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יצר הדג
ובראתי לו

תורה
תכלית

TORAH TAVLIN
Production

34 MARINER WAY
MONSIEY, NY 10952



(Monsey, NY)

הדלקת נרות שבת - 2
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שקיעת החמה שבת קודש
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6 חלקים

אלו הדברים רצה אליעזר לראות בהנערה המובחרת, הוא עשה חשבון לעצמו כי עצם הדבר שהנערה תמלא אחר בקשתו עדיין אין בה הוכחה לפנימיותה, כי יתכן שהפניצה לגמול, ואף שעדיין לא הוכיחה אותו, מ"מ גם הילך רז שיכיר בטובתה ויכולה לספק את נפשה ולשמש כגמול. והואך בימה יהיה ביכולתו לעמוד על מ"טבה? אין זה כי באופן שהיא עצמה שים לבמה להבחין באיזה צרכי של החילוף הוזר, ותוסיף להטיב עימו כפי המצטרף מבלי שתתבקש, ובנוסף לזה תהיה הדבר באופן שאין בזה הכרת הטוב, ע"ז יוכר הדבר כי אכן בעלת חסד היא. ולצורך זה עשה אליעזר זה הסמך, שהוא יבקש מים רק עבורו, והיה אם הנערה תשים ליבה לכך כי החילוף הוזר מחויק אחריו בעשרה גמלים, וגם הללו זקוקים לשתיים, ויחיה להטיב גם עימם לספק להם מים, אם אמוכיחה את עצמה בשתי תקודות הנזכרים שאכן מדובר בבעלת חסד, ולכך מטיבה גם מבלי שתתבקש, וגם לאלו שאינם מכירים טובה, כי בודאי לא תזכה שהגמלים יכירו לה טובה.

הנביאים דכתיב 'ואביו ואמו לא ידעו כי מוה' היא' מן הכתובים דכת' 'בית וחק' נחלת אבות ומה' אשה משכלת'"), ובת קול יוצאת קודם שגולד' (ע' ריש מסכת סוטה), מ"מ צריך להתפלל עליה כדי להשיגה, וכמו שצריך להתפלל על ממונותיו כדי להשיגם הגם שחש"ת ז' ומפרנס כל חי מקדני ראמים עד ביצי כינים' (ע' בגמ' ע"ז ג' "הקב"ה יושב חן וזאת כל העולם כולו מקדני ראמים עד ביצי כינים"). ויש להבין, מדוע נאמר 'על זאת יתפלל כל חסיד אליך' לעת מצא זו אשה; הלא גם כל יהודי צריך להתפלל עליה כדי להשיגה. ויש ליישב, בהקדם דברי הגמרא (בבבא מצ' ט"ז) אודות תועלתה של חיתון האיש עם אשה, "ד"ב חייא הוה קא מצערא ל"ה דביתחו, כי הוה משכח מידי צייר ליה בסודריה ומייתי ניהלה, אמר ליה רב, והא קא מצערא ליה למר, אמר ליה, דיינו שמצילות אותנו מן החטא" (-דהרור עבירה [רש"י]). וכתב **המהרש"א** שם ד"ה דיינו וכו', ש'נקט' הרהור עבירה במקום עבירה גופה, לפי שהרהור עבירה קשה מעבירה, וכדאמרין ביומא (כ"ט.-הרהורי וכו') וזאת משום, שקשה לתקן עצמי כשנשמע בהם, יותר מלפרוש מעבירות ממש, והם פוגמים יותר את הנפש (**שפת אמת** שם ד"ה הרהורי וכו'), וגם משום שאין אדם ניצול מהרהור עבירה בכל יום, וכדאמרין בפרק שפוט (ב"ב קס"ד.-שלוש עבדות וכו').

ולפי' יש ליישב מדוע נאמר 'על זאת יתפלל כל חסיד אליך' לעת מצא זו אשה; שאף שכל יהודי צריך להתפלל עליה כדי להשיגה, מכל מקום, החסיד שחרד ביותר שלא יכשל בחטא, מתפלל על כך ביותר.

אך האמת הוא שכשרואים את האדם שמטיב הוא לזולתו, עדיין אין זו הוכחה שהמטיב הוא איש חסד, יתכן מאוד כי מצפה הוא לאיזה גמול מצד זה שמטיב עימו, נעם אם מטיבים עם אחד שיועדים שאין הוא בעל אמצעים ולא יהיה ביכולתו להחזיר להמטיב, עדיין אין זאת אומרת כי בגומל חסד מדובר, כי עצם הדבר שזלא מכדי נטובתו, יכולה לשמש בגמול להמטיב. אך על ידי שני דברים יכולים להכיד אם האדם ואל ובעל חסד אמתי, כאשר כשמטיב עם נפשות שאין בהם כלום המושג על הכרת הטוב. והשניה כשמטיב מתוך שרמית לב על מצוקת הזולת מבלי שיתבשר על כך, כי נזה שהאדם מטיב מיוזמתו מוכיח הוא כי עז רצונו להמטיב, ואין הדבר נעשה

וכדאיאתא בגמ' (ברכות ה) "על זאת תתפלל כל חסיד אליך לעת מצא, א"ר חנינא
לעת מצא' זו אשה, שנוא' 'מצא אשה מצא טוב וגו', ובליקוטיו יהודה' (פסא
שלה-עמ' קנ"ט) כתב בשם ה'פני מנחם', "על זאת תתפלל כל חסיד אליך לעת מצא"
אשה - שרגם שמה' אשה לאש' (ח-ה) קטן' (במערך קטן' וזמן הנביאים וזמן
התנאים) אשה לאש' מה' דת' "ויצו לבן בתואל ואימרו' מה יצא הדבר", מן

הוא היה אומר...

“Always be a first-rate version of yourself rather than a second-rate version of someone else!”		
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	לעילוי נשמות ריוח בת קשח ע"ה - Mrs. Rose Taub Dedicated by her children, Ruth & Zev Fromm, Moshe & Suri Taub, and their families, on her Yahrzeit, 24 Marcheshvan * תרצ"ב	Mazel Tov to Mr. & Mrs Shea Friedman on the Bar Mitzvah of their son, Elimelch * , and to the grand- parents, Mr. & Mrs. Sender Friedman. May he grow to be a source of nachas for his family & Klal Yisroel

הלכה מאת מוה"ר ברוך הירשפילד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

ability/memory of each individual person, as explained in **Ohr Sameach** (1). For those who are capable, this means knowing the whole *Torah* - שבתב ושבעל פה - which will be defined IY"H as we proceed. One who is unable to learn/remember the whole *Torah* still has the *mitzvah* of "דעית תורה" to know as much as he can.

Source of Obligations. The obligation to physically perform the "act" of learning *Torah* is derived from the *posuk* "וְדַבַּרְתָּ בָּם בְּבֵיתְךָ" - "And you shall speak of them when you sit in your house ..." (2) Even though this *posuk* refers to the obligation to say *Krias Shema* twice a day (as it concludes "וּבְשִׁבְעָה בְּיָמֶיךָ" which refers to *Krias Shema*), it also refers to the *mitzvah* of speaking and studying *Torah*, as we find clearly in the *Gemara* (3). Another source is the *posuk* one *perek* earlier: "לִמְדוּם וְאָתָם" - "Learn them and be careful to perform them." (4) This is the *posuk* that is quoted (5) when the *Gemara* asks: where do we know that if a father did not teach his son *Torah*, the son is obligated to teach himself? The *Gemara* answers by quoting this *posuk*. The second obligation to "know" *Torah* is derived from the word "וְיָשְׁנֻם" (6) which comes from the word "שטון" - sharp and fluent. *Chazal* explain (7) that this means a person should have knowledge of *Torah* in a fluent way so that if another person asks him about a specific topic, he should be able to answer immediately and fluently. (To be continued...)

(1) אור שמח הל' תלמוד תורה א' (2) דברים ה:ז (3)
יומא יט: (4) דברים ה:א (5) קידושין כט: (6) דברים
ה:ז (7) קידושין שם

מעשה אבות סימן לבנים

ויתן לי את מערת המכפלה אשר לו אשר בקצה שדרו בכסף מלא יתננה לי בתוככם לאחות קבר וגו' (כג-ט)

After the 1967 Six Day War, Israeli leaders made the decision to return control of the *Mearas Hamachpela* (Cave of the Patriarchs) complex to the Muslif Wakf. The Arabs did not allow any type of archaeological research in “their” holy places and even today, refuse to allow Jews into the area known as *Kever Yitzchok*, the tomb of *Yitzchok Avinu*.

Not to be seen as kowtowing to the vanquished Arabs, then Defense Minister Moshe Dayan, an amateur archeologist, decided to “explore.” One evening, he showed up at the Tomb of the Patriarchs with a flank of Israeli soldiers and ordered the Arabs out, claiming it was security issue. Then, he sent a skinny 12 year old girl named Michal Arbel through a narrow opening in Yitzchok’s Hall. The brave (or half-witted) Michal climbed down and discovered that underneath the hall there is an underground room with a very narrow hallway leading to steps going upwards. She climbed up the staircase and found a large stone blocking her path. She knocked on the stone and all of a sudden ... she heard someone knock back! Frightened, she quickly made her way back down the stairs and had herself lifted out of the hole, terrified and crying, but no worse for wear. Michal exited the underground cave safely but the desire to know the secrets of the cave continued.

An opportunity presented itself in *Elul* 5741 (1981). A group of local residents organized a midnight *Selichos* recital and came prepared. Knowing the Arabs were unsuspecting and would not remain inside to stand guard, the group decided to take the chance and enter the cave. They brought their equipment and as soon as the men in the hall began to pray in loud voices, they began the strenuous job of opening the sealed entrance in the floor of the Hall of Yitzchok. This is their story:

The tension was high. Soon after we started drilling, we felt how the rock of the entrance began to give way and with some more effort, the rock split and a narrow opening was revealed. It’s hard to explain the excitement we felt when we started descending the narrow opening. We crawled through the tunnel and it led us to a gigantic underground room. We began searching for the entrance to the cave in the corners of the room and found various rocks. All of a sudden, we felt a strong wind coming from the ground below. We understood that the secret is buried under the ground and we began the strenuous work of lifting up the floor’s stones. Upstairs, the group of *misparallelim* were practically screaming the *Selichos* with devotion and excitement, which served as the perfect cover for the sound of our hammers and drills down below.

Eventually, we found the entrance to the underground cave. Every heart was beating with a whirlwind of emotions. We were excited to enter the cave but also felt hesitation, yearning, fear... It was finally decided that we will enter. Our hearts were beating rapidly as we entered the cave and it was clear that this was the authentic *Mearas HaMachpela*. It is composed of two caves, one inside the other. The first cave is the biggest, it was full of dust up to the ceiling and from this cave, we found an opening to a narrow hallway leading into the second cave, a smaller one. The inner cave had a blood-curdling surprise waiting for us. The ground was covered with dust, and scattered fractured bones and antique broken earthenware.

With shaking hands, we picked up the pieces of pottery. As we investigated, it became clear that the pottery belonged to the First Temple Era, the Era of the Judean Kings over 3000 years ago. Apparently, the Jews of Chevron, as well as the Jews of all Judea, understanding the importance and significance of the Caves of the *Machpelah*, were directed to bring both the bones of their deceased and their pottery into the underground caverns for safekeeping.

At this point, someone suggested that we take this unique opportunity to *daven* in a place that hasn’t been occupied for thousands of years. We were so close to the Patriarchs, we could almost feel the *Avos* standing there, praying with us in tandem. A few hours passed but it seemed like only seconds. As dawn approached, we were forced to leave these sacred caverns, so as not to be caught below by the hateful Arabs. We concluded our unforgettable, spiritually uplifting experience. We were privileged to pray within the caves, and, even if only for a few moments, to become united, as sons with their fathers. The adventure and memories of the mysterious *Mearas HaMachpela* will never be forgotten.

משל למה הדבר דומה

והאיש משתאה לה מהריש לדעת ההצליח ה' דרכו אם לא וגו' (כד-כא)

משל: A couple who had gone to a few religious seminars decided to send their young son to a Hebrew Day School. At one of the evening classes, the father related a story that had just occurred. He would often come home from work earlier than his wife and take his son to a local park after school to play. Later, he would bring him back to the apartment for dinner and homework. That week, when it came time to leave the park and his son was standing around tired and hungry, the father realized that he couldn’t find his keys.

How would they get into their apartment? Even if the door man would let them into the building, they would be left

waiting for hours in the hallway until his wife came home.

He began to fret as he searched for his keys. His eight-year-old boy, newly immersed in a *Yeshivah* setting, watched as his father checked his pockets over and over, and he, too, began to feel nervous. Suddenly, he picked up the tennis ball he had been playing with a few minutes earlier, and clutched it tightly, as if it was a *Sefer Tehillim*. With pure sincerity, he whispered, “*Hashem*, please help my father find his keys!” Then he tossed the ball at random and watched where it landed. When he went to pick up the ball, right there on the ground, he found his father’s keys touching the ball!

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

Hashem informed Avraham through *Ruach Hakodesh* that Rivkah, the future wife of Yitzchok, was born. If so, why did Avraham have to send Eliezer with detailed instructions to find a wife for his son and why is the whole *parsha* of *Chayei Sarah* necessary? If Avraham already knew who his son’s wife was, why did he need all the *tefillos* and miracles that transpired with Eliezer, if this *shidduch* was predetermined מ' יום קודם (Incidentally, I asked this question to 8 ראשי ישיבה who all agreed it was an excellent question.)

My *machshava* here is as follows: *Hashem* has a master plan, with *yeshuos*, *refuos*, *berachos* and *parnassa* for each person, which affects them throughout their lives. However, without *tefillos* and *hishtadlus*, the *Siyata D’shmaya* and help from above does not come easily. *Avraham Avinu* was aware of this and even though he was informed of his future daughter-in-law’s birth, he immediately began to *daven* that *Hashem* should make it happen. He said, “הוא ישלח מלאכו לפניך” - *Ribono shel Olam*, send Yitzchok’s *malach*, his angel, and make this *shidduch* happen right away. For without *hishtadlus* and *tefillah*, Avraham did not see how it would succeed. This also answers a famous question on the *posuk*, “ויהי הוא טרם, *posuk*” - “*And it was, after he finished speaking and Rivkah came outside.*” The word “הוא” seems to be superfluous. However, based on the previous explanation, we can say that the word “הוא” is not referring to Eliezer who finished *davening*, but to the *Ribono shel Olam* - the same “הוא” from Avraham’s *tefillah*: “הוא ישלח מלאכו לפניך”. Right after Eliezer finished his *tefillah*, *Hashem* - “הוא” - He caused Rivkah to come outside and the rest is history.

On a personal note, today my wife and I were *zoche* that *Hashem* answered our *tefillos* and our granddaughter הינדא became engaged to her *chossan* שמואל הלל, which is exactly the *gematria* of “חתן וכלה” and “חסד ואמת”.

מקדשי שמך
מאת הרב שרגא פרידמאן שליט"א
גד ותושב אנכי עמכם תנו לי אחות קבר עמכם ... (כד-ד)

The **Malbim** writes that *Avraham Avinu* used the occasion of Sarah’s death as an opportunity to teach the *Bnei Cheis* that the souls of the deceased live on after death; that life in this world is solely for the purpose of preparing for the Next World; that burial is to preserve a body for תחיית המתים. Thus, Avraham addressed the people of *Cheis* and declared, “*I am a sojourner and a resident with you,*” hinting that he was merely a “גר”, a sojourner, in this world, but he would be a “תושב”, a permanent resident, in the World to Come, i.e., this world is nothing but a corridor leading to the next world.

Avraham then went on to ask for “אחות הקבר”, a piece of real estate that he could own. By asking for a permanent grave, Avraham indicated further that the purpose of the grave was much more than to serve as a burial site; it was to be a place where Sarah’s body would rest and be preserved

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF מתנה

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ואברהם וקן בא כימים וה' ברח את אברהם בכל (כד-א)

Avraham Avinu grows old and in his old age he is blessed with everything - “בכל”! What exactly does this mean? Very often, we see people who grow old and in many ways life becomes more difficult for them. Their health deteriorates, their dispositions sour. When one is young and vibrant he can truly enjoy life and feel blessed. He has pleasure from the food that he eats, the places he goes and the activities he is involved in. Once a person loses his youthful passions, many of life’s blessings become just the opposite. So how did Avraham merit that especially in his old age, everything in his life was a blessing?

The **Ksav Sofer** ז”ל explains that the secret to Avraham’s blessed life was the fact that he was a giver! He utilized every day and every opportunity in life to give to others. His life was “other-focused”! It wasn’t fulfilling his own needs and wants that made him happy, it was doing for others that truly gave him pleasure. Therefore, even when he grew old, when the natural desires in a person die down, his level of enjoyment was not compromised and his life was a total blessing in every way.

For various reasons, this age we live in is called the “ME” generation. The abundance of materialism, the stress on self-expression, and the ability to have what I want instantly with minimal effort, has created a selfish, lazy, and spoiled mentality. But the truth is, it is really our choice. The end result of self-centeredness is usually misery. We are all children of *Avraham Avinu*, and if we want our lives to be filled with blessing, even when we grow old, we need to change our focus. The “ME” generation should be a result of “*Mi Kamcha Yisroel.*” A nation of givers who always thinks about others and how to make them happy. This is the secret to a life of blessing. Emulate our *Zaida* Avraham and be a giver - the one that will gain the most is you!

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