

מאת הגאון מיר הדב ברוך הידעפולד טליטשא, ראש טלל עטרת חיים ברוך, קליבלנד הייטס

Where To Place It. The most ideal place for this reminder is on the wall facing the home's main entrance. If this is not feasible, one should use the nearest wall to the front door, or directly over the entranceway, where it will be readily seen from the inside or as one leaves (6). **(Piskei Teshuvah)** One who purchases a house from a gentile does not need to scrape away any area of the house. If he does renovations or paints over the walls, at that point he should then leave a *zecher*. If he bought a house from a Jew who didn't leave a reminder, he should go ahead and make one (7).

Halachos and Hanhagos Relating to the Churban (6)

After the destruction of the *Bais HaMikdash*, Chazal decreed that a person who builds a new house, should leave a unplastered area of 1x1 *amos* in the home, as a constant reminder of the *golus* of *Klal Yisroel*. In those days, the walls were made of stone with one layer of mud smeared over for insulation from the elements, and a second layer of plaster for added insulation and beauty. By leaving a specific area without plaster, the mud underneath would then show, and this created a *zecher l'churban* (1). In today's day and age, homes are built differently, and we do not insulate with mud in the walls. We generally use "drywall" underneath with a overcoat of paint or something decorative. Thus, our reminder would be to leave an unfinished or unpainted area of drywall although in some cases where the drywall itself has a attractive finish, it might be desirable to scrape the unfinished area to make it appear less decorative (2). Another way would be to simply paint the *amah*, by *amah* area with black paint.

[illegible]

שׁוֹעַ *paskens* that if the שׂוֹרֵט doesn't do כִּסְיוֹ and one is there and sees this, he is מחוייב to do the כִּסְיוֹ. The מדייק in ט"ז says that our חוטף has שׂוֹרֵט because he is also מחוייב in מצות כִּסְיוֹ and when he chaps it, he is יוצא, just like שׂוֹרֵט. But if the מדייק would be that only the שׂוֹרֵט has the מצוה, then the חוטף would not be יורבים ל' because this payment is only when the חוטף מקיים the מצוה. If he himself wasn't even יוצא, he would be a מאיך and יורבים wouldn't apply.

[illegible]

R' Yoel Teitelbaum ז"ל (Satmar Rebbe) would say:

“עניי ה' אלקיך בה מרשית השנה ועד אחרית שנה” - This *posuk* would have been more grammatically correct if it had said, ‘*to the end of the year.*’ Often, a person will approach *Rosh Hashana* with great intentions. He plans to turn his life around. He believes this is the year he will follow through. But as time passes, the good intentions fade away, and he slips back to his old ways. By year’s end, it becomes clear that this wasn’t the year, after all. It was just another year, like all the rest.”

A Wise Man would say: “To be clever enough to amass a ridiculous fortune, one must be dumb enough to really want it.”

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

אדין עולם ——— עלינו קדיש

Dedicated in memory of
R' Moshe Shmuel ben R' Zev
Safrinz"l. Yahrzeit: 29 Tammu
Sponsored by the Safrin Famil

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תורה
TORAH TAVLIN

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי ו"ל
ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

טיב התבלין

יש להביא כאן בתורת משל מצוה ששייך האדם לרדו ב'ה בעקביו. שיש כמה בני אדם שאינם רוצים לאכול לחם, משום דכדי לאכול לחם צריך נטילת ידים וגם לומר בברכת המזון, וע"כ מונע מלאכול לחם. אמנם אילו אחד מכדי גודל ההשיבות של מצות ברכת המזון, אדרבא ואדרבא, ירצה לאכול לחם רק כדי לקיים מצות עשה של ברכת המזון. וכבר האריך ר' ידום ליטוביץ **וצל (ועתה תחכה ומוסר ח"ב, עמ' מ"ד)** וז"ל: "מורגלים לומר שכשאוכלים צריכים לברך, והנה אם יביר האדם עשה אותם ככוננו ברכנו ככוננו ברכנו ויתקינו, צדיק יביר ויכיר האמת שהדברים הם להפוך ממחשבתנו, לא שאוכלים צריכים לברך, אלא האכילה היא לצורך ברכת המזון, אם מהאכילה יוצא כל ההכרה האמורה בברכת המזון, להכיד חסדי המקום "ובטובו הגדול תמיד לא חסר לנו". צריך לומר "ובטובו" ולא "מטובו" (ברכות נ). ב"מטובו" לא סגי, אלא "ובטובו", שהוא בלי שיעור וכלי תכלית. "טוב כי לא כלו רמזיו", והכרה זו בחסדי המקום בלתי סוף ויצאת מהמחבות שאוכל, מי לא יבין כי מתכונתן של נדרים הוא, שתכלית האכילה הוא בשביל ברכת המזון, ולא להיפוך, ע"כ. בדרים נדראים, שאם א' באמת מכון כראוי בברכת המזון חזר פעם, ב"ש שאין אנו ממרבים כיוון שאכלנו, אלא אוכלין כדי לקיים מצוה זו של ברכת המזון, וגם לא יהיה לאדם חך הנשה לברכת המזון שאינו ירצה לקיים המצוה, אלא אדרבא ירצה לקיים המצוה ולא ידוש על מצוה זו.

פרק ד' דאבות

מאת הגד"צ רבי גמליאל חסון רבינוביץ שליט"א, ר"י שער השמים ירושלים עיר הקדש

ונשל ה' אלקדך את הגוים האל מפניך מעט מעט לא תוכל בלחם
מהר פן תרבה עליך חית השדה ... (ו-בב) - חיזוק מול פיתויי היצר
פשי"ה: ודלא אם עושין רצונו של מקום אין מתדראן מן החית, שאמר (איוב ה'
ג) 'זחית השדה השלמה לך', אלא גלוי היה לפניו שעתידין לחטוא. נוראות אנו רואים
דבריו רש"י אלו, ורש"י מפשי שצעת הכותוב שלא לכלות את האומות מארץ ישראל
בבית אחות, היא הכוריתות מפני שעתידים לחטוא בארץ ישראל, כי בכך יעמד
בחזק מן החיות והטורפות, אבל לא לאותם הדורות שלא יתאמן, כי זהללו את לרוב
היתדא מן החיות. מתוך דבריו יש לנו ללמוד שאכלמלא החטא העדיף הקב"ה
ששמדו כל הגוים בבית אחות, שכן רואים כבר בפרשה הקודמת (לעיל ו' ב-ד)
ששיבת האומות בארץ אורז הכיבוש היתה סכנה רוחנית נוראה לישראל, הקב"ה
ששם מאוד מן הקירבה העלולה להיווצר בין ישראל לעמים במידה ויהיו גרים
בקרבם. ועד כדי כך חששה התורה מקירבה זו עד שהוצרכה להזהיר על החיתות
במהם ואם יעדיף לרואם להורדתם נוראה כזו מפני החטא הגוים בקרבת ישראל וראו
הנה הקב"ה מקדים לגרשם כלום בבית אחות, ורק מפני ששנתנה הוראתו יתברך
שלא לכלותם בבית אחות, כי בסיבת החטא יהיה זה סיבה לסכנה.

יסוד גדול אנו רואים מדבריו, שהמניעות לקיים רצון ה' נגרמים בסיבות החטאים במאכן תשובה להוצי' שבראותו שהאדם מתעורר לקבל עליו איזה 'קבלה טובה' הוא נמנהג להפחידו בכל מיני איזמים ומראה לו 'שְׁנֵי' מניעות עתידים להלחם עמו ועם אלהתו, ולכן מוטב שישא אחר מצינו לקבל עליו מה שרוצה לקבל, ועל כך נאמר: 'האדם להשיב לו שכל המניעות וקבלתו רק כל עוד שלא קיבל עליה ה'קבלה טובה' אבל לאחר מכן נסדר עולם. וכל המניעות היו כלל היו וכפי שרואים כאן.

וְעִשִּׂיתֶם אֹתָם ... (ז-יב) - בַּעֲנִי חֲשִׁיבוֹת הַמִּצְוֹת

פ'רש"י, דמרו כוונת הקדא "ענקב" - "את המצות קלות שאדם רש בעקביהו תשמעקן ולימוד, שכוונת הכתוב לומר שאם תשמעו למצות שהם קלות, שדרכך של בני אדם לרש ולגלות, ע"ז ממשיך כתוב לומר - ושמו' ה' אלקיך לך את הבטית ואת החסד וגו', ואהבך סבך וודרך ויטך פרי בטןך ובפרי אדמתך וגו'. וידע מפרשים ע"ז, ודדי תנן באבות אבותיך: "את ודדי במצוה קלה שבחמורא, שאמך אתה יודע מן שוכר של מצות". ריי מפרש שוכר: "שום מצוה שהיא קלה כע"ז נאמרה שכין שאין אנו יודיען השוכר של המצוה ויכין לומר בכל המצות אפ' על הקלות, וא"כ מה כוונת רש"י שיש מצות קלות? ונראה לומר, דלעולם אה"נ ליכא שום מצות שהיא מצוה קלה, שע"ז אמרה מתני' באבות שצריך להיות ודאי אפילו בהמצוה קלה כמו שהיה במצוה התמורה, כיון שאין אדם יודע מן שוכר של מצוה, וכל כוונת רש"י שיש מצוה קלה, היינו מחמת האדם עצמו, שאינו מחשב המצוה קלה, ושוב כמו חמור וע"כ רש בעקביהו על אותה מצוה וע"כ אינו ודאי לקיימו, וע"ז בא התורה להזהירנו על כל המצות שלא לדוש ולגלות, וצריך להיות ודאי בכל מצוה בכל התורה כולה, כמו שהוא מצוה חמור.

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

מעשה אבות סימן לבנים

למען ענתך לנפתיך לזכות את אשר בלבבך התשמר מצותיו אם לא ... (ח-ב)

When *Hashem* wants to bestow favor upon a person, He first prepares a suitable *nisayon*, a trial is placed before him. *Hashem* allows one to sense that a hidden reservoir of blessing and success awaits on the other side of the challenge, granting him the inner strength required to stand firm. In this vein, an amazing story is told about the renowned “**Chacham Tzvi**” - **R’ Tzvi Hirsch Ashkenazi ז”ל**. Born roughly 350 years ago in Moravia, he lived a remarkably vibrant fifty-eight years before his passing in Lviv. His journey was defined by dynamic leadership and continuous wandering. He served as a prominent rabbinical authority across Germany, Amsterdam, London and Poland, while also connecting deeply with Sephardic communities, where he earned the prestigious title *Chacham* (“Sage”) that remained bound to him forever, and his well-known for his courageous stand during the lingering aftermath of the *Shabsai Tzvi* movement in Amsterdam. In his youth, the sixteen-year-old prodigy was sent to the great *Torah* center of Salonika to immerse himself in the *Sephardic* method of study. It was during these formative years of relentless learning that his life crossed paths with the Rothschild family - a story famous for its earthly conclusion, though few know the quiet drama that unfolded behind closed doors.

At that time, Reb Shimon Anshel Rothschild lived as a modest, devout, and humble *oved Hashem*. Years before he attained fabulous wealth, each morning following his prayers, Reb Shimon would walk to his modest business - a small warehouse tucked away at the edge of the marketplace - from which he sold his goods to provide a modest living for his family. Beyond his daily labors, Reb Shimon was deeply committed to the *mitzvah* of *hachnosas orchim*, hospitality. He opened his home to a young, earnest *yeshivah bochur* whose very soul burned with a desire for *Torah* study. Reb Shimon arranged a quiet sanctuary for the youth in his attic and ensured he was provided with warm, nourishing meals every day.

By nature, Reb Shimon was a meticulous and orderly man for whom punctuality was paramount. At dusk, he habitually returned home, set the dining table, and sat down to dine with his children. Yet the diligent student studying up in the attic was routinely late for dinner, often losing all track of time while immersed in his holy studies. This recurring delay disrupted the structured order of the Rothschild household. Seeking a practical remedy without causing offense, Reb Shimon purchased a small hourly chiming clock for the youth’s room, hoping its soft bells would gently remind him of the hour. But the young scholar’s concentration was so absolute that the mechanical chime went entirely unnoticed, and his single-minded diligence continued unabated. Eventually, Reb Shimon felt his patience wear thin and decided the time had come to reprimand the young man directly and put an end to the disruption once and for all. Seeing his rising frustration, his wife gently urged him to exercise restraint and let the matter go. However, unable to master his momentary annoyance, Reb Shimon went to the attic and sternly chastised the young scholar for disrupting the household routine and failing to show up to the family table on time.

The very next morning, a sharp knock echoed at the Rothschild front door. Standing on the threshold was a distinguished delegation bearing an official letter from the rabbinate, formally inviting the young scholar to come and serve as the Chief Rabbi of their city. The humble guest residing in their attic was none other than the young *Chacham Tzvi*.

Accepting their call, the young sage prepared to leave the home that had sheltered him. Before departing, he turned to his host to offer a heartfelt farewell. He warmly blessed Reb Shimon: “May *Hashem* grant that, in the merit of the great commandment of hospitality you so lovingly performed, allowing me to labor in the *Torah*, you and your descendants after you will be blessed with extraordinary, boundless wealth.” Reb Shimon shook his hand and thanked him for the blessing.

Then, lowering his voice, the *Chacham Tzvi*’s face turned deeply solemn as he looked at his former host. “Know, my dear friend,” the future *Gadol Hador* said, his voice cracking with emotion, “that it was my deepest wish to also bless your line with generations of extraordinary *Torah* scholars and righteous leaders. Yesterday, a test was sent from Heaven to see if you were ready to hold such a gift. But to my great regret, in one single moment of impatience, you lost it.” (Lachazos B’Noam Hashem)

ותאמר ציון עובני ה’ ... (ישעי’ כב-ד)

In this week’s *Haftorah*, *Yeshaya HaNavi* described the hopelessness felt by the Jews in exile even though the *Navi* had delivered *Hashem*’s consolation already. Yeshaya tried to explain that it was their rebellious behavior that brought about their suffering and not unwarranted abandonment, yet the people still felt abandoned by *Hashem*. How could the Jewish people be so brazen to “turn it around” and be upset at *Hashem* when they were the ones who were guilty of abandoning Him in the first place?

The **Chasam Sofer ז”ל** explains that due to their many sins, *Hashem* felt He had no choice but to harshly punish *Bnei Yisroel*. Still, just like children always feel a sense of safety and security by their parents no matter what they do in

life, *Klal Yisroel* also believed that their Father in Heaven would always be there for them come what may. Although it’s true that parents always want to give their children whatever they ask for, however, a good parent knows when it’s time to give in and when its proper to put a foot down.

The Jewish people erroneously mistook *Hashem*’s silence as forgiveness until they went too far and the destruction of the *Bais HaMikdash* and subsequent exile suddenly hit them. Confused, they childishly began to doubt *Hashem*’s love and commitment to them, but *Hashem* never abandoned His children. Rather, when He could no longer answer away their sins, *Hashem* punished them so they can reset themselves and return to Him.

תורת הצבי על הפטרות

וקשרתם אתם לאות על ירכם ודור למוטפת בין עיניים ולמדתם אתם את בניכם לדבר כם ... (א-ת-יג)

Why are the *mitzvos* of *tefillin* and the obligation to teach one’s children connected here in the second *parsha* of *Krias Shema*? Additionally, we need to understand why the *posuk* changes from plural form - וכתבתם, and singular form, with the words בביתך ובלכתך?

Addressing the first question: the **Imrei Emes ז”ל** explains as follows: YES! The two are definitely intertwined. He goes on to explain, “The *Torah*’s associating מצות תפילין with חינוך הבנים teaches us that just as the *halacha* dictates that we may not be מסיר while wearing *tefillin*, so too we must constantly be mindful of the *chinuch* of our young ones - never becoming complacent, and setting their spiritual development on ‘cruise control’.”

As far as our second question concerning the יחיד/רבים switch, the *sefer Nachal Eliyahu* offers a beautiful *pshat* teaching us a vital and fundamental *chinuch* principle. If we want to create an impactful and everlasting impression on children, we must make sure that it’s not only ולמדתם - teaching and preaching. It must also be accompanied by example. בשבתך - we ourselves, לשון יחיד, are to be engaged in, and heavily involved with *Torah u’mitzvos*.

Similarly, though the famous expression states; “It takes a village to raise a child,” one cannot simply rely on the neighborhood to be *mechanech* your child. Rather it must be מוֹצֵאת בֵּיתְךָ. Our lessons and ideals, our every-day *Torah*-driven *mechanech*, must spring forth from each and every home to the best of our ability, with a force to permeate the hearts and minds of the impressionable youth.

May it be the will of *Hashem* that we remain vigilant in the *chinuch* of the דור הבאה while also improving ourselves, thereby ensuring our seeing lots of *nachas* from דורי דורות, *BS”D*.

משל למה הדבר דומה

ואכלת ושבעת וברכת את ה’ אלקיך על הארץ הטובה ... (ח-ה)

משל **R’ Elazar Menachem Mann Shach ז”ל** once advised someone to take upon himself a small *mitzvah* as a *tikkun* (a spiritual act of rectification). “When you say *Birkas Hamazon*, recite it from a *siddur*,” said R’ Shach.

The man was surprised. “For what purpose?” he asked.

R’ Shach told him the following story. The **Brisker Rav ז”ל** once needed to go to Switzerland for his health, where the pure mountain air would help him. The doctor instructed him to walk on a certain path each morning, where he would breathe the air to improve his condition.

After a while, the doctor checked the *Rav* and found that there was no improvement in his condition. He soon learned that the *Rav* had wanted to get back to his learning each

ואשר עשה לדתו ולאבירים בני אליאב בן ראובן אשר פצתה הארץ את פיה ותבלעם ... (א-ד)

GOLDEN NUGGETS ON THE PARSEIA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM AND BE A BETTER JEW BY R’ YEHOShUA GOLD

When recounting the miracle of the ground swallowing Korach and his supporters, Moshe only mentions Dasan and Aviram. Why is Korach, the primary instigator, omitted? A story is told of a child who was getting teased. In an attempt to win his peer’s approval, he offered to buy them all candy. Delighted, the children eagerly accepted. Later, the boy returned home to find his father frantically searching for a missing gold coin which he had planned to use for his son’s wedding!

Ashamed, the boy confessed that he had used it to buy candy. Although the father understood his son, he was outraged that the storekeeper had not returned the proper change. He confronted the storekeeper, who insisted that the boy had paid with an ordinary coin. Customers overheard the heated argument, whispers spread quickly that the owner was a *ganav*, and the store lost many customers. The given *psak* was “*Hamotzi M’chaveiro Alav Haraya*” leaving the burden of proof on the father, nevertheless, much of the town remained convinced that the storekeeper was dishonest and they boycotted his business. Humiliated, heartbroken, and financially ruined, he left town, suffered a heart attack, and passed away.

Years later, a *Meshulach* arrived at the door of the father. He recalled how on a previous visit, he had persuaded the boy to exchange the gold coin for two ordinary coins, a bargain in the child’s eye. Those coins, not the gold one, were given to the storekeeper. Who is to blame? Not the child, who didn’t understand the difference, nor the father who had no way of knowing. The storekeeper had been honest all along! The real blame rests with the *hockers*. They had no skin in the game, no firsthand knowledge, yet they inserted themselves into a dispute that was never theirs. The same lesson emerges from Korach’s rebellion. Korach may have believed he had a legitimate grievance, but Dasan and Aviram had no personal stake in the dispute. By joining the fight and inflaming the conflict, they bore responsibility for escalating it. Often, *Machlokes* is sustained by the sidelines, not the principals themselves. We can be builders of *shalom* rather than contributors to conflict.

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R’ CHAIM YOSEF KOFMAN ז”ל

מחשבת הלב

morning, so he rushed the walk so as not to waste any time. However, this left him with not enough time for the clear mountain air to have a positive effect on his health.

The doctor was smart. He advised the *Rav* to take a *sefer* with him and study it on the way. And so he did. The *Brisker Rav* took a *sefer* and walked slowly, absorbing the air along the way. In no time, the *Rav*’s condition improved.

“So too,” R’ Shach concluded, “if you *bentch* from a *siddur*, your whole path will be slower and not rushed. The ‘air’ will be clearer and you will absorb its blessing.”

נמשל: We say in *bentching*: “*Who nourishes and sustains all and benefits all.*” When recited properly, *Birkas Hamazon* is meant to be a *segulah* for *parnassah* in particular. Once we understand where everything comes from, may we merit only blessings from *Hashem*.

הנחמדים מזהב