

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

Answer: There is no obligation for *shomrim* (guardians) of documents (2). Even though checks are documents, once Shimon cashed them, he is now an appointed *shomer* to watch the cash. The *halacha* is that an unpaid guardian [*shomer chinam*] is *patur* for theft, however, in this case, there is a strong logic to make him pay. Since people don't leave cash in locked cars, but rather in pockets and wallets, it could be considered a *pshia* (negligence).

Monetary, Interpersonal Laws and Din Torah (54)

Answer: If Reuven believes Shimon that he indeed laid out the money for him, he has to pay in full. The reason is that as soon as Shimon purchased the item, it became Reuven's item wherever Reuven is - "*zochin l'adam shalo befonov*" - one can acquire an item for another person even in his absence. Therefore, it was Reuven's item that was stolen. Shimon was a *shomer chinam* - an unpaid guardian - and is exempt from responsibility for theft and unforeseeable circumstances. If he was negligent and left the car unlocked, it is called "*pshia*" and he must pay for the item; in other words, Reuven does not have to pay him back for the money that he laid out. If Reuven gave

source that the ramp for the מזבח החיצון was on the south (צפון) side of the מזבח, is from the *pāsuk*,

The **שורץ** [תנ"ך] states regarding the **ענינים**: one should circle in all 4 directions starting with east which is in front of him and circling to his right to continue in all directions. The **אברם** [כ"ה] says: A lefty should turn in this direction as well like everyone else. He brings a **מִשְׁנָה** from a **מִשְׁנָה** [כ"ב] that when one goes up to the **הר הבית** he goes up towards the right. When one leaves the **הר הבית**, he circles around to the left and leaves. If one is an **אברם** or in **חור**, when he goes up, he changes and goes up towards the left. The **Mishnah** explains, since he's going up in the wrong direction people will realize and know that he is either in **אברם** or in **חור** and they will know to be **מִנְחָם** him or say a **תפילה** for him.

r) would say:

“אברהם הוליד את יצחק” - Why does the *Torah* use this expression - ‘*Avraham gave birth to Yitzchok*’ - which makes it sound like it just happened recently? When Yitzchok and Rivka were *davening* for children, *Chazal* tell us that *Hashem* listened to Yitzchok’s *tefillah* because he was a *tzaddik ben tzaddik*. Therefore, the direct cause of Yitzchok meriting to have children is because Avraham gave birth to Yitzchok, and now he was a *tzaddik ben tzadik*.”

**Printed By: Quality Printing
Graphic Copy & Printing
(845)352-8533**



104,119
already signed

855.400.5164 / Text 323.376.7607 / kvodshomayim.org

**Dedicated by the Safrin Family
in memory of: Chaya Bas Rav
Menachem Mendel (Clara)
Safrin a"h, Yahrzeit 3 Kislev.
She inspired and motivated
others. Tehi Zichrah Baruch!**

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

תורה
תורה
TORAH TAVLIN
לעבר ה' אברהם ויקי שמואל אליהו בן ז' בניו ודל
ורעייתו רחל בת ז' אברהם שלמה עזר קורן

אברהם יוסף שמואל אלתר בן ר' טובי' ו"ל
ישא רחל בת ר' אברהם שלמה צ"ה קורץ

Torah Tavlin Publications
34 Mariner Way, Monsey, NY
© All Rights Reserved

מזר הבחירה

וכדאי להביא כאן המעשה הידוע (אבות דר' נתן פ"ו ע"ר עקיבא: "אמר בן זבדי" שנה היה ולא שנה כלום. פעם אחת היה עומד על פי הכאר אמר מי חקק אבן זו ואמר לו המים שתדיר נופלים עליה בכל יום... מיד היה רבי עקיבא א"ר ק"ו בעצמו) ומה רך פסל את הקשה דברי תורה שקשקש כבריל עכ"ל שייחקקו את לבי שהוא ישר וזה מיד חזר ללמוד תורה." ד"ר ר"ע למד ממעשה זה, שאף אם בפעם הראשון לא בנה מצליח, כמו המטיף הראשונה של המדע על האבן, הוא סיבה שלא יצליח בהשתתרות בפעמים אחרים וע"ז התעורר ללמוד התורה הבנה שלא למד כלום.

מאת הגד"צ רבי גמליאל חסדק רבינוביץ שליט"א, ר"י שער הטמאים חדשלים עמוד

וַיִּקַּח אִשָּׁה אֶת יְהוּדִית בַּת בְּאִרִי הַחֹתִי וְאֵת בִּשְׁמַת בַּת אֵילָן הַחֹתִי.

ותהיין מרת רוח ליצחק ולרבקה ... (כו-לדלה) - בנתיבות החינוך

פרש"י: עשו היה נמשל לחזיר, שנאמר יכרסמנה חזיר מיער (תהלים פ, יד), החזיר
הוא כשהוא שוכב פושט מלפיו לומר ראו שאני טהור, כך אלו גוילים וחומסים, ומאיים
במם כשרים כל מ' שנה היה עשו צד נשים מתחת יד בעליו, ומענה אותם כשהיו
ארבעים, אמר, אבא בן מ' שנה נשא אשה, אף אני כן: מדרת רות, לשון המראת רות
זו ממרים הייתם (דברים ט, כד), כל מעשיהו היו להכעיס ולעצבון: ליצחק ולרבקה
היו עובדות עבודת אלילים (ב"ר סה, ד), דברי רש"י אלו מעוררים תמיהה, כי בדבריו
נלה שני עובדות שבסבתן היה מן הרגוי שיצחק יכיר ששעלו בנו אינו מן השירים
נחלה מביא ששעלו עצמו מעשה מעשים מגונים מאוד מן עשרות שנים, וצריך שיהיה
עתי כן אין זה בנמצא וצ"מ מי יכשל במחמורת כאלו ולא ידעו הדבר לדבים, וכיון
צא עליו שם רע מן הסתם כבר היה מן שידוע ליצחק שעליו להשגיח על המעמד
ברשותו, ומאחר שידע מדוע החרש ולא הוכיחו על גודל רעתו?

אולם דבר זה עוד יכולים ליישב בדוחק, שדרי בסופו של דבר לא עשה זאת ויחסיא, גם בני דורו היו פחותים מאוד, ולא הכירו שמדובר בעיול נורא כל כך, ולכן נתנועוד הדבר ליצחק, אולם לאחר שנשא צעו נשים. כבר הוצרכו אלו לשמשה ישיבה לחשוד בו, שמא אין הוא תמים במעשיו, שדרי התורה מספרת לנו שנשותיו לא יתניחו מעשיו כמות, וגרמו בכך "מרת רוח" ליצחק ולדבקה, ומדברי רש"י איתרו מה לא הסתדר, באמרו: "כל מעשיו להפציע ולעצבון", כלומר, יצחק ודבקה גתלו ששים אלו אדוקות מאוד פרשע, וכל תנועה ופעולה שעשו היא כרוכות בחטא, ולא אלו חטאים לתחיבתו, כי אם "להפציע ולעצור" ובהמשך רואים ברש"י שהגיעו עד

מאת הרב אברהם דניאל אבסטיץ שליט"א, בעמ"ס טה

למדדים מאת הד"ר אברהם דניאל אבטשטיין שליט"א, בעמ'ס סדרה אברהם

יִתְפַּר בְּאֵר אַחֶרֶת וְלֹא רַבּוּ עָלֶיהָ (כו-כז) - הַשְׁתַּדֵּל הַשְׁתַּדֵּל וְהַשְׁתַּדֵּל!

הגאון ר' **משה פיינשטיין** **צ"ל (קול רם)** מבאר הענין, שהתורה בא ללמדנו, רחוקין מעשה זה דאל תי'אש האדם אם אינו מצליח מיד באיזה דבר שרוצה לעשות, אלא יזהא, ורואה פעמים ולבסוף צליה לדרחוב הייברים, שאם אחד השתדל באיזה השתדל, ואלא יזהא, ורואה פעמים ולבסוף צליה בהשתדלותו, יכול לעלות המבטחה על דעתו, "תי'אש", ולא יצחקי עוד להצליח בעסקו, ע"ז אחר הרתה חק ומספרת לנו האי מעשה ע"י עבדי ציחקי השתדל להלחם באר, ולא הצליח שני פעמים, ולבסוף הצליחו, וזו להורות שאם י'אש האדם אפילו אם ראה האדם שהשתדלות אינו אינו מצליח מיד.

ונראה שיש להוסיף עוד נקודה כאן, דהנה התורה מלמדנו יסוד זה שאל יתייאש אדם בעסק השתדלות, שעבדי צחק השתדלו לחפור באר מים, ומים הוא דבר גשמי

מעשה אבות סימן לבנים

אם תעשה עמנו רעה כאשר לא ננענך ובאשר עשינו עמך רק מוב ונשלחך בשלום ... (כו-כג)

The winter of 1945 was bitter and long, but the U.S. Third Army pressed forward. Under General George S. Patton’s command, they had carved a relentless path through France and into Germany, liberating town after town from Nazi control. Their mission was clear: crush the last vestiges of Hitler’s regime and bring freedom to those who had suffered under its boot.

But as the Third Army advanced, they began to uncover something far darker than enemy resistance. Whispers turned into reports - of camps, of prisoners, of horrors too cruel to imagine. These weren’t just military targets. They were places where humanity had been buried under barbed wire and ash.

On April 4, 1945, the Third Army liberated Ohrdruf, the first concentration camp encountered by American forces. The soldiers were stunned. General Eisenhower himself visited the site, insisting that journalists and members of Congress come see it too. “Let the world know,” he said. “Let no one ever say this didn’t happen.”

One week later, the Third Army reached the gates of Buchenwald. The camp sat on a wooded hill near Weimar. The gates bore the cruel inscription: Jedem das Seine - “To each his own.” Inside, the stench of death hung heavy. Thousands of prisoners had perished. Thousands more clung to life by a thread.

Among the liberators was a Black soldier from Harlem. His name was Ferdinand L. Alcindor. He had marched with the Third Army through the mud and fire, carrying not just a rifle but the weight of his own country’s contradictions. He fought for freedom abroad while being denied it at home. But nothing in his life had prepared him for Buchenwald.

As the gates crashed open, Ferdinand stepped into a nightmare. Emaciated bodies. Hollow eyes. Children with limbs like twigs. He had seen hatred before, but this was its final form.

Then he saw the boy. Seven years old, maybe. Barefoot. Silent. Shaking. The child didn’t cry, he couldn’t. Ferdinand knelt and lifted him onto his shoulders. The boy clung to him, unsure whether this towering figure was real or imagined. Nearby, German townspeople had been forced to witness the camp’s horrors. Eisenhower had ordered it. “They must see what they allowed,” he said. Ferdinand turned to them, his voice rising above the silence. “Look at this little one,” he said. “This boy? This is the enemy you feared? This innocent child, and millions like him, is who you tried to wipe from the earth?”

That moment never left him. Years later, on his deathbed, Ferdinand asked his son, “Promise me you’ll find that boy.” His son, Ferdinand Lewis Alcindor Jr., carried that promise like a torch. He grew tall, towering, in fact. At age 12, he was already 6’8” - eventually rising like a spire to a height of 7’2”. He became a basketball legend, known to the world as Kareem Abdul-Jabbar. But fame never dulled the fire of his father’s words. He was not only one of the greatest basketball players in history but also a colossal figure in the fight for social justice, using his platform to speak out against racism, antisemitism, and inequality. From boycotting the 1968 Olympics in solidarity with civil rights protests to writing powerful essays on systemic injustice, Kareem has consistently championed truth and compassion over silence and complacency.

In 2011, Kareem flew to Israel. He had learned that the boy his father lifted up had survived. That he had grown into a man of wisdom and faith. That he was now known as **R’ Yisroel Meir Lau *shlita***, former Chief Rabbi of Israel.

Their meeting was quiet, reverent. Two men - one Jewish, one Black - linked by a moment of compassion in a place of unimaginable cruelty. Rabbi Lau remembered the Black soldiers. He remembered being lifted. Whether it was Ferdinand Alcindor or another liberator, the gesture had stayed with him. Kareem didn’t need confirmation. The story had already shaped his life. He had stood on his father’s shoulders, just as his father had once lifted a child toward the sky.

The path of the Third Army was paved with sacrifice and resolve. But it also carried moments of grace. In the ruins of Buchenwald, a soldier from Harlem lifted a child not just to safety, but toward hope. Because the road to liberation didn’t end at the gates of a camp. It continues wherever people stand against hate. (The Road to Buchenwald: A Soldier’s Promise)

ואתנם לו מורא וייראני ומפני שמי נרת דוא ... (מלאכי ב-ה)

In the *Haftorah*, *Hashem’s* love for the children of *Yaakov Avinu* is on full display. *Malachi HaNavi* contrasts this great love with the Almighty’s equally great hatred for the children of Esav. *Malachi* states, “*And I gave the covenant and its assurances ... to Shevet Levi ... and I will place a fear in their hearts and they will fear Me (Hashem).*” *Chazal* ask: what indeed is so praiseworthy of *Shevet Levi* if they adhere to the covenant out of fear? Surely, all the *Shevatim* would be careful to safeguard these special stringencies if they were under such fear as well.

R’ Yisroel Salanter *zt”l* (Even Yisroel) explains that this is a lesson for all of *Klal Yisroel* to learn. For a person was put on this world to toil. He may toil in *Torah* and

תורת הצבי על הפטרות

mitzvos. He may toil in *chessed*. He may also toil in other things unconnected to *Torah*. Either way, a person is designed to always want to toil.

However, if one chooses to expend his energy and toil in *Torah*, then that person will be exempt from toiling in mundane matters. He will then not only gain incredible knowledge from the *Torah*, and the insightful words of *Chazal*, but he will also experience true peace and serenity in life. Therefore, the fear that *Hashem* places upon *Klal Yisroel* is a healthy fear designed to help a person choose to toil in *Torah* and *mitzvos* and only fear *Hashem*. However, if he chooses to toil in other matters, then he will begin to fear all the other things in the world.

ויגדלו הנערים ויהי עשו איש דעך ציד איש שדה ויעקב איש תם ישב אהלים ... (בה-כז)

I heard the following powerful insight from **R’ Chaim Kaufman *zt”l***. Why, regarding Esav, does it say the word “איש” two times, while when describing Yaakov it just says“איש” once? He explained based on an incident that happened to him. Years ago when people were dreaming about going to the moon, **R’ Sholom M’Shatz *zt”l***, said it will never happen, because the *posuk* states: “השמים שמים לך והארץ נתן לבני אדם”. The heaven is exclusively for *Hashem*, while the earth is given to humans. However, after a few years, the impossible actually happened and the dream became a reality. People landed on the moon. R’ Chaim was troubled. How do we reconcile the *tzaddik’s* words with the hard facts?

Shortly thereafter, he met a *choshuva Yid* who offered him the following resolution to his problem: “When astronauts and their spaceships ascend out of the earth’s orbit, they take a great deal of gear along with them. This includes food, space suits, and even oxygen. Now, we see that they can reach outer space, but they cannot live there. Only in a place in which one can function fully, using the gifts *Hashem* graciously supplied, can we call it “living.” That was what the *Rebbe* meant.

Based on this, said R’ Chaim, we can explain the *posuk*. Esav led a double life. One, was “איש שדה” - hunting and killing; the other of “איש ציד” - he was “אחד בפה ואחד בלב”, trapping and tricking his father Yitzchok into believing that he was pious. Yaakov, on the other hand, led one solid, uniform and consistent life of “יושב אהלים” - 24/7. That is the ideal life.

R’ Yitzchok Hutner *zt”l* commented on the words of *Chazal*: “אחד מאריכין לו ימיו ושנותיו”. If one lives a life of *arichas* - with one central theme, where every facet of their lives is *leתרותו* *le* *zoche* to *arichas* *yomim v’shanim*. יה”ר that we will all be *zoche* to lead such productive lives *b’siyata d’shmaya*.

משל למה הדבר דומה

ותלך לדרש את ה' ... (כה-כב)

משל: Chacham Harav Yisroel Abuchatzzeira *zt”l*, better known as the **Baba Sali** (literally meaning? ‘Praying Father’) was renowned for his ability to work miracles through his prayers. People came from all over to seek his guidance and blessing, and quite often they were in for a surprise.

Once, after assisting someone in dire need of help, the man came back with a pickup truck full of produce as a gift. Instead of thanking the fellow, the *Baba Sali* harshly rebuked the man, who was startled. He refused to take the fruit and eventually ordered the man to leave. The man, distressed and humiliated, followed suit, and despite being utterly baffled by the turn of events, he loaded his produce back onto his truck and drove home without asking any questions.

On his way, an Arab shot an explosive in his direction, and

אולי ימשני אבי וידיחי בעיני כמתעתע ויבטאתי עלי קללה ולא ברכה ... (כו-כז)

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

מחשבת הלב

the missile fell directly into the back of his pickup truck!

Miraculously though, the explosive landed inside one of the crates containing fruits and vegetables, exploding there. The produce absorbed the blast, saving the man’s life.

Later, the *Baba Sali* explained that the man had entered his home with a decree of death hanging over him. Only through the “humiliations” he received and accepted in good faith, could the decree be overturned.

נמשל: The *Torah* records the bewildering issue that Rivka had and she went to seek the advice of a wise, G-dly sage. The answer, however, didn’t resolve the issue. It was merely a “brush off” instructing her to just let things play themselves out. Even worse, the reply she received wasn’t gracious. One of the two children was doomed for disaster! Yet the *Torah* doesn’t record any complaint from Rivka. She accepted her fate as the will of *Hashem*, as told to her by the *tzaddik*.

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

וינפש

Before passing himself off to his father Yitzchok as his brother, Esav, Yaakov expressed his sincere concern and worry that his father will catch him in his deception and expose him as a fraud. The *Baalei Mussar* extract from this statement an extraordinary *mussar haskel*. Many of us walk around in disguise, conforming our behavior to fit the perceptions of the people around us and focusing on our external persona and appearance, rather than focusing on our inner *avodah*.

R’ Elya Ber Wachtfogel *shlita* related an episode witnessed by his father **R’ Nosson *zt”l***, legendary *Mashgiach* of BMG, depicting the high level of introspection of the saintly *Mirrer Mashgiach*, **R’ Yerucham Levovitz *zt”l***. Although *Maariv* on the first night of *Rosh Hashanah* is considered one of the most solemn *tefillos* of the year, in the *Mir Yeshivah* this was especially true, following a month of serious preparation for the *Yom Hadin*. R’ Yerucham would *daven Shemonah Esrei* with intense *kavanah* for hours. After the *Yeshivah* finished *Maariv*, since R’ Yerucham would still be *davening*, the *talmidim* would first go to their respective hosts to eat the *Yom Tov* meal, and only afterward return to receive a *beracha* from their revered *rebbe*.

Once, R’ Nosson rushed back and hid under a bench in the back of the *beis medrash* to observe his holy *rebbe*. When R’ Yerucham finished *Shemonah Esrei*, he turned around to scan the room, and, after ensuring nobody was there, burst into bitter tears. Choked with sobs, he cried out the words uttered by *Yaakov Avinu*: “*Ulai yimusheini avi v’hayisi b’einav kimsatei’a!*” Despite R’ Yerucham’s passionate *avodah*, he was afraid it was not totally pure, and for this he was brokenhearted!

The *eitza* for this is one thing: *Limud HaMussar*. Learning *Mussar*, by definition, hones one’s inner-self and develops it, little by little, day by day, until the person becomes *תוכו כבדו*, dignified - not only in outer appearance, but possessing a deep inner world to match. It takes only a few moments a day - a *Mesillas Yesharim*, a *Shaarei Teshuvah*, or *Chovos HaLevavos*; perhaps the occasional fiery *shmuess* - but it can change your life.