

מאת הגאון מ"ר הרב ברוך הידעפילד שליט"א,  
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

A SERIES IN HALACHA  
LIVING A "TORAH" DAY

**The Mitzvah.** There is a positive *mitzvah* obligation to lend a needy person money (1). The **Tur** (2) explains that this is a bigger *mitzvah* than *tzedakah* because it spares a needy person the shame of taking charity. The **Chofetz Chaim** (3) writes that one should lend another person cheerfully and if he does so with a bitter face, he loses the great merit of this *mitzvah*. This *mitzvah* is not just for the needy. Sometimes even a rich person in the middle of a deal, or when certain money is tied up, needs a loan,

The חתם סופר brings the רבה's explanation: מדרש אבנו: אברהם was afraid to do מילה on himself, so חקב"ה asks: "שלא ידוראצו עמו" חקב"ה. The חתם סופר explains, this is what the מדרש means: א"א was afraid to do the מילה, because it was יור"כ, so חקב"ה was also אורז בסכין so it should be שנים פטור. (This is not like רע"א and מקור חיים, who hold it's only פטור מקרבן but still אסור.)

# הוא היה אומר

“*Chayei Sarah* and *Vayechi*, both names of *parshiyos*, describe the deaths of Sarah and Yaakov, even though the words - “חיי” (שרה) - denote life. The first word “ויהי” in *Chayei Sarah* is the *gematria* 37, noting that the only truly happy years of Sarah’s life were the 37 years after she gave birth to Yitzchok and raised him together with *Avraham Avinu*. *Yaakov Avinu* had 34 happy years; the first seventeen years after Yosef’s birth when he raised him and taught him *Torah*, and the last seventeen years after he was reunited with Yosef in Goshen. The *gematria* of “ויהי” is exactly 34. Hence, the *Torah* describes the truly happy years of Yaakov were only when he was with his son Yosef for 34 years.”



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לפי ר' אברהם יצחק שניאורסאהן ז"ל  
ורמזו רישא דתורה ר' אברהם שלמה ז"ל קורין

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי ויל  
ורעייתו רישא חתל בת ר' אברהם שלמה ע"ה קורץ

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# טיב התכלית

מאת הגד"צ רבי גמליאל חסדק רבנשטיין שליט"א, ר"י שער הטמאים ירושלים עמודק

**כ' אפרים** ומנשה שעבדו את בוראם לשש לא דריגשו את עצמם גופים נפדים  
מבקש את טובתו ואת שלימותו הפרטית, וגם כשידעו שאחד יצליח ויתעלה  
יותר מחבירו לא נפגעו זה מזה, כי לא ראו בכך שום גדולה יתירה. ועדיין היו  
אגודים כאחד, והיו לשניים לב אחד לעורך נחת רוח לאביהם שבשמים.

למדינת ישראל וכל מי שיש לו זכות בחירה בבחירות לכנסת

**ויש לצרף כאן דברי הגר"ח מוולוז'ין (רוח חיים פ"ב, מ"ד) בביאור מש"כ מה שאמר דוד**

[illegible]

ונראה שיש לקשר הני' ב' ענינים להדדי: שהאופן להוכיח שהקב"ה הוא ה'רדופה' וגם הדברים הרעים הם ג"כ 'גם זו לטובה', היינו בהכרח שכל מה שנעשה בהאי עולמה הוא בהנגת השית', דכמו שכל פרנסתך מידי' יום ביומו הוא מאת השית', ולואו הרעיון, כמו כן הם הדברים שאינם כפי רצונו ג"כ הוא לטובתנו. שהוא רועה אותנו למקום מ' מנוחתו'.

On behalf of thousands of Shomer Shabbos Jews - [www.chickensforshabbos.com](http://www.chickensforshabbos.com) - The charity that simply helps families of Melandim, Agunos and Gnushos in Eretz Yisroel at ZTPO expense

# מעשה אבות .... סימן לבנים

ויאמר ליוסף הנה אביך חלה וכו' ויתחזק ישראל וישב על המטה ... (מג-ב)

Elazar Nissan was the cherished only son of **R’ Moshe Teitelbaum ז”ל**, of Uhjel, the revered author of the **Yismach Moshe**. From the moment he was born, the child was a source of immeasurable joy to his parents, a living promise of *Torah* continuity and blessing. The home of the *Yismach Moshe* was filled with *Torah*, *chassidus*, and holiness, and young Elazar Nissan grew up surrounded by the melodies of learning and the gentle guidance of his devoted father. But when the boy reached the tender age of nine, a sudden and frightening illness overtook him. What began as a mild fever quickly escalated into a raging, unrelenting heat that left him weak, delirious, and slipping in and out of consciousness. The doctors who examined him shook their heads gravely. Their remedies brought no relief, and their expressions betrayed the truth they hesitated to say out loud: they saw little hope for the child’s recovery.

In the dimly lit room where the boy lay, the R’ Moshe and his wife kept constant vigil. They whispered *Tehillim*, their voices trembling, their hearts heavy with fear. Every shallow breath the child took felt like a fragile thread holding him to this world. R’ Moshe, despite his deep faith and towering spiritual stature, felt the crushing helplessness of a father watching his beloved son fade before his eyes. At last, after hours of contemplation and prayer, the *Yismach Moshe* made a decision. He resolved to send emissaries to Lizhensk, to the *kever* of the great *tzaddik*, the *Noam Elimelech*.

He summoned two devout Jews and explained the mission with great precision. His voice was steady, but his eyes revealed the depth of his desperation. “When you arrive at the *beis hachaim*,” he instructed, “declare aloud that you vow a *neder* to give a coin to *tzedakah* for the sake of whichever *neshama* will ascend to the *Rebbe*, *Reb Meilech* to deliver it.”

The emissaries listened intently, unsure of their mission. “You must understand,” he said, “that in the *Olam Haemes*, the World of Truth, the merit of a *mitzvah* is more precious than anything imaginable. When you make this vow, all the *neshamos* hovering near the *tziyun* will be stirred. Each one will yearn to be the one to carry the merit of that coin upward, to present it before the *Noam Elimelech*. They will rush, each striving to be first, to fulfill this unique *mitzvah*.

“After this spiritual commotion takes place,” concluded R’ Moshe, “you may then approach the *tziyun* and pour out your hearts in *tefillah* for my son’s recovery. And one last thing: pay close attention to the exact time you begin to *daven*. When you return, we will compare it.” The *shluchim* nodded solemnly, understanding the gravity of their mission. Without delay, they set out on the long journey to Lizhensk, their hearts filled with urgency and hope.

Back in Uhjel, the hours passed slowly. The *Yismach Moshe* remained at his son’s bedside, whispering words of comfort, though the child was barely conscious. The fever raged on, and the room felt heavy with dread. Then, suddenly, sometime later - no one could say exactly how long - the boy stirred. His eyes fluttered open, clearer than they had been in days. With surprising strength, he called out, “*Tatty! Tatty!*” His father rushed to his side, scarcely daring to believe what he was seeing. The boy’s face, moments earlier flushed and pained, now seemed calm. “*Tatty*,” young Elazar Nissan said with certainty, “from now on I will get better. I won’t be sick anymore. I will get up from this bed and be healthy again.”

Tears welled in R’ Moshe’s eyes. “My dearest son,” he whispered, “how do you know this?”

The child answered with a simplicity that sent chills through the room. “Because just now, a great *Rebbe* came to me. He stood right here.” The boy then described, in perfect detail, the appearance of the *Rebbe*, *Reb Meilech* - details he could not possibly have known on his own. “He gave me a *beracha* that I would be healthy from now on.”

The *Yismach Moshe’s* hands trembled as he checked his watch. Hours later, when the *shluchim* returned, they reported the exact moment they had stood at the *tziyun* and offered their heartfelt prayers. The times matched perfectly. The moment the *shluchim* had cried out to Heaven in the merit of the *Noam Elimelech*, was the very moment the *tzaddik* had appeared to the child and blessed him with life. Elazar Nissan recovered swiftly, his strength returning as if the illness had never been. (Tehillah L’Moshe)

ויקראו ימי דוד למות ויצו את שלמה בנו לאמר ... (מלכים א' ב-א)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN

*Dovid HaMelech* was on his deathbed, and began to make preparations. His son Shlomo had already assumed the throne and Dovid now commanded him on various matters. Interestingly, the *Medrash* (*Koheles Rabbah* 88:8) tells us that throughout *Tanach* the words "המלך דוד" are written 52 times. Here, when Dovid is giving his final instructions, the *Navi* does not refer to Dovid as a king. Rather, the *Navi* states, “ויקראו ימי המלך דוד” and not “ויקראו ימי דוד”. Why is this so?

**R’ Tzvi Goldberg ז”ל** (**Ateres Tzvi**) answers that the reason is because “אין שלטון ביום המות” - “*a person is not a ruler on the day of his death*.” However, says the **Vilna Gaon ז”ל**, during the terrible oppression of the Egyptians, the *Torah* tells us “וימת מלך מצרים” - insinuating that Pharaoh

was still king on the day of his death. Thus, the *Gaon* answers that Pharaoh must have not actually died, but rather he had become inflicted with a terrible illness, and as *Chazal* tells us, he bathed in the blood of Jewish children to alleviate his pain.

While the answer to our question is clear - Dovid was on his deathbed and was obviously no longer in command - a deeper lesson may be learned from this. As a person approaches the end of his life, one must remember that all the riches and titles he held for years mean nothing. In heaven, *Hashem* will only call him by his name - which is a reflection of his inner being and soul. Thus, we must spend our entire lives making sure our names mean something and not just rely on external titles and what others think of us.

המלאך הגואל אתי מכל רע יברך את הנערים ויקרא בהם שמי ושם אבתי ... וידעו לרב כקרב הארץ (מג-ב)

*Yaakov Avinu bentches* his son Yosef with the famous *beracha* of “המלאך הגואל אותי מכל רע”, which concludes with, “*may they multiply like fish*.” What’s the significance of that metaphor? **Rashi** explains that fish are above הרע and are therefore not affected by it. The *beracha* is that *Klal Yisroel* should be fruitful and multiply without the fear of הרע.

My cousin, **R’ Yankel Goldberg**, reminded me of a beautiful *machshava* from the *Zaida* explaining the comparison of a *Yid* to fish. In order to enable us to eat from a kosher animal, many requirements must be met. First, it necessitates שחיטה. Second, the שחיטה itself can render the animal a טריפה. Then, upon inspection, there are eighteen other issues that can make it into a טריפה. Even if all that checks out, we are still not allowed to consume the meat until its blood is removed. And then if some milk falls in it, it can become אסור due to the prohibition of בשר בחלב. Clearly a complex process.

Conversely, fish preparation is a relatively simple procedure. As long as it has its two required *simanim*, it’s מותר to eat. Just bang it on its head and once its dead, viola! you’ve got yourself a meal. No שחיטה, no נבילה, no טריפה, and it’s *pareve!*

The **Zaida** (**Baal Machsheves Halev**) explains that our precious Jewish *kinderlach* are like that too. We instill in them *Yiddishe simanim* and they will forever remain kosher, no matter what. It might not seem that way at times, but their “*pintele yid*” in the deepest crevices of their *neshamos* remain holy. Forever!

Perhaps we can add that the same holds true in our relationship with הקב"ה. Each and every one of us are בניים למקום, chosen sons and daughters of the Almighty, regardless of our current spiritual *matzav*. *Hashem* loves us and cherishes that relationship. That, in and of itself, is ample reason to do our best to make Him proud!

## משל למה הדבר דומה

ואתם חשבתם עלי רעה אלקים חשבה למכה ... (ג-ב)

**משל**: One year the great halachic authority, **R’ Chaim Ozer Grodzensky ז”ל**, fell ill. Doctors felt that in order to properly recuperate, it was imperative that he go to the springs in Carlsbad. To his dismay, he was forced to remain through the *Yamim Noraim*, far from his vibrant community in Vilna. Distressed by the isolation, he struggled to understand why he was stuck in a place nearly devoid of Jewish life.

On *Shabbos Shuvah*, the *Shabbos* between *Rosh Hashana* and *Yom Kippur*, R’ Chaim Ozer met a traveler from America. During the course of the conversation the man mentioned that his brother had recently passed away, leaving a widow and three children, and he intended to marry her to provide for them. R’ Chaim Ozer was shocked; marrying a brother’s widow who already has children is a severe *Torah*

ועתה שני בנים הנולדים לך בארץ מצרים עד בא' אליך מצרימה לי הם אפרים ומנשה ... (מג-ה)

GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM AND BE A BETTER JEW BY R' YEHOSEHUA GOLD

Feeling his end is near, Yaakov has a heartfelt conversation with Yosef. He begins by stating that Yosef’s sons Menashe and Ephraim, born prior to *Bnei Yisroel’s* descent to *Mitzrayim*, are “mine” - equal to Reuven and Shimon. All the children born after, are associated with Yosef directly. Shouldn’t the children raised not in Yaakov’s presence be more connected to Yosef?

**R’ Moshe Feinstein ז”ל** learns from here an insightful window into *chinuch* and how far it must reach. When a child is in your home or sitting in the *Bais Medrash*, they are easier to control. Each move and decision can be advised by the parents and *Rabbeim* when in their presence. The goal, however, is for these lessons to be long-lasting, and affect the child after they are no longer in the company of those guiding them. The lessons should direct self-decisions. Therefore, Yosef raising children just as Yaakov would have done while alone in *Mitzrayim*, proved to Yaakov that his *chinuch* had been successful, and these children were his product. But raising children in his presence was less of a *kuntz*.

How was Yosef successful in doing this? A man once came home earlier than usual, and overheard his wife putting the children to sleep. Singing *Hamalach* she said “המלאך הגואל אותי מכל”, paused then continued, “רע יברך את הנערים”. The husband was disturbed why “רע” - “bad” would bless his children, but his wife was adamant that this was how her parents had said it.

Together, the couple went to the **Skulener Rebbe ז”ל** to seek guidance. The *Rebbe* told them that on Friday night when the “good” *Malach* blesses the home, we accept the “*Amen*” and confirmation of the “bad” *Malach*. Hence, there is a place for a *beracha* from a מלאך רע, and the wife could continue her rendition. *Seforim* explain that Menashe’s name represents שור מרע, Yosef’s struggle in a foreign land, while Ephraim is עשה טוב, as they began to flourish there. Yaakov pulled Ephraim closer, because generally positivity breads success. But under the circumstances, Menashe served as Yosef’s direct assistant. There are instances where “רע יברך”. Knowing this balance, is the best effort in raising children to be *Avdei Hashem*.

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

# מחשבת הלב

## הנחמדים מזהב