

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

Extra Passengers. It is common practice among drivers to charge the same rate regardless of how many passengers are in the car. Therefore, if a passenger wishes to add others to the ride, they may do so without needing to renegotiate the fare. In fact, the original passenger may even charge the additional riders to split the cost, as long as the driver's rate remains unchanged.

Monetary, Interpersonal Laws and Din Torah (51)

Pricing. As with all hired workers, it is strongly advised to agree on a price before the job begins. This can be a flat rate for the entire drive, a per-hour rate, or based on a meter. If no price was discussed and no meter was used, the driver may not charge an

[illegible]

R' Moshe Feinstein zt"l (Darash Moshe) would say:

A Wise Man would say: “Insanity is others expecting you not to fall apart when you find out all you believed in was a lie.”

104,109
already signed
Sign tool

אין עוד מלבדו! - *Work on* ... בזו מלד!!

by Davening tool. (No distractions)

by Davening tool (No distractions)

מוקדש לע"נ האשה רבקה
ב"ר יצחק הכהן ראדויק ע"ה
נפטרה ט' מר חשוון - תתא
נשמתה צרורה בצרור החיים

תורה

TORAH TAVLIN

לעילוי נשמות רבינו משה מנחם מייזל אהרן בן יוסף ורבי
יעקב רייפא ורבי חיים ב"ר אברהם שניידער זצ"ל

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי ו"ל
בנימין הווא בחל דת ר' אברהם שולמז וילד חובב

לְעֵינֵי ר' אֲבָרְחָם יוֹסֵף שְׂמֹאֵל אֶלְתֵּר בֶּן ר' טוֹבִי' וְל' דְּרֵיעִיתוֹ וְיִשָּׂא רַחֵל בֵּת ר' אֲבָרְחָם שְׁלֵמָה ע"ה קוֹרֵץ

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הדלקת נרות שבת – 5:35

מק קריאת שמע/ מ"א - 28:

קריאת שמע /הג"ר א"א - 04:

זמן תפילה/להגר"א - 56

0 – לתפילת מנחה גדולה –

ליל עת החמה שבת קדש – 51

צא"ק צאת הסינים - 41:

צאה'צ / לדביע תם - 7:03

(Courtesy of MyZmanim.com)

טיב התבלין

מאת הגד"צ רבי גמליאל חסדק רבינוביץ שליט"א, ר"י שער הטמאים ירוסלים עמודק

כל אלו והתמחות מתיישבים אל נכון כשמתבוננים בטעותיהם של רועי לוט המובאים בדברי רש"י שלפנינו, הדנה, רועי לוט מלבד מה שנהגו שלא כדך לָרְעוּ את צאנם בשדות אחרים, הוסיפו חטא על פשע בזה שהכחישו את רעתם על ידי שסילפו את הדין. כי אחר שעשו את הפשעִטִל שהדבר מותר, שוב אל היו יכולים להוכיחם, כי

לומדים מאת רוב אבות דבאל אבסטמן שליט"א בעמ"ס טורח אבות

ונמלתם את בשר ערלתכם והיה לאות ברית

ביני וביניכם ... (יז-יא) - בענין ברית מילה

מצות מילה ניתנה לאברהם אבינו, ובכל ברית מילה מברכים 'להכניסו בברית' של אברהם אבינו. ויש להעיד על מצוה זו, דמאי שנא משאר מצות שבכל התורה כולה שלא ניתנה לאברהם אבינו? שגם שאברהם אבינו קיים כל התורה כולה [כדאיתא בגמ' יומא דף כח]: מ"מ לא ניתנה לו הקב"ה מצוה מסוים רק מצות מילה וצ"ב מדוע דוקא מצוה זו ניתנה לאברהם אבינו ולא מצוה אחרת מכל התר"ג מצות? ועוד, שפרשת שלך הוא הפרשה שמלמדנו מ'הוא זה ואי הוא' אברהם אבינו, והתחיל התורה הק' למלמדנו עם הנסיון של 'שלך לך', ועי' נסיון זה הוא עיקר העיקרים והשרש של כל השרשים של מעשה אבותינו, וצ"ב מהו עומק של נסיון זה? ועוד יש לבאר, דברי **הנא רבי אליהו** (כ"ה): 'כאורי' משרא' חייב לומר מתי יגיעו מעשי למעשה אברהם יצחק ועקב'. וצ"ב שאבותינו הק' היו מדידות גבוה במאד מאד, מה הרמין כלל, שאנו חייב לבקש שמעמינו יהיה כעין מעשים ומה הכוונת חז"ל בזה? ונראה לבאר, ששני הנסיון של 'שלך לך', הוא לעיבוד השתי' ולעשות דברים הקשים להיניח בדרך הטבע, אם רוצה להשא' מצב שלו. בברית, בארצו, וכיוצא. ולעבוד השתי'

כעת נבין גם כן למה לא מצאה מריבה זו חן בעיני אברהם, כי הבין שהעבודה שקיים 'בתקוממין' אתקוטש' אינה רצויה כי אם באלו שבפנימיות לבנם מכירים ברעתם, כי אז יש תקווה שהקוטש עמדם תכופ אותם לבסוף אל האמת, לא כן אילו שכלל אינם מכירים ברעתם, ולא זו בלבד שלא ישובו, עוד יכולים להשפיע בחבל פיהם ולצוד בחתרמם את אלו שאין דעתם רחבה ואינם יודעים מה להשיב באיפורים, ולזאת התכווין אברהם כשאמר 'כי' אהיה אחים אנוחנו, ופדושי' לקרובים', כלומר, במידת מה אי הבין בנו מכיר בגודל ההבדל שבינינו, ונזמנה לו ששקריבותי אנו בהשקפתנו, מאד ששנינו אומרים שנתביטוניהם על פי התורה, ויתכן שהיו מהכשרים שמתעם זה יבקשו להסתפח עמכם חלילה, ולכן בקשה א' היא לי, 'הפרד נא מעלי'. ויתיישב לפי זה גם התמיהה שעל אף שהבין אברהם שאין מנוס מלהיפרד מלוט, לא רצה שלוש יתרחק ממנו ביותר, כי אמת הדבר שלוש מאס באברהם ולא רצה להיות אדוק בכל דרכיו, אולם כל ימי שבטו במחיצתו של אברהם זכה להשריש בקרבו דרבה מידות טובות ומעלות נכחות, והתיידיא אברהם בשמא בחיותו במדחקים יחיו מיושבי תבל שיציצו בהליכותיו הנעימים, ויתפנו לחשוב שמדובר ב'איש צדיק', כי מעלותיו יחפו על חסרונותיו, וכיון שכן יבקשו להתדבק בו, ומהלכותיו, וגם בפרעותיו יגילו להתדבק ... ולכן רצה שיהיה קרוב אליו במידת מן, כדי שכל הנוודים בסביבתו של לוט יזמנו גם במעלותיו של אברהם ויכירו בגידענותו של לוט ולא יבקשו להתדבק גם אם באברהם, אולם אלא רצה לגלות ללוט הטעם הנכון לדחון זה, כי בודאי לא יסכים לוט לגלות את גנותו, ולכן הוצרך לומר לו שאת תועלתו הוא מבקש כדי להיות לו למגן ולעזר.

ואפשר שזוהו הטעם מדוע ניתנה דוקא מצות מילה ולא שאר מצוות. דאיתא **בתנחומא** (תורע' ס' ה'): "מעשה ששאל טורגוסורפוס ודרשע את ר' עקיבא, אם יהא חפץ במילה למה אינו יוצא הולד מהול ממעי אמו, א"ל ר"ע ולמה שוודי יוצא עצמו והוא תלוי בבטנו ואמו חותכו, ומה שאתא אומד למה אינו יוצא מהול לפי ששאל נתן הקב"ה את המצות לישראל אלא לצרף אותם בהם, ולכך אמר דוד (תהלים ית, לא) כל אמרת ה' צדופה, ע"כ. מבואר בדברי המדרש, שעיקר היסוד (בתנחומא וית, לא) הוא להורות שאדם נברא בדרך חטבט חסר והשלמות, וצריך לעבוד כעבד הטבע להשלים שלימותו. וזוהי עיקר עבודת האדם, לא רק לעשות המצות במקום ובזמן שנוח לו, אלא בכל מקום ובכל עת אפילו אם הוא נגד טבעו.

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

מעשה אבות סימן לבנים

ויאמר אברהם הן לי לא נתתה זרע והנה בן ביתי יורש אתי ... (טו-ג)

The *Ohr Hachaim* neighborhood was established in 5745/1985, by noted educator and master of *chessed* **R’ Moshe Pardo ז”ל**, founder of the *Ohr Hachaim* network of *yeshivos* and many other educational institutions in *Bnei Brak*. R’ Moshe often traveled the world to raise funds for his institution’s massive budget. One such trip took him to a remote American city devoid of *Torah*-observant Jews, where a meeting had been arranged months in advance with a wealthy philanthropist.

As the meeting approached, R’ Moshe suddenly came down with a fever and felt very ill. Though he was determined to proceed, his attendant noticed the severity of his condition and insisted that he lie down and cancel the meeting. R’ Moshe reluctantly agreed, wondering why *Hashem* had brought him all this way just to lie in bed. But his deep *bitachon* quickly reminded him: “This is not a coincidence. *Hashem* has a reason.” The meeting with the wealthy philanthropist was called off.

That night, a local doctor was called in to examine him. As R’ Moshe removed his long rabbinic jacket, the doctor noticed his *tzitzis* and exclaimed, “People still wear these? I thought they were long forgotten.” R’ Moshe, with his heavy Hebrew accent, replied, “Doctor, come to Israel and you’ll see hundreds of thousands of people wearing *tzitzis*. Even here in America, there are hundreds of thousands, even millions. I run a school with over 1,000 female students whose dream is to marry men who wear *tzitzis*. Many come from homes where their fathers didn’t wear them, yet now it is their greatest aspiration.”

R’ Moshe invited the doctor to visit his school if he ever came to Israel and the doctor said he would take it into consideration.

After the exam, the doctor gave his diagnosis and wrote a prescription. R’ Moshe tried to pay, but the doctor refused. Still determined, R’ Moshe placed money on the desk along with a pair of *Tefillin* he carried for moments like this - for Jews who were open to reconnecting. He always took an extra pair of *Tefillin* on his journeys just in case he came across a person like the good doctor - a well-meaning Jew who doesn’t know much and is ready to strap them on once he’s informed about it.

He pulled out the *Tefillin* from their bag, showed the doctor the straps, and assisted in placing them on his hand and head. The doctor was thrilled to put them on and he even recited a few prayers that R’ Moshe helped him say. Though the original meeting couldn’t be rescheduled, R’ Moshe left the city with a sense of comfort: a fellow Jew had put on *Tefillin* because of his visit.

Months later, R’ Moshe’s office phone rang. “I’d like to check out your institution,” said the voice on the other line. “I’ll be there in thirty minutes.” R’ Moshe had no idea who the person on the other end was, but if he insisted, R’ Moshe wasn’t going to deny him the opportunity. Half an hour later, an extravagant vehicle pulled up, a chauffeur jumped out, opened the back door, and who stepped out? The doctor who had treated R’ Moshe in that isolated city in America.

R’ Moshe greeted him warmly, thanked him again for helping him out when he needed him, and they proceeded to tour the school. The doctor was visibly moved, showing the same emotion and thirst for *Yiddishkeit* he had shown during their first meeting months earlier. After the tour, he asked to speak to R’ Moshe privately.

“I thought your school had maybe 100 students,” the doctor admitted. “But now I see the empire you’ve built.” Then, with deep emotion, he continued. “I’ve been childless all my life with no close inheritors. I’m going to leave all my possessions to your school - my considerable life’s savings. I’ll contact my lawyer to finalize the will. You will be the beneficiary.”

R’ Moshe almost swooned when he heard the doctor’s words. In a voice charged with great emotion, he responded, “My friend, do you realize the power of what you’ve done? The *Mishnah* teaches that money doesn’t accompany a person to the World to Come. But now, you’ve transformed the material into eternity. What a deal!”

Reflecting on the experience, R’ Moshe said, “At first, I thought I was sent there just to help a *Yid* put on *Tefillin*. Now I see it brought in the greatest endowment the school has ever received - more than tenfold what I expected from the canceled meeting.” *Hashem* had turned what seemed like a failure into the greatest success. (Reprinted from the Zichru Toras Moshe – Shabbos Table Stories)

ואתה ישראל עבדי נקב אשר בחרתי
זרע אברהם אהב ... (ישעי' נא-ה)

Following the *Mabul*, the world began anew and once again the people slipped back into idolatry. With *Avraham Avinu's* bombshell discovery, it became clear that there is but one monotheistic ruler of the world - *Hashem*. *Yeshaya HaNavi* extols the virtues of Avraham and points out that the world was forever changed due to his perseverance in discovering the truth and his insistence that *Hashem* is the Creator of everything. It is interesting to note that throughout the *Torah* and the writings of *Chazal*, *Avraham Avinu* is always intrinsically tied with the attribute of אהבה - love. Why is this so, and what is the lesson to be extracted?

R’ Yisroel Meir Hakohen ז”ל (Chofetz Chaim) explains this with a parable. Imagine! A man is shipwrecked at sea

and finds himself floundering in the water desperately searching for something, anything to grab onto. Suddenly, an entire tree trunk floats by and the man reaches out to grab it, but instead of taking hold of a single branch, he reaches a bit further and grabs onto the main trunk. *Avraham Avinu* could have easily joined the rest of the world who served a “different” god, but he wanted to find the main source of blessing in the world, and so he made an extra effort to search and seek out, until he discovered *Hashem*. Because of his extra effort, a great love developed between him and *Hashem* which was transmitted down throughout the generations.

Sometimes, just a little extra effort spells the difference between regular and exceptional, ordinary and extraordinary!

ונמלתם את בשר ערלתכם והיה
לאות ברית ביני וביניכם ... (ז-א)

Chazal teach us that there are three *אומות* every Jewish man maintains: *Bris Milah*, *Shabbos*, and *Tefillin*. The *Gemara* in *Eiruv* further elaborates that *Tefillin* is not worn on *Shabbos* because *Shabbos* itself is an *אות* and a *Yid* only needs two signs at a time. The **Rebbe of Sochatchov ז”ל**, the **Avnei Nezer**, has two explanations for this. For someone to proclaim his authenticity and dedication as a *Yid*, two witnesses are required. The *Torah* implicitly states: על פי שני עדים יקום: "כל פי שני עדים יקום". Thus, on any typical day, we must possess two *אומות* as testimony of our commitment to *HaKadosh Boruch Hu*.

The *Sochatchover* then suggests another *pshat*. The *posuk* in *Tehillim* (פרק קיט) states, "תעיתי כשה אובד בקש עבדך," *I have strayed like a lost sheep; search for Your servant.*” A *neshama* which is derived from a spiritual place, dwelling in a world of *gashmius*, is essentially lost. It desperately needs *kedusha* to receive its daily sustenance. The rule is that with a *definite sign*), a lost item can be returned to its respective owner. Therefore, these two *simanim* represent the identification necessary to find our “lost soul” and maintain proud ownership of our *heilige neshomos*.

Perhaps we can add the following additional *machshava*. A *נשמה* can get “lost” either by falling for the entrapments - *olam hazeh*, or by getting caught up with intellectual struggles. The *Bris Milah* represents the struggles of *kedushah*, while *Tefillin* and *Shabbos* represent the *שכל* - concepts in *avodas Hashem*. By living with and tapping into the power of these *סימנים*, we strengthen our resolve and conviction in these areas, thus properly being *על מלכות שמים*.

May it always be His will that we never wander from our spiritual goals while we pray that the ultimate “Owner” return to His “lost” people, and soon extricate us from this quagmire we call *golus*.

משל למה הדבר דומה

ויאמר ה' אל אברהם לך לך מארצך וממולדתך ... (יב-א)

R’ Chaim of Krasna ז”ל, was a close disciple of the **Baal Shem Tov ז”ל** and one of his earliest followers. After the *Rebbe* passed away, he drew close to the **Maggid of Mezritch ז”ל**, as well as **R’ Pinchas of Koretz ז”ל**.

R’ Chaim once described a scene he had witnessed in his home town: “A man made a public proclamation: For the sum of one hundred gold coins, he would walk across the river on a tightrope. A great crowd gathered at the riverbank to watch this amazing feat. I was astounded that anyone would be willing to place himself in such great danger for money. As I watched the man, however, I realized that he wasn’t thinking of money at all as he made his way carefully across the rope. Instead, he concentrated one hundred percent on what he was doing, for otherwise he would have fallen

עד המקום אשר היה שם אהלה בתהלה ... אל
מקום המזבח אשר עשה שם בראשונה (יג-ג-ד)

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

When relating how *Avraham Avinu* returned from *Mitzrayim* to his former home in *Eretz Yisroel*, the *posuk* emphasizes the fact that he returned to the place - בתהלה - where he was “in the beginning.” It then refers to the location of the *mizbeach* that he had made originally - בראשונה. Why did it have to add this seemingly redundant word? We know already from the beginning of the *parsha* that it was where he was originally; why does the *posuk* have to emphasize that here?

The *meforshim* explain (see, for example, **Chasam Sofer**) that the *Torah* wishes to teach us the lesson that although *Avraham Avinu* had left *Eretz Yisroel* to go to *Mitzrayim*, its polar opposite in terms of the *tumah* and impurity that saturated the land - “*Ervav Ha’aretz*” - his exalted level of holiness and *avodas Hashem* was unaffected, and he returned to his original place the same as he was when he had left it. This explanation runs along the lines of what **Rashi** writes in the beginning of *Parshas Shemos* on the *posuk* "ויוסף היה במצרים" - that although Yosef had been sent down to *Mitzrayim* against his will and under unfortunate circumstances, he remained the same Yosef that he was when he had lived with his father, Yaakov.

All of us have ups and downs in life. There will always be times when a person is having a “down” day, when nothing seems to go right, and one keeps “messing up”, feeling a lack of accomplishment and self-worth. But the *avodah* is that despite the setback - you must go back to where you were "בתהלה" - you can and must fight to get back to your original *madreigah*.

In a famous letter, **R’ Yitzchok Hutner ז”ל** writes that *Shlomo HaMelech* says in *Mishlei* (24:16) "שבע יפול צדיק וקם" - that righteous individuals fall seven times, but then they always rise up. Rav Hutner explains that this does not mean simply that a *tzaddik* will rise despite having fallen down seven times, but rather that through his “falling down” - through his failures, through his struggle with the *yetzer hara*, he nevertheless grows and becomes great. He quotes a saying as follows: “Lose a battle, but win the war.” As we learn from *Avraham Avinu*, when one overcomes his fall, he will emerge victorious!

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

מחשבת הלב

הנפש