

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

store that sells non-kosher meat, and a piece of meat is found in ישרות
מ the רוב, the kosher stores. **חכמת אדם** [טו] הקבוע אות שם
eat in the stores. So, if in the 9 kosher stores each only had 1 ברבמה, but
ore. The **חיות דעת** [ס' סג"ס, כ"ב] also discusses the חקירה and says, one
ding factor regardless of the amount of בשר in each location. One of his
מכריז he must be רוב עכ"ם. If it is רוב עכ"ם he does not need to be
that even though the *goyim* are the minority, they have more assets than
e from *goyim*? So, why do we care that the ישראלים are the majority o
e, that the origin of the money is not the determining factor, but rather the
of בשר that we follow. The **אדם** [לעיל] brings this proof of the חיות
house he doesn't take all his belongings with him and when an אבידה is
the house, just those that are taken out to ר"ה. **חיי אדם** says he me
אדם says further, by the אבידה we are not being נדן on the item itself
should follow the amount of בשר. He concludes: דעיינו דהבר צריך לתלמוד.

גדרף הידומי – חולצין צה.
 "תשע חנויות" - If there are 9 stores in town that sell kosher meat and one non-kosher store, the rule is פריש מרובה פריש. We assume this meat came from the kosher stores. As the Gemara says, the deciding factor is not the number of stores, but the amount of meat. If the non-kosher store had 10 בהמות, we would follow the 1 non-kosher store. If the kosher stores had 9, we could say not like the **חיי אדם**, but rather the amount of stores is the deciding factor. The Gemara gives proofs is from the *halacha* ב'מ: כד: if one finds an אבידה in a city that has 1000 people, we assume it is from the *goyim*. The Gemara says, **חיות דעת** why don't we take into consideration the *ישראלים*, which would mean that most of the items in the city originate from the *Yehudim*. The Gemara says, if the origin of this lost item is probably from the *goyim*? So we follow the amount of people. So too by us, it is the amount of stores, not the amount of meat. The Gemara דעת and disagrees with the comparison. Because when one leaves his home and finds an item in the street we don't take into consideration the items left behind by the *Yehudim*. The Gemara says, **תנתן** he was asked personally and asked him this קשיא and he was asked. The Gemara says, but from who it fell. **בשר מן א"כ** by us, we are being asked the actual owner, so we follow the amount of stores.

flaxseed (זרע פֿשטן) which is sometimes eaten, if they don't grow, the מוכר is not responsible because רב flaxseed is used for planting. "אצור לו" (they said to him) the seller is not responsible for purposes. The רש"י explains their position: while it is true that most flaxseed that is purchased is for planting, there are 100 people that purchase a total of 1 flaxseed for eating purposes, while ר' יוסי holds we follow the majority of the item (flaxseed). The רש"י says, while חז"ל of the "אצור לו" is not that רב people is עדיף, but rather it's also a רוב. So we have 2 majorities that should cancel each other out and חז"ל are right.

A Wise Man would say: "The problem is not whether machines think but whether men do."
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פרק ה' דאבות

טיב התבלית שהמשיכו בחטאם עשתה רושם אפילו בבעלי חיים, וגם

אכן כל זה אמור בחטאים חמורים ביותר, אבל גם חטאים קלים ממשיכים במדידת מה טובה בעולם, וגם אם עוד יהיה ביכולתו של הבורר בטוב להילחם באותו רוח ולהתגבר עליו אין זו הוכחה שאנשים קלים גם יחברו בדרכי מלחמה, ייתכנו שאלו ישלימו עם דרוח שטות ורלוז. ולכן כל שמשיתו יצרו לעבירה, גם אם יצרו מבטחיו שמדובר בחטא אחד וקטן, אל יאבדו לו, כי מלבד מה שאסור לעבור גם על עבירה אחת של חטא יחידה, עליו להבהין שאין זה חטא אחד בלבד, עליו להבהין שבחטאים הוא משיך להפעיל רעה בעולם, ואי אפשר לדעת מי ומי יפגשו באותה הנשעפה, ואם יכשל אדם בסביבה זיקק גם במשולו זה לחובתו, גם הנכסח האחרון יוסיף טובמה על הטובה הראשונה, ואין לדבר סוף...

ונראה לומר, שהתורה הקדושה בא ללמדנו האופן להיות זהיר שלא ליכשל לשמוע לנביא שקר זה, והיינו ע"י זה שהאדם דבוק בהש"ת, והיינו בקיים מצוה זו של ובו תדבק, וכמו שפי' רש"י שהאופן הוא לעשות מעשה חסד של גמילות חסדים קוברים מתים וכו'. ותכלית בעשיית החסד הוא להיות דבוק בהש"ת. וכן יש לעודד אופן לקיים מצוה זו כמו שכתב **הדמ"ם** בהלכות דעות (פרק ו', הל' ב'): **מ'מצות עשה להדבק בחכמים ותלמידיהם כדי ללמוד ממעשיהם כענין שנאמר ובו תדבק, וכי אפשר לאדם להדבק בשכינה, אלא כך אמרו חכמים בפירוש מצוה זו תדבק בחכמים ותלמידיהם, לפיכך צריך אדם להשתדל שישא בתלמיד חכם וישיא בתו תלמיד חכם ולאכול ולשתות עם תלמידי חכמים ולעשות פרקמטיא לתלמידי חכם ולהתחבר להן בכל מיני חבור שנאמר ולדבק בו, עכ"ל.**

מאת הגד"צ רבי גמליאל חסדן רבנוביץ שליט"א, ר"י שער הטמאים ירושלים עה"ק

**הבה תבה את ישבי העיר ההוא לפי חרב החרם אתה ואת כל אשר
הוא ואת בהמתה לפי חרב (ג' - ח) - השפעת המצות והחטאים על מקומם**
דני עיד הנידחת מלמדים אותנו השפעתה של חטא עד כמה היא שכן מלבד מה
בני אותה העיר התחייבו מיתה לשמים, צריכים להמית גם את בהמתה, וצריכים
שורוף את העיר כולה עם כל שוללה באש, וגם קצצים אנו שאותו מקום ישאר 'תל'
ולם' ועד עולם לא יבנה עוד. ויש לך לשאול אם בני אדם חטאו מה בהמה חטאה,
ומה צריכים להרוג גם בהמתה, וכמו כן מה טעם שבפסד רכושם הרונים הם
חוטאים או בהפסד מקומם, מדוע לא יתנו מכל אלו 'יודים' אודים שכלל לא חטאו?
התשובה לכך היא 'רוח הטומאה'! החטא הוא תוצאה מרוח הטומאה, וכמו ששנינו
ויטה ג: 'אין אדם חוטא אלא אם כן בנפשו ברוח שטות' והיינו 'רוח הטומאה',
הקראת 'שטות' כי אין שום פשר והבנה לאותו רוח המושכו אל החטא, ואחר שהאדם
משך אחר אותו רוח, הוא ממשיך אותו רוח גם על המקום שבו חטא, וגם על כל
המצאים בו, לדבות גם המטלטלים שבתוכו, ומעתה אם יעבור אדם באותו מקום
ידבק גם בו אותו רוח מסובב השורה שם, כמו כן אם יתגלגלו המטלטלים שבתוכו
מקום אחד יתגלגל אותו רוח עמהם, והנהיגם מהם ימשכו גם הם אחד דרע, אולם לא
ל בעידיה אצל רישומה כן, כך, וישנם חטאים שאין השפעתה גדולה ובקל יכולים
להתגבר עליה, אבל עוון עבודה זרה ממשיכה חטאים עוה וקשה, וכל חטא ששומאמה
הפחת עליו ממש מאדור על הדורך עליו לאותו עוון, וגם כל חפץ שנמשך עליו מאותו
נותר את רישומו בכל מי שממשמש בו, ולכן אין מנוס מלהחרים את כל אותו
מקום טמא עם כל הנכסים שעליו ולכלותם באש, כדי שלא יתדבק אי מי בטומאה זו.

לימודים מאת הדב אברהם דינאל אבסטיין שליט"א, בעמ'ס ט"ח אברהם

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

לא תעשון ככל אשר אנהנו עשים פה היום איש כל הישר בעיניו ... (יב-ה)

TAG - an acronym for Technology Awareness Group - is an organization based in Lakewood, New Jersey, and established in 5769 (2009) by the *Vaad L'Tohar Hamachna* - a coalition of *Rabbanim* lead by the renowned *Lakewood Mashgiach*, **R’ Matisyahu Salomon ז”ל** and the **Skulener Rebbe ז”ל** of Monsey. Upon its initiation, TAG’s mission has always been to keep the religious public informed of the continuously evolving and precarious nature of the internet and modern technology. Before the late 2000’s, internet access in Orthodox communities was largely confined to desktop computers in offices or home studies. However, as web-enabled smartphones (like early BlackBerrys, iPhones, and Android devices) became widespread, rabbinic leaders recognized a fundamental shift. Internet access was no longer tied to a desk; it was in everybody’s pocket. Additionally, many community members genuinely needed digital connectivity for business and livelihoods, making a total ban on devices impractical for working adults. TAG was established to bridge this gap - offering a practical, non-judgmental technical service rather than just delivering sermons or prohibitions.

While TAG started as a local initiative in Lakewood, its growth exploded following the historic 2012 *Asifa* (Rabbinical Rally on Technology) held at Citi-Field in Queens, NY. Attended by over 40,000 Orthodox men and boys, the event emphasized the necessity of filtering every digital device used in the community. In essence, making them “kosher” for everyday use. Today, an entire industry of “kosher phones” has emerged and thrived for the hundreds of thousands of well-intentioned people who are careful about what type of communication device they use.

The following story took place a number of years ago. It happened shortly before *Pesach*, when many American *bochurim* and seminary girls studying in Israel, travel to the U.S. to spend *Yom Tov* and *bein hazmanim* at home with their families. In one Lakewood household, the anticipation of their *yeshivah bochur* coming home for *Yom Tov* was palpable. Their son - now a *chosson* and soon to be married - was finally flying home from *Eretz Yisroel* for the upcoming holiday.

Wanting to make the reunion as smooth as possible, the boy’s father set up a careful game plan to meet his son. Since he would already be in Boro Park on other business that day - just a short drive from JFK airport - he made a clear arrangement with his son: “The second the plane touches down on the tarmac, call me from the aircraft. By the time I drive over, you’ll have cleared passport control, grabbed your bags, and walked out the door. Perfect timing!”

On the day of the flight, the scheduled landing time came and went. The father checked his phone, but the screen remained dark. He wasn’t particularly worried at first; anyone who flies knows that airline schedules are more of a suggestion than a guarantee. Planes land early, planes land late, but they almost never land right on time. So, he waited patiently, expecting the call at any moment. Minute after minute ticked by. Patience slowly turned into mild disappointment, until finally, the phone rang. “*Baruch Hashem*, I’m here!” his son announced cheerfully. “I’m standing outside the terminal with my luggage.”

The father blinked, completely thrown off. “Wait - why are you only calling me now? I haven’t even left Boro Park yet! The whole plan was for you to call me when you landed so you wouldn’t be stuck waiting outside!”

“*Tatteh*, it’s totally fine,” the *chosson* reassured him gently. “Don’t stress over it, I don’t mind waiting for you.” “Yes, I am sure. But why didn’t you call me right away, when you touched down?” his father pressed.

“Well, my phone wasn’t working so I couldn’t call,” his son explained, trying to steer the conversation in another direction. “So why didn’t you just borrow a phone from someone sitting next to you? You’ve done that in the past.”

With absolute earnestness, the young man replied, “I looked around the plane, but every single person I saw was holding a smartphone. Presumably without a filter ... and I don’t touch smartphones!”

This story originally appeared in the popular Gilyon “Noam Siach” - R’ Shlomo Zalman Friedman shlita, Rav of Khal Zichron Elazar Santov in Lakewood, NJ.

שמעון שמועץ ארלי ואכלו מוב ותתענגו בדרשן נפשכם ... (ישעי’ נה-ב)

Depressed and forlorn, the Jewish people felt as though their exile would never end. *Hashem* promised that just as *Dovid Hamelech* became a King even though he was a commoner, so shall the people be lifted out of their desperate situation if only they would return to Him. He unequivocally declared, “*Listen! Give heed to Me, and you shall eat choice food and enjoy the richest dishes.*” Why the double wording?

R’ Mordechai Gifter ז”ל explains with a story from his youth in Telshe. It was *Shavuos* morning and after a long night of learning, he and his *chavrusa* went out on a walk. One of the city laymen spotted them and berated them for not learning on the day of *Shavuos*. They responded that they had already spent the whole night learning and were not out

to enjoy a bit of air, however, the laymen was not buying it. Shaking his head, he shot back at them, “Have you ever seen a drunkard say I had enough to drink?!”

Taking it to heart, R’ Gifter would add that just as food satisfies the stomach, *Torah* satisfies the soul.

The double wording of *Hashem’s* promise is in reference to both the physical world of pleasure (עולם הזה) and the world of spirituality (עולם הבא). Although they seem to contrast each other completely, they are however intrinsically tied together. For a lax in spirituality automatically affects the physical world negatively. True, a Jew should focus his attention on spiritual growth, nevertheless, we still live in the physical world and it is therefore our duty to uphold its existence.

למען תזכור את יום צאתך מארץ מצרים כל ימי חייך ... (דב-ג)

R’ Moshe Feinstein ז”ל notes something remarkable: The *Torah* commands us to remember the day of *Yetzias Mitzrayim*. But we have another *mitzvah* of זכירה as well. The *mitzvah* of “זכור את אשר עשה לך עמלק” - albeit with two differences between the two. Remembering *Amalek* is a *chiyuv* on us once a year. Additionally, we must *lein* it from a *Sefer Torah*. R’ Moshe goes on to shed light on why there are these two variances. זכירת יציאת מצרים serves to remind us of the myriad miracles *Hashem* performed on our behalf. It serves to fortify our *emunah* in Him. For that we don’t need a *Sefer Torah*; but the reminder is needed daily. One of the lessons learned from remembering *Amalek* is how, without the *Torah*, any one of us can, *chalila*, fall so terribly low. It is therefore obligatory to be read from a *Sefer Torah*. If it would be a requirement to do so daily, its lesson might lose poignancy and its *‘hergel’* might lead to laxity. This *mitzvah* was therefore publicly performed only once a year.

Perhaps we can offer two additional *machshavos*. First, since יציאת מצרים is so fundamentally central to our day to day existence, we had to make recalling it easier to accomplish. Had it needed a *Sefer Torah*, there would be times that one cannot avail himself of one and would miss that critical opportunity. That must never happen. Thus, wherever a person is, at least twice daily, we remember it. Secondly, *Amalek* was an attack on the Jewish nation as a whole. Hence, we read from a *Torah* in a public forum, declaring our loyalty to *Hashem* and our conviction to eradicate *Amalek*. יציאת מצרים, on the other hand, was an onslaught on each and every individual *Yid*, and each of us, on an individual level, merited a salvation and must reciprocate with *emunah* and *hakoras hatov*. And therefore, all of us - young and old, men and women, wherever we are and whenever the time is - have a *chiyuv* to constantly remind ourselves of the miracles that occurred.

May we be zoche to, once again, behold such miraculous events, bringing much needed yeshuos for our nation, בפרט ובכלל.

משל למה הדבר דומה

כי פתח תפתח את ירך לו והעבט תעבימנו די מהסרו ... (דב-ה)

משל: There is a famous story brought in the journals of Vilna that demonstrates how precisely *Hashem* values personal effort in performing acts of kindness. Years ago, the wife of the **Vilna Gaon ז”ל** made a pact with a close friend that whoever passes away first would return in a dream to share what transpires in the World to Come. Following her friend’s passing, the woman appeared to the *Gaon’s* wife and explained that while souls are normally forbidden from revealing the inner workings of Heaven, she was permitted to share a single, startling reality. She vividly reminded her friend of an incident when the two had gone from house to house raising funds to support widows. As they were walking, they spotted a wealthy woman across the street.

ראה אנכי נתן לפניכם היום ברכה וקללה ... (א-ב)

Our *parsha* opens with the word “*Re’eh.*” *Hashem* tells *Klal Yisroel* to see the blessing that comes from following the words of the *Torah*. But if these *berachos* had not yet materialized, how could they possibly “see” them?

Parshas Eikev concludes “כאשר דבר לכם”. *Seforim Hakedoshim* explain that “לכם” is an acronym for לב, כליות, מוח, the heart, kidneys, and mind. These represent the forces that drive a person. The heart is the seat of our emotion; kidneys represent our desire; and mind is our intellect. The *pasuk* says “כי לקח טוב נתתי לכם”. The *Torah* was given for our “לכם”, to penetrate our heart, desires and mind. It cannot be something we merely learn; it must influence our desire, and guide how we feel and act.

The **Klausenberger Rebbe ז”ל** asked: a *Yid* has to live with *Mesiras Nefesh*. Why isn’t it called *Mesiras Haguf*? He explained, pushing away our physical comforts is *pashut*, and is less of a sacrifice. But closing a *Gemara* to help a *Yid*, surrendering your *Olam Haba* when the *Torah* says so, that is a true challenge! Ultimately, our actions must reflect the *Torah’s* guidance.

A *Talmid* of **Rav Shach** once traveled to America for a “*Probah*” (tryout or audition for a rabbinic position), and was shunned for being a “*Shach-nik.*” This was distressing and before leaving, he addressed the crowd. During the Lebanon war, he said, Rav Shach was walking out of *shiur* in *Ponovezh Yeshivah* when he heard that two soldiers had been killed. Distraught, he began crying bitter tears. Overcome with pain, he was unable to answer questions of the *Talmidim* around him. On another occasion, he required surgery. Concerned that the anesthesia would interfere with his *Torah* study, he did the procedure without it. *Talmidim* held his hands while he thought in learning during the procedure. The *Talmid* concluded, “I was there, and he did not flinch a muscle!” The same man who was so pained at the death of two people he did not know!

The juxtaposition of the word “לכם” and “ראה” tell us how we should see. Do not look at the *Torah* as an external rulebook. See it as a true internal conductor, shaping our emotions, desires and thought-process, and then you will see true blessing.

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ZT"l

מחשבת הלב

While the *Gaon’s* wife merely called out to her, the friend raised her hand in the air to catch the woman’s attention.

The friend revealed that for the simple act of raising her hand to secure those charity funds, great reward was added to her portion in *Olam Haba*. That tiny, extra physical gesture placed her in a completely different caliber of spiritual existence. Precise calculations are made for every movement performed for the sake of a *mitzvah*. The next day, upon hearing the account, the *Vilna Gaon* instructed that the episode be transcribed in the city’s official records for posterity.

במשל: The double phrasing “פתח תפתח” (surely open) teaches us that *Hashem* rewards every single movement, and repetitive physical effort invested in giving *tzedakah*, rather than just the final financial outcome of the charity itself. Every tiny gesture is meticulously measured and rewarded.

הנחמדים מזהב