב שמ"א).

During the Holocaust, there were people who wanted to be *moser nefesh* to save other people. They would die, but through their death others would live. They understood the concept of, מאי חיות, "Why do you think your blood is redder?" so clearly and thought that others were better than they. The halachic debate whether they were permitted to make this sacrifice is recorded at length in *Mikdashei Hashem* (Shaar Machmadim p.6) written by Reb Tzvi Hirsh Meisels zt'l, rav of Wac (Veitz).

According to Rashi (*Bava Kama* 60:), one isn't permitted to steal, even if it is necessary to save his life. The halachah is debated (see *Tosfos* and the *Rishonim* and see *Binyan Tzion siman* 167-169.). However, we understand from these discussions just how cautious one must be with the money, and with the honor, of one's fellow man.

mitzvah to save one's fellow man from shame.

There was a *sheva brachos*, attended by two great tzaddikim: Rebbe Hershele Lisker *zy'a* and the Chasam Sofer. As customary, the *chasan* began a *dvar Torah*, and Rebbe Hershele Lisker began to sing. The *chasan* sat down.

The *chasan* asked a good question, and the Chasam Sofer wanted to hear the answer, so he asked Rebbe Hershele to stop singing. The *chasan* began speaking again, and Rebbe Hershele Lisker started to sing once again.

This happened a few times. The Chasam Sofer asked Rebbe Hershele Lisker, "Why are you singing? I want to hear the *chasan's* answer."

Rebbe Hershele replied, "I have a *סוד*, a secret reason why I'm singing and interrupting the *chasan*."

"Perhaps you can let me in on this secret?" the Chasam Sofer asked.

"It's a secret *one cannot say*."

Rebbe Hershele hinted to the Chasam Sofer that the *chasan* doesn't know the answer and has nothing to say. The *chasan* only prepared the beginning of the *derashah* and was relying on that people would sing in. This is how Rebbe Hershele Lisker spared the *chasan* from shame.

The Tchebiner Rav invited the Kedushas Tzion (the Bobover Rebbe *zt'l*) to his daughter's *sheva brachos*. The Kedushas Tzion arrived and sent his son-in-law (Reb Stempel) to buy drinks and *l'chayim* for the guests.

The Tchebiner Rav said, "It is my place to bring the drinks. I am the host. Why should you buy drinks?"

The Bobover Rebbe answered, "Tosafos says

that it is customary for guests to bring the drinks."

The Tchebiner Rav replied, "There is no such a Tosafos."

The Bobover Rebbe didn't respond.

Years later, the Tchebiner Rav was learning Gemara with *baalei batim*, and he came across Tosfos (*Kesubos* 57:) that states, "Guests often bring the drinks to curry favor with their host."

The Tchebiner Rav interrupted his *shiur* to tell his students about the perfect *middos* of the Bobover Rebbe. "The Rebbe knew that I was mistaken when I said that there is no such Tosafos, but he didn't tell me. He didn't want to embarrass me."

The Tchebiner Rav repeated this story to the Bobover Rebbe's grandson, Reb Leibel Stempel, and concluded, "I consider this example of your grandfather's perfect

middos to be the greatest *mofes* of all."

Reb Chaim Ozer *zt'l* was once teaching *bachurim* a very deep *shiur*. One of the *bachurim* was saying, "Tosafos says differently! Tosafos in *Bava Basra* (49) contradicts what the *rosh yeshiva* is saying..."

Reb Chaim Ozer replied, "Tosafos does not disagree with what I'm saying," and continued his *shiur*.

The *bachur* rushed to the *sefarim* shelves to prove that Tosafos did contradict him. Reb Chaim Ozer stopped him. He said, "Don't look up the Tosafos. Don't take out the Gemara. Trust me. Tosafos doesn't disagree with what I am saying," and he continued the *shiur*.

Why didn't Reb Chaim Ozer permit the *bachur* to look up the Tosafos?

He knew that the *bachur* misunderstood the Tosafos. To protect that *bachur* from making a fool of himself,

Reb Chaim Ozer didn't permit him to look it up in the middle of the *shiur*.

Reb Nachman Galinsky z'l of Bnei Brak (son of the renowned Magid, Reb Yankele Galinsky zt'l) fell ill. His medical care was costly, so his friends initiated a campaign to raise money for him.

They came to a yeshiva in New York and explained to the *rosh yeshiva* that they were raising funds for Reb Nachman Galinsky. The *rosh yeshiva* exclaimed, "I know Reb Nachman Galinsky. You need not worry. For Reb Nachman, I will raise all the needed money."

The *rosh yeshiva* gathered the entire yeshiva and told them, "I owe a debt of gratitude to Reb Nachman Galinsky. Everything I have, and everything you receive from me is in his merit."

The *rosh yeshiva* told them the story:

"I was brought up in a Modern-Orthodox home in the United States. Nevertheless, my parents thought it would be good for me to study Torah in one of the renowned yeshivos in Bnei Brak. Getting used to the new culture wasn't easy for me, and, at first, I wasn't a good *bachur*, to say the least. The yeshiva was on the verge of throwing me out. I knew that if I get thrown out of the yeshiva, I will fall off the *derech*.

"Once, I threw a paper airplane in the beis medresh, while the *rosh yeshiva* was giving his weekly *shiur klali*. The airplane hit the *rosh yeshiva* on his head, and the *rosh yeshiva* exclaimed, 'Whoever threw it must leave the yeshiva immediately.'

"No one stirred. The *rosh yeshiva* said again, 'Whoever threw it must leave the yeshiva immediately, and he can't come back.' When he

repeated this a third time, one of the students stood up, and left the room. That boy was Nachman Galinsky.⁵ Everyone was shocked as Nachman Galinsky was from the finest *bachurim* in the yeshiva. Could it be that he threw the paper airplane? It didn't make sense. But it was enough to calm the *rosh yeshiva*, and he continued teaching.

"I was overwhelmed by the kind act that Nachman Galinsky did for me. He accepted all the humiliation to help me. I thought to myself, 'If people here are so nice and so *ehrllich*, I want to be with them. That's when I began studying Torah earnestly, and as you can see, now I've become a *rosh yeshiva*. Now you understand why I am prepared to do whatever is necessary to

raise money for Reb Nachman."

Shame Purifies

The Chofetz Chaim *zt'l* said, "If a person could know that he is about to be shamed, he would be advised to go to mikvah beforehand because humiliation purifies so much."

In *parashas Balak*, we read about Bilaam seeing a *malach*. The Bas Ayin explains that Bilaam suffered immense shame (see *Rashi Bamidbar 22:29*), and that enabled him to reach the level that he can see a *malach*.

Reb Mordechai Elimelech Wosner *shlita* was once together with his father, Reb Shmuel Wosner *zt'l* when someone came by and viciously embarrassed Reb Mordechai Elimelech.

5. His father, Reb Yankele Galinsky, spoke with the *rosh yeshiva*, and Reb Nachman was allowed back into the yeshiva.

Reb Shmuel Vosner *zt'l* calmed his son and explained that the humiliation is for his benefit. He explained:

The Midrash (*Vayikra Rabba* 15:4) states, "When the Jewish nation heard about *tzaraas*, they became afraid. Moshe told them, don't be afraid. *Tzaraas* is for the goyim. אבל אתם לאכול ולשתות ולשמוח, but your portion is to eat, drink, and to be happy."

Why doesn't the Jewish nation get *tzaraas*? Don't they need *tzaraas*, at times, to atone for their *aveiros*?

Reb Vosner explained, the Gemara says that one of the primary traits of the Jewish nation is ביישנים, that they are bashful. Non-Jews don't have this trait (certainly not to the extent that Yidden have it). Therefore, goyim need afflictions to achieve atonement. But the Jewish nation feels their shame and humiliation so intensely, and their shame is sufficient for their atonement. They can thus

eat and drink and be happy because they earn their atonement with shame alone.

Honor Your Fellow Man

We would assume that after Yaakov Avinu came to Mitzrayim, Yosef would visit him often. After all, Yosef was Yaakov's favorite son, and after twenty-two years of separation, they were finally together again. However, surprisingly, the Midrash says that Yosef was seldom with his father. And therefore, when Yaakov fell ill, a messenger came to tell Yosef about it. Yosef wouldn't have known on his own.

As the Midrash (*Psikta Rabsi* 3:10) teaches:

"It states (48:1), ויאמר ליוסף, 'הנה אביך חולה,' 'Behold your father is ill.' Who told Yosef that his father was ill? Some say it was Bilhah, as she was the one who took care of Yaakov. Others say it was Binyamin. Rashi states an

opinion that it was Ephraim, who used to learn Torah with Yaakov. Yosef is praised for his devotion in *kibud av*. Nevertheless, he didn't often go to his father. This teaches us about Yosef's righteousness. He didn't want to be alone with his father, so his father will not ask him, 'What did your brothers do to you?' and [when he hears that they sold him] his father would curse them. Yosef said, 'I know my father's a great tzaddik, and everything he decrees occurs. My father said that whoever took Lavan's idols should die, which caused my mother to die (see *Bereishis* 31:32). If he curses them, the world will be

destroyed because the world was created for the *shevatim*. To prevent this from happening, he didn't often go to his father."

We can also explain that Yosef was trying to protect his brothers from shame. He avoided being with his father so he wouldn't have to tell him what they did to him.⁶

In last week's *parashah*, the Or HaChaim (48:26) writes, "I was wondering, why didn't Yosef inform his father that he was alive and well in Mitzrayim? Perhaps, while he was a slave, he could not contact his father, but after he was king, why didn't he write a letter to his father and

6. The Rabbeinu b'Chaya (50:17) writes, "The brothers asked Yosef *mechilah*, but the *pasuk* doesn't state that Yosef forgave them. Chazal say that if you sin to your fellow man, and you do *teshuvah*, the sin isn't forgiven until your fellow man forgives you. Although it states (50:21), וַיְנַחֵם אוֹתָם וַיְדַבֵּר אֵל לֵבָם, that Yosef spoke kindly with them, it doesn't state explicitly that Yosef forgave them... Thus, they died with their sins, without Yosef forgiving them... Years later, they were punished... with the עשרה חכמי מלכות, the ten scholars who were killed (and tortured to death) by the Roman government."

alleviate his father's distress?

"Chazal (*Bava Kama* 59.) write, 'It's better to throw yourself into a burning furnace than to embarrass your fellow man.' Yosef didn't want to embarrass his brothers in front of Yitzchak, Yaakov, and the rest of the family. Therefore, he let his father remain in distress, rather than to embarrass his brothers."

In last week's *parashah* it states (45:1), ולא יכל יוסף להתאפק לכל הנצבים עליו ויקרא הוציאו כל איש מעלי, "Yosef couldn't tolerate

that people should be around, and he proclaimed, 'everyone should leave.'" Yosef's guards left the room, and Yosef was left alone with his brothers when he revealed to them אני יוסף. The Midrash Tanchuma (5) says that Yosef's life was in danger. His brothers could have killed him then. "So why did Yosef send out his soldiers? Yosef thought to himself, 'Better they should kill me than I should embarrass my brothers before the Egyptians.'" ⁷

7. The Chida tells the following story that happened with his Rebbe, the Or HaChaim HaKadosh:

A wealthy *rosh hakahol* once disrespectfully disgraced and embarrassed one of the rabbanim of his city. The Or HaChaim spoke with that rav and advised him that, for the sake of peace, he should forgive the *rosh hakahol*.

The rav replied, "You don't have to tell me to forgive him, because I forgave him right away. The *Zohar* says that the *aveiros* of the Jewish nation weigh heavily on the *Shechinah* and cause the *Shechinah* distress. To save the *Shechinah* pain, I immediately forgive all those who sin against me."

The Or HaChaim praised the rav immensely for this.

Yosef brought his children to his father, Yaakov so that he would bless them before his *petirah*. Yosef positioned Menasheh, his older son, on Yaakov's right side, but Yaakov put his right hand on Efraim, who was to his left, and he put his left hand on Menasheh's head. The Torah (48:14) writes, שָׁכַל אֶת יָדָיו, "he switched his hands," and Onkelos translates it, אֶחָדֵימִינָן לְיָדָיו, "he acted wisely with his hands." What wisdom did

Yaakov Avinu display with his hands?

The Noam Elimelech explains, "The Torah is teaching us *derech erez*, that we should honor our fellow man. Yaakov could have rearranged the children according to his preference: Efraim to his right and Menasheh to his left – but that would embarrass Menasheh. Instead, he merely switched the position of his hands."⁸

The Chida writes that therefore Chazal (*Rosh Hashanah* 17) say, הַמַּעֲבִיר, עַל מַדּוּתָיו מַעֲבִירִין מִמֶּנּוּ כָּל פְּשָׁעָיו, when one forgives others, all his sins are atoned. The explanation is, if you forgive others because you don't want the *Shechinah* to have *tzaar*, מַדָּה כְּנֹגַד מַדָּה, your sins will be forgiven as well, to relieve the *Shechinah* from her *tzaar*, which comes from your *aveiros*.

8. Reb Binyamin Mendelson *zt'l*, the rav of Komemius, noted that Yaakov didn't rearrange the children. He let them be as Yosef set them, he only switched his hands. This teaches us that when there are different opinions, don't try hard to convince your fellow man to see things how you do. Let your fellow man think the way he wants to, and you change your hands, and you do as you understand.

When people face one another, one's right side faces his fellow man's left side, and his left side faces his fellow man's right side. What does this tell us? Reb Chaim Volozhiner *zt'l* explained:

Recognizing Your Qualities

Reb Yerucham Levovitz *zt'l*, the *meshgiach* of Yeshivas Mir, stated, "It is not good when one doesn't know his faults. But it is even worse when one doesn't recognize his qualities. He is like a craftsman who is unfamiliar with his tools."

It is important to know where your talents lay and what you can accomplish. Many people are talented, but they fail because they

aren't aware of their abilities.

It states (49:28), וזאת אשר דבר להם אביהם ויברך אותם, איש אשר כבדו ברכ אותם, "This is what their father spoke with them, and he blessed them. Each one received the *brachah* appropriate for him."

The question is, did Yaakov bless his children? It seems that he just told them their virtues and character traits but didn't bless them.

The answer is that knowing who you are and

The right side facing your friend's left side implies that people's primary focus is on their fellow man's faults. That is how people are. Their right, which is the stronger side and alludes to a greater focus, is on their fellow man's left, which are his problems and weaknesses.

The left side facing your friend's right side implies that when you see your fellow man's qualities and strong points (his right), you look at it briefly, weakly, and you don't pay close attention to it. You look at it with your left, weaker, focus.

The ideal is to be like Yaakov Avinu, who put his right hand to the right side, and his left hand to the left side. Because your primary focus should be on the qualities of your fellow man, and your weaker focus should be on his faults and weaknesses.

what you can achieve is the greatest blessing.

Tosafos Shabbos

Someone who loves the Shabbos will try to have as much Shabbos as he can. Friday afternoon, he will begin Shabbos early, before the time, and motzei Shabbos, he won't leave the Shabbos the moment Shabbos ends. He will bring Shabbos into the night.

The Sidduro Shel Shabbos (1:4:11) writes that when Yidden make *tosafos Shabbos*, "They should add the thought...that they are showing Hashem their immense love and appreciation for Shabbos, so they add on to the Shabbos... It states (*Shemos* 16:5), והיה ביום השישי והכינו את אשר יביאו, 'On Friday they will prepare [for Shabbos],' and והיה is an expression of joy (see *Bereishis Rabba* 42:3). Because Hakadosh Baruch Hu has immense pleasure

when we perform *tosafos Shabbos*"

We say in *Mussaf*, מועמיה חיים וכו'. Reb Zalman Sorotzkin zt'l explains that this means that those who enjoy the taste of Shabbos (מועמיה) will undoubtedly take Shabbos in early and leave Shabbos late because they want as much Shabbos as possible. Their reward is, חיים וכו', they will merit Olam HaBa, because Olam HaBa is called Shabbos (יום שכולו שבת). This is *middah keneged middah*: They want more Shabbos; therefore, they will be rewarded with the Shabbos of the future.

This can be compared to the popular phrase that people say: If your guest finished everything on his plate and asks for more, consider it a compliment because it means he enjoys your cooking. You will probably want to invite this guest again, and you will make sure to prepare the same foods again. Similarly, when we show that we love Shabbos by

making *tosafos Shabbos*, we are rewarded with the Shabbos of Olam HaBa.

Regarding the twelve loaves of bread that were placed on the *shulchan* of the Beis HaMikdash, it states (*Vayikra* 24:8), ביום השבת, "on the day of Shabbos, on the day of Shabbos, you shall arrange them." Why does it state ביום השבת twice in this *pasuk*?

Shem Eliezer (written by the rav of Biksad zt'l) explained that ביום hints to the weekday and ביום השבת means we turn part of the weekday into Shabbos (these are the moments of the weekday that are turned into Shabbos). It is written twice because we do this at the beginning and the end of Shabbos.

The next word is, יערכנו, which means "arrange," and it also can be translated as להעריך, to value, to hold in high esteem. Because when one turns the weekday into Shabbos, this expresses his love and respect for Shabbos. In return, יערכנו,

the Shabbos will regard him in high esteem. And as Shabbos is the source of all blessings, Shabbos will bestow many blessings onto him.

The Biksader Rav compared this to a high-ranking official of the king. The king holds him in high regard, and therefore his monthly salary is much higher than that of a simple soldier in the king's army.

Sources for Tosafos Shabbos

Tosfos Shabbos is an obligation. The following are some of the sources of this obligation:

It states (*Vayikra* 23:32), ונעניתם את נפשותיכם בתשעה לחדש, "You shall fast on the ninth day [of Tishrei]." Yom Kippur is on the tenth day of Tishrei. Why does the *pasuk* tell us to fast on the ninth day? The Gemara (*Rosh Hashanah* 9) replies, הא כיצד מתחיל ומתענה מבעוד יום מלמד שמוסיפין מחול על קדש "The *pasuk* is telling us that one should

begin fasting when it is still daytime." This means he should fast for at least a few moments on the ninth day, too, because one must add onto Yom Kippur.

The final words of the *pasuk* are, מערב עד ערב תשבתו. From the words, מערב שבתכם, עד, the Gemara understands that just as you added a few moments at the beginning of Yom Kippur, you should add some moments after Yom Kippur too. תשבתו שבתכם tells us that this applies to Shabbos and Yom Tov as well. We must add from the weekday onto Shabbos.

As the *Shulchan Aruch* (261:2) states, שצריך להוסיף מחול, "...One must add from the weekday onto Shabbos."

We do so on Friday, and once again on motzei Shabbos. The *Shulchan Aruch* states (ibid. 293:1), מאחרין תפלת ערבית כדי להוסיף מחל על הקודש, "We daven *maariv* later [on *motzei Shabbos*], to

extend Shabbos into the weekday."

The *Shulchan Aruch* (293:3) also states, ונוהגים לומר, והוא רחום וברכו באריכות נעם כדי להוסיף מחול על הקודש, "The custom [on *motzei Shabbos*] is to say, והוא רחום and ברכו with a longish, sweet tune, to add some moments onto Shabbos." It takes just a few seconds longer, but it has significance.

The Shaarei Teshuvah elaborates: "[The Chida, in *Birkei Yoser* teaches]: One must draw out the ברוך ה' on *motzei Shabbos* so he will be spared from troubles throughout the week. Furthermore, the Chida writes that he saw in the holy handwritings of Reb Chaim Vital in the name of Reb Hai Gaon z'l that there is a קבלה דמוסי, a proven *segulah* that when one says a lengthy ברוך ה' on *motzei Shabbos* he will have *hatzlachah* in all his endeavors."

We learn from the above the incredible blessings one earns for *Tosafos Shabbos*, and even for just a short moment of *tosafos Shabbos*. Because how long can one draw out the ברוך ה' המבורך? For a second or two? And for that, he earns protection from danger and success in all his endeavors!

The *Mishnah Berurah* (261:19) writes, "If a person does a *melachah* in this time [of *tosfos Shabbos*], he won't be transgressing a *lav* (prohibition), and there isn't *kares*. However, he is transgressing a מצות עשה מן התורה, the positive command of the Torah, to turn a bit of the weekday into Shabbos."

Another source for *Tosafos Shabbos* is (*Shemos* 31:16) ושמרו בני ישראל את השבת לעשות את השבת, "Bnei Yisrael kept the Shabbos to make the Shabbos." The Or HaChaim questions this expression, לעשות את השבת, "to make the Shabbos." How

does one make Shabbos? Doesn't Hashem make Shabbos, not us?

In one explanation, the Or HaChaim answers, "The [minutes and hours] that one adds from the weekdays to Shabbos, Hashem agrees to call Shabbos. So, this person made Shabbos – literally. Because Bnei Yisrael turned part of Friday afternoon and of *motzei Shabbos*, which are weekdays, into Shabbos."

The *Zohar* says that the *pasuk*, וקראת לשבת עונג, also alludes to the mitzvah of *tosafos Shabbos*. Rebbe Yitzchak Vorker *zt'l* explains that it is because it states, וקראת, to call out to Shabbos. This means Shabbos is far away, and you call it to come to you. Like someone who wants to get his friend's attention will call out to him if he is far away, but if he is nearby, there is no reason to call him. Therefore, וקראת

עונג refers to *tosafos Shabbos*⁹. (שש"ק ח"א תכ"ח).

It is truly remarkable that a human being has this strength. The holy Shabbos belongs to Hashem. How can we create it? The Torah says that every Yid can. He can turn the weekday into Shabbos.

Chazal (*Shabbos* 118:) say, אלמלי משמרין ישראל שתי שבתות מיד. The standard translation of these words is that if all Yidden keep two Shabbosim, they will be redeemed. The Yeitav Panim (*Shabbos HaGadol* 2) said that we could understand it to mean that שתי שבתות, "two Shabbosim" is referring to the very same Shabbos. Because Shabbos has two parts: the Shabbos that Hashem makes and the Shabbos that Klal Yisrael creates

(with *tosafos Shabbos*). When Yidden keep both aspects of Shabbos (שתי שבתות), Moshiach will come.

So, *tosafos Shabbos* is *mesugal* for bringing the redemption. Why? The Yeitav Panim explains:

When one does *tosafos Shabbos*, he is bringing Shabbos in before its time. The era of redemption is also called Shabbos – יום שכולו שבת. Hashem acts with us *middah keneged middah*. Just as we brought in Shabbos early, before its time, the redemption will also come early, before its time.

The Benefits in this World for Tosafos Shabbos

Chazal (*Kiddushin* 39:) tell us, שכר מצוה בהאי עולמא ליכא, "There is no reward for the mitzvos in this world."

9. The *Zohar* (*Tikunei Zohar* 38., 85:) states that when one adds from the weekday on to the Shabbos, he receives a larger portion of נשמה יתירה.

But there are exceptions because some good deeds are rewarded in this world, too.¹⁰ One example is *Tosafos Shabbos*. The rewards for this mitzvah are also in this world.

The *sefarim* teach us that when one does more than what his obligations

demand of him, he is rewarded in this world, too. The Yeitav Panim writes that when one makes *tosafos Shabbos*, he is adding to Shabbos, doing more than the Torah's description of Shabbos. He is going beyond the limitations of his obligation, and therefore

10. The Chanukas HaTorah says that for the mitzvah of having emunah, one earns reward in this world. He explains:

One of the mitzvos of the Torah is *ביומו תתן שכרו*, that one must pay his worker on the same day that he worked. He can't push paying him for a later time. Hashem keeps the entire Torah. This means, Hashem must pay His workers immediately, the same day. So why do we earn reward for our mitzvos solely in Olam HaBa? Shouldn't we be rewarded the same day, in this world?

The Chanukas HaBayis answers that according to halachah, when one hires his workers through a third party, he isn't obligated to pay them the same day they worked. The mitzvah *ביומו תתן שכרו* is exclusively when he hired the workers himself. We received the Torah through Moshe Rabbeinu. He was the middle person in the agreement between Hakadosh Baruch Hu and the Jewish nation. Therefore, there isn't a mitzvah to pay immediately, and Hashem reserves the reward for Olam HaBa, when the reward will be far greater. Nevertheless, we heard the first two of the Aseres HaDibros from Hashem, directly. We heard Hashem say *אנכי ה' אלוקיך*, "I am Hashem your G-d" which this is the mitzvah of having emunah. Since Hashem, Himself, obligated us to believe in Him, for this mitzvah, we receive reward in this world, because Hashem keeps the mitzvah of *ביומו תתן שכרו*, of giving reward the same day, in this world.

he will be rewarded in this world. One can be rewarded with בני חיי ומזוני, children, health, and longevity, parnassah, and more for keeping *tosafos Shabbos*.¹¹

בני, Children

There is a guarantee from the Arizal that *tosafos Shabbos*, adding onto the Shabbos at its beginning and its end, and teaching others to do so, is *mesugal* for bearing children (*Segulas Yisrael, Banim*).

Included in this blessing is to have nachas from children and to be able to raise them according to the ways of the Torah.

One of the harsh gezeiros that the Yidden in exile had to deal with was the Cantonist Laws, when young Jewish children were forcefully conscripted into the Czarist army and, as a result, were estranged from Yiddishkeit.

A committee of Lithuanian rabbanim sent a letter to Rebbe Mordechai of Lechovitz *zt'l* regarding the Cantonists decree. The messenger who delivered the letter was Reb Meir of Mir, a student of Rebbe Mordechai of Lechovitz *zt'l*. When Reb Meir arrived, the Lechovitzer was pacing in his room, saying *Tehillim*, as he held in his hands the *Tehillim*

11. And his reward is without a limit. Chazal (*Shabbos* 118.) say, כל המענג את השבת נותנים לו נחלה בלי מצרים, "Whoever enjoys the Shabbos, his reward will be a portion without boundaries." The Ben Yehoyada says the Gemara is referring to the reward of making *tosafos Shabbos*. Shabbos has a גבול, boundary – when it begins and when it ends. When one adds onto Shabbos, and he increases its boundaries, his reward will be נחלה בלי מצרים, a boundless and unlimited portion. This reward is *midah kneged midah*. As he is keeping Shabbos beyond its boundaries, so his reward is beyond boundaries and limitations.

that he had inherited from his Rebbe, Rebbe Shlomo Karliner *zt'l*. After some time, the Lechovitzer said to Reb Meir, "Tell the rabbanim that if the Lithuanian Yidden accept Shabbos two hours earlier, I take it upon myself to annul all harsh decrees" (*Toras Avos* p.281).

Someone once told the Pnei Menachem *zt'l* that his son went off the *derech*, *r'l*. The Pnei Menachem replied, "My father, the Imrei Emes, *zt'l*, would say that *toasfos Shabbos* is *mesugal* for all types of *yeshuos*. Therefore, I recommend that you, your wife and children make *tosafos Shabbos*, and at that time, you should say Tehillim. You will see wonders."

The man says that it took just a few days, and his son returned home and did *teshuvah sheleimah*.

An older *bachur* from America was traveling to his yeshiva in Eretz Israel,

and he booked a ticket with a stopover in London. He wanted to daven at the *kever* of Reb Shalom of Shatz *zt'l*, who is buried in London. Reb Shalom of Shatz promised that he would help those who come to his grave on Friday and take upon themselves a *kabbalah*. He promised that he would certainly help them attain a *yeshuah* if they will sincerely keep that *kabbalah*.

As this *bachur* stood at the *kever* of Reb Shalom of Shatz, early Friday morning, he made a *kabbalah* that he would take in Shabbos a half-hour before Shabbos.

From the *kever* he took a taxi straight to the airport because he wanted to be in Eretz Yisrael for Shabbos. He quickly organized his apartment. It was a half-hour before Shabbos when he took his *beketcha* out of his suitcase. He saw that a tube of toothpaste had burst in the suitcase, and

his *beketcha* was dirtied with white streaks.

He didn't wash his *bekecha* because it was a half-hour to Shabbos, and according to his kabbalah, it was already Shabbos for him. But how could he daven in shul, looking like that? He davened the three tefillos of Shabbos in an old-age-home that was near his apartment. People didn't know him there, and he felt that his shame would be lessened if he davened there.

An elderly resident of the nursing home greeted him, and they spoke a little bit together. The *bachur* told him about his new *kabbalah* and how he couldn't clean his jacket, so he was davening in a place where people didn't know him. The elderly man was impressed by this *bachur's* *temimus*, and he tried to help the *bachur* find a *shidduch*. Tuesday, that same week, the *bachur* was engaged to the granddaughter of this old

man. The moral of the story is: *Tosafos Shabbos* is *mesugal* for all *yeshuos*, *nachas* from children, and *shidduchim*, too.

חיי, Life

The Pre Megadim (end of 256) states, המוסף מחול על הקודש, מוסיפין לו חיים, "*Tosafos Shabbos* will result in living a longer life."

We can explain this as follows:

Adam and Chavah ate from the Tree of Knowledge on Friday afternoon. The Midrash states that if Adam and Chavah had waited until it was Shabbos, they would be permitted to eat from the Tree of Knowledge. The sin was that they ate from the tree too early when it was still Friday afternoon. For this aveirah, death was introduced to the world. The Imrei Emes zt'l says, when we make *tosafos Shabbos*, we make Friday afternoon Shabbos. This means that in retrospect when Adam and

Chavah ate from the Tree of Knowledge, it was already Shabbos.

Consequently, *tosafos* Shabbos atones their sin. Their sin brought death to the world. Making *tosafos* Shabbos and rectifying their sin will save people from untimely deaths and enable people to live long.

Reb Simchah Kaplan *zt'l* (rav of Tzfas) relates that when he was young, he learned in Mir (Poland), and he ate and slept in the home of a kind elderly family, who had only one son. Once, early Friday morning, the husband was getting ready to go to the marketplace, and his wife told him, "Don't forget. It's Friday. Come back early." She said this several times until Reb Simchah Kaplan wondered why she was so anxious about it.

Later that day, around noon, Reb Simchah returned from yeshiva, and he saw that the wife was standing by the window,

waiting for her husband to return home. Reb Simchah Kaplan said, "There's still plenty of time until Shabbos. Why are you so worried?"

She replied, "It's a story, and since you asked, I will tell you. As you know, we have only one son. He was born twelve years after our *chasunah*. We were so happy when he was born, but then came a new worry. There were times when the child suddenly turned blue, and he struggled to breathe. The best doctor in Krakow (where we lived at the time) checked our child and told us that he has a heart ailment. He recommended that we go to Vilna, where there was a heart specialist – the top in the field – because it was a very severe case.

"We took our son to Vilna, but the doctor in Vilna disappointed us with his diagnosis. He said he couldn't help us. He said that there was a dangerous procedure that he could

do, but even that would only grant our child a few months of life, and not more.

"Before returning to Krakow, we made a stop in Radin to speak to the Chofetz Chaim. We told him about our child's illness and the doctors' prognosis. The Chofetz Chaim was very old at the time. He replied, 'Why did you come to me? I can't be מחה מתים.' We broke down and cried.

"The Chofetz Chaim's grandson was in the room at that time. He said to his grandfather, 'This is their only son; he was born to them after twelve years of waiting. And now the child's life is in danger. We can't just send them away empty-handed.'

"The Chofetz Chaim asked us, 'Are you *mekabel* to make *tosafos Shabbos*?'"

"We both replied that we would do so. The Chofetz Chaim said, 'Bring

Shabbos in early, when it is still well before Shabbos, and you will see *yeshuos*.' As we were riding home, the child began feeling better. By the time we got home, our son was completely well.

"We showed our son to the doctor. He was so surprised, he gave us money and asked us to return to the doctor in Vilna, to show him the miracle that occurred. We traveled to Vilna - we wanted to make certain that our child was completely out of danger. When the doctor saw the child, he said, 'This can't be the child you brought to me before! The child I saw couldn't be healed.'

"We told the doctor about the Chofetz Chaim's *brachah* and promise. The doctor said, 'The Chofetz Chaim made a miracle, וְיִשְׁמַח בָּאֵלֶיךָ מֵאֵין.'"

After telling this story, she said to Reb Simchah Kaplan, "Now I think you

understand why I am anxious that my husband should come home early."

מזוני, **parnassah**

Tosfos Shabbos is also *mesugal* for *parnassah*.

Rebbe Mordechai Lechovitzer says, "*Baalebatim* complain about their *parnassah*. If they listened to me, they would make *tosafos Shabbos*, and then they wouldn't lack anything."

Reb Mendel of Riminov *zt'l* said that this is alluded to in the following Gemara (*Shabbos* 118.): עשה שבתיך חול ואל תצטרך לבריות. He explained, עשה שבתיך חול, bring your *Shabbos* into the weekdays with *tosafos Shabbos*, ואל תצטרך, לבריות, and you will have *parnassah* in abundance, and you will never need to ask people for financial aid.

Shabbos is the root of all the blessings of the week. Rebbe Noach of Lechovitz *zt'l* (*Divrei Shmuel, Likutim* 6) taught that from keeping *Shabbos*, blessings

of spirituality come to us throughout the week, and from keeping *tosafos Shabbos* we merit *gashmiyos* blessings.

Reb Noach Lechovitzer teaches this lesson from the pasuk (Bereishis 49:20) מאשר שמנה לחמו והוא יתן מעדני מלך.

אשר are the letters before שב"ה. So אשר alludes to *tosafos Shabbos*, the moments before שבת. The pasuk says מאשר, from *tosafos Shabbos*, שמנה לחמו, one earns *parnassah*. והוא, from *Shabbos* itself, יתן, מעדני מלך, one receives spirituality, *ruchniyos*, the King's pleasures.

The Tola'as Yaakov (*Sod HaShabbos* 6) explains that when one makes *tosafos Shabbos*, he broadens the boundaries of *kedushah*, for he is turning the weekday into *Shabbos*. Heaven will treat him in the same way (*midah kneged midah*), and heaven will broaden his *parnassah*.

Be Prepared Early for Shabbos

According to the Rambam, *tosafos Shabbos* isn't an obligation. Nevertheless, also according to the Rambam, there is an ideal to be prepared for Shabbos early. It is an honor for Shabbos when one is ready for Shabbos before Shabbos comes.

As the Rambam (*Hilchos Shabbos* 30:2) writes, איזהו כבוד, זה שאמרו חכמים שמצוה על אדם לרחוץ פניו ידיו ורגליו בחמין בערב שבת מפני כבוד השבת ומתעטף בציצית ויושב בכבוד ראש מיחל להקבלת פני השבת כמו שהוא יוצא לקראת המלך, וחכמים הראשונים היו מקבצין תלמידיהן בערב שבת ומתעטפים ואומרים "How does one honor the Shabbos? The Chachamim taught: There's a mitzvah on *erev Shabbos* to wash one's face, hands, and feet with hot water, to honor the Shabbos. And then one

should wrap himself in a talis and sit with devotion (כבוד ראש) as he awaits the Shabbos... The early Chachamim would gather their students on *erev Shabbos*, wrap themselves, and say, 'Let's go out to greet the queen - the Shabbos.'"

Similarly, the *Shulchan Aruch* (262) states, "[*Erev Shabbos*] set the table, make the beds, and get the home ready, so that everything will be orderly when he comes home from shul... One should attempt to wear nice clothing, and to be happy when Shabbos arrives, like someone who goes out to greet a queen or to greet a bride and groom."

Rachmei Ha'Av (*Shabbos*) writes, "One must be very careful to be a *shomer Shabbos*. This means to wait¹² for Shabbos to arrive;

12. One of the translations of שומר is to wait and to aspire (see Bereishis 37:11)

it shouldn't be that Shabbos waits for him. Most important, storeowners must have *zrizus* and close their stores early. This is because when it is almost Shabbos, the *yetzer hara* sends many customers to their stores. Many of the customers say that they want to buy things for Shabbos, such as Shabbos *lecht*. Ignore their pleas. They are messengers of the *yetzer hara*. I heard a wonderful story about a wealthy Yid called Reb Isser'l. He had a large, expensive store that sold all types of silks. Every *erev Shabbos*, at *chatzos*, midday, he closed the store. Once, the Samech Mem (the *yetzer hara*) tested him. He came to the store in the image of an important official. The official gathered precious rolls of silk. He didn't measure them yet to know each roll's length, and it was already *chatzos*. The wealthy Isser'l told him that it is time to close the store. The official pleaded with him to sell him the

material, but he refused. He closed the store, and he lost out on a very lucrative sale. Heaven rewarded Reb Isser'l for this and gave him a holy son, the Rema, *מאורן של ישראל*, who served as a brilliant light for Bnei Yisrael to this day."

In his youth, Reb Hirsh Riminover *zt'l* worked as a gofer for a tailor, delivering the finished clothing to the clients' homes. Sometimes, he delivered clothes on *erev Shabbos* to the house of a particular simple family. He was always impressed by the Shabbos atmosphere in that home, already on Friday afternoon. He would come around midday on Friday. The house was already prepared for Shabbos, the table was set, and the head of the family was sitting at the table, studying the *parashah* (*maavir sidrah*). When Reb Hirsh would leave this home, he would daven, "May I also merit marrying into a family that Shabbos is felt there so sincerely."

Hashem heard Reb Hirsh's *tefillah*. He eventually married a daughter of this family.

The Ridvaz *zt'l*, the rav of Slotzk, became very ill. He saw the heavenly court judging him in his dream, determining whether he may live or not. The Ridvaz pleaded before the court, "How can you take me? I'm so young, and I didn't finish what I can accomplish in life. I began a commentary on Yerushalmi, and I didn't finish it yet!" The court told him that someone else would finish the commentary.

The Ridvaz said, "I support many widows and orphans. Who will feed them if I die?"

The court replied, "Some *baalei tzedakah* will take your place."

The Ridvaz said, "Thursday night, the table of our home is already covered with a white tablecloth *l'kovod Shabbos*,

and my wife and I bring in Shabbos early."

The court replied, "In this merit, you will live many more years." He woke up feeling much better. He recovered, moved to Tzfas where he became the rav and completed his commentary on the Yerushalmi.

The Gemara (*Kesubos* 103:) teaches:

"If a person dies in the midst of laughter, it is a good sign (as it shows that he will be going to Olam HaBa - the place of happiness) but if he dies amidst crying, it is a bad sign (as it shows he is going to Gehinom, a place of crying). If his face is turned upwards, it is a good sign (because it means he will go to heaven). If his face is turned downwards, it is a bad sign (as it indicates he will go down to Gehinom). If he dies facing people, it is a good sign, and if he faces the wall, it is a bad sign."

So far, a person might be able to do these things when he is about to die, to die with a good sign. But the Gemara gives some more examples, which aren't in people's hands to do. For example, the Gemara says, "If he dies on *erev Shabbos*, it is a good sign (as it is a sign that he will immediately go to the place of rest and tranquility, to Olam HaBa). If he is *niftar* on *motzei Shabbos*, it is a bad sign."

The Toldos (end of *sefer*, and Baal Shem Tov *al haTorah Bereishis* 79) writes, "My teacher (the Baal Shem Tov *zt'l*) asks, this Gemara is giving us advice on how one can be saved from *חיבוט הקבר*, being beaten in the grave for his *aveiros*. But what kind of advice is it? Is it in man's hands to choose to die on *erev Shabbos*?

"The Baal Shem Tov explained that the Gemara is teaching us a great *mussar* lesson. A person should *ימות כעורב שבת*, act as though he is dead on *erev Shabbos*. He

should abandon all work as if he were dead so that he can prepare for Shabbos. If he does so, he will be saved from *חיבוט הקבר*."

This is a wonderful piece of advice, which everyone can do (at least to some extent). There are always many things to take care of. There is work, recreations, and other chores; but if you get carried away with them, you won't be able to greet the Shabbos properly. Shabbos requires preparation.

For example, *tzaddikim* taught that it is good to sleep on *erev Shabbos*, so you will be able to daven well and greet the Shabbos with joy. Being *maavir sidrah* on Friday also helps one welcome the Shabbos in the right spirit. Saying *Tehillim* on Friday is also conducive to having a good Shabbos. Perhaps you can also cook or bake something tasty for Shabbos in the kitchen? If you are the head of the family, it would be

good for you to prepare the *parashah*, perhaps prepare a few inspirational stories, so you will have what to speak about during the meal. But who has time for all this? But if you pretend you are dead on *erev Shabbos*, like you aren't around, and there is

nothing for you to do, you can dedicate your time towards preparing for Shabbos. This is a good sign for you. If you do so, after your *petirah*, you will go straight to Gan Eden, and you won't be punished with *חיבוט הקבר*, beatings in the grave.



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