

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

A SERIES IN HALACHA LIVING A “TORAH” DAY

Question: I damaged someone's car in a way that I'm obligated to pay. I dutifully paid for my damages in full. The repairs took two days to complete and the victim had to rent a car for that time. Am I obligated to pay for those two days? Even if I'm not obligated to pay according to the basic *psak* of a *Beis Din*, am I obligated to pay *b'dinei shamayim* - according to the heavenly standards, like one who caused an indirect damage [*grama*]?

- 1) Is a person obligated for the temporary damage of an item, meaning the loss of usage for the extra two days?
- 2) Must a person always pay - *b'dinei shamayim* - for every indirect damage that he caused, such as the rental in our case?

בין הריחיים – תבלין מדהף היומיי – זבחים פ.

The Talmud (Shabbat 153a) says, "אין עובדין עובד" (one does not serve two masters). This is a general principle, but it is also applied to the mitzvah of wearing tefillin. The Gemara explains that one should not wear tefillin while engaged in a secular activity, as this would be a form of serving two masters. The Gemara also discusses the proper way to wear tefillin, including the order in which to put them on and the proper posture. The Gemara concludes that one should wear tefillin with a sense of awe and reverence, as if they are standing before God.

אג"מ אר"ח ח"א יג' ר' משה explains: If one does a מעשה that is not שייך to a מצוה, i.e. if one was to break a stick every day & say it's a מצוה.

הוּא הִיָּה אִמֵּר

“After Yaakov fought with the angel and won, it said, ‘Let me go.’ Yaakov replied, ‘Not until you *bentch* me.’ Why was it so important that it *bentch* Yaakov then? When a person loses a fight, he is usually degraded and embarrassed and we know that if a person is embarrassed and does not respond, his words have great power. Yaakov realized that now that he lost the fight, the *Sar shel Esav* may be embarrassed, thus, it is the perfect time to ask for a *bracha*.”



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טיב התבלין

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

קטנתי מכל החסדים ומכל האמת אשר עשית את

עֲבַדְדָּ כִּי בַמִּקְלִי עֲבַרְתִּי אֶת הַיַּרְדֵּן הַזֶּה וְעַתָּה הִיִּיתִי

שְׁנֵי מַחֲנוֹת ... (לֵב-א') - בַּתְּחִבּוּלוֹת תַּעֲשֶׂה לָךְ מִלַּחְמוֹת

התשובה לכך נרמזת בתיבת **במקל'** שהאותיות 'קל' שבו נקראים גם כן **קל' לי'**, ובכך רמז יעקב שעוד בטרם ירד לביט לבן ידע מה מצפה לו באותה אחוזה, ועוד טרם בואו לכלול נסיון חברו סלל לעצמו את הדרך שעל ידה ייחיל יכולות לעבוד בשלום את תקופת שהותו בזה המקום. הוא כבר ידע באיזה פיתויים ינסה יריבו **לשפש** את דעתו כדי לעזור לעבירה, ובאיזה מצבים של מצוקה יעמידהו

לומדים מאת רוב אבות רבאל אבסטין שליט"א, בעמ"ס סדה אבות

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לִפְנֵי אֵל עֶשָׂו אֲדֹנָיו

שְׁעִיר שָׂדֵה אֲדָוָה ... (לֵב-ד) - בַּעֲנִין מִלְחָמָה הֵיכָר

ונראה לומר, שיש כאן לימוד נפלא שנוגע לכל אחד ואחד, שהגם שאין כל אחד משישראל איש חיל ההולך ללחום במלחמה, מ"מ כל אחד משישראל עומד במלחמה גדולה עם יצו, שהיציג דרך משתדל כל כוחו לנצח עליו שיכשיל ואל יציליו בעבודת הש"ת. והותרה מספרת האופן לנצח המלחמה, והיינו ע"י שלשה דברים: תפילה, הכנה למלחמה, ודורן. תפילה, הוא דבר שמובן מאליה, דאיתא בגמ' (קידושין ל:): "יצו של

וכיון שמעשה אבות הם סימן לבנים, על כל גם עלינו ללמוד מכך את הדרך אשר נלך בה, כי כל אחד לפי מעמדו ומצבו יודע בנפשו במה מנסה אותו יצרו, ולמה הם התחבולות בהם הוא נוקט כדי להכשילו, אך בשעת הנסיון קשה מאוד להתאמץ נגדו, כי אז כבר מושבש דעתו של אדם, ומחמת הגניעות קשה מאוד לליישר את הדיעה, אך שלא בשעת הנסיון אין יכולת להתובלן, אך הוא הולך ושווה אור עצת צירו, ואז יכיר שיש שום צורך ברצונותיו השליליים, ורק אז תהיה ביכולתו ליישר דעתו ולהבין מהו הדרך אשר עלינו לבחור כששוב יתעורר בו תהיה גניעותו להרע, ואז כשיסיק בדעתו שכן אכן יעשה, תהיה החלטה זו לו לעזר וסיוע בעצת שיתעורר שוב הנסיון, וגם אם יהיה זה נסיון קשה ממשווא תהיה ביכולתו להתאמץ נגד הדיעה. מאחר שהדבר הוחלט הדבר מקודם שאינו מן הראוי לכתב בבכרתי גזונא אחד עצתו, אלו הדברים היו לפני כמד עד כמה צעה זו נכונה, כל אפילו מי שיהיה מורגל כל ימיו בעבירה, בכל זאת השכיל לדעת כי אחד שהדברים מתקיימים על הדבר, והואם יודע מה חיובו בתעדי לעת נסיון, יהיה הדבר בעצרו לכלל יסוג מהאמת, ויהיה זה מי שיהיה, גם אחד שרוע נשתרש בקרבו מימי נעוריו.

אדם מתגבר עליו בכל יום ומבקש המיתון... ואלמלא הקב"ה עוזרו אין יכול לה'... וע"כ. ומפורש, דהאופן ליכות שהקב"ה יעזרו הוא ע"כ בקשת עזרו היינו ע"כ תפילה. והכנה למלחמה, הוא דבר שמזמן מאליה, שכבר האריך הוהבה והלכבות (שער הבטחון) שטעות לומר שלא אשתדל לקיים מצות השי"ת, אלא אבטח בהשי"ת. ובטחון זה הוא טעות גמור! וע"כ גופא ניתנה לנו הכח הבחירה, וע"כ כל אחד ואחד צריך לעשות כל מה שביכולתו לעשות להתגבר על יצרו, ולעבוד את השי"ת בכל לבבו ובכל נפשו. וזהו הכנה למלחמה, להזקק עצמו להתגבר על יצרו, שלא יעצב מלהשתדל לנצח מלחמה זה. אמנם יש לבאר מהו כוונת 'דורך', מהו הדרך לנצח מלחמת היצר. וראיתי שביאור **המכתב מאליהו** ('חג' עמ' ק"א) הענין של 'דורך' היינו שדורוך שהוא מגיש ליצר הוא כל פיתויי ה"לא לשמו", הבטחת השכר, דירת העונש, והעונש שמוצא בעבודתו. והיצה"ד משמח בזה שאין האדם עובד השי"ת לשמה. אבל זהו האופן לעבוד השי"ת לשמה, שאמרו חז"ל: 'לעולם יעסקו' אדם בתורה ובמצות אפי' שלא לשמה, שמתוך שלא לשמה באי לשמה. וכן על כפי דרך הוועדה לזאת שאלה לשטון ע"כ. 'שלא לשמה', וע"כ אין מקשרה לה' כלל, ואדם, כי יראה שהואדם לומר שלא לשמה, אילו היה לומר לשמה, בזה היה מגדיל אתגדודת הבחירה ואז היצה"ד היה צריך לבוא כנגד במלחמה חזית עם כלי נשק יותר גדולים. וע"כ שמשמש בבחינת שלא לשמה בזה נחלש כח הסתת היצר.

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מעשה אבות סימן לבנים

ויקה עשו את נשיו ואת בניו ואת בנותיו ואת כל נפשות ביתו ... וילך אל איזן מפני עקב אחיו (לו-ו)

The *posuk* tells us that Esav took his wives, his sons, his daughters and all “נפשות ביתו” - “*the souls of his household*.” In contrast, when *Yaakov Avinu* went down to Egypt, it says, “כל הנפש הבאה לעקב מצרימה” (מו:כג). **Rashi** there comments that Esav’s household is described as “*souls*” in the plural, because they worshipped many idols and deities. Yaakov’s household, however, is described as “נפש” - “*soul*” in the singular, because they were united in serving the one *Ribono shel Olam*. The **Chasam Sofer זי”ל** wonders why we don’t find idolators uniting around one idol and explains that even when nations worship the same *avoda zara*, each does so with their own divided will. Their opinions are separate, their hearts are displaced. However, serving *Hashem* unites *Klal Yisroel* “כאיח אחד בלב אחד” - “*as one individual with one heart*.”

Jerusalem’s Abu Tor neighborhood is usually a quiet place, perched on the hills with winding streets and a view of the Old City. But one morning, the peace was shattered. A Jewish jewelry store owner arrived to open his shop, only to find the door forced open, the showcases smashed, and every last piece of gold and jewelry gone. The burglars had worked with precision, leaving behind nothing but broken glass and despair. The police came quickly, surveyed the scene, and gave their grim assessment. “It’s gone,” they told the distraught owner. “The goods have already been moved. Most likely they were used to finance other crimes. By now, they’ve changed hands several times. There’s no chance of recovery.”

For the store owner, this was more than a financial disaster. His livelihood, his pride, his years of hard work had all vanished overnight in one fell swoop. He sat in his shop, shoulders slumped, staring at the empty cases. How could he face his family? How could he rebuild? Word of his plight spread, and **R’ Moshe Aharon Braverman זי”ל**, *Rosh Yeshivah of Yeshivas Meah Shearim*, heard about it. He knew the man needed more than police reports; he needed spiritual energy.

That day he came to the dazed man and offered to bring him to *Bnei Brak*, to seek encouragement and blessing from the **Ponovezh Rosh Yeshivah, R’ Elazar Menachem Mann Shach זי”ל**. The man did not object and allowed himself to be driven from Jerusalem to *Bnei Brak*, to the home of Rav Shach, the great Sage, to hear words of encouragement.

The store owner poured out his heart. “*Rebbi*, they say it’s all gone. The police told me the jewels are already out of reach. There’s no hope of ever getting them back.” He burst into tears, his shoulders heaving uncontrollably.

Rav Shach listened quietly, allowing the man to vent, his eyes steady, his presence calm. Then he uttered one sentence: “*Reb Yid*, you must not lose hope. It happens that thieves quarrel, and one informs on the other.”

The words hung in the air. To the store owner, they sounded almost beyond belief. The police had been clear: the goods were gone, unrecoverable. He tried to explain. “But *Rebbi*, they said it’s already left their possession. It’s impossible.”

Rav Shach did not argue with the man. He simply fell silent. His message had already been given. Nothing in this world is impossible. A *Yid* must never lose hope.

Days passed. The store owner tried to move on, though the weight of his loss pressed heavily upon him.

Then, unexpectedly, his phone rang. It was police headquarters. “Come immediately,” they told him. Of course, he rushed over, not knowing what to expect. When he arrived, he was led into a room and there, laid out before him, was every piece of his stolen property. Gold chains, diamond rings, bracelets, watches - all of it. His fortune had been returned.

The investigator explained, “One of the robbers got into a quarrel with the others. In anger, he turned them in. That’s how we found everything.” The store owner was stunned. Indeed, nothing is impossible. Just as Rav Shach had said, thieves had quarreled, and one betrayed the others.

The next day, a notice appeared in a local Jewish newspaper. It was short, heartfelt, and powerful: “I want to offer my greatest thanks to the Creator of the World.” Signed simply: *Baal Hachanut* - The store owner. (Adapted from Lulei Torascha Shashuav)

חזון עובדיה בה אמר ה' אליקם לארם ... (עובדיה א-א) **A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN**

In this week’s *Haftorah*, *Ovadia HaNavi* went to great lengths detailing the utter destruction of the Edomite nation. Though we see that many times throughout *Tanach*, prophecies were directed at foreign nations or their leaders, it still needs to be explained why specific prophets were tasked with specific prophecies. *Chazal* explain that Ovadia was instructed with the mission to foretell the destruction of Edom because he originally hailed from Edom although he converted to Judaism later on. Even though it seems sensible for Ovadia to predict his former nation’s downfall, it also seems a little insensitive to his feelings. Thus, was that the only reason Ovadia was given that prophecy?

The **Medrash Tanchuma** tells us that in the future time of

Moshiach, Esav will attempt to infiltrate the inner circle of *Tzadikim*. He will don *tzitzis* and sit next to his brother, Yaakov, to pass himself off as a righteous member of the Jewish nation, but *Hashem* will drag him away from there and take him to his rightful place in *Gehinnom*. Esav understood that he hailed from a place of *Kedusha* and yet he rejected it completely, which ultimately underscored his true intentions of “returning” to his roots.

Ovadia was tasked with detailing Edom’s downfall because unlike his ancestor Esav, whose intention to return to purity was murky at best, Ovadia had truly wished to be a member of the Jewish Nation for the right reasons which made him the perfect person to expose and admonish his former nation.

ויבא יעקב שלם עיר שכם אשר בארץ כנען בבואו מפדן ארם ויהן את פני העיר ... (לג-ה)

After more than two decades at the hands of Lavan and Esav, *Yaakov Avinu* emerged not just unscathed, but “שלם” - complete; elevated both *b’ruchniusu v’gashmius*. (See **Rashi**) It is said in the name of the *heilige Bnei Yissaschar* that the word “שלם” is an acronym for מלבושם, לשונם, שמם. Their *Yiddish* names, language, and mode of dress remained unchanged. The three areas in which *Klal Yisroel* remained steadfast and didn’t alter themselves to mimic the ways of the *goyim*. Presumably, the religious fortitude and conviction that the Jewish people displayed in *Mitzrayim* many years later was enabled and empowered by the *mesiras nefesh* and dedication that *Yaakov Avinu* demonstrated here.

Hence, for twenty-plus years, Yaakov remained in the home of Lavan and yet he was able to proudly say, “תריג מצות שמרתי”. I didn’t learn from the *rasha*’s ways.

This is a lesson we all know. The devotion and adherence to the *mesorah* with which our forebears lived is what gives us the ability and motivation to perpetuate their legacies. I heard a question on this *Maamar Chazal*. How does the mere external fact of “לא שני את שמם...” show their true colors? Maybe outwardly they lived as Jews, unaffected by their surroundings, but privately the *Mitzriyim*’s influence had a detrimental effect on them?

My Uncle Mendy, when asked this question responded as follows. The first letters of מלבושם, לשונם, שמם, as we said, spell שלם. Now note the second (inner) letter of these three words. If we take the second letter of מלבושם, לשונם, lo and behold; they too spell שלם! This tells us that *Klal Yisroel* was תוכם כבדם. Their outside matched their inside, and was testimony to their essence as נראים ושלמים. May we too merit to always follow in the ways of *Yisroel Saba* ignoring the outside influences.

משל למה הדבר דומה

ויירא יעקב מאד ויצר לו ... (לג-ה)

משל: A religious elderly woman arrived at the hospital awaiting a crucial health exam. Her nervousness coupled with her anxiety was palpable as she sat and worried. And it didn’t go unnoticed by the people around her either. One cheerful jolly woman seated across from her opened the conversation.

“Hey Grandma, you look very nervous. What’s the trouble?” The older lady confided, “I’m going to have a very serious test. It’s difficult not to be anxious.”

Realizing she was talking to a Jewish person, the jolly woman said, “You’re Jewish, aren’t you? So, you are G-d’s people - why don’t you just rely on Him?!”

“Of course I rely on G-d,” the elderly woman insisted. She explained that every single morning, she recites the sacred verse encouraging one to “*Cast your burden on the Lord,*

וידא כי לא יכל לו וינע בבה ירבו ותקע
בה יד יעקב בהחבוק עמו ... (לג-ב)

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

After surviving his confrontation with the *Malach*, Yaakov asks the angel to reveal his name. According to *Chazal*, this *Malach* was the angel of Esav, also called “Samael”. Yet, **Pirkei D’Rebbi Eliezer** writes that the angel claimed his name was Yisroel, sharing with Yaakov the very name he himself would soon receive. How can these two statements be reconciled? Furthermore, as a last resort in the struggle, Yaakov was attacked on his hip. Why specifically this part of the body?

R’ Shimon Schwab זי”ל offers a penetrating insight that answers both questions. A lie can simply be a false statement, but a far more severe form of falsehood is taking something true and twisting it into a lie. R’ Schwab brings several examples. Christians translate the *Torah* but replace every reference to *Tziyon*, *Yerushalayim*, or *Yisroel* with their so-called savior. Others dismiss the *Torah* entirely and distort the ways of *Hashem*, yet still refer to themselves as “rabbis” and pray in buildings they call a *Beis Haknesses*, *r”l*. Many early Zionists were open heretics, yet they named the established state “Yisroel.”

This inversion of truth is the epitome of falsehood. The name “Yisroel” represents a bond with the *Ribono Shel Olam*, a bond Esav never possessed, yet the *Malach* of Esav, the embodiment of *sheker*, dared to call himself “Yisroel.” This is the idea behind the expression “*chazer treif*.” A pig displays kosher signs, but remains entirely non-kosher. So too, Samael identified as something he entirely was not. With this, the teaching of *Pirkei D’Rebbi Eliezer* becomes clear. The *Malach* realized he could not defeat Yaakov himself, but he could wound his hip. The hip supports the body and by striking it Yaakov’s support system was symbolically weakened. Yaakov is the pillar of *Emes*, but this blow subtly introduced a capacity for dishonesty within his descendants. When Yaakov left Lavan’s home, Lavan kissed everyone except Yaakov. The **Chofetz Chaim זי”ל** said, Lavan could not kiss Yaakov because Yaakov was “*shpitz emes*” but who knows what effect a kiss has! We must remember that the world stands on *Emes*, and our mission is to follow our father Yaakov by serving *Hashem* with integrity and without compromise.

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

מחשבת הלב

וינפש