

מאת הגאון מ"ר הרב ברוך הייזשעלד טליט"א,
ראש טל' עטרת חיים ברוך, קליבלנד הייטס

Chutz L'aretz, Outside *Eretz Yisroel* where there are two days of *Yom Tov*, we have a problem. Since we follow the strict opinion that requires one to own his set also on the second day, how can one get the set back from his son the minor, whom he gave it to on the first day? If he just lends it to his son, there is a difference of opinion amongst the *Poskim* (5) if one fulfills the *mitzvah* of *chinuch* with a set that does not belong to the minor. There are two ways to deal with this. One is to lend it to his son on the first day and rely on those who say that he fulfills *chinuch* in this manner. From **Shaar Hatziyon** (6) it seems he holds this is the main opinion, even for the son to say a *beracha*. Second is to have in mind as follows: “If the *halacha* is, giving my son will hinder my *mitzvah* tomorrow, I am lending him. If the *halacha* is that it will not hinder my *mitzvah* tomorrow, then I am giving it to him.” This year there is no *Arba Minim* on the first day due to *Shabbos*, so there is no problem and all the adults should do the *mitzvah* before giving it to the minor.

Monetary, Interpersonal Laws and Din Torah (76)

Giving Arba Minim to a Minor. One should not give his set to his son who is a minor before he himself fulfills the *mitzvah* (4) because the son will gain full possession when his father gives it to him, and he cannot return it to his father because the *kinyan* done by a minor to give to another is not valid. The father must

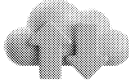
asked ר' חסדא - "שליט שאולה" why his בגד (of 4 corners) didn't have ציצית on it. He answered that this garment was borrowed and he didn't want to make a ברכה on it. Rav Yehuda holds a טלית שאולה is טלית מציצית for the first 30 days. תוס' says, מדאורייתא, as long as the borrower has it, as it says in the posuk, "כסותך" - only on a garment that you own, is there a חיוב ציצית. However, since one doesn't usually borrow something for longer than 30 days, the רבנים said that after 30 days, even if it is still borrowed, since it seems to people that it's yours, you should affix ציצית to it. תוס' says, ברכה לענין one who borrows a טלית (שאניה מצויצת, עיין רא"ש), should not make a ברכה on it. The רא"ש says, that which ירודה ר' says a טלית שאולה is טלית מציצית, is referring only to a borrowed garment that is not currently מציצת, on that, one need not affix ציצית. However, if one borrows a טלית מציצת he may make a ברכה on it because "אדעתא דהכי" it was lent to him, so that he may make a ברכה on it. And if it is only possible to make a ברכה on a טלית שלו, then we view it as if the lender gave it to him as a טלית לרהורא, because now it isn't borrowed. וכן נראה, טלית שלא מדעתו friends borrow his טלית, because we say אדעתא דהכי. Therefore, if one finds the טלית folded, he must return it that way, otherwise it won't be like his.

(1) מיוסד על כפות תמרים, והוספות לשו"ע הרב תרנ"ח
(2) יא"ב, חוט השני יז"ה (3) משנה ברורה שו"ל בשם המגן
אברהם (4) או"ח תרנ"ו (5) ע' מ"ב תרצ"ח (6) תרצ"ו

Chid" a, Rabbeinu Chaim Yosef David Azulai zt" l (Kisei Dovid) would say:

A Wise Man would say: “Happiness is a large, loving, close-knit family in another city.”

Daven & Learn IN ORDER
to connect with Hashem!
 (ב"ח ס"י מ"ז)
 -each with its own form
 of connection.



וְקֹדֶשׁ לַעֲנֹן ר' יִשְׂרָאֵל ב"ר מֵאִיר ז"ל,
מֵרֶת צְפֹרָה ב"ר נָחֻם נָטַע ע"ה,
ר' אֲבִיגְדוֹר ב"ר מֹשֶׁה יְהוּדָה ז"ל,
מֵרֶת רוּת ב"ר נָחֻם ע"ה
זֶה הָיָה נִשְׁמָתָם צָרוּם בְּצָרוּר הַחַיִּים

תורה

TORAH TAVLIN

לפרשנות חכמה ופשוטה של התורה, עם ד"ר אהרן שניידרמן, מנכ"ל תורה תאילין

פרק א' ב' דאבות

טיב התבליץ ומי מדבר על צער הגוף שהיתה גם היא מורגשת בכל עת, כאשר

כל מי שיש לו מוח בקדקדו יבין שאין לך קשה מזה הסבל, ואכן כך איתא **ממז**
אורי הקדוש, שהו השעבוד היה הקשה מכל השעבודים ואכן אז כבר באו ישראל
לידי מצב שכבר לא היה ביכולתם להחזיק מעמד, ואז הופיע הקב"ה אל משה
וגילה לו שהוא זה שביכולתו להוציאם לחירות, אולם מבקש מהו מזה: 'הבוציאצך'
אל העם ממצרים תעברון את האלקים על הדר הזה' (שמות ג, יב), על מנת כן
נצאו ישראל ממצרים. כיון שכן מי פני הוא שלא יסכים לקיים מצוותיו אם האיש
הישראלי יתבונן איך היה מצבו אם לא גזר הקב"ה 'חירות' על אבותיו יתרגש
לצאתו ולקיים כל מצוותיו גם אם יצטרך להחיל עליהם דמים יקרים. זוהי סיבה
שמראש כבר הסכימו אבותינו לשמור על פיקודי ה' גם אם יצטרכו לחסר בסיבתם
את ממונם, ואפילו רק על 'הידוד מצוה' הסכימו להחיל את ממונם, הם קנו לעצמם
גלית נאה ותפילין נאים וד' מינים נאים, והיתה זאת רק כדי לרצות את פני קונם.
גם אנו הולכים בעקבותיהם ומתחילים מעות לרוב אפילו רק להידוד מצוה;
אולם לא תמיד אננו עושים זאת מתוך רצון נהיה לאבותינו, אבותינו בחרו
בדרך זו מתוך הכרתם בטובת הברא אלה, ואנחנו, מנהיג אבותינו בידינו! אבל לא
תמיד מתבוננים למה, והרי זה בגדר חרגל נעשה טבע.

וכיון שכן, יש לבאר דברי רש"י, דהנה מי שנשוא יפת תואר, אותו נשוא אין כלל לתכלית להיות לו שותף לבנות בית נאמן בישראל, ולגדל הילדים בדרך התורה, אלא אותו נשוא הוא אך ורק מכח תכליתו. ואשה כזה, אם אין לו עוד תורה לה, ואין שניא שדרי אין לו שום תכלית משנה, וגם אין שניא נשוא תורה לגדל ילדים בדרך התורה, פשוט שמצאנו ידיה גנים שהיו לו סודר ומורס.

מאת הגד"צ רבי גמליאל חסדן רבינוביץ שליט"א, ר"י שער השמים ירושלים עמודק

כעין זה היה בזמן שהתענו ישראל תחת יד מצרים, אי אפשר כלל לתאר את שכל המצרים בשנות השתעבודותם, רק עצם העיבודא שהחליטו המצריים שישאלהם הם עבדים, ויגמרוהו כבוד והתהי' סיבה לצער עמוק, גם אם המצרים לא היו מענים אותם בעינוי הגוף, כי העיבודא של עבד הנו משום במעמדו של שור ודומה, כשם ששור בעיני בעליו אינו כי אם אמצעי לעשות בו מלאכה, גם כן העבד, אין לו שום זכות לעצמו, כל כולו משועבד הוא לאדונו כשור לעול וכחומר למשא והאמת הוא שאפילו כבהמות לא נידמו בעיני המצריים, שהרי אילו רצה מדי חקוקה בהמה היו משלם על כך לבעליו, ולא כן עשו למצריים, אלא כבשו אותם ביד חזקה והטילו עליהם את מלאכתם ככלם ולא כבעלי חיים, כי ישראל, אולי כבשו אותם ביד חזקה והטילו עליהם את מלאכתם ככלם ולא כבעלי חיים, גם כן הופקר וגל. וגם אורח שיחוקיו ברם לא התייז אותם כי אם בלחם צר ומים לחץ, דק כדי שיחוקו מעמד, והיה זה כעין ההכרח להאכיל את בהמותם ב'תב'...

לומדים מאת רוב אבותם וכל אבסטיין שליט"א, בעמ"ס סוה אבותם

ולקחת לך לאשה ... (כא-א) - יסוד של נישואין

לֹא דְבַרָּה תּוֹרָה אֵלֶּא כְּנֶגֶד יֵצֵר הָרָע. שֶׁאִם אֵין הַקִּב"ה מֵת

ונראה לומר שאין זה בגדר עונש כללי, אלא כך הוא המציאות של הדברים, דמי שנושא אשת יפת תואר סופו לשנא אותה, ולהליד ממנה בנים שאינם הולכים בדרך ה'.

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply helps families of Melandim, Agunos and Gnushos in Eretz Yisroel at ZTDO expense

מעשה אבות סימן לבנים

בנים אשר יולדו להם דור שלישי יבא להם בקהל ה' ... (כב-ט)

Many people have talked their way out of receiving a traffic ticket using all sorts of excuses, ranging from urgent emergencies to elaborate fabrications. But perhaps no one ever had a better, more heartwarming excuse than a woman from Crown Heights who found herself pulled over by a New York City traffic officer. Standing outside her open car window and watching her fumble nervously through her handbag for her driver’s license, the officer’s eyes caught sight of a picture tucked inside her purse - a photo of the **Lubavitcher Rebbe, R’ Menachem Mendel Schneerson ז”ל**. Pausing, the officer looked at her and asked if she was a follower of that Rabbi. When she replied that she was, he calmly closed his ticket book and announced that he wouldn’t be giving her a ticket after all. Touched by her visible surprise, he offered to share the reason why, mentioning that while it was his absolute favorite story, he had never actually told it to a Jewish person before.

He explained that years earlier, he had served in the police escort that accompanied the *Rebbe* once a week to the Montefiore Cemetery in Queens, where the leader paid respects at the resting place of his predecessor, **R’ Yosef Yitzchok Schneersohn ז”ל**. During those trips, while the *Rebbe* was inside *davening*, the officer got to know some of the young chasidic men in the entourage. They were remarkably friendly, and as they chatted, the young men would share stories about the *Rebbe’s* extraordinary empathy and his endless devotion to helping people in need. Curious, the officer had half-jokingly asked his buddies one day if the *Rebbe’s* willingness to help extended to non-Jews as well. They assured him without hesitation that the *Rebbe* helped anyone who asked, warmly inquiring if he had a personal burden of his own.

That conversation stayed with him, touchingly close to a private pain he and his wife were enduring. Later, in confidence, the officer confided in one of the young chasidic men about their silent heartbreak. He and his wife had been married for nine agonizing years without children. They had exhausted their savings on fertility treatments and consulted world-renowned specialists, running around relentlessly for seven long years, only for doctors to finally deliver the devastating news that they had tried everything humanly possible and there was no longer any hope. The heartbreak was crushing, leaving his wife in constant tears and bringing the officer himself to a point of helpless weeping. Understanding his pain, the young man gently advised him to stand by the door of the *Rebbe’s* car during the next cemetery trip and simply ask the *Rebbe* for a blessing.

Taking the advice to heart, the officer positioned himself right at the vehicle’s door the following week. As the *Rebbe* stepped out, the officer nervously asked if he blessed non-Jews as well as Jewish people. The officer recalled with striking clarity how the *Rebbe* looked at him in that moment - not with distant detachment, but with the warm, deeply genuine gaze of an old friend. The *Rebbe* assured him that he tried to help anyone in need and instructed the officer to write down his name, his father’s name, his wife’s name, and her father’s name on a slip of paper so he could include them in his prayers. Though the officer found it slightly amusing to hand over a slip of paper covered in traditional, heavy-duty Irish names, he did so with a faint ray of hope.

What followed was nothing short of a miracle. Within a remarkably short time, his wife discovered she was expecting, and nine months later, almost to the day, she gave birth to a healthy baby boy. The medical team was flabbergasted, unable to find a rational explanation for the sudden turn of events, scratching their heads in disbelief when the officer attributed the joyous outcome entirely to a Rabbi’s blessing. The officer’s face glowed with pride as he reached the apex of his memory, revealing that he and his wife had named their newborn son Mendel in honor of the *Rebbe*. His wife had initially resisted, worried the name sounded neither conventional nor Irish, and their extended family strongly objected out of fear that the boy would face cruel teasing for carrying a uniquely Jewish name. But the officer stood firm in his gratitude. He reasoned that if his son ever came home upset about being picked on, he would use it as a profound teaching moment, reminding the boy never to mirror that hostility, but instead to treat others with unconditional kindness and love. He wanted his son to carry the story of his birth proudly, using it to show others that without a compassionate Jewish Rabbi named Mendel, he wouldn’t even be here today.

רני עקרה לא ילדה...כי רבים בני שומכמה (ישעי' נד-א)

DEEP, PENETRATING ANALYSIS
OF THE WEEKLY HAFTORAH

תורת הצבי על הפטרות

Even though *Hashem* promised that the time would soon come when the Jewish Nation would return to the land of their heritage, *Yeshaya HaNavi* still famously equated the holy city of *Yerushalayim* to a barren woman devoid of children. From *Hashem’s* promise one would think that the Jewish people were on the mend and there was hope for their future. Therefore, why would they be likened to someone who has no future?

R’ Tzadok HaKohen ז”ל (Pri Tzadik) explains that *Hashem* takes pride in every Jew’s accomplishments - whether it is large or small. In *Hashem’s* eyes, an unlearned shopkeeper can achieve the same level of greatness that a highly learned *talmid chacham* can, if his intentions are right.

Yeshaya HaNavi’s comparison of the Jewish nation to a barren woman seems as though it is denigrating the Jewish people, however, in reality it was a new kind of hope to the nation. *Hashem* understood the nation’s spiritual status, yet He still embraced them and promised to return them to their homes. One must never forget that *Hashem* always sees the full picture and takes every aspect of life into account. Just because someone appears low and unimportant, it doesn’t mean that he is, and vice versa.

In exile, *Hashem* saw that even in their low state, his children were taking “baby steps” toward bettering themselves, and not only did He accept their *teshuva*, He even took pride in them and promised to bring them back to *Eretz Yisroel*.

זכור את אשר עשה לך עמלק ... תמחה את
זכר עמלק מתחת השמים לא תשכח ... (כב-ז"ט)

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOPMAN ZT"L

מחשבת הלב

Why does the *Torah* instruct us to remember what *Amalek* did בלשון יחיד, when in reality all of *Klal Yisroel* was attacked? Also, when *Hashem* decided to destroy the המבול, it says, "ויאמר ה' אמוחה את האדם", I will erase them. So why, asks **R’ Zalman Sorotzkin ז”ל (Oznayim L’Torah)**, regarding *Amalek* is the task incumbent upon us?

Both questions can be explained with the following idea. *Amalek* wasn’t a one-time attack. *Amalek* symbolizes “מדר דר”; that ever-present attack on *Klal Yisroel’s* spirituality. He’s the archetype villain, היצר הרע, as the *posuk* clearly states in *Yisro*, "מלחמה לה' מדר דר". He plans his attacks by studying each person’s weaknesses and accordingly strategizes his battles, cunningly attempting to vanquish each *Yid*, one by one. Thus, the *Torah* uses singular form, so that each יחיד be forewarned and prepared to eradicate him. The דור המבול on the other hand wasn’t a יחיד battle, and as such, *Hashem* Himself did the deed.

The *parsha* closes with the words "לא תשכח", do not forget. Maybe *al pi drush* we can say a *machshava*. Earlier, the *Torah* teaches the *halacha* of שכחה. If one forgets a bundle of produce in the field, it must be left for the poor. **Rashi** says, "שלאחריו". Only the stalks that you already passed have the *din* of שכחה and not those you did not yet reach. Perhaps we can say that this teaches how to fight the *milchemes hayetzer*, AKA *Amalek*. Don’t forget! But some things should be forgotten. "שלאחריו שכחה" - namely the *aveiros* that you have committed and already did *teshuva* for. Don’t let him remind you how "bad" you once were. "ושלפני אינו שכחה". Only for the future you must stand vigilant, lest you forget and stumble. *Amalek* will attempt to break you by saying, “Just who do you think you are? You have committed so many hideous *aveiros*!” Do not listen. Just look forward, not back, and focus on becoming the best you can be. May we be *zoche* to utilize this *Elul* to come closer to *Hashem* and finally witness the death of *Amalek* when *iy”H* all will declare "זיחה ה' למלך על כל הארץ".

משל למה הדבר דומה

התעלמת מהם השב תשיכם לאחור ... (כב-א)

משל: While vacationing in Florida, Mr. and Mrs. Berger made a long drive to a distant restaurant to satisfy a sudden smoothie craving. Upon stepping out of the car, Mrs. Berger spotted a sparkling, custom-made piece of jewelry lying on the pavement outside. Recognizing its substantial worth, later estimated by a jeweler to exceed ten thousand dollars, her immediate concern was the owner’s inevitable anguish. She chose honesty, so she left her phone number with the restaurant manager in case anyone inquired.

The Bergers eventually returned to New York. Sure enough they soon received an international call from a Mr. Gold in England. Having desperately retraced his steps to the Florida restaurant with his wife, he obtained the Bergers’

contact details. Mr. Gold precisely described enough details of the jewelry to confirm his ownership. Delighted to help, the Bergers arranged for a relative traveling to England to hand-deliver the treasure.

Moved by this exceptional integrity and the profound *Kiddush Hashem* created, Mr. Gold asked if he could support a *tzedakah* in their merit. Mrs. Berger suggested a family she knew struggling with wedding expenses for their daughter (*hachnasas kallah*). Mr. Gold made a generous donation and shared the inspiring tale with friends. Inspired, they too eagerly contributed, fully covering the wedding expenses.

נמשל: The *mitzvah* of *hashavas aveida* can accomplish much more than just reuniting an item with its owner. It sends a reverberating message about the beauty of a *Torah* Jew and the *mitzvos* which hallmark his life.

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

זינפט

Rashi explains that the reason we may not reject an Egyptian convert is because we must have *hakaras hatov* for them having provided us a home in the days of yore. And although they took the opportunity to enslave us while we were there, still, at the end of the day, they allowed us to live on their land, and for that alone, some measure of gratitude is warranted.

A *bochur* once went to learn in the famed *Yeshivah* in Radin, and, upon his arrival in the *Yeshivah*, made his way to the house of the saintly **Chofetz Chaim ז”ל** to give *shalom* and receive the *tzaddik’s beracha*. The *Chofetz Chaim* asked the *bochur* his name, and then inquired as to whether or not he had for himself an *achsanya*, a place to live in while he learned in the *Yeshivah*. The boy answered that he hadn’t. When he heard this, the *Chofetz Chaim* immediately got up, and, despite his advanced age, troubled himself to go out and arrange for him a proper *achsanya*, and didn’t rest until everything the *bochur* needed was taken care of. The astonished *talmidim* of the *Yeshivah* didn’t have the temerity to ask the *Chofetz Chaim* anything about it, but the *tzaddik* himself later explained his unusual involvement with the welfare of this *bochur*. It so happened that many years beforehand, during his many travels, he himself had been a guest in this boy’s grandfather’s home in Vilna. Therefore, since we find in the *Torah* that there is an obligation to show gratitude not only to those who benefited us, but to all their descendants as well, as evidenced by the *Torah’s* command to show gratitude to all Egyptians for all eternity for the fact that their forebears hosted us, the *Chofetz Chaim* felt himself similarly obligated to pay back his debt of gratitude to his benefactor’s descendant, and therefore took it upon himself to assist the *bochur* in any way possible!

As we approach *Rosh Hashanah* and the *yemei hadin*, the first thought that should enter our minds is: *Hashem* has given me a whole year of life - did I truly and wholeheartedly thank him, even once?! Only once we recognize the *Aibeshter’s* good to us can we approach the new year and hope to survive.