



**STORY**

**Can we live with internet restrictions?**

Rabbi Elimelech Biderman heard the following story first hand, but these stories happen all the time to many people in various ways:

Someone walked into a real estate office with a description of the type of house he was looking to buy. The agent said, "Give me your e-mail address. When something comes up, I'll send you the information by e-mail."

"I don't have e-mail," the man said.

"You don't have a smartphone?" the agent was incredulous.

"No. I follow the advice of my rabbinic leaders, and all I have is a regular phone."



"So I'll send you an SMS without the file."

"My phone doesn't read SMS messages either. If you could phone me that would be great..."

The broker grew impatient, "I have many clients, and I don't have time to call everyone when an offer comes up. Instead, I send out a group e-mail to all my clients. I'm sorry, but without an e-mail, I really can't help you..."

The man gave him a slip of paper and said, "This is my phone number. Perhaps you will find the time to call me." The broker took the slip of paper, and tossed it into his desk drawer. The man left the office thinking the

broker will never call him. But the following morning—a Thursday—when he was eating breakfast with his family, he received a phone call from the real estate agent.

"I have something for you. It's exactly what you're looking for. Go there right away, and see if you like it." He liked it. On Friday, the sale was finalized. Elated, he called the real estate agent to thank him, and asked, "Why did you think to call me? From the way you spoke a few days ago, I thought I would never hear from you again."

The broker told him, "I wasn't planning on calling you. When this house went up for sale, I attached the information to the group e-mail I send to all my clients and clicked send, but it didn't go.

Apparently, something was wrong with my e-mail. I still had your phone number, so I decided to call you." On Sunday, the e-mail finally went through. It was a very good deal, and many people were interested, but the house had already been sold.

**The moral of this story is awareness that everything comes from Hashem, and the more you bring Hashem's presence into your endeavors, the better your chances are for success. This man thought he would lose out because he doesn't have a smartphone, computer, etc., but this was exactly what helped him get the house he desired.**

**SMILE!  
IT'S CONTAGIOUS**



I hope teachers will raise money to buy a gift for the parents at the end of the year.



I just got off the phone with a professor in China. He says it's not worth getting the Covid-19 now, as they are expecting the Covid-20 Pro to be released in September.



If at first you don't succeed... Try doing it the way your wife told you.



If we all started wearing masks with "Trump 2020" on them, how long before experts decided we don't need them anymore?



Corona beer changed their name to avoid association with the Coronavirus outbreak



## Hashem Loves the Small Steps

“וְאִם בְּהֵמָה אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קִרְבָּן לֵה כֹּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה קָדֹשׁ.”

(27:9)

*And if an animal which you will bring from it a sacrifice for Hashem, whatever he shall give from it to Hashem will be holy.”*



If someone who is led by his animalistic desires will decide to come a bit closer to Hashem, every little bit that he will sacrifice for Hashem from his “animal nature” for Hashem’s sake is holy!

## The Yoke of Heaven is not a Burden

When we left Egypt, we went from being slaves to being free. But, we are now slaves again - to Hashem! So what’s the difference? *Chasam Sofer* in the beginning of *parshas Bechukosai* says that the last of the berachos mentioned for following the Torah is ‘*vo’eshbor motos ulchem*’ - “I shall break the chains of your yoke”. But, he asks, this should be the FIRST of the *berachos* - not the last! First you break the chains, THEN and only then, can you have all the other *brachos* - rain, food, etc.

He answers that Hashem is saying that He will cause us to NOT see the yoke of the Torah as a burden – but accept it as our reality, and this is His gift to us for listening to the Torah. That’s what it means “I will break the chains of your yoke.”

So now we have the answer to a dilemma - how can we be slaves (to Hashem) and free at the same time? Which is it? The answer is yes, it’s not a contradiction. Yes, we are slaves to Hashem in terms of having to listen to what He tells us to do. But this frees us up to be the real person we are supposed to be. By becoming slaves to Hashem’s Will, we benefit ourselves. By being slaves to pharaoh, we benefit only pharaoh. Hashem will help us understand this, thereby breaking the chains of what we perceive as a “yoke”.



When we are able to have this outlook, we are the happiest. And when we are slaves to our desires, we are the saddest. Oh, it FEELS like I am happy - but it’s only imagination - an artificial image of true happiness. The real happiness is when I am what Hashem created me for - and we can ONLY reach that stage when we become subservient to Hashem. That’s when we become truly free and truly happy.

## INSPIRATIONAL IMAGE OF THE WEEK



**A beautiful pasuk in Tehillim (101:2), especially appropriate for those of us stuck at home:**

**“אֶתְהַלֵּךְ בְּתֵם לְבָבִי בִקְרֵב בֵּיתִי. לֹא-אֲשִׁית  
לְנֶגֶד עֵינַי דְּבַר בְּלִיעַל”**

**“I shall walk with a pure heart inside my home. I will not allow an improper thing before my eyes.”**

## Why Confess If I Don't Feel It?

In the portion of Bechukotai, we read that the Jewish people will confess their iniquity and their fathers' iniquity (Leviticus 26:39). In the next verse, G-d promises that He will bring them into the land of their enemies (Leviticus 26:40). It would seem that after we admit our wrongdoings, Hashem would take us to the Promised Land.

What is the purpose of taking us to the land of our enemies, especially, when in the narrative, we are already in the land of our enemies (see verse 39)? What good does admitting our mistakes do for us? How can we apply this to our lives?

These verses come towards the end of a section filled with the consequences for not keeping the Torah and mitzvahs. We refuse because of our stubbornness—by not willing to open our hearts to accept G-d's Torah and mitzvahs wholeheartedly and of our own will. It is only as a result of suffering that we admit our wrongdoing. But that is not a wholehearted confession, and this kind of confession does not grant forgiveness. Yet the Torah calls it a confession, so it must have some value.

Speech is powerful. The words we say have an effect on the people who hear them, as well as on the one speaking them. When confessing wrongdoing and committing to do better, it helps to say the words out loud, as your words will add strength to your commitment. Also, when one recognizes that he has sinned, putting what he has done to words may even cause him to regret what he did. Even in our case, when the admission is half-hearted, it still has some good effect. It brings you the next step.

G-d says, "... and I will bring them into the land of their enemies." The key words here are: "and I will bring them." It means that now G-d is taking a more involved stance. As Rashi explains, this is a good thing because it holds the promise that G-d will send his prophets to bring the people closer to Him. With the help of the prophets, we can arrive at true remorse and forgiveness.

This all came to pass during the Babylonian Exile, bringing us back to the Land of Israel for the Second Temple Era. However, before *Moshiach* comes, the *Rambam* writes that we will repent and immediately be redeemed. This is because we will return to G-d from our own free will and not because of the pressure of the exile.

This is also true in our relationships. When you do something wrong, the best thing is to admit your wrongdoing, commit to change and ask for forgiveness. But for some, this pill may be too hard to swallow. This is when admitting that it wasn't worth it (even if not admitting that the action itself was wrong) becomes a stepping stone to rebuilding the relationship. Working on it gets you closer to the person you wronged, and hopefully, will also earn you forgiveness.

## Torah: The Ultimate Guide For Self-Perfection

אם בְּחַקְתִּי תִלְכוּ...

Any activity that a person engages in strengthens one side or the other. When a person eats, sleeps, works, or goes about all of his daily activities, these physical actions strengthen the *Nefesh Ha'Bahami*. In a sense, there is an unfair lead given to the animal soul. All day long it is in its element, and by being utilized, it is thereby strengthened.

To bring balance to the equation, HASHEM gave us specific *mitzvos* to nourish the *Nefesh Ha'Sichili* - the soul of our mind. The single greatest nutrient of the *neshomah* is learning Torah. For the *neshomah*, Torah is like rocket fuel. When a person learns Torah, his *neshomah* is strengthened and invigorated. It becomes fortified and then takes the lead in the battle against the *Nefesh Ha'Bahami*. However, without it, the *neshomah* doesn't stand a fighting chance because the animal soul is so much more in its element in this world.



## Torah vs. Cell Phone

Ever wonder what would happen if we treated the Torah as we treat our cell phone?

What if we carried it around in our purse or pocket every day?

What if we looked through it many times each day?



What if we turned back to go get it if we forgot it?

What if we always checked it for messages?

What if we treated it as if we couldn't manage a day without it?

What if we gave it to our children as a special gift?

What if we always took it, and used it, when we traveled?

What if we always thought to use it in case of an emergency?

Oh, and one more thing..... Unlike our cell phone, we don't have to worry about Torah being disconnected, because it's "Carrier" NEVER fails!

## The Wealthy Miser

"One man's neighbors reported that he subsisted on cat food. During the winter, they collected money and bought him a warm coat. When he died, the kindly neighbors were astounded and outraged to learn that the miserly man had amassed \$850,000 in bank accounts under some forty different names, a fact which Jaisan uncovered. The money was distributed to his heirs-at-law."

How does this apply to us?

We have eyes that can see millions of dollars worth of *divrei Torah*, and instead our *Yetzer Hara* convinces us to use these priceless gifts to look at non-kosher *shmutz* with an after-taste of cat-food!

How foolish will we feel after 120 when we realize how we could have used our eyes compared to how we "spent" our eye-sight?

## Lessons of Lag Ba'Omer

From Rav Avigdor Miller's (Z"L) tapes on lag boomer

... We have to talk about *Rabbi Shimon bar Yochai* and the tremendous miracle that happened to him. He was a man who because he spoke the truth and criticized the Romans, so he had to go into hiding because the Romans wanted to kill him.

Now, when he went into hiding it should've been a ruination for his *ruchniyus*. He went with his son – the poor boy couldn't go to yeshiva. He was in the cave with his father for thirteen years! You think that's something that's not difficult? It's a ruination! But what happened there? In that cave they reached the highest pinnacle of greatness. In that cave, all by themselves without the *beis hamedrash* – they were in hiding; they had no *rebbeim*, no *חרב על chavrusahs*. And learning without *chaveirim* is a problem. People who learn without any *chavrusahs* become – *הבדים ונואלו* – foolish; they don't grasp the *svarahs* of the Torah. And yet, these two became great. *Rabbi Shimon bar Yochai* became very very great. And his son, *Rebbe Elazar ben Rabbi Shimon*, became very very great as a result. *Rebbe Elazar ben Rabbi Shimon* was a remarkable man who is known for the *nissim* that happened to him.

## Desires are an Illusion

All the lines in this square are perfectly straight and parallel to each other. But it sure doesn't look like it!

Our eyes trick us! Let's not let our eyes lead us after illusionary pleasures.

