

Zichron Avinoam



זכרון אבינעם

בס"ד

Divrei Torah on the weekly Sedrah L'iluy Nishmas Habochur Hachoshuv Avinoam a"h ben Shmuel Aharon

9 Elul 5766

Ki Seitzei

Issue 1

Avinoam Grossman was an alumnus of Yeshiva Darchei Torah's Mesivta Chaim Shlomo and Beis Medrash Heichal Dovid. He was a Ben-Torah who learned with tremendous toil and diligence. He was a boy who strived to reach higher levels of Avodas Hashem. Avinoam was a gem, beloved by all. He was niftar at the young age of 19. These words of Torah and Mussar should be a zechus and aliyah for the neshama of Avinoam ben Shmuel Aharon.

הקם תקים עמו

By Rabbi Dov Keilson

Mashgiach, Mesivta Chaim Shlomo

Walking down a country dirt road you chance upon a Yid who is stuck on the side of the road. He is gathering together his belongings after spending a summer up in the mountains and he needs your help loading them on to his donkey. You are a man who loves doing mitzvos and you think to yourself, 'Here's a huge opportunity for chessed – let me grab it!' Then you remember learning in Parshas Ki Seitzei that there is a special mitzvah here even more than chessed – "*Hakaim Takim Imo* - You shall raise [it] with him" (22:4). This is the commandment to help another Jew load up when he needs help loading. You are about to run and help him when you remember the very powerful Rashi on that posuk: "You are only obligated to help him *imo* – with him; only if he is going to be involved in the process. Otherwise, you are absolved from this mitzvah. (Of course, it will still be chessed, and you might even get reward for this mitzvah as well, but the obligation is off.)

He calls out to you: "Shalom, could you please help me lift this? If we do it together it will be much easier for me." As soon as you hear these words, you run, jump and skip to fulfill the commandment of Hashem.

The great Chofetz Chaim takes this concept to a higher level. He explains that the way we act towards another Jew in this mitzvah, is the same way that Hashem deals with us. For example, a

person comes with sincerity to Shacharis and he begins to go through the Birchos Krias Shema: "*V'Haer Eineinu Bisorasecha* - Enlighten our eyes in your Torah." He asks of Hashem: please help me understand the Torah. Hashem listens to the sincere request, and would like to shower him with the assistance he needs to learn and understand the Torah. However, Hashem will only help him and give him this assistance if it is "*Hakaim Takim Imo* – with him." He will only help this person if the person is involved in helping himself. If this wonderful, sincere Jew will walk away from those tefilos and not open a sefer all day or night, how can he expect Hashem's assistance?

Another example: a Jew ends off his Shemonah Esrei with a powerful "*Elokai Nitzor Lishoni Mei-ra* -- My G-d, protect my tongue from evil." Please help me to refrain from speaking that which is prohibited. This is a beautiful request. Hakodosh Boruch Hu wishes to grant him the fulfillment of his tefilos. Yet this wonderful and sincere Jew walks away, and immediately following davening, begins to spout forth many negative words about his fellow man. He is not even trying to guard his tongue. How can he expect Hashem to help him?

This idea is so relevant. We must try our hardest to internalize its truth. Let us allow the tefilos themselves to inspire us to fulfill the great principles and ideals that are brought out in the beautiful words we say each day. The tefilah can serve as a springboard for a day of true fulfillment in our obligation as a true sincere Jew, *besiyata diShmaya*.●

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