

מאת הגאון מיר הדב ברוך הידעפלד שליט"א,
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

Using as Agreed. Whenever one rents an item, whether it is a car, tool, etc., it may only be used for the purpose agreed upon at the time of the rental (3). If no purpose was specifically mentioned, then the renter may use it for any purpose which is generally considered the accepted use of that item.

בין הריחיים – תבלין מד

Monetary, Interpersonal Laws and Din Torah (21)

Re-Renting to Others. A renter may not rent out to others (2) unless he was given express permission by the owner to do so. If

ה' היומי - סנהדרין כ"א.

"ועתה כתבו לכם את השירה הזאת" *pasuk* says this מצוה is learned from the רמב"ם - The "מצ" means we should write a complete sefer Torah. The "ע" says this mitzvah of:

The **Rashi** explains, כאילו קבלו מהר שניי "כתב" if; "כחוטף מצוה מן השוק" שוק, it's ס'ט from the [מנחת ל.] גג' The he purchased it, "מצוה עבד", but if he writes it himself "הוי מצוה יתירה טפי". The [תר"ג, ב'] מנחת חינוך asks, רש"י is learning that purchasing one is יקרא, "ס'ט" end up owning a "מצוה עבד", yet the *Gemara* says that ירושה doesn't help. If ירושה doesn't work why should לקיחה work? They both end up owning a "ס'ט" Also why does the כתובה work if one can't write, he should hire someone? He should suggest that you should buy one. We see that כתובה is not יקרא, and not owning! He brings the רמ"א [ר"ד ע"ד, א.] רמ"א if one hires a סופר or purchases a ס'ט and מגיה, then it's כתב ס'ט. But if purchased and not מגיה, then it's only כחוטף מצוה and is not כתובה and the **בית הלוי** [ח"א ר' אור' ב'] brings the above, and concludes the same as the מנח"ח ע"ש

פנא בינה אומר

(1) בבא מציעא כג: (2) שו"ע ח"מ סייד
 (3) ויבטל שבתות...

says, the דרישה seems correct that the רא"ש is saying בינן הוה writing ספרים is the מצוה. The Torah wanted the עיקר מצוה. עיקר מצוה is the ספרים writing בינן הוה. The Torah wanted the עיקר מצוה. עיקר מצוה is the ספרים writing בינן הוה.

This is why יורה דעה isn't a קיום and is not קשה on שטית הרא"ש that one is ס'ת with partners would depend on whether you hold like the ראו"ש and טור, there's the reason of the שאנת אריה that we're not experts in תוספות. And even if you don't hold like the ראו"ש and טור, there's the reason of the שאנת אריה that we're not experts in תוספות.

Thus, משה adds that writing a ס'ת with partners would depend on whether you choose to be יצא from מצוה by writing seforim. Thus, משה adds that writing a ס'ת with partners would depend on whether you choose to be יצא from מצוה by writing seforim.

According to the רא"ש that the purpose is to learn from the תורה, שותפות wouldn't work as both partners are נחייבים to learn all day and only one person can use it at a time. באריכות.

rah L'Melech) would say:

Chazal comment regarding Yehudah's blessing: 'When a person displays the whites of his teeth (i.e. smiles) at his friend, it is more beneficial than giving him a cup of milk to drink.' When we smile warmly at another person we make him/her feel good. We can do great acts of kindness with a simple smile or friendly word and pull a person out of his troubled mood. **R' Yisroel Salanter** said, 'Our heart is a *'reshus hayachid'* but our face is a *'reshus harabbim'*.'

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מחבר

[illegible]

לענין ד' אגודות ייסף שניצל איינע בן ד' ביכור ווי
רעיתי וויסא דוד בן י' אגודות שניצל צו קיין

התחביר

טיב התבלין

וכזאת מצאנו גם ברש"י על התורה בפרשת ויצא (לעיל כ"ג), שם מביא שאר הקב"ה מייחד שמו על הצדיקים בחייהם, כ"י אין הקב"ה מייחד שמו כ"י אם על הצדיק שצדקתו תעמוד לעד, וכיון שכל עוד שהצדיק חי יכולים עיניו להיכשל ברע, ואז קרוב לוודאי שְׂיָדָה פלאים, לכן אי אפשר לייחד שמו עליו גם אם הוא צדיק שלם בכל הענינים וזהו שאמר הכתוב (איוב טו, טו): 'הן בקדושי לא יאמין' זרק על יצחק אבינו מצניו (שם) בחלומם של יעקב שיחזק הקב"ה את שמו עליונותו לפי שכחו עיניו מלאות, ושוב לא היה יכול להיכשל בראייתו, וכיון שכך בטוח היה בצדקו שלא תִפְסֹד גם בעוד בחיים עתידה'. ומבריי אנה למד שגם מן השווכה בעינים לאוּת, אם מרגיל את עצמו להשגיח על ראייתו, יכול להיות סמוך ובטוח שלא יפול ממדרגתו, וצדקתו תעמוד לעד.

אֶרֶץ מִלֵּא טוֹמָאָה וְחוֹת, הִיָּה מְקוֹם שֶׁל שְׁטוּף יוֹמָה, וְעַי' בְּתַנָּא דְּבִי אֱלִידוֹ (פֶּרֶק א) אֲדִיתָנָא שֶׁס שָׂאן לָךְ אוֹמֵה בְּכָל הָעוֹלָם שְׂהֵי שְׁטוּפָה דְּבִרְרִים מְכוּעִיִּים וּבְמִיָּה כְּאוֹרֶץ מְצִירִים, וְאִבְרִים יוֹסֵף הַצִּדִּיק הִיָּה מְשַׁנָּה לְמַלְךָ וְהָיוּ שְׂרֵי מְצִירִים וְחֲרָטוּמִּים-שְׂהֵיוּ מִלֵּא טוֹמָאָה חֲנוּת בְּאוֹ לְבִיתָם, וּמִ'מֵּ אִפְרִים וּמְנַשֶּׁה נִתְגַּדְלוּ עַל טַדְרֵתָם הַשְׁתַּגְדְּלוּ, וְעַמְדוֹ בְּקֻדְשָׁתָם וְעַמְדוֹ הַנְּסִינּוֹת הַקְּשִׁים, וְהָיוּ קֻדְשֵׁי עֲלִין כִּמוֹ הַשְּׁבִטִים כְּשֶׁנִּתְגַּדְּלוּ בְּקֻדְשָׁהּ וְטוֹרָה בִּבְתֵּי אֲבֹתוֹ, עַל אֲמַר יַעֲקֹב אֲבִינוֹ שְׁכָל אֲחוּה מִשְׂרָאֵל-לָךְ כְּשֶׁיִּשְׁרָךְ אֶת בְּנֵיהֶם יֹאמֶר שִׂיחָה כִּמוֹ 'אִפְרִים וּמְנַשֶּׁה יַעֲמִדוּ בְּקֻדְשָׁתָם בְּאוֹרֶץ-יִשְׂרָאֵל לִישְׁכָּל עַד מָאוֹד, וְחוֹת תְּקוּת כָּל אֵב אִב, שְׁבִנֵּיהֶם יַעֲמִדוּ בְּקֻדְשָׁתָם כָּל יְמֵי חַיֵּיהֶם, וְשָׁלָא לִישְׁכָּל עֲבֵדֵידוֹת הַמְּטַמֵּא אֶת נַשְׁמָתָם הַטְּהוֹרָה, וּלְפִי' יֵשׁ לְבָאֵר מְדוּעַ דּוֹקָא בְּיוֹם הַמִּילָה אֲנוּ מְבָרְכִים הִילֵךְ שִׂיחָה כְּאִפְרִים וּמְנַשֶּׁה, שְׁמִצּוֹת מִלֵּה, אִינוּ רַק חֲתִיתָב בֶּשֶׁר בְּיוֹם הַשְּׁמִינִי, וְאֵל קִיּוֹם מִצּוֹת מִלֵּה הוּא לְשִׁמּוֹר הַבְּרִית, וְלַעֲמִידוֹ כָּל-יְמֵי חַיֵּיהֶם בְּקֻדְשָׁהּ וְטוֹרָה, וְשָׁלָא לִישְׁכָּל עֲבֵדֵידוֹת הַמְּטַמֵּא אֶת הַנֶּפֶשׁ וְעַי' בִּיהַ' הַבְּרִית' ס' ר"ס מִשְׁכ' בּוֹה, וְא"כ, אֲנוּ מְבָרְכִים הִילֵךְ שִׂיחָה מִצּוֹה זֶה שֶׁל 'שְׁמִידַת הַבְּרִית', וְיִידֵה כְּאִפְרִים וּמְנַשֶּׁה שְׁעַמְדוֹ בְּקֻדְשָׁתָם אֲפִילוֹ מִמִּבֵּעַ הַקֶּשֶׁה עַד מָאוֹד. וְנִסִּים, אֲדִיתָב כְּהֹסֵפִים הַקְּדוּשִׁים, שֶׁבֵּרַכְתָּ הֵם שֶׁ לֹךְ כַּח גְּדוּלָה לְהַתְקִים-שֶׁכֶּ' הַסְּפִירוֹ (הַרְאִיתִי לִב-א) עַל בְּרִכַּת הָאֵב 'שְׂרָאוֹ' לְהַתְקִים', וְעַי' בְּמִשְׁכ' הַפֶּלֶא וְעַי' (בְּרִכּוֹת) בְּעֶנֶן הַכֶּחֶם שֶׁל בְּרִכַּת הָאֵב וְאִם.

(פרשה: כמה פרשה זו סתומה, לפי שכיין שנפטר יעקב אבינו נסתמו עיניהם וזו היתה)

של ישראל אשר השעבוד שהחילו לשעבדם. הנה אחול' (ירושלמי ברכות ט הלכה ח' חול': ולא תחתיו אחרי לבבכם ואחרי עיניכם, אמר ר' לוי כיצד ועיצא תריך סטוריהי חסאתא, כתיב (משלי כב) 'ונהג ילב לי לבך לי צדקה דכתיב: ונהג' אמר הקב"א לא תסתבה לי לבך ועינך, אנא ידע דאת לי ע"כ. תכמינו ז"ל גילו לנו במצמד הנ"ל, שכלל עוד העיניים והלב שמורים בקדושה מוגדר האדם כ"בן חורין' מיצרו דער, ובנקל יכול לקש' כל רמ"ח אבריו ושס"ה גידיו לעבודת בוראו, ואז הינו מוגדר כאדם שיש לו עינים לראות ולב לשמוע, כי אין שום גורם המסנוור את עיני שכלו והשקפת לבבו (לעבודת ה'), אך אם ח"ו נפקחו עיניו להסתכל ברע אז מקבל היצר בית דירה בלבבו וממעתה מושכו היצר בחבליים מן הטוב אל הרע, ומעתה נסתמו עיניו ולבו מלאויות מאלהים מה טוב ומה ה' דרש ממנו ר"ל. והוא שאמר חז"ל (הובא בש"י במדבר טו ט'): 'עין הראה וחומר וכלי מעשה גומרים' ע"כ. שה' שאחד שהעין רואה מתעורר להשתדל בעשיית מצוות ה', שקבעה בלב מפנה את מקומה למלחמה שוא, וככתוצאה מכך הולך שבי אחיצו גם במעשה ר"ל, כי כל אבריו הולכים אחד הלב.

עדותיך אתבונן

לַיִּמּוּדִים מֵאֵת הָרֹב אֲבָחֵם וְיֵאָל אֲבִיטְמִיךְ סִלְיִי אֶ בְּעִמִּיט סִדָּה אֲבָחֵם

ונראה לבאר על פי מה שביארו המפרשים ענין ברכה זו, דהנה מדוע אני מברך את בנינו שיהיה כמו 'אפרים ומנשה' דהיי"ש כמה וכמה צדיקים גדולים הצדיק אין אנו ואומרים 'שמך אלוקים כאברהם יצחק ויעקב', לא להיות כמו שאר כל האפרים ומנשה שהיו בעולם ההדוות וביארו המפרשים שיש גדלות נפלא מאוד שמצאנו אצל 'אפרים ומנשה' שהיו מלא מצונו אצל שאר כל הצדיקים במשך הדורות הם נולדו ונתגדלו במצרים שהיו

מעשה אבות סימן לבנים

ויקרא לבנו ליוסף ואמר לו אם נח מצאתי חן בעיניך וכו' אל נח תקברני במצרים ... (כו-כט)

Yaakov Avinu asked his son Yosef to show him kindness and not bury him in Egypt. **Rashi** offers a few explanations. One is that he saw into the future, that Egypt would be stricken with the ten plagues and the dust of the earth would turn into lice. He wished that his corpse would be spared this unpleasant scenario, infested with lice during *Makkas Kinim*. And although Yaakov could have asked to be buried in a coffin made from some kind of material like metal which lice cannot penetrate, he recognized the power that Yosef had at that time, as ruler of Egypt, and instead asked to be taken to *Mearas HaMachpela*, where his parents and grandparents are buried. More important than anything was being buried in *Eretz Yisroel*.

One of the unique and generous individuals who supported the *Baranovitch Yeshivah* in Poland, was a man of means called R’ Cheikel. Besides assisting them with their needs, every morning, he would go to the local bakeries to get bread for the hungry *yeshivah* boys. As he approached the bakers, he would employ his special morning charm of singing for them while requesting their generous donations. When he had a substantial amount, he would return home with the collected bread and lay out his wares, as his house doubled as the *yeshivah’s* dining room, and the boys would eat their breakfast there.

After that was done, he’d then turn to the butchers and ask them for any leftover meat to sustain the *yeshivah* boys for their supper meal. For a long time, his efforts successfully kept the boys well nourished.

R’ Elchanan Wasserman ז”ל had great admiration for R’ Cheikel and for his dedication. One day, R’ Elchanan called him over and asked him if he had any request that he could fulfill in return for what he does on behalf of the *yeshivah*.

R’ Cheikel responded that he never intended that the *Rosh Yeshivah* would grant him something in return for his work. But, if he was offering, he had one request: “Once a week, I ask that your *shiur* be given to the *bachurim* in my house. I may not understand what you will be learning, but at least there should be some *Torah* learning in my home.”

This wasn’t so bizarre, since his home already served as the dining room for the older boys. Out of *hakaras hatov*, R’ Elchanan immediately approved his request and set up a weekly *shiur* in his home. R’ Cheikel diligently listened to R’ Elchanan’s *shiur*, often leaving food for those who needed a snack, though he didn’t understand any of it.

It was known throughout Baranovitch that no bug could ever be found in R’ Cheikel’s dining room. Though there were plenty of bugs swarming around the adjacent rooms, they stood immobile at the entrance to his dining room. People from the town came to observe this miracle, amazed at how the bugs didn’t enter, despite the great amount of food that sat around.

When R’ Elchanan was asked to explain what was happening in the home of R’ Cheikel, all he said was that he hoped that in the Next World, they will give him an opportunity to gaze at the portion awaiting R’ Cheikel.

But not everyone believed this open miracle. One time, a certain Rav Bornstein brought along a man named Dreazen, a well-known *apikores* in town, who sought to disprove *Yiddishkeit*. This *Yid* didn’t even come to *shul* on *Yom Kippur*, and now here he was, looking at R’ Cheikel’s dining room, analyzing it in order to disprove the open miracle. “Look here,” he said, and he took several bugs in his hand and tried to coax them into entering the dining room. Yet, despite his brazenness, the bugs miraculously wouldn’t go in. With all his force, he was unable to get them to go there. Several times he tried to disprove the miracle, but to no avail. The bugs just wouldn’t go into the *yeshivah’s* dining room. Dreazen was amazed and after a few more efforts, he was convinced. It took only a few short days and the news hit the town of Baranovitch and the *yeshivah* that the former apostate Dreazen had returned to *Yiddishkeit* and was now becoming observant. Dreazen explained that when he saw what the Almighty was doing for R’ Cheikel despite his limited knowledge in learning, he understood that great power lies in *Torah* learning. And although Cheikel wasn’t the greatest *talmid chacham*, nevertheless, he was doing the best with whatever capacity *Hashem* had given him. That gave Dreazen the courage to start a fresh commitment to serving *Hashem*.

וַיֵּצֵא אֶת שְׁלֹמֹה ... אֲנֹכִי הִקֵּד בְּדֶרֶךְ כָּל הָדָרִין ... (מלכים א' ג-ב)

In his final days, *Dovid HaMelech* advised his newly crowned son, Shlomo, on how to run the kingdom, stating, “*I am going in the ways of the world...*” While at first glance *Dovid HaMelech’s* words might appear no different than any other elderly person on their deathbed, Dovid was anything but a typical person. So what indeed is the underlying message of Dovid’s cryptic words?

The **Ozherover Rebbe, R’ Moshe Yechiel Epstein ז”ל (Be’er Moshe)** explains that *Chazal* tell us that one can live for many, many years, but only have few actual days of worthwhile accomplishment. Dovid, on the othher hand, had a full lifetime’s worth of accomplishments, and his days were always full of *Torah* study, adherence to *mitzvos*, and many

halachic, military, and political accomplishments on behlaf of the Jewish people. Although *Dovid HaMelech* was only seventy years old at his time of death, he became frail and infirm. This was due to the many battles and wars he waged throughout his reign which sapped whatever youth he had left in him and sped up the aging process.

Yet, Dovid’s message for all generations is deep. While everyone eventually reaches the end of his life and passes on to a better world, it is what we choose to do with our lives prior to death that makes all the difference. A person must work hard while he still can, doing *mitzvos* and learning *Torah*, because before we even realize it, our day of reckoning will come and then we will all “*go in the ways of the world.*”

וַיֹּאמֶר אֱלֹהִים אֲנִי נֹאסֶה אֶל עַמִּי קִבְּרוּ אֹתִי אֶל אֲבֹתַי אֶל הַבְּמוֹרָה אֲשֶׁר בְּשָׂדֶה עֶפְרוֹן הַחִתִּי ... (מט-כט)

Yaakov Avinu gave precise instructions to his children how to proceed with his *kevura* after his imminent *petirah*. But the phraseology used here is interesting. Why did he say “אני נאסף על עמי” - “*I’ll be gathered unto my nation*”? What nation? At this point it was only *Avraham Avinu* and *Yitzchok Avinu* up in שמים.

R’ Moshe Feinstein ז”ל says the following *pshat*. There were other righteous people who had already passed away. On this world they weren’t referred to as עמי, the same nation as the *Avos*. But in the עולם האמת where everything is clear, their status rose to a degree that they could be in the vicinity of the patriarchs as well. Thus, עמי includes the likes of Noach, Mesushelach, Chanoch, among others of their ilk.

Perhaps we can say another two thoughts that the *Zaida (Baal Machsheves Halev ז”ל)* would no doubt agree with, if he did not actually say it. Granted there were only two *Avos* already in שמים but the אמהות were there too. Additionally, Yaakov would finally be reunited with his *nshei chayil*, Leah and Rochel. His wives, with whom he built such a beautiful familial edifice, were to him, literally, his “עמי” because they bore, raised, and built his “עם” of Yisroel.

And lastly, as the *Zaida* was wont to say at every *simcha*, our ancestors come down from on high to rejoice in and partake of our joyous events. And if, *lo aleinu*, there is a *tzara* in the *mishpacha*, a terrible “*klop*” for the family, we can count on them to intercede on our behalf, pleading for us by the *kisei hakavod*, the Heavenly Throne, so that we can emerge relatively unscathed. They are our *melitzei yosher*. *Yaakov Avinu* was telling his children, “Fear not that I am taking leave of you. I am being ‘gathered’ into you. I will be able to be there for you when needed.” Hence, the *posuk* aptly states that Yaakov said, “אני נאסף אל עמי”, to my dear children and the entire nation. וְכָל יִשְׂרָאֵל יִזְכְּרוּם יָגוּ עֲלֵינוּ, וְלִכָּל יִשְׂרָאֵל.

משל למח הדבר דומה

וְאֵתָם חֲשַׁבְתָּם עָלַי רַעְיָה אֱלֻקִּים חֲשַׁבָה לִטְבָּה ... (ג-ז)

משל: A simple fellow was traveling and found himself in a far-away city for the upcoming *Shabbos*. Not far from his hotel room, he found a large *shul* and attended all the prayers there. When it came time to read from the *Torah*, he was fascinated by the choice of people who were called up to the *Torah*. Instead of following a more logical approach of calling up people by sections, the *gabbai* seemed to have no specific method. He called up random people from random sections of the *shul* in a totally confusing manner.

After prayers were finished, to his great delight, the *gabbai* approached the “guest” with traditional *Shabbos* greetings. “Where are you from,” he inquired with a smile, “is there anything you need here in our ‘remote location’?” “Well actually,” began the guest, “I’m pretty well-stocked

וּבְכֹרֶכֶם בַּיּוֹם הַזֶּה לֹאֲמֹר כִּי יִבְרַךְ יִשְׂרָאֵל לֹאֲמֹר יִשְׁמַךְ אֱלֻקִּים כְּאִפְרִים וּכְמִנְשָׁה ... (מח-ג)

Parshas Vayechi is the *parsha* of *berachos*. It is the final words of a father to his children expressing his love, advice and blessing to each one individually according to his needs. “וַיַּחַי” means to live, and we may add that the purpose of living is certainly to bless others and to count our blessings. From the first words of Yaakov we can learn what is the prerequisite of acquiring a *beracha*. We know that a *beracha* must be על something - meaning that a person has to make some effort in order to help himself so that the *beracha* be fulfilled. The *Bnei Yaakov* are told, “GATHER TOGETHER and hear” and we too are meant to internalize this message. If you want a *beracha* for yourself, your family, your community, the key is to GATHER TOGETHER. Make every effort to live with *achdus*, with true compassion and brotherly love.

No one should ever think that he is insignificant, or that other people are brighter, more talented or more capable than him. Every one of us has a unique and individual mission in this world. Every one of us is beloved and precious to *Hashem*. Every one of us is crucial to bringing the world to its completion, using our individual talents in the service of *Hashem*.

When Yaakov blessed his grandsons, Ephraim and Menashe, he said, “*Through YOU all of Israel will be blessed.*” In many Jewish homes on Friday night, the father blesses his sons to be like Ephraim and Menashe, and not like the *Avos*, Avraham, Yitzchok and Yaakov, because more than anything else a father wants his children to love each other, and live with *achdus*. This is his greatest *nachas* - whereas his greatest *tzaar* is when his children fight! When Yaakov switched his hands and gave Ephraim the older son’s *beracha* and Menashe the younger son’s *beracha*, there was no jealousy between them! There was only pure love and peace between them. Their *achdus* was the source of their blessing’s fruition.

May we all be wise enough to promote peace above all and may all the blessings we receive come true.

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ז”ל

מחשבת הלב

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה