

לעילו נשמת: אריה ישראל בן מרדכי ת.נ.צ.ב.ה.

Torah Wellsprings

Collected thoughts
from
Rabbi Elimelech
Biderman
Shlita

Beshalach



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Torah Wellsprings - Beshalach

Everything is for the Good – Hashem Heals Bitterness with Bitterness

The Midrash (*Tanchuma* 24) teaches: moments end up sweetening our lives.

"A human smites with a knife and heals with a bandage. But Hakadosh Baruch Hu heals with the same matter He used for smiting. This is what happened in Marah (*Shemos* 15:22-25). The waters of Marah were bitter and undrinkable. Moshe figured Hashem would tell him to throw in honey or dates to sweeten the water. However, take a look at the *pesukim* (*Shemos* 15:25) and see what happened: וַיַּעֲקֹב מֹשֶׁה אֶל וַיֹּרְחוּ ה' עֵץ, Moshe shouted to Hashem and Hashem showed him a tree...' Hakadosh Baruch Hu told Moshe, 'My ways aren't the same as human beings' because Hashem sweetens the bitterness with bitterness.

People go through hardships in life. Sometimes, it is very hard and painful. Nevertheless, those moments can be called bittersweet, because those bitter

This is the lesson of Marah. As the Midrash continues: "It states, וַיֹּרְחוּ ה' עֵץ and וַיֹּרְחוּ ה' עֵץ means to teach. (It doesn't mean "to show" because then it would write וַיִּרְאוּ, with an alef.) Hashem was teaching Moshe His ways [that He cures bitterness with bitterness]. What tree was it? Reb Yehoshua says it was a willow (עֵרְבָה). Reb Nosson says it was a הַרְדּוּפִי tree, Reb Eliezer HaModo'i says it was an olive tree. Reb Yehoshua ben Korchah says it was a קַרְדָּנִי tree. Others say it was the roots of a fig and pomegranate. According to all opinions, it was bitter wood. Reb Shimon ben Gamliel said, 'Come and see Hashem's wondrous ways; far more wondrous than the ways of human beings. A human cures bitterness with sweetness, but Hakadosh Baruch Hu cures bitterness with

bitterness... Hashem makes a miracle within a miracle. Similarly, it states (*Yeshayah* 38), וַיֹּאמֶר יִשְׁעִיהוּ יֵשָׁאוּ דְבַלֵּת תֵּאֲנִים, "Yeshayahu said take figs, and smear it onto the שֶׁחִין and you will live.' We know that figs irritate wounded skin. But Hashem cures with something that harms, to perform a miracle."

The Midrash also brings the following source (*II Malachim* 2:18-21): "The people of Yericho said to Elisha, 'It is a good place to live, but the water is bad, and people are dying.' Elisha told them, 'Bring me a jug with salt.' They brought it to him. He went to the water's origin, threw the salt there, and said 'So says Hashem, I heal this water. There won't be any more deaths.'"

The Midrash asks, "Behold even good water becomes ruined when you put salt into it. Nevertheless, Hashem performed a miracle within a miracle, and something that ruins water cured the water. Hakadosh Baruch Hu told Moshe, 'It isn't My way [to cure

bitterness with sweetness] rather, I heal with the same item that I smite with. The waters of Marah are bitter, so I will heal them with something bitter."

This idea gives encouragement and hope for all those who are going through bitter and difficult times. Believe that this bitterness will bring about sweetness, because Hashem heals bitterness with bitterness.

It states (15:9-10), אָמַר אוֹיֵב אֲרִדּוּף, "אֲשֵׁי אֲחַלֵּק שָׁלָל", "The enemy said, 'I will chase after them. I will catch up with them. I will divide up their bounty...' Why are we praising Hashem for that frightening moment? And why should these words be part of the *shirah*? Pharaoh's plan to destroy them doesn't seem to be something to sing and praise Hashem for!

But something very sweet came from this bitter situation. Pharaoh was bringing himself and his army to the sea, where they will drown.

The Ramban asks that this *pasuk* (אָמַר אוֹיֵב, about Pharaoh's plot

to chase Bnei Yisrael) should be written at the beginning of the *shirah*, since that's the beginning of the story.

Perhaps, at the beginning of Oz Yashir the nation wasn't yet able to praise Hashem for that hard, bitter moment, when Pharaoh was plotting to destroy them.

But after they said a few *pesukim* of the *shirah*, and they began to recognize the wonderful miracle Hashem performed for us, they could look back and recognize that even that bitter moment was for their benefit. Now they can sing and praise Hashem for that moment, too.

Trust in Hashem - because Hashem Can do Anything

The Midrash (quoted above) says that Hashem performs נס בתוך נס, a miracle within a miracle. Not only are there salvations, but the salvations come in the most unexpected way. The bitterness became the salvation! The problem became the solution!¹

logical, natural, solutions to their problems. And that is good and proper. But they should keep in mind that the salvation may come from an entirely unexpected source. Hashem can do anything. The salvation may come from where you expect it the least.

People worry about their *parnassah*, about *shidduchim*, and other issues, and they seek

It states, ויבאו בני ישראל בתוך הים, בחרבה, "Bnei Yisrael came into the sea on dry land..." The Sfas

1. In the story of Purim, Achashveirosh and Haman were a bitter problem of the Jewish nation, but they both ended up preparing the sweet salvation for the Jewish nation. Achashveirosh made good decrees for the Jewish nation, and Haman's gallows were used to hang him. Similarly, there are other details in the story that demonstrate how the bitter became sweet, and the problem became the salvation.

Emes (ליל ב' פסח תרל"א) writes, "If the [miracle of *kriyas Yam Suf*] was that the sea moved away, and the Jewish nation walked through on dry land, it wouldn't be such a great wonder, because Hashem can turn the sea into dry land.... Rather, the wonder was that the nation entered the sea, literally, and for them it was like being on dry land... Because of Hashem's love for the Jewish nation, Hashem made it that although it was a sea, with all the characteristics of a sea, nevertheless, for the Jewish nation it would be dry land..."

According to this explanation, they were actually in the sea (as this is implied by ויבאו בני ישראל בתוך הים). But they didn't drown, and they didn't get wet, and the earth was dry, because Hashem can do anything. Who says that water must make wet, and who says that one drowns in water? Hashem can change all the rules of nature.

Similarly, regarding *parnassah* and *shidduchim*, which are compared to *kriyas Yam Suf*,

Hashem can bring about miraculous salvations, contrasting all the rules of nature – and nothing can prevent Hashem's will from occurring.

And since Hashem can do anything, don't ever despair. Just do your *hishtadlus*, carry on, trust in Hashem, and Hashem will help. Hashem told Moshe (14:15), מה תצעק אלי דבר אל בני ישראל, "Why are you shouting to Me? Tell Bnei Yisrael to travel."

The Ramban explains, "Moshe was shouting and praying [for counsel]...because he didn't know what he should do... They were at the seashore, the enemy was catching up with them, and he prayed that Hashem show him the path he should choose. Hashem said... 'You don't need to ask for guidance...' דבר אל בני ישראל, 'Just travel forward' and you will see that I will save you.

Hashem was saying, "You don't need a plan. Just go, and I will help you." Because Hashem can help in any way He wants.²

Believe in Yourself

Reb Tzaddok HaCohen (צדקת) עבדו, "They believed in Hashem and in Moshe His servant." (הצדיק קנ"ד) writes, "Just as one must believe in Hashem, so must one believe in himself. He must believe that Hashem is interested in him, that he isn't just anybody... One must believe his soul comes from Hashem Yisbarach, the origin of all life, and Hashem derives pleasure when he does Hashem's will. This is the meaning of the *pasuk* (Shemos 14:31), וַיֵּאֱמִינוּ בָּה' וּבִמֹּשֶׁה Hashem wants them."

We say in the Yom Kippur *tefillah*, וְאֵבִית תְּהִלָּה, Hashem desires the praises that come from limited human beings. He wants our service. It doesn't seem rational, and therefore people have trouble believing it.

2. The Or HaChaim writes, "Hashem said, מָה תִּצְעַק אֵלַי, 'Why are you shouting to Me?' This is difficult, because to whom should they shout, if not to Hashem... Even if Moshe davened a lot, he should continue praying until there's a salvation... [The answer is], Hashem said, מָה תִּצְעַק אֵלַי, 'Why do you shout to Me? I also want to make a miracle for them, but they don't deserve it... It isn't in My hands to help them... Rather, the counsel is, דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ, tell the Jewish nation to strengthen themselves with *emunah* and *bitachon*, to trust in the salvation, and to travel into the sea – even before it splits... Their *emunah* and *bitachon* turned matters around for the good."

Similarly, Reb Chaim Volozhiner (*Nefesh HaChaim* 1:9) teaches, "By *kriyas Yam Suf*, Hashem said to Moshe, מָה תִּצְעַק אֵלַי דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ. This means...if they will have strong *emunah* and *bitachon*, and if they will travel into the sea [because they trust in His salvation]...this will cause an arousal Above that a miracle should occur for them and the sea should split for them."

But that is the reality. This is the *emunah* that the nation attained at the Yam Suf, as it states, וַיֵּאֱמִינוּ בָּה' וּבִמּוֹשֶׁה עֲבָדָיו, they believed in Hashem, and they believed in Moshe, they believed in themselves, too.

This essential *emunah* didn't come to them immediately, as it states (*Tehillim* 106:7), וַיִּמְרוּ, "They rebelled on the sea, at the Yam Suf." Chazal (*Eiruchin* 15.) explain, "The Yidden had weak *emunah* (מְקַטְנִי) (אמונה)... They said, 'Just as we are leaving the sea from one side, the Egyptians are leaving the sea from another side...' What was the nature of their rebellion, and why did they think that the Egyptians were coming out alive? After all the miracles Hashem performed for them, they should have believed in Hashem.

But the explanation is, they definitely believed in Hashem. The problem was that they didn't believe in themselves. My grandfather, Rebbe Moshe Mordechai explains that they couldn't imagine that they were

so precious to Hashem, that Hashem would save only them and not the Mitzrim. Therefore, they said, "Just as we are being saved, perhaps the Egyptians are being saved too..."

So apparently, at first, when the sea split, the Jewish nation was still מְקַטְנִי אֱמוּנָה, with weak *emunah*. They didn't believe in their own greatness. But eventually, their *emunah* grew until, וַיֵּאֱמִינוּ בָּה' וּבִמּוֹשֶׁה עֲבָדָיו, they believed in their own greatness, and they sang Oz Yashir.

It is important to discuss these matters, because the *yetzer hara* tells people they are not important, and that Hashem doesn't care whether they do a mitzvah or commit an *averiah*, *chalilah*. It is extremely important to believe that Hashem wants your *tefillos*, your service, and rejoices immensely with every success and has distress with every sin.

A person should tell the *yetzer hara*, "It isn't as you say. I am great. I am holy. Hashem wants my service." This is what Yosef

HaTzaddik said when he was tested by Photiphar's wife (*Bereishis* 39:9), איננו גדול בבית, "No one in this house is greater than me." Tzaddikim explain that Yosef was saying that he is a great tzaddik and totally distant from sin. With this conviction, he was able to pass the test and avoid sin.

It states (*Devarim* 32:20), כי דור תהפוכות המה בנים לא אמן בם. The Orach LaChaim (Zlotchev) ז"ל explains כי דור תהפוכות המה every Yid has many strengths, talents, and abilities. Every Yid has the ability to make revolutions and radical changes (תהפוכות). They can turn everything over and accomplish great matters – both in the spiritual realm and also in regards to material accomplishments. They can accomplish so much. So what holds them back? בנים לא אמן בם, they don't believe in themselves. They don't realize that they have these strengths.

(1) Believe in Your Intellect

An aspect of "Believing in Yourself" is to believe in your

intelligence, and in your ability to make decisions.

There are people who follow the crowd, and do whatever everyone else is doing because they are afraid to think for themselves and make their own decisions. When they see people speaking during davening, they join them, because they are afraid to think for themselves. When they see people davening as quickly as possible, they follow the trend, although they know that it is wrong. The reason is because they don't trust themselves. They don't believe that the mind Hashem gave them has validity.

It states (*I Malachim* 2:1-3), ויקרבו ימי דוד למות ויצו את שלמה בנו לאמר אנכי הולכך בדרך כל הארץ "When the days of Dovid's life were coming to an end, he commanded his son, Shlomo, saying, 'I am going in the way of all mankind. Be strong. Be a man...' The Chasam Sofer says that לאמר in this *pasuk* can also be translated as לאו אמור (see *Pesachim* 42.

who uses this translation for you see people lax with Torah (לאמר). Dovid was telling and *tefillah*, don't say you will Shlomo, "When you see people do what others do. והזקת והיית sinning, לאו אמור, don't say, אנכי לאיש, be strong, be a man, and do what you know you should.³ הולך בדרך כל הארץ, that you will follow the ways of the world and sin together with them. והזקת והיית Someone opened up a fish store, and put up a large sign: "Selling לאיש, be strong, be a man, and do what's right." Similarly, when Live Fish Here."

3. The end of the *pasuk* is, ושמרת את משמרת ה' אלקיך ללכת בדרכיו, "Guard Hashem's Torah, to go in His ways..." The Chasam Sofer says that this isn't referring to the laws of the Torah, such as wearing tzitzis and putting on tefilin, because those mitzvos are written in the Torah and Dovid wouldn't need to warn Shlomo to keep them. Rather, Dovid was referring to the protective guards that distance people from sin. The משמרת, the boundaries, which help one ללכת בדרכיו, go in Hashem's ways. Dovid urged Shlomo to keep those guards, so he can go in the ways of the Torah.

Years ago, it was common for a Yid would rent a *kretchme* (a hotel, bar, restaurant) from a *poritz*. Our story is about a Yid who rented one such *kretchme*. When the *poritz* came at the end of the year to collect the rent, the Yid told him, "You know that this has been a very harsh winter and a snowy year. Few people traveled. The hotel was empty most of the year. I didn't earn enough money to pay the rent. But next year, I will pay you two years rent, with a bonus." The *poritz* agreed and left.

But the next year was even more snowy and wintery than the previous year. Once again, he didn't have enough money to pay the rent. He realized that his life was in danger, because the *poritz* of that era had permission to do whatever he wanted to the people under his rule. So the Yid had no other choice other than to escape.

The family packed their belongings onto a wagon, and in the middle

of the night began their escape. As they were traveling, whom should they meet-/ , none other than the *poritz* himself. He was traveling in the other direction, and they stopped in the middle of the road to speak with each other.

"I don't believe this! Where are you going? The rent is due in a couple of days!"

The Yid didn't lose his composure. He replied, "Don't worry about the rent. I have two years' worth of rent all bundled and prepared for you. But right now I'm going to the city to celebrate *yom tov* with my family. As you know, us Jews often travel to be with our families for the holidays..."

The *poritz* looked perplexed. He asked, "I know when Pesach, Shavuot, and Succot is, but I didn't know there's a holiday this time of year." The Yid told him, "Of course there is. Tomorrow is a holiday called *יום פליטתנו* (literally, 'the day we escape').

The *poritz* replied, "Never heard of it before, but you learn new things every day. Enjoy your holiday. I'll meet you at the *kretchme* in a couple of days." They said goodbye and they each went on their way.

The next day, the *poritz* saw Yidden working as usual. He asked one of the Yidden, "Why are you working? My Moshke (Jewish tenant) told me you have a *yom tov* today."

The Yid immediately realized that he must cover up for a fellow Yid, so he replied, "Oh, that's right! How could I forget. It's a *yom tov*! By the way, do you remember the name your Moshke gave for this *yom tov*?"

"I do. He called it *יום פליטתנו* (the day of escaping)."

"Yes, of course. It's *יום פליטתנו*. Let me tell you the difference between this holiday and all other holidays. Most holidays are on a set day, but *יום פליטתנו* is a holiday that everyone celebrates on his own day."

The *nimshal* is, the days we escape from the *yetzer hara*, with our own *משמרת* - every person with his own protective guards - by being cautious with our eyes, speech, etc., is our *יום פליטתנו*. Everyone celebrates this holiday on the day they succeed to free themselves from the pull of the *yetzer hara*.

Someone came by and said, "You need not write that the word "Here" on your sign because everyone knows you are selling your fish here and not at home. So, the storeowner erased the word "Here".

Someone else came and said, "You don't have to write that the fish are alive. Of course they are. No one sells dead fish. (That was true, before refrigerators and freezers were invented). The word "Live" is extra in your sign." The storeowner erased the word "Live."

Yet someone else came by and said, "The word 'Selling' is extra. No one will assume you're giving away fish for free. You should erase that word. All you need to write is 'Fish.'" He followed this counsel and now the sign just said "Fish."

Someone came by and said, "The odor of your fish store can be smelled all the way down the block. Everyone knows you're selling fish. So,

the word 'Fish' in your sign is extra."

Once again he followed the counsel and erased the word "Fish." Now he had a store without a sign. People stopped coming, and he had to close the store.

The moral of the story is that a person shouldn't follow the counsel of others, just because "they said it." If it isn't good counsel, don't listen. Hashem gave you intelligence, and it was given to you because you have the capability of using it, so you can lead your life in the way you know is best.

If you don't like a certain food, and you even find it disgusting, will you eat it anyway, just because all your friends are eating it, and they say it's delicious? Of course you wouldn't. Why do you follow what others say and what others do, even when you know in your heart that it isn't good for you? Why don't you follow your common sense?

(2) Believe in Your Own Individual Way

Each person has his own path in *avodas Hashem*. There are the basics that are for everyone, such as setting aside times for Torah study, davening three times a day, etc., but there are still many areas of *avodas Hashem* that is up to each individual to decide where they want to place the emphasis of their service. But there are people who disregard their own tendencies and interests in *avodas Hashem*, and follow what the majority of people are doing. Once again, this is an example of abandoning one's own mind to adopt the mind of others. It would be better if he wouldn't be afraid to be himself and to serve Hashem in the way he knows he should.

Someone wanted to join the Russian army, so he went to the army base, and asked that they induct him. They told him that he must pass a test to prove his allegiance to "Mother Russia" and the czar.

He replied, "I am very loyal to Russia and I'm also loyal to the czar. That's why I came. If I wasn't loyal, I wouldn't ask to join the army. If you want to test me, go right ahead. Ask me any question you want."

They asked him, "Would you give away all your fields to the czar, if the czar asks you for them."

"Yes. I will do anything for the czar."

"And if he asks you for your home, will you give that too."
"Definitely."

"And your cattle?" "Also."
"And your chickens." "No. That I can't do. I won't give my chickens to the czar." "Then you aren't accepted into the army. You didn't demonstrate complete allegiance to our country and to our honored czar." When he returned home, his family asked him why he was ready to give away his fields, his house, his animals, and only not the chickens. He replied, "I don't own land,

houses, or cattle, so I don't mind giving them away to the czar. But I have chickens. They are all I have and I won't give them away to the czar."

The *nimshal* is, people are ready to do services that belong to others, and they keep away from the particular portion and service that Hashem wants from them. They find it easier to do matters that aren't theirs. But from their own personal portion they steer clear.

As tzaddikim said, "People say Kriyas Shema, they proclaim that Hashem is the king over the seven heavens and the four corners of the earth, but he forgets to make Hashem king over himself."

A hungry bear was finding it very difficult to find food. So one day, the bear decided to sign up to work in a zoo. People will look at him all day long, but in exchange, he will get food to eat. That is certainly better than dying from hunger.

He appeared before the zoo manager and applied for the job. The manager replied, "We don't need any more bears. The bear department is full. However, there is a vacancy in the monkey house. The eldest monkey died a few weeks ago, and we still didn't find a replacement. If you want, you can work there."

The bear replied, "But I don't know the first thing about being a monkey. The spectators will immediately realize that it's a fraud."

"You don't have to worry" the manager told him. "We have a school on campus, and we will teach you how to swing in the trees, and how to eat bananas...and everyone will assume you are from the monkey family."

The job was very difficult for the heavy bear. He wasn't as light as a monkey who can climb and swing easily in the high trees. But, as the saying goes, "What won't one do for *parnassah*." So the bear endured

the hardships, and tried the best he could.

Nighttime arrived, and it was time for dinner. "This is what I've been waiting for all day along" the bear thought to himself. They threw him some bananas and some peanuts. It wasn't the foods he was accustomed to eat, and even if it were, it wasn't nearly enough for a large bear, like himself. His stomach grumbled from hunger.

The bear started walking around the zoo, thinking about his dilemma, when he saw a sign that said, "Bears"! He went right inside. This is where he could be himself.

He saw one bear sitting next to a large portion of food, but wasn't eating anything. "Why don't you eat this good food" the visiting bear (pretending to be a monkey) asked him.

The bear replied, "I'll tell you the truth. I'm not really a bear. I'm a monkey. I didn't find enough food to eat in the forest,

so I applied to be a monkey in the zoo. The manager told me that they didn't need a new monkey, but they were in need of a bear. An old bear died a few weeks before, and they didn't yet find any animal to take his place. I told the manager that I don't know how to be a bear, but the manager told me that I shouldn't worry. They would send me to a school in the zoo that will teach me how to be a bear. And that's how I ended up being here. But I don't eat everything they give me, because I'm really a monkey and I need only a third of what bears eat. Besides, they feed us fish, berries, and nuts, and I am really yearning for good old bananas and peanuts..."

The visiting bear replied that he has a similar story, only the opposite. He explained that he is really a bear, pretending to be a monkey.

They both realized how impractical and foolish their situation was. Here was a bear, working hard pretending to be

a monkey, and he was unsatisfied with his meals. In another cage there's a monkey living among bears, working hard to act like a bear, and he was also unsatisfied with the meals. Wouldn't it be better if they just exchanged places?

They went to the zoo manager and told them their wonderful plan. The zoo manager didn't want to hear about it. He said, "Go back to your places, and don't think of changing them. You were hired to be a bear, and you were hired to be a monkey, and that agreement remains, regardless of how impractical it is." The bear and the monkey told him, "You're speaking like a dumb donkey." The zoo manager responded, "Actually, I am a donkey. Years ago, I didn't find enough food to eat, so I applied to be a donkey in the zoo. The heads of the zoo told

me that they have enough donkeys, and they didn't need new ones, but they were looking to hire a zoo keeper. The old zoo keeper had passed away a few weeks before, and they hadn't yet found a replacement. They said I could take that position. I told them that I don't know anything about being a keeper, but they said, 'That's not a problem. We have a school. You will learn how to be a keeper.' And I've been working ever since."

This story reminds us how foolish it is when people try to play the role of someone else, and they don't want to fill the role for which they were created. Be happy with the lot Hashem gave you, and then you will succeed in all your spiritual and material pursuits. Don't lose everything that was giving to you by trying to take the place of others.

Parshas HaMan - Segulos for Parnassah

Someone said to Rebbe Yaakov Yosef of Skvere *zt'l*, "Shabbos Shirah is the Shabbos of *parnassah*."

The Rebbe corrected him, "It's the Shabbos of *emunah*." Nevertheless, essential lessons in *parnassah* are taught this

week, because this week discusses the manna:

There are many segulos for parnassah; we will list some of them:

1] Davening with a minyan is *mesugal* for parnassah.

The Maor VeShamesh (*Mishpatim*) writes, "When you daven with a minyan...Hashem will bless your parnassah and you will have a good and abundant parnassah."

The Yismach Yisrael (מאורן של ישראל) wrote to his chassidim (in תרס"ז): "To strengthen the pillar of *tefillah* I encourage the business *yungerleit* that they should always daven in the Beis Chassidim (the beis medresh) every morning and every

evening, *tefillah betzibur*. Even if they will need to wait until the minyan gathers, they should wait, and learn something in the meanwhile. I guarantee them, they won't lose anything from this. On the contrary, they will be blessed with bounty..."

2] Rebbe Dovid Biderman ז"ל said, wearing Rashi's tefillin until the very end of the davening (until after *Aleinu*) is *mesugal* for parnassah.

3] Chazal (*Avos* 3:17) say, אם אין קמה אין תורה. The Or HaChaim HaKadosh (beginning of בחוקתי) explains: אם אין קמה if someone doesn't have parnassah, that's a sign אין תורה, that he isn't learning Torah. Because Torah brings parnassah.⁴

Torah study is called, חק (as it states, אם בחקתי תלכו) and

4. A teenage boy wanted to open a business, and he asked his father to lend him a large sum of money, so he could get started. The father replied, "If you will wear tefillin for three days, I will lend you the money." Three days later, he came to his father and said, "I wore tefillin for three days. Now please give me the loan."

The father replied, "Wear the tefillin for a week, and I'll lend you the money."

parnassah is called, חק (see *Beitzah* 16.) This hints that by studying Torah you will earn *parnassah* (*Divrei Yisrael, Bechukosei*).

The Torah says, אִם בַּחֲקֵי תִלְכוּ. וְנָתַתִּי גִשְׁמִיכם בְּעֵתם. The *Divrei Yisrael* explains, "I will give you your *parnassah* because, עֵתם, you have set times for studying Torah... It isn't as the *baalei batim* think, that they will lose money by setting aside time for Torah..." On the contrary,

studying Torah increases the *parnassah*. "By the three *regalim*, when people came to the Beis HaMikdash for *yom tov*, Hashem promises, וְלֹא יִחְמֹד, אִישׁ אֶת אֶרֶצְךָ בְּעֵלְוֹתְךָ לִירְאוֹת, 'No one will desire your field [and no one will steal it from you]...' Similarly, in our generations, when one goes to the beis medresh to study Torah and to daven..." he is guaranteed that this will not detract from his *parnassah*.⁵

At the end of the week, the boy came. "I wore tefillin for a week, now give me the loan so I can start my business."

The father replied, "Wear tefillin for a month, and I'll lend you the money."

The son asked, "Why do you keep pushing me off? First you told me to wear tefillin for three days, and then you changed it to a week, and now your changing the deal for a month. Are you not planning on giving me the money or not?"

The father replied, "The money you requested is inside your tefillin bag. I put it there on the third day. What can I do if you didn't open your tefillin bag all this time?"

The *nimshal* is, Hashem sends us *parnassah*, but it is up to us to accept it. With our fixed times for Torah study and with our tefillos, we can receive the bounty Hashem gives us.

5. A wallpaper storeowner on Rechov Shach, Bnei Brack, would shut his store early at night, so he could attend a *shiur*. Once, someone

4] The Shlah (מס' יומא דרך חיים) make a *machlokes*, because one
 מחלוקת אחת דוחה מאה, *machlokes* pushes away one
 פרנסות, "One *machlokes* pushes hundred *parnassos*."
 away one hundred *parnassos*."

The wife of Reb Moshe Betzalel hy'd (Brother of the Imrei Emes) was once complaining that there isn't enough *parnassah*. Reb Moshe Betzalel told her, "The first thing is that we shouldn't
 People were once amazed by a certain person who always steered clear from all *machlokes* and disputes. He explained, "What doesn't a person do for *parnassah*?" (וואס טוט מען נישט?).
 פאר פרנסה).

was in his store, gathering merchandise, and the storeowner explained to him that it was time for him to close the store.

The man replied that he is almost ready to place the order. Just another few moments, and he will be ready to make the purchase.

But that would mean the storeowner would be late for the *shiur*, and he didn't want that to happen. The storeowner gave him the keys and said, "You can stay here as long as you want, and choose what you want. You can pay me tomorrow. But I have to leave. Close the door behind you, when you leave."

"Why are you in such a rush? It will be just a few more minutes. And it is for your benefit, because I'm making a large order."

The storeowner explained to him that he has a *shiur* that he goes to and he can't be late. "I prefer to lose money than to lose the *shiur*."

The man replied, "I'll tell you the truth. I didn't really want to buy anything. I work for the Israeli Taxes Authority. I came to see whether you report all sales. But now that I see you are so straight and honest when it comes to your Torah study, I'm certain you are also straight when it comes to reporting your taxes. I will therefore give you a good report. I don't need to check you anymore..."

So we see that by being loyal to set times for Torah will only increase your *parnassah*. You never lose from it.

5] In contrast, peace, shalom, brings *parnassah*. As the Midrash (*Vayikra Rabba* 9 צו) writes, "Shalom is great, because all blessings come from it."

Similarly, the last Mishnah of *Shas* (*Uktzin* 3:2) states, לא מצא הקב"ה כלי מחזיק ברכה לישראל אלא, השלום, "Hashem didn't find a vessel that receives blessings for the Jewish nation aside from *shalom*, peace."

6] One source of *parnassah* is to be compassionate and to help others — especially the poor.

It states (*Bamidbar* 11:7), והמן בורע כגד. The *Degel Machaneh Efraim* explains, "המן, one's *parnassah*, בורע ג"ד, is according to the amount he is גומל דלים, does kindness with the poor. Because when one has compassion, he receives compassion from Above (see *Shabbos* 104.)."

Hashem's name for *parnassah* is פא"י, and is found in the *roshei teivos* of, פותח את ידך. Rebbe Yitzchak of Pshvorsk זt'l added that פא"י is also *roshei teivos* for פארנינען א יודן, 'to do kindness to your fellow man.' Because if you will do kindness to others, you will earn *parnassah* and all goodness.

The Ramban (*Shemos* 3:14) explains the words, אהיה אשר, "[Hashem says], 'If they will open their hands and do deeds of *tzedakah* and *chesed*, I will also open up My hand...and bestow on them from My good treasures.'"

7] The Gemara (*Bava Metzia* 59.) states, "Honor your wife and so you will be wealthy." So we have another counsel for *parnassah*: to honor one's wife.⁶

8] There's a mitzvah to make Shabbos longer (תוספות שבת).

6. I heard the following explanation:

At the first sin of creation, the women were cursed that their husbands will rule over them (והיא ימשול בך). Men were cursed with the burden of *parnassah*. But if a man will relieve his wife from her curse, and he honors her, and he doesn't rule over her, he will be liberated from

This means to take in Shabbos earlier and to end the Shabbos later, and thereby turn some of the weekday into Shabbos. Doing so is *mesugal* for *parnassah*.

The Gemara (*Shabbos* 118.) says, עשה שבתך חול ואל תצטרך לבריות. As Rebbe Mendel of Rimanov ז"ל explained: עשה שבתך חול, make your Shabbos in the weekday (with *tosfos Shabbos*), ואל תצטרך לבריות, and you won't ever need to ask people for financial help.

Similarly, the Lechovitzer ז"ל taught, "If *baalei batim* would listen to me, they would make *tosfos Shabbos*, and then they wouldn't ever be lacking throughout the week."

Also, the Toldos Yaakov (סוד) (השבת ו') writes that when one adds onto Shabbos, *midah kneged midah*, Heaven will add onto his blessings and give him all his needs."

The Shabbos itself bestows *ruchniyus* to the Jewish nation, and we earn our *gashmiyos* from *tosfos Shabbos*. As it states (*Bereishis* 49:20), מאשר שמינה, לחמו. Rebbe Noach of Lechovitz explains that אש"ר are the three letters (of the alef beis) *before* שב"ת. Thus, the *pasuk* is implying מאשר, from *before* Shabbos (from *tosfos Shabbos*), שמינה לחמו, one earns a 'fat' and satisfying *parnassah*. The next words are, והוא יתן מעדני מלך, Shabbos itself, gives, מעדני מלך, the King's pleasures, which are *ruchniyus*, spiritual pleasures.

9] Another *segulah* for *parnassah* is to be cautious with one's eyes. It states, והמן... ועינו. The Beis Avraham ז"ל says that the *pasuk* is hinting והמן, one's *parnassah* is in accordance with the amount he is cautious with his, עין eyes.

10] Another *segulah* for *parnassah* is that one shouldn't be worried about the *parnassah*:

his curse, and he won't need to work hard for his *parnassah*. Therefore, Chazal say, "Honor your wife, so you will become wealthy."

Rebbe Mendel Vitebsk *zt'l* *parnassah* is to pray for writes (Letter 22, (ר"ח אייר תקמ"ז), *parnassah*.⁷

"תשובה כללית" an answer to all the *chassidim* regarding worries for *parnassah*: It is known that the main part of man is his thoughts... Therefore, when a person is worried, the worries become his reality... The community Beshinkavitz would send me letters annually, crying and complaining that they don't have *parnassah*. It was hard for me to read those letters. But this year, they didn't complain about their *parnassah*. Therefore, I am certain that this year they will have *parnassah*..."

11] It goes without saying that the primary way to earn

12] *Emunah* – belief that Hashem supports us and all living creatures – is *mesugla* for *parnassah*.

The Divrei Shmuel teaches, "Someone who has true *emunah*, his *emunah* becomes like his hands — literally. Just as a person does things with his hands, similarly, he can do things with his *emunah*. This is the secret behind the power of Rebbe Mordechai of Lechovitz *zt'l*. He performed miracles because he had a very high level of *emunah* and he imparted clear *emunah* into the hearts of those

7. There was a *yungerman* who needed five hundred shekels for his *refuah*. Five hundred shekels isn't a lot of money, but for this poor man it was a substantial amount. He told his family that he was going to daven *Maariv*, and he will daven for five hundred shekels.

At home, despite their heavy feelings for his illness, and their inability to pay the medical bill, they thought that they should at least clean up the house. Perhaps a clean house would lighten their spirits. When they cleaned, they found five hundred shekels tucked away in a present that they didn't open since their wedding.

When he came home he said, "Hashem prepared the money for me, I just needed *tefillah* so I could find it."

who came to him. This resulted with miracles beyond nature."

A lame person was brought to the Lechovitzer, with a request for a cure. The Lechovitzer said they should bring him in between *Minchah* and *Maariv*. They did so, and laid him down on a bed in the Lechovitzer's room.

The Lechovitzer said to this lame Yid, "Repeat after me: אתה גיבור לעולם ה', מחיה מתים אתה, רב להושיע... ורופא חולים... The Lechovitzer said a few words with its translation, and the Yid repeated it after him. This is how they said together the entire second *brachah* of *Shemonah Esrei*. When they finished, the Lechovitzer asked him, "Do you believe in all of this?"

He replied, "I do."

The Lechovitz rebuked him, "Don't lie to me!" and they repeated the *brachah* again, phrase by phrase again. This time the lame Yid paid closer attention to the words and to his conviction that they were all

true. The Lechovitzer asked him, "Do you believe in all of this?"
"Yes I do."

Once again the Lechovitzer rebuked him for not telling the real truth. His *emunah* wasn't perfect yet.

They repeated it a third time, and the Yid said each phrase with fervor and concentration: 'אתה גיבור לעולם ה', "You are mighty, Hashem... סומך נופלים, You lift those who fall, ורופא חולים, You heal the ill..." The Lechovitzer asked him, "Do you believe?" The man shouted, "I believe! I believe!" And this time he meant it.

The Lechovitzer told him to get off the bed, and miraculously he was able to stand up.

The Rebbe didn't want all his chassidim to speak about the miracle that occurred, so he requested that this previously lame patient should be carried to his lodgings, and he should come out three days later. Three days afterwards, he came out, walking with two healthy feet.

This miracle happened because of *emunah*.

The Divrei Shmuel says that this is the meaning of the *pasuk* (17:12), וַיְהִי יָדָיו אֲמוֹנָה, The *pasuk* is comparing *emunah* to hands, because with *emunah* one does things as though he were a doctor or a craftsman, etc., making things with his hands. The next words of the *pasuk*

are, עַד בֹּא הַשֵּׁמֶשׁ, this means, until Moshiach comes we have the strength to perform miracles with *emunah*, alone.

13] Also, it is well known that *bitachon* brings *parnassah*.⁸

The manna taught the Jewish nation *bitachon*. As the Gemara (Yoma 76.) says, "The students asked Reb Shimon bar Yochai: 'Why didn't the manna fall just

8. Reb Chaim Vital *zt'l* taught that when one trusts in Hashem with all his heart, he doesn't have to do anything for *parnassah*, and Hashem will support him. There was one student who took this counsel quite literally, and he stopped working. People used to give him furs, and he would turn them into coats, or he would sell them as they were, but now that he heard that he doesn't have to do anything for *parnassah*, he closed his business.

One day, a gentile came to his home, carrying a heavy fur. "Please, sell this for me."

"I stopped working."

The gentile laughed at him, "Don't be foolish. Why did you stop working? Anyway, the fur is too heavy to carry around. I'm leaving it here. When you sell it, you'll give me the money" and then he left the house.

The Yid took the fur to put it aside, and many coins fell out of it. A neighbor saw that he became wealthy by following Reb Chaim Vital's advice, so he decided he would also stop working. But weeks passed by, and he didn't earn money.

He asked Reb Chaim Vital, "Why am I different than my neighbor?"

He stopped working, and in a short time he became wealthy. And I stopped working, and I'm still poor."

Reb Chaim Vital explained, "Your neighbor trusted in Hashem, therefore Hashem helped him. But your bitachon wasn't as sincere. You saw your friend had a salvation, and you trusted on that. And that is not sufficient for miracles to happen to you."

A similar story happened with a student of the Alshich HaKadosh. The Alshich told his students that if they will trust in Hashem, they don't need to do any *hishtadlus* at all. One simple person heard this *shiur*, and decided to put it into practice. His *parnassah* used to come from his donkey and wagon. Primarily, he would go to the mountains outside the city, hewn heavy stones, and bring them with his wagon to sell for construction purposes. But now that he stopped working, he sold his donkey and wagon to a non-Jew.

His wife wasn't happy that he sold away their sole source of *parnassah*, but he assured her that Hashem will help them.

The Arab who bought the donkey and wagon took over the Yid's business, and he began delivering construction material. Once, he brought his donkey and wagon outside the city and as he hewed the stones, he discovered he was working on a cave. He went inside to investigate. He found a large treasure in the cave. He took all the stones off the wagon, and loaded the wagon with the treasures he found. He went into the cave one last time, to make certain he got everything. Just then, the cave collapsed, and he was buried underneath. The donkey was waiting and waiting, but his owner wasn't coming. Finally, it decided it was time to go home for dinner. The donkey knew the way to his previous owner's home, and went there, with the treasure on its back. It was just as the Alshich said, if you trust in Hashem, Hashem will support you. Students asked the Alshich, "We are always working and struggling to acquire *bitachon* and we never had a miracle like this. How did this simple person earn so much wealth due to his *bitachon*?"

The Alshich explained that this Yid believed with simplicity and without questions that Hashem will help him, and therefore he merited a miracle.

But you are always asking: maybe this situation is different, and how can it be, etc., Your *bitachon* isn't as strong. It is like planting a peg in firm soil in comparison to planting it in sand. The peg flips over in the sand, because it isn't firm. But when the peg is inserted in the ground, it is secure. Your *bitachon* is fragile, like a peg in the sand, therefore it doesn't bring salvations. His *bitachon* was secure. He was certain Hashem would help him, and this brought him immense wealth." The following is another story told on this subject:

A rav once said, "When one trusts in Hashem, he won't even need to leave the doorway of his home. *Parnassah* will come to him."

One Yid decided to practice it. Every day, this Yid would go to the Arab quarter to buy fruits and vegetables, and then sell them for a profit in the Jewish quarter. He decided that from now on, he is staying home and trusting in Hashem.

His wife tried to convince him to go out to work. How will they manage, if he doesn't do his rounds? But he assured her that the rav said he doesn't need to leave the doorway of his home.

He stayed home, said *Tehillim*, and learned Torah. He was happy that he had more time in the day, to do these mitzvos. The Arab merchants asked about him. "Why isn't he in the marketplace, as usual?" When they heard that he was staying home, they brought the produce to his house and sold it to him there.

The Yidden from the Jewish quarter also heard that he was staying home, so they came to his courtyard to buy fruits and vegetables from him. His wife told him, "Your customers came. Go out to them and sell them the produce."

He replied, "No, the rav said I won't need to leave the doorway of my home."

The consumers saw that he wasn't coming out to the courtyard, so they went into the house.

From then on, he earned his *parnassah* at home. He had time for *Tehillim* and for Torah study. Hashem sent him *parnassah* without him leaving his home.

once a year?' Reb Shimon replied with a *mashal*: 'There was a king who had only one son, and he would give him *parnassah* once a year. This resulted that the son only came to his father once a year. The king said that he would give *parnassah* to his son, each day. The son came to the king every day. Similarly, for the Jewish nation, someone who had four or five children was worried: 'Perhaps the manna won't fall tomorrow and everyone will die from the hunger!' This is the reason the manna fell every day, so everyone will turn their hearts to their father in heaven. (Another answer the manna fell every day so they would eat the manna when it was hot. Yet another explanation, so they won't have the chore of carrying it all in, all at once.)"

In any event, we see from this Gemara that the manna turned everyone's eyes to Hashem, with tefillos and with bitachon.

The manna fell at night, when everybody was sleeping. This teaches that when one has

bitachon, he doesn't have to do anything, and Hashem will support him. He will wake up in the morning, and find all his needs cared for.

As the Rabbeinu b'Chaya (16:4) writes, "The manna fell at night, while they were sleeping in their beds. When they awoke in the morning, they found their *parnassah* prepared for them... This concept is expressed in the *pasuk* (*Tehillim* 127:2), בן יתן, לִידִידוֹ שֵׁנָא, "So shall Hashem give to His beloved who sleep..." Because Hashem gives to those whom He loves when they sleep. משכימי קום מאחרי שבת, those who awaken early and go to sleep late at night, and toil hard, שוּא, it is all for nothing, because Hakadosh Baruch Hu gives the same amount to His beloved ones when they are sleeping, without them doing any work."

Obviously, a person must live according to his level. Someone who doesn't have perfect *emunah* and *bitachon* isn't permitted to sleep and expect his *parnassah* to fly down from

heaven. Nevertheless, most important is to remember that *parnassah* comes from Hashem, and to trust in Him.

14] Studying *parashas* הַמָּן is *mesugal* for *parnassah*.

The Chidushei HaRim writes:
"Rosh Chodesh Nisan, 5612:

"I had a thought. With Hashem's help, I will make a *chiddush* in *parashas* הַמָּן every day. And then, Hashem will give me *parnassah* from the Torah."

Reb Mendel of Rimanov spoke about פרשת הַמָּן for twenty-two years, in all his *drashos*, as his intention was to bring *parnassah* to Yidden through this practice.

It is known the *segulah* from Rebbe Mendel of Rimanov to say *parashas* הַמָּן Tuesday of *parashas Beshalach*.

It is also recommended to say *parashas haman* every day.

The Rabbeinu b'Chaya (15;20) writes, "There's a *kabbalah* by the *chachamim* that whoever says *parashas* הַמָּן every day, is guaranteed he will never be lacking *parnassah*."

The Tashbatz (256) writes in the name of the Yerushalmi "Whoever says *parashas* הַמָּן every day will never lack *parnassah*." And the Tashbatz adds, ואני ערב, "I guarantee it."

The idea isn't just to say, rather to internalize the lesson that *parnassah* comes from Hashem. As the *Mishnah Berurah* (1:13) explains, "Say *parashas* הַמָּן to believe that all your *parnassah* comes by Hashem's *hashgachah pratis*..."⁹

9. The manna was a עומר לנגלגל, an *omer* size for each head.

We can explain עומר, one's *parnassah*, לנגלגל is according to the amount of *emunah* he has in his head.

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Ari J. Zaltz, Esq.

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