

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

ד' סיוט
ב'גור ח'ס'ס

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**

Monetary, Interpersonal Laws and Din Torah (74)

Monetary Laws Continued. With *Sukkos* coming soon, it is worthwhile to focus on scenarios that arise regarding *Arba Minim* and the *Sukkah* that are connected to *Choshen Mishpat*.

Acquiring the Arba Minim. There are a number of common *mitzvah* cases where one must acquire the *mitzvah* item to be able to fulfill the *mitzvah*. For example, *Arba Minim* for the first day of *Sukkos*. On the second day of *Sukkos* there is a difference of opinion whether one must own them, like on the first day, or can borrow a set like on *Chol Hamoed*. The **Biur Halacha** (1) rules strictly but acknowledges that there are many who are lenient. Also *Matzah* for the first two nights of *Pesach* and *Tzitzis*, both the garment and the strings. In all of these cases, one should do a proper act of *kinyan* [acquisition] which will be not just a Rabbinic *kinyan*, but rather a *Torah kinyan*. Lifting the item [*hagbahah*] and moving the item [*meshicha*] are only Rabbinic transactions and the **Beis Yosef** brings two opinions (2) if a Rabbinic *kinyan* works for the *kiyum* of a *Torah mitzvah*.

The **רש"ש** [ב"ב צ:ג] says, the **ספר יהנה והמנה** quotes him as saying this **שאלה** seems to be a **מחלוקת תנאים** from the following *braisa*: If one sells garden seeds that are never eaten but only used for planting, if the **לוקח** plants them and nothing grows, the **מוכר** is **חייב באחריותו** **מוכר**. If he sold flaxseed (**זרע פישטן**) which is sometimes eaten, if they don't grow, the **מוכר** is not responsible. **ר' יוסי** says, the **מוכר** must reimburse the **לוקח** because flaxseed is used for planting. "אמר לו" (they said to him) the seller is not responsible, since many people purchase flaxseed for other purposes. The **רשב"ם** explains their position: while it is true that most flaxseed that is purchased is used for planting, however, for every 1 farmer that buys 10 **סאה** for planting, there are 100 people that purchase a total of 1 **סאה** for eating and medicine. So, they hold we follow the majority of people, while **ר' יוסי** holds we follow the majority of the item (flaxseed). The **רש"ש** says, while he did say this, he retracts, because maybe the **מציטה** of the "אמר לו" is not that **רוב** people is **נעדיף**, but rather it's also a **רוב**. So we have 2 majorities, the **רוב** of flaxseed and the **רוב** אנשים, so they should cancel each other out and **המע"ה**.

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

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

Shouldn't **ONLY** 'ך
get our attention
the whole Tefila?

אדון עולם ——— עלינו קדיש

וקדש לעיני' ר' ישראל ב"ר מאיר ז"ל
מרת צפורה ב"ר נחם נטע ע"ה
ר' אביגדור ב"ר משה יחודה ז"ל
מרת רות ב"ר נחם ע"ה
ונהא נשמתם צדורם בצדור הז"ים

הרי ע" דביקות בתלמידי חכמים הוא קיום של מצוה זו "ובו תדבק". והוא ג"כ לתכלית זו להיות דבוק בהש"ת ובתורתו. וכל זמן שהאדם דבוק בהש"ת ובתורתו, קשה מאוד למעט לשמוע לנביא שקר שבא ואומר לו נלכה אחר אלהים אחרים. שהרי הוא מחובר להאמת, וקשה לומר לו שקר, ולפתות אותו לעשות דרך שלעבוד ע"ז. וע"כ התורה הקדושה באמצע פרשה זו מזוהרנו מה שכבר צונו המצוה של "ובו תדבק", וכוונתו הוא שרק מן שאנו דבוק בהש"ת ובתורתו, נשייר למעט אחר הנביא שקר, ולשמוע בקולו לעבוד אלהים אחרים.

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 זי”ל** and the **Skulener Rebbe זי”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’ נח-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 זי”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 ... (דברים-ג)

R’ Moshe Feinstein זי”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 ... (דברים-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 זי”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 זי”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