

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

Heating/Cooling. A driver has to provide his passengers with normal traveling conditions. If it is hot enough that regular people would turn on air conditioning, he must do so for his passengers, and the same holds true for heat in the winter. However, if a passenger asks for something unusual, such as no cooling on a hot day because he has a cold, and this is disturbing to the driver, he does not have to grant such a request that is not the norm.

Cars: Choosing a Driver. The Sifra learns from a *posuk* (1) that one should purchase from a fellow *Yid* rather than from a gentile to give him the chance to make a profit. Similarly, when hiring or renting, one should also do the same (2). If there is a major difference in price and the gentile is much cheaper, one can choose the gentile, but if it is small, one should choose a *Yid* (3).

Obligations of a Jewish Driver. A driver, like any other hired worker, has to do his job punctually and faithfully. He should not tell anybody that he drove so and so to a doctor or to a date. Any such information which the other person does not want to be spread, or he might suffer from it being publicized, may not be told to anybody (4). Also a driver who cannot do the job himself should not put another in his place without permission from the client, who might have reasons to only want this driver.

Client Delay. If a driver comes on time and the passenger is not ready, forcing the driver to wait an unreasonable amount of time, there is an obligation to pay for causing the delay, unless it was due to circumstances beyond his control (אונס). Drivers

says: the closest place in the northern part of the עזרא that one could walk שרט according to יוסי' ר' שיטת ר' יוסי' the above *braisa*, is twenty two אמות away from the הפסק. So, since the *braisa* tells us that doing טמיעה at the gate and walking the above *braisa*, is twenty two אמות away from the הפסק and doesn't fulfill מחיצה שחיתה we can still derive from this, says 'תוס', that the time it takes to walk 22 אמות, is considered a הפסק. The אורח חיים ס' קס"ו [שולחן] says: "אם לא היה צורך לומר וטוב לומר". The *braisa* quotes the above 'תוס' and asks: the time it takes to wash his hands and making מחיצה, the time it takes to walk 22 אמות, this is considered a הפסק. The משנה explains that the תכיפה But if דעתנו בדעיבה this amount of time elapsed between him נטילה ומסיר דעת משמירת ידיו again, as long as he wasn't נטילת ידים again, as long as he wasn't נטילה.

(1) ספרא פרשת בהר, כהניד (2) ספר אהבת חסד הו'

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not.”
אין עזרה (ons)
Mazel Tov to the Pollak/Alter & Deutscher/Golding Mishpacha on the upcoming chasuna of Yaakov & Avigail [”]). May they be zoche to build a true bayis n’eman b’Yisroel לשם ולתפארת

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל
ורעייתו רייזא רחל בת ר' אברהם שלמה ז"ה הורץ

מאת הגד"צ רבי גמליאל הסק רבינובין שליט"א, ר"י שער הטמאים יחדולים עידיק

י"ב א נח... אל התבה מפני מי המבול (ו-ז) - בענין העסק בקירוב רחוקים

יסוד העיקרי באמונה היא התמימות; כלומר, גם אם דעתו של אדם קצרה ואינה שכלו משגת מציאות רחבה ב"ה, עליו להאמין שיש מנהיג לבירה. אולם היו מגדולי הדורות שהיתה דעתם שהחכמים שדעתם יפה יספיקו על האמונה התמימה גם הכרחי כמציאותו יתברר מצד השכל, וזאת על ידי ה'חקדה' בעומק הדעת. אמנם לא כל הרוצה יכול לטויל את השם אלו, לעצמו ולעומק ב'חקדה'; ובפרט מומינו שגם אלו, אצ"ל אים "חכמים" דעתם קצרה מאוד, ולעולה החקדה להיוקם. ולכן דעתו של אברהם אבינו יפה היתה, ולכן נתן ליבו לגלות את האמונה גם מתוך "חקדה". וסמך לדברינו

[illegible]

וַיֵּבֶן נָח וּבְנָיו וְאִשְׁתּוֹ וְנָשֵׁי בְנָיו אֶל הַתֵּבָה

מפני מי המבול ... (ז-ז) - קנין מדרת הבטחה

"מפני מי המבול" - אף נח מקטני אמונה היה מאמיני

ידוע ומפורסם קהילת העולם, דכבר הציד התורה על נח שהיה 'צדיק תמים' בדרותיו, וכה שצוה אותו הש"ת לעסוק בבני התביה למאה ועשרים שנה, והוא היה 'צדיק בדורו שלא דגדג בהמבול, והתכלית בבני התביה לזמן ארך כזה, פרש"י (ו' דף) "כדי שידאורו אנשי דור המבול עוסק בה ק"כ שנה ושואלין אותו מה זאת לך? והוא אומר להם עתיד הקב"ה להביא מבול לעולם אולי ישובו", עכ"ל. א"כ, בורא אחר מהו גדול כזה, ששם בבני התביה, והוציד להני דורו שיעזבו תשובה, ואם לא ישובו הקב"ה מבול לעולם, צריך להיות דנה אותו באמונה שלימה, שבאמת יהיה המבול. א"כ אמאי לא נכנס נח אל התביה רק מפני מ"ז ספיקות, והיה לו ספיקות באמונה לא היה מאמין שבאמת שהקב"ה מיבא מבול לעולם?

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ועי' במש"כ ר' יחזקאל לרנשטיין וצ"ל (אור יחזקאל, אמונה עמ' קנ"ה) ע'
 בדברי רש"י הנ"ל ח"ל: "ודי לנו מדרש פליאה נח צדיק תמים, צדיק במעשיו ותמיכיו
 בלבב, ולאחר ששמע מפורש מפי הקב"ה, ועמד וטרח ק"כ שנה בבניית התיבה, ומי'
 אלא וכנס לתיבה עד שדחקוהו המים, חייבים אנו להתייגע בדברי חז"ל אלו כשם
 ששמעתעמקים אנו בהבנת רשב"א תמוה, אין לי ביאור בדברי חז"ל אלו. אך זו עלינו
 לראות כי קשה מאוד להיות מאמץ, ואין אלו מן הדברים הפשוטים, ואמונה וידידות
 ששמים אינו צריכות מלאות דרך לאור יגיעה והתבוננות שייך לרושש שיחזרו
 לאמונה. המדרגות רבות ש באמונה, וכדברי חז"ל: "מקטני אמנה", לא נאמץ
 להחסרון באמונה אלא מקטני אמנה", עכ"ל. מבורר מדברי, אולי לקנות אמונה
 ובסתחון צריך יגיעה ועמילות רבה, וישמע חכם ויוסף לקח!

מעשה אבות סימן לבנים

כי ליימים עוד שבועה אנכי ממטיר על הארץ ארבעים יום וארבעים לילה ... (ד-ו)

Rain, in Jewish tradition, is both a blessing and an essential source of life. It sustains plants, animals, and humans alike. Without it, life would cease to exist. There is, however, perhaps no place where rain is more unwelcome than at summer camp, where it disrupts activities and cancels events, leaving children bored and counselors scrambling for solutions.

In August of 1995, the weather was rainy at Camp Kayitz in the Catskill Mountains. In Bunk Gimmel of the Junior Division, the repeated rainy days brought a growing sense of frustration to a group of rambunctious eleven-year-old girls. The campers, confined indoors, often became unruly, and the counselors, Shoshana Bloom and Rina Erenreich, struggled to keep order.

One rainy afternoon, after a thunderclap silenced the girls for a moment, they groaned in unison, “Oh no, it’s raining again!” The counselors exchanged weary glances. “If we have another water fight like we had on Monday, I’m going to quit,” Shoshana joked, half-seriously. Rina, always more practical, sprang up from her bed. She made her way through the steady rain to the social hall, hoping to reserve it for a game, only to find it occupied. Then she checked the dining room, but it too was being used by the camp nurse, who was teaching a CPR class. Rina returned to Shoshana, dejected.

“Wait!” Shoshana exclaimed. “Let’s ask if the girls can observe the CPR class. We’ll promise they’ll be silent.”

Rina was skeptical but agreed to ask. The camp nurse listened carefully. By law, no one under fourteen could participate in CPR training. Since the girls were only eleven, the nurse initially declined. But when Rina explained how bored the campers were after so many rainy days, she softened and gave her permission for them to quietly observe the class for that day.

Excited, Rina returned to Bunk Gimmel and gathered the girls, who wrapped themselves in raincoats and tiptoed into the dining room. They settled in the back row, watching the camp nurse, Mrs. Sterna Chayal, demonstrate how to perform the proper maneuvers to save a choking infant. The girls absorbed every word and movement, their curiosity fully captured.

Months later, the power of that rainy day classroom experience came to light in ways no one could have predicted.

On a bitter winter evening, Mrs. Sterna Chayal received a phone call from Tova Sherman. Her daughter, Zissy, had been in Bunk Gimmel the previous summer. She was calling to thank the camp nurse and share a remarkable story.

The Shermans were gathered peacefully for dinner when suddenly their ten-month-old son, Duvi, began choking in his playpen. Panic ripped through the room as his face turned blue. Tova Sherman screamed for help while her husband ran to find assistance. The older children were terrified and ineffective. Amid the chaos, eleven-year-old Zissy, calm and focused, suggested trying the maneuver she had seen in that CPR class the summer before. Her mother doubted she knew what to do, but desperate, she handed Zissy the baby. With practiced confidence, Zissy delivered five firm blows to Duvi’s back and then five pushes to his chest, counting carefully. After the second round, a gurgle escaped the baby’s throat, followed by a cough and the surprising projection of a penny from his mouth onto the floor. Duvi took a deep breath and let out a wail, his color quickly returning. The room filled with joyous relief. Mrs. Sherman asked, awestruck, “Where did you learn to do that?”

Zissy explained about the rainy day when her bunk observed the CPR class, which just happened to cover saving a choking infant. That single hour of observation had equipped her with the confidence and knowledge to save her baby brother’s life.

A few weeks later, Mrs. Chayal received another call, this time from Mrs. Bracha Lerner, mother of another girl from camp named Chanie. Mrs. Lerner wanted to express her gratitude for Chanie’s quick and knowledgeable response the previous night when she was babysitting. One of the neighbor’s infants began choking. While other children screamed and cried, Chanie stayed calm and applied the same proper maneuvers she had observed in camp. The baby expelled a Lego piece and began breathing normally again. Like the Shermans, the Lerner family knew the rainy day CPR lesson had played a critical role in protecting their child’s life. Thus, a rainy day that once threatened to spoil fun instead became a day of empowerment, life-saving knowledge, and lasting blessings - indeed, sometimes the darkest clouds bring the richest rain. (A Rainy Day, Wilder Classics, by Dr. Meir Wilder)

כי מי נח זאת לי אשר נשבעתי מעבר כי נח עוד על הארץ ... (ישעי' נד-ב)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN

תורת הצבי על הפטרות

Just as *Hashem* promised Noah that he will never bring a flood over the entire earth and destroy mankind, so too, did He promise to never allow his anger to impact the ultimate redemption of the Jewish people.

Interestingly, the **Zohar** points out that while *Yeshayahu HaNavi* was clearly referring to the waters of the *Mabul*, he nevertheless called them the waters of Noah. This seems unusual. Noah was the only “good” person in the world at the time. Why are these the “waters of Noah”?

The *posuk* in *Parshas Noach* clearly states that the *Dor Hamabul* was evil and we learn from *Chazal* that Noah’s generation was a fully immoral and murderous one and as a result was slated to be destroyed. Thus, Noah - who was a

member of the generation - was also slated to be destroyed, however, since Noah was “favored” in the eyes of *Hashem*, he was spared his generation’s fate. As the “favored” one, Noah should have stepped up and prayed for the rest of the world just as *Moshe Rabbeinu* did when *Bnei Yisroel* were facing annihilation from *Hashem*. The righteous individuals have a responsibility to ensure that everyone upholds all that which is important. Since Noah failed to plead on behalf of his generation, the destructive waters are referred to as if he himself was responsible for them.

While one thinks that if he remains complacent, he will stay out of trouble, it is important to remember that just as there is a time to be quiet, there is also a time to speak out!

ותבא אליו הוונה לעת ערב והנה עולה וית מרף בפיה וידע נח כי קלו המים מעל הארץ ... (ח-ה)

There is a *Medrash Tanchuma* in *Parshas Tetzaveh* which explains why we, *Klal Yisroel*, are metaphorically likened to a dove. “מה יונה הכניסה אור לעולם אף ישראל הביאו אור לעולם.” - “*Just as the dove brought light into the world, so too, Yisroel brought light to the world.*” The *Medrash* is referring here to this *posuk* where the *yonah*, the dove, brought Noah an olive leaf, which gives off light. But the comparison still needs illumination.

R’ Simcha Sheps זט”ל, one of the senior *Roshei Yeshivah* of *Torah Vodaas* of yesteryear, explained as follows. **Rashi** here quotes the *Gemara* in *Sanhedrin 68b* which says that the bird was imparting a lesson to Noah. It is preferable that my source of sustenance be bitter but emanate directly from *Hashem*, rather than to be sweet and originate from a human. This concept was a totally new and refreshing one that so differed from the lifestyle of that depraved generation known as the *Dor Hamabul*. Their fate was sealed, as we’re taught, because of theft - *gezel*, trying to get their hands on whatever they could, and at any cost. This displayed a colossal lack of *bitachon* in *Hashem*.

The יונה taught us that with the proper *emunah* in *Hashem*, one need not stoop to such degeneracy. Similarly, *Klal Yisroel’s* way of life shines a beautiful light and clarity highlighting how one should live. A *Yid* doesn’t live selfishly. Rather, one of our primary trademarks is that we are *gomlei chesed*; living and striving to help others, which runs contrary to the prevailing belief that I come first.

As Noah proceeded to rebuild the world after its destruction, this idea was critical. Perhaps that’s why his son, Cham, was punished eternally because he failed to learn this lesson.

עד ביאת גואל צדק בב”א ועד

May we be *zocheh* to internalize this *machshava*, further illuminating the world

משל למה הדבר דומה

ותשחת הארץ לפני האלקים ותמלא הארץ חמס ... (א’-א)

משל: This past week, on Sunday morning, a group of thieves broke into Paris’ Louvre, the world’s most-visited museum, and stole eight priceless objects from an area that houses the French crown jewels. The thieves pulled up outside the Louvre at about 9:30 am with a vehicle-mounted electric hoist, commonly used in Paris to move furniture in or out of a upper story. Wearing yellow and orange vests the thieves posed as construction workers, so they raised no suspicion.

They rode undetected up the ladder in broad daylight, broke through the glass windows of an upper window gallery, then proceeded to cut through the thick protective glass guarding the priceless objects inside them. The entire robbery took six to seven minutes and was carried out by four

ולא יהיה עוד המים למבול לשחת כל בשר ... (ב-טו)

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

In the sefer, *Heart of Emunah*, by my *Rebbi*, **R’ Reuven Schmelzer *shlita***, he brings the following story in the name of his great *Rebbi*, **R’ Moshe Shapiro זט”ל**. R’ Moshe related that as a young boy growing up in the city of Dvinsk, his uncle witnessed an amazing incident. It was the end of a very cold winter in the Latvian city, and the Dvina river had overflowed its banks. Numerous villages along the river were destroyed, and now Dvinsk, too, was in imminent danger of being flooded by the icy, merciless waters of the Dvina. The *Rav* of the city, the holy **Ohr Sameach, Rav Meir Simcha Hakohen זט”ל**, walked to the banks of the river flanked by the entire congregation, and mounted the embankment. As he gazed at the swirling waters, all heard him declare: “I am *gozer* upon you, with the *koach haTorah*, to recede!”

Immediately, the river was calm; the ice blocking its flow cracked, the waters receded, and the danger passed!

The *Medrash* states that *Hashem* created the world using the *Torah* as his blueprint. It further states there that just as a builder needs six different materials before he can begin building - water, dirt, wood, stones, reeds and metal - so does it say six expressions regarding the *Torah* how it is necessary to build the world. Now, this statement needs to be studied. We find the number five with relation to the *Torah*, in reference to the five *chumashim*, but where do we find six parts to the *Torah*?

The answer is, in the *Torah sheBaal Peh*; the *Mishnah* is split into six *sedarim*! So, when the *Medrash* says that the world was created through the *Torah*, it means in the merit of the *Torah* as interpreted through the lens of the *Torah SheBaal Peh* that comes through human effort and toil. Indeed, *Talmidei Chachamim* are called “builders,” as they are the ones who build the world through their exposition of the *Torah*. So, is it such a wonder that a *gadol baTorah* like R’ Meir Simcha could wield such authority over nature? It is only through his *Torah* that the world exists!

Let us recognize the value of our learning, and dedicate ourselves to it וביתר שאת וביתר עד

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R’ CHAIM YOSEF KOPMAN זט”ל

מחשבת הלב

unarmed people who threatened guards with angle grinders.

Nine objects were targeted by the criminals, and eight were actually stolen. The thieves lost the ninth one, the crown of Napoleon III’s wife, Empress Eugenie, during their escape.

Due to the speed, the skill and the brazenness of the operation, many consider this robbery the most audacious robbery of living memory!

נמשל: Nothing is a coincidence. The fact that the story of the most audacious theft of recent history was perpetrated on the week we read in the *Torah* how *Hashem* flooded the world because “*the world was filled with thievery*” - stands for us as a lesson. *Chazal* tell us, that if someone is experiencing difficulties, theft, in some sort of form is usually the prime reason for his troubles (**Mishna Berurah *siman* 606**). This story serves as a reminder for this fundamental principle.

הנפש