

מזאת הגאון מו"ר הרב ברוך הידעפילד שליט"א,
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

It is told that once when religious Israeli ambassadors were delayed on an Israeli flight and landed close to *Shabbos*, R' Moshe permitted them to be driven to a hotel by a gentile till 72 minutes after sunset. Although this was heard from **R' Moshe Sherer ז"ל**, in **Igros Moshe** (3), he writes to only be lenient up to 50 minutes.

Monetary, Interpersonal Laws and Din Torah (37)

Cars and Automobiles: Erev Shabbos Traveling. If a traveler sees that he is not going to arrive at his destination before sunset, he should check to see if there is a hotel or motel that he can check into earlier. Even if he will have no *Kiddush* and/or *Shabbos* meals, he should still do so. If there is no such possibility, there are some complicated *halachos* that require the following introduction: When the sun sets (*shkiah*), there is a time-period called *Bein Hashmoshos* which lasts [regarding this set of *halachos* (**Rav Moshe**)] for 72 minutes. During this time-period, which has the status of “*Safek* (possible) *Shabbos*” and there is a great need, one may tell a gentile to do for him even a *Torah issur of Shabbos*, or do himself a Rabbinic *issur* (1). If no gentile is available, he may not keep driving since driving a car is a *Torah*-based *issur* of “*Mavir*”, creating a fire. He must park the car before sunset. Since one can perform Rabbinic *issurim* during *Bein Hashmoshos*, he can carry *muktzas* valuable items and car keys, to a safe place. He could rely, in a

The *braisa* says, if a thorn becomes stuck in one's foot in front of an idol, or one's money spills out in front of an idol, one may not bend down to take out the splinter or pick up the money, as that looks like he is bowing to the ע"ז. Similarly, if there is a spring (מעיין) flowing in front of an idol, one may not bend down to drink from it. The *Gemara* adds, in all these cases, if it doesn't appear as though he is bowing to the idol, one may bend down. If the ע"ז is not visible, one may bend down to drink from the spring. If one is worshipping the ע"ז, it is מורה. **Rashi** says this may be accomplished by turning one's back to the idol or turning to the side, so it doesn't seem like he is bending down to the idol. The *Gemara* says, the מניין of the חידוש is, even if one will die of thirst if he doesn't drink from it, it's אסור.

The ר"ן writes: it seems (from the case of מעיץ) that even במקום סכנת נפשות it is אסור to appear as though one is worshipping ע"ז. This *halacha* would fall under the rule of מותר פאן חוץ מע"ז. One is not permitted to heal himself with ע"ז as it looks like he is worshipping ע"ז. However, entering a city during festival time, if it is a situation of סכנת נפשות it would be מותר. This is because we only have the *halacha* that אִי־כַמִּשְׁתַּחֲוֶה (even במקום סכנה), but entering a town where the festival is, is a step away from appearing as worshipping and too far removed to be considered ע"ז. מותר במקום פיק"נ so it's אסור מראית עין. The ר"ן brings the רא"ש who learns that not drinking from the spring even if there's a חשש מיתה means it's אסור מיתה. But if it was דאי סכנת נפשות it would be מותר. Because there is no דין of מסירת נפש when it is only כעובד גר.

The **טור** [י"ד ס' קנ"ג, **טור**] brings **ב"ה**: **ב"ה** says it seems the **טור** is more **נראה** to follow **רשב"א** that entering a city on **יום אידם** is **נראה** for **פיקוח נפש** and permit it. Also, we have the **ר"ן** (quoted above) that agrees with the **רשב"א** that entering a city on **יום אידם** is **נראה** for **פיקוח נפש** and permit it. So, the **טור** is following the **ר"ן** and the **רא"ש** who argue with the **רשב"א**.

The **פרישה** [קנז] points out another סתירה in the טור. Earlier [קמט] he *paskens* like the רשב"א that even במקום פיקח"ג it is *assur* to drink from the מעיין, yet here he *paskens* like the ר"ד that it's permitted to enter the ע"ז? בית ע"ז? He answers that in the case of the מעיין, an onlooker can discern if the drinker is in a state of פיקח"ג, so it's *assur* to drink. **מותר** here, people see that he is running to save his life, so it's *assur*. Also, the איסור doesn't apply since the reason is the concern that if one is healed by using ע"ז he may come to credit the ע"ז, we don't permit using it. Here, he is only using the Church as a hiding place & will not come to believe the ע"ז is the one that saved him, so there is no **חשש** & it's *מותר*.

The **נח"ח** **רמ"א** says anything that is **מראית עין** only because of **פיקוח"ז**, in a situation of **מותר**, like the **רא"ש**. The **נח"ח** says: a **גוי** is not permitted to worship **ע"ז**, but he is not commanded in the **דין** **מראית עין**. One is permitted to ask a **גוי** to bend down in front of an idol and have him pick up his money for him. Since the **גוי** has no intention of worshipping, it is only an issue of **מראית עין** which is **מותר** for him.

R' Moshe Bogomilsky *shlita* (Vedibarta Bam) would say:

“Through the laws of *Parah Adumah*, the *Torah* is teaching us that a Jew must help another Jew even if it requires sacrifice. This is ‘*Chukas HaTorah*’ - a basic principle of *Torah*, and though we may not comprehend it, we must practice it in our daily lives. People say, ‘Give till it hurts.’ *Parah Adumah*, a *chok*, teaches us to help another Jew even if it hurts.”

A Wise Man would say: “Wisdom from a stranger is better than ignorance from a friend.”

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לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל
ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

כל יהודי שהיגו שומר תורה ומצוות, אם יפנו אליו ושאלוהו אם יש לו אמונה

[illegible]

מצבים כעין אלו נובעים מזה שאין משננים את האמונה כדבעי, האדם סומך בדרך כלל על האמונה שקנה בעבר, ונדמה לו שהוא זו שתלווה אותו בכל המצבים, אך אינו מעלה על דעתו שיש מצבים שאמונתו צריכה לחיות כדבר מצטיאות הנראה בחוש, כי אם לא כן ישארו הדוחק מן האמונה אל הטבעים שהם יותר מצטיאות לדעתו. הוא אשר דובר **הד"ק רבי משה מקאמרין ז"ע** ופירש את מאמר הכתוב (תהילים קמ"ז): **"האמתני כי אירב"** שוקתי לבוא למצב של האמתני, שתהיה אמונתי צלולה ודוחק **"כי אירב"**, כי לא ידחסתי דעתי מהאמונה תמיד דברתי ושיננתי לעצמי מאמרים המזוקקים את האמונה.

ששל לשון הרע, שהמרגלים הלכו לראות את ארץ ישראל ובאו משום ודברו לשון הרע, ובפרשת קרח חטאו קרח וכל עדתו ג'כ עם ההטא של הלשון, שכל הכח של מחלוקת היה רק עם כח הדיבור. וכיון שכלל ישראל חטאו כמה וכמה פעמים עם חטא של הלשון, כלל ישראל הוצרך לחיזוק גדול בענן הכח של הלשון, ואפשר ששטמטעם זה הקב"ה אמר למשה רבינו דוקא "דבר" ולא רק להכות את הדיבור. שאחד יכול לטעות ולומר, שדיבור רע אינו חטא כל כך, מה נעשה. רק להכות דברים, אבל לא עשה שום פעולה כלל. וצ"ו ג'ו. ועי' צצה הקב"ה ללמד לכלל ישראל גודל הכח של דיבור, וכשכלל ישראל הוצרך למים, ובלי מים לא שייך לחיות, וכשדאו כל כלל ישראל, שהכח של דיבור יכול לפעול להביא להם חיים – פשוט כמשמעו, חיים ממש ע"י המים, ועי' יתעוררו כל כלל ישראל להבין גודל הכח של דיבור. כדמו שוכי לעצם חיים גשמי ע"י כח הדיבור, שבלא דיבורו של משה רבינו לא היה להם מים ולא היו יכולין לחיות, כמו כן, לענף חיים רוחני, שצריך לשמוע פיהם מלדבר דברים אסורים, ומי שמדבר דברים אסורים לא יהיה מלפניהם רוחני. ועי' כתבי: "מי האיש החפץ חיים אהב ימים לראות טוב". וביארו ג'פרשים שכוונת הכתוב מי האיש החפץ חיים – קאי על חיי גשמי וגם על חיי רוחני. שרק מי שהיה משתמש בדיבור יוכה לחיים ומטעם זה צצה הקב"ה שמשנה רבינו דוקא ידבר להסלע ולא רק להכות את הסלע לחוציא ממנו מים.

מאת הגד"צ רבי גמליאל חסדק רבינוביץ שליט"א, ר"י סער חתמים יחדולים עוזק

ולא היה מים לעדה ויקהלון על משה ועל אהרן. וירב העם

עם משה ויאמרו לאמר ולו גוענו בגוע אחינו לפני ה'...

(כ-בג) - העבודה להחזיר את האמונה

שעה שבני ישראל באו בתעוֹמוֹת, על משה ועל אהרן, שרו שני הצדִיקִים הדלו וקה נורא, כי צִרַת יִשְׂרָאֵל אֵכָן הִיְתָה צִדָּה גְדוֹלָה, שֶׁרָדִי בְּלֹא מִים אִ"א לְחִיַּת נַקִּים, וְעַצֵּם פְּנִיתִים אֵלֵיהֶם הוֹסִיפָה מוֹקֵעָה עַל מוֹעֲקָתָם כִּי עֲדִין לֹא יָדְעוּ מִהֶלַּע לְעֵלִיִּם לְהִשְׁבִּי אֶל הָעַם. עוֹף אָף כִּי ז' אֵין רֹאִים שְׂבֵלָא אֲבֹדוֹ אֵין תִּקְוָתוֹ. אֵלֵיהֶם לִמְלֹךְ מִלְּהוֹת בִּמְשֻׁבָּת הָיִךְ לְהַצִּיֵּא מִים לָעַם בְּאַמְצֵעִים מְצִיעִים, אֵלֵיהֶם לְתִכְּפָא פִּנּוּ אֵל אֹהֵל מוֹעֵד וְשֶׁם הִתְפַּלְּלוּ תַּחֲלִיל אֵל הַשִּׁיט'. תוֹקֵף אֲמוּנָתָם בּוֹז הַשְׁעָה לֹא מִטָּה: רַק בְּעַצֵּם פְּנִיתִים אֵל הַשִּׁיט', אֵלֵא גַם בְּאוֹתוֹ אֹפִין שְׁפִנוּ אִלּוּ, כִּי כִפִּי תִּתּוֹב מֵעֵד הִיְתָה זֹאת ע"י 'נְפִילַת אִפִּים' שְׁנֵינִי (תַּעֲנִית יד): 'אֵיךְ אִרְם חֲשׁוֹב רִשְׁאִי' וְעַל פִּנּוּ אֵלֵיהֶם אֵם כֵּן נִצְנַע לְחִוּוֹת בֶּן נֹחַ', כִּי תַּחֲפִלָּה בְּצוּרָה זֶה הוּא בִּיזִין וְדָם, אִסְרוּ אֲלֵרֶם חֲשׁוֹב כִּבְדוֹת עַל עַצְמוֹ, אֵלֵא אֵם כִּי הוּא אֲבִיחוּ שִׁיעֲנָה יִלְתּוּ כִּי אֵל לֹא יִכְסּוּ עֵלָיו בִּבְיִזִין, וְאֵם רֹאִים שְׂמֵשָׁה וְאוֹרִין לֹא הַשְׁבִּיחוּ עַל כְּבוֹדָם, הוּא שְׂגֵם בִּשְׁעַת דּוֹחֵק הַגְּדוֹל הִיְתָה אֲמוּנָתָם אִיתָנָה שִׁיעֲנוּ בְּתַפְלָתָם.

קול כמותו, [וכפי שרואים שאפילו תלמידיו יהושע וזכר לכן], ולא כדי להודיע את ממעלתם ראתה התורה לספר לנו זאת, אלא שרצתה התורה להודות גם לאנשים קטנים שהיוגים בתורתנו שגם הם צריכים ללכת בעקבות אלו הצדיקים ולהדליג את בטיהם, ובמהם בשעת הרוח קידמו גם הם בטיהן להשתתלות, ולא ידויו ילדים לבוא תיכף לידי השתתלות, כי זוהי הוכחה שאין אמונתם איתנה.

לְיַמְדֵּם מֵאֵת וְדָבָר אֲבֹתָם וְיֵאָלֵךְ אֲבִיטְטִיךְ סְלִיטֵי אֵל בְּעַמִּיט סִדָּה אֲבֹתָם

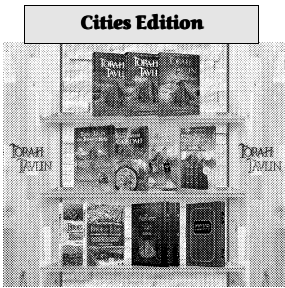
יֹאמַר ה' אֵל מֹשֶׁה וְאֵל אַהֲרֹן יֵעָן לֹא הָאֲמִנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעַיִנִי בְנֵי

ישראל לכן לא תביאו את הקהל הזה אל הארץ אשר נתתי להם ...
(ב-יב) - בענין כח של דיבור

לדבר אל הסלע להוציא מים, ומז

"עַן אֵל הָאֱמֻנָתָם בִּי לְהַקְדִּישֵׁנִי וְגו'", לֹא אֶחָד מֵהֶם רִבִּינוּ לִכְנֹס לֵאמֹר
 וּמִפְּרִשֵׁי הַקֶּשֶׁט, דְּמוּעָה כֵּאן בְּפִרְשַׁת הַקֶּשֶׁט אֲמַר לְמַשֶּׁה רִבִּינוּ לְדַבֵּר
 וּבִפְרִשַׁת בִּשְׁלַח הַקֶּבֶץ אֲמַר לְמַשֶּׁה רִבִּינוּ לְהַכּוֹת אֶת הַסֵּלַע דְּכַתִּיב (שְׁמוֹת)
 ה' וְהָיִיתָ בְּצוּר וְיִצְאֹו מִמֶּנּוּ מִיָּמִים, וְעוֹד יוֹתֵר צ"ב, דְּמִמֶּנּוּ לְדַבֵּר אֵל הַסֵּלַע אוֹ
 לְרַבֵּה הָרִי: וְהָיָה כֵּן שֶׁנִּלְגַּשׁ לְמַשֶּׁה מִיָּמִים הַסֵּלַע אֵין לֵה שׁוּם חוֹשֵׁי, אִיכָּמָה הָעוֹלָה
 גְּדוּלָּה שֶׁנִּשְׁעָרָה כֵּאן שֶׁמַּשֶּׁה רִבִּינוּ נִעְנַשׁ עֲלֵיהֶן?

וביאריו המפורשים כמה וכמה אנפי' לבאר הענין, וגם אני אענה את חלקי בעזרת-הנה כאן היה צורך גידול שמשו רבינו ידבר אל הסלע והוא יכה את הסלע. דנהג משך הפרשיות מבעלתקד עד פרשת קרח כללי ישראל היו חוטאים בחטא השלשון. הנה בפרשת בעלתקד כל ישראל היו חוטאים ובקשש בשר תאווה - חטא זה היה חטא האלוקים, שדבריו ותוענתיו כל ישראל לא יקראו, ובפרשת שלח כלל ישראל חטא האדם.



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מעשה אבות סימן לבנים

על כן יאמרו המשלים באו חשבון תבנה ותכונן עיר סיוחן ... (כא-כו)

There is an unknown story that was told over recently by a well-regarded *Talmid Chacham* about the *Gaon*, **R’ Yisroel Gustman זי”ל**, (his *yahrzeit* was 28 *Sivan*) who already at the age of 18 was serving as a *dayan* on the vaunted *Vilna Beis Din* of **R’ Chaim Ozer Grodzenski זי”ל**. R’ Yisroel became famous over time as one of the leading *Torah* scholars of that, and later generations, and the sweet “honey-water” of the holy *Torah* was always seen on his lips. Even as a young boy, a small child well before the age of *Bar Mitzvah*, he was known for his great *hasmadah* and *shakdanus* (perseverance) and did not shy away from *Torah* study day and night.

R’ Gustman’s father was a merchant who traveled from country to country, and on his way, he would occasionally travel to the holy **Chofetz Chaim, R’ Yisroel Meir Hakohen זי”ל**, in Radin, to consult with him on personal and business questions that arose in his life. On a number of occasions, he wished to take his son along with him to Radin to get a *beracha*, however, each time his father would suggest that he join him on the trip to Radin, young Yisroel refused, claiming that he was wasting time from his precious learning. “*Tatte*,” he would say, “In the hours that I travel with you, I can learn so many more *dafim* of *Gemara*.” So, his father, of course, did not pressure him.

On one occasion, when his father suggested that he go to the *Chofetz Chaim*, the boy agreed. The surprised father was interested in what made him change his mind, and the boy replied that he wanted to ask the great Sage a question.

Happily, his father made the arrangements for their trip. When they arrived in Radin, young Yisroel Gustman met the *Tzaddik* and politely asked if could ask a question. The Sage agreed. Yisroel asked as follows: “I want to study the entire *Talmud* and know it well. These days, I have come to the chapter ‘*Beis Kur*,’ in the seventh *perek* of *Maseches Bava Basra*. It was here that I came across a long passage of the *Rashbam* who explains - in a mathematical manner - a certain calculation brought by the *Gemara*.” The *Chofetz Chaim* was smiling as the young child was talking.

“Here is my question. Everything I learn in the *Gemara* has implications for other passages as well, for as we know, *Chazal* shorten in one place and lengthen in another and therefore everything I learn will repeat itself in *Shas* other times, and there is the chance that I will remember it better, since I will have learned it several times in various places. However, this particular passage of the *Rashbam* is not repeated anywhere in *Shas* (apparently the subject itself is important, but not necessary the calculation, which is a purely mathematical endeavor), and if so, since I will study it only once, I will forget what he says. This being the case, perhaps it is better to skip it entirely in order to learn other things, which I will repeat over and over again throughout the *Talmud*, directly or indirectly, and thus remember it better?”

The *Chofetz Chaim* could see that this young child had a brilliant mind and would no doubt take his place among the foremost leaders and *tzaddikim* of the Jewish people. He answered him thus. “Forgetfulness is not erasure! Everything that enters a person’s mind is fixed there forever and is not erased. Yes, it is true that certain topics which a person repeats all the time are more ‘available’ in his memory, and the things that are not repeated are ‘concealed’ somewhat, or in other words, they enter deeper cells in the brain, which are not used regularly. But know my child, that nothing is erased. Nothing. Nothing. Everything stays in a person’s brain. It will always be there.”

At this point, the holy *Chofetz Chaim* turned to the boy and concluded, “If you want to know all of *Shas*, you do have to learn this *Rashbam*, and don’t worry - even if you don’t repeat his words frequently, or even ever again, know that nothing is erased, and when you reach the upper world after 120 years, they will declare that you learned all the passages of the *Rashbam*. Suddenly, the words of the *Rashbam* will also come out of their ‘concealment’ and will be revealed to you in all their radiance, for they were hidden in the brain, but were covered over. This is how they will be revealed.” (**Kol Berama**)

יפתח הנלעדי ... והוא בן
אשה וזנה (שופטים יא-א)

As the Ammonites oppressed *Klal Yisroel*, *Yiftach HaGiladi* was chosen to lead the nation into battle. The *Navi* tells us that Yiftach was the son of a harlot and **Rabbeinu Bechaya** notes that he was called as such because his mother married outside of her *Shevet*. However, he adds that *Shimshon HaGibor’s* mother was also not a member of the same *Shevet* as her husband Manoach, and yet Shimshon was never considered the son of a harlot. Why only Yiftach?

R’ Shmuel Laniado זי”ל (Kli Yakar on Nach) explains that the purpose of this designation was purely for those women who would inherit their father’s portions. *Chazal* explain that a daughter who was not an heiress was not a concern, and in fact it was even customary to “intermarry” so

as to strengthen the bond from one *Shevet* to another. While Shimshon’s mother was from another *Shevet*, *Chazal* note that she had brothers and was therefore not an heiress.

However, Yiftach’s mother was in a different category. She had no brothers and was therefore the sole inheritor of her father’s portion in *Eretz Yisroel*. By marrying outside of her *Shevet* she set the course for her father’s נרלה to eventually become lost to his *Shevet* - thereby changing the landscape of *Eretz Yisroel* entirely. *Chazal* go on to say that while she didn’t in fact commit harlotry, she did go against a Rabbinic prohibition for that time period and was therefore scorned. How careful must we be to adhere to all halachic rulings - whether biblical or rabbinical.

תורת הצבי על הפטרות

וידבר העם כאלוקים ... בלחם הקלקל.
וישלה ה’ ... הנחשים ... (כא-תו)

Klal Yisroel complained about the *Mann* and was swiftly punished with an attack of poisonous snakes. The simple understanding is that the snakes came in response to the לשון הרע spoken about the מן. However, in this regard, **R’ Shamshon Raphael Hirsch זי”ל** explains this with a deeper thought. Throughout our sojourn in the desert, we were blessed with the protection of the הכבוד ענני. These clouds sheltered us from snakes, scorpions, and the like. Hence, when we showed a lack of הטרם, *Hashem* simply removed that protection thereby reverting the *midbar* to its natural state by default; a place full of dangerous creatures. The *Yidden* were thus gently reminded of the vast *chasadim* that *Hashem* had bestowed upon his children, including the precious gift of the מן.

A bit later in the *parsha*, we read about the שירת באר, the song of praise that *Klal Yisroel* sang after the well of water that had disappeared, was returned and they were able drink freely. The “song” begins with the words, “אז ישיר ישראל את, השירה הזאת”. The **Targum Yonasan** comments that after the well disappeared with the passing of Miriam, and was subsequently returned, that was when *Bnei Yisroel* first sang the song of appreciation.

R’ Chaim Kaufman זי”ל (England) remarks that such is human nature. One appreciates what he has, or in this case had, only after losing it, even for a short time. But in truth, we should constantly count our blessings even while enjoying them, so *Hashem* doesn’t need to “remind” us of the good we had!

The month of *Tammuz* marks the beginning of the *Tekufah* of the *Churban Bayis*. Let us try to remember what we are lacking so that He can return to dwell among us in His home, the בית המקדש, with all its glory במהרה!
אמן בימינו במהרה!

משל למה הדבר דומה

וישמע ה’ בקול ישראל ויתן את הבנקני ... (כא-ג)

משל: A story is told about a group of Jews who came to Israel in order to *daven* at the *kever* of **Rabbi Shimon Bar Yochai** in *Meron*. It was before the days of paved roads and the ride was difficult, but eventually they got there. The taxi driver parked at the foot of the mountain and apologized. “I won’t be able to climb the mountain, the incline is too steep.” Pointing to the *kever*, he told them to meet him back at the bottom of the mountain in two hours.

They took their *Sifrei Tehillim* and made their way up the dirt path. Sure enough, they could feel the holy and pur spiritual presence that resided there. With fervent *tefillos* on their lips they shed many tears, crying out *Hashem* for *yeshuos*, until it was finally time for their departure. As they were hiking down, they all commented on how well-connected they felt while *davening* by the holy *kever*,

ואת התורה אדם כי ימות באהל ... (ט-ד)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY
SEDRA TO LEARN AND TO ENJOY BY R’ MOSHE GELB

Our *Chachamim זי”ל (Berachos 63b)* tell us that our *pasuk* is a *remez* for how to learn *Torah*, that one must “kill” himself in learning, to expend all his energies and *kochos* in studying and plumbing the depths of the *heilige Torah*.

In fact, **R’ Meir Soloveitchik זי”ל** stated emphatically (I heard the same from the *Mashgiach*, **R’ Nosson Weissman shlita**, in the name of his father-in-law, the *tzaddik* of Monsey, **R’ Mordechai Schwab זי”ל**) that learning without *ameilus*, without putting real effort and toil into the learning, *heist nisht lernen!* - it does not count as learning! *Ameilus* and *hasmadah* are not mere extras, a *middas chassidus* - they are *me’akev* (a requirement) in the whole learning!

It is told that a *bochur* once came to the *Rosh Yeshivah of Chevron*, **Hagaon Harav Moshe Chevronei זי”ל**, for an entrance exam to the *yeshivah*. Before he began the *bechinah*, the *Rosh Yeshivah* looked at him intently, and asked if he was a *masmid*. Placed on the spot, the *bochur* squirmed and gave a muddled answer. Not pressing him any further, R’ Moshe began the *bechinah*. After a quarter of an hour testing the boy, he told him that he would receive a letter in the mail notifying him of the *hanhalah’s* decision to accept him or not. The *bochur* got up to leave and was already by the door when the *Rosh Yeshivah* turned to him and asked, “Do you wear *tefillin* every day?” The *bochur* turned red from embarrassment. What did the *Rosh Yeshivah* take him for? “Of course!” he answered, somewhat indignantly. R’ Moshe responded sharply, “If so, then why when I asked you if you are a *masmid*, you were so unsure of yourself? Learning *Torah* with *hasmadah* is just as much of an obligation, a *chiyuv gamur*, as putting on *tefillin* every day!”

Rabbosai, the summer months contain many days of vacation and relaxation. Let that not creep in on our obligation to learn - nay, to toil - in *Hashem’s Torah*, in whatever *limud* we are learning, and thus be *zoche* to the ultimate *geulah bekarov!*

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R’ CHAIM YOSEF KOFMAN זי”ל

מחשבת הלב

and how it touched them so deeply.

But they were all in for a shock when the driver saw them return: “Why didn’t you go up to the *kever*?” he yelled. “The *kever* is further up the mountain!”

Their hearts melted. All those heartfelt *tefillos* were poured out alongside a shack? They hadn’t come to *Meron* to *daven* at some corncobs! They all looked at each other, unsure if they should laugh or cry. The kind-hearted driver told them that he would wait an additional 30 minutes for them to *daven* at the actual grave. They left the car once again, but this time their feet didn’t carry them as before. They left with heavy hearts and dried up emotions.

נמשל: **Rashi** explains that *Amalek* dressed up like *Cannanim* and came to fight. Since the *Yidden* didn’t know who they were - as they spoke the language of *Amalek* - they *davened* their most affective prayer to *Hashem* - an open plea without any nepotist, from the depths of their hearts!

הנפשו