

# הלכה למעשה

מאת הנאמן מ"ר הרב ברוך הייטמן שליט"א  
ראש סניף עשרת הימים ברוך, קיבלנו היטב

is all relevant even if a donkey was untied from the wagon and is not stuck in the mud at all. 2) The baggage fell off the wagon, and only the owner is in distress but not the animal. Here, too, he must help load it back on, which is the *mitzvah* of *Teina*. 3) If the axle or wheel of a wagon broke, and one can assist in fixing the break, he is obligated to do so, and if necessary should help with reloading. The *Aruch Hashulchan* concludes that all these cases are included in the *Torah* obligation of *Prika* and *Teina*.

**Applying to Cars.** According to the above, if one sees a motorist stranded with a flat tire, or stuck in the snow, or with an engine that needs a cable to restart it, there is an obligation to help him repair or replace the tire, push him out of the snow, or use the cables (if he has them) to "jumpstart" the car. There are many circumstances where one can call for professional help like AAA, certain insurance companies with emergency benefits, or to local *chessed* organizations like *Chaveirim*. In such cases, if help is coming soon, one is not obligated to assist.

If one sees another person struggling with a load, is there a *mitzvah* of *prika* and *teina*? We will discuss this next week *IV*"H.

# A SERIES IN HALACHA LIVING A "TORAH" DAY

**Monetary, Interpersonal Laws and Din Torah (17)**  
**Laws of Vehicles.** Do the Biblical laws of *Prika* - unloading a fallen donkey, and *Teina* - reloading a fallen donkey, apply to a car or person struggling under a load? There is a *mitzvah* in the *Torah* (1) that if one sees [even] his enemy's donkey "crouching under its burden" he should not refrain from helping it, but rather repeatedly help it by unloading the donkey [free translation]. It also states (2): "*You shall not see the donkey of your brother or his ox falling on the road and hide yourself from them [as if you didn't notice them] but rather you shall repeatedly stand them up with him.*" This is the *mitzvah* of *Teina*, reloading the animal in a way it can go further in an efficient manner.

**Examples of the Aruch Hashulchan.** The *Aruch Hashulchan* (3) adds 3 more cases that don't necessarily involve a fallen animal: 1) If a wagon has sunk into mud [or snow] and the owner cannot pull it out, one who sees him in distress must help him unload the wagon and when it is light enough to help him, pull out the wagon. This is the *mitzvah* of *Prika*. Then, he has to help him reload the wagon which is the *mitzvah* of *Teina*. This

## בין הריחיים – תבלין מרף היומי – בבא בתרא קמ"ו:

נרנן מתנה ה' *Mishnah* who holds when determining the mindset of a תנא - "מאן תנא דאלינן כתר אומדנא" from the following ר' שמעון בן מנסיא ר' נרמן says it is מנסיא בן מנסיא and even if not clearly articulated, we assume that was his intention? *Braisa*: If one's son was overseas & upon hearing that he died, the father bequeaths his entire estate to someone else. If afterwards, his son is discovered to be alive, מנסיא בן מנסיא says the מתנה is void, because had the father known his son was alive, he never would have given it away to someone else. ר' שמעון בן מנסיא says it's a different שטת, because his *psak* in this case does not prove he holds of a standard אומדנא since it's very obvious what the father was thinking and this would be considered a "אומדנא דמוכח" not a standard אומדנא.

דברים דברים ר' שמעון בן מנסיא and brings our case of מנסיא בן מנסיא says, "לעולם אומדני דעת הנותן", (איכה פ"ו, ה"א) **רמב"ם** The *Torah* says "וְנָקִי וְצַדִּיק אֵל תִּהְיוּ" as long as there is a case of אומדנא isn't usable because it's a case of אומדנא not to use אומדנא because of the reason the *Torah* gives, אומדנא is referred to as an *'Eved'*; he still had a mission to complete. However, once he found Rivkah, his mission was complete and he can now be called an *'ish*.' Later, though, Eliezer is referred to again as *eved*, because he was on a new mission from Besuel and Lavan, to bring Rivkah back to Yitzchok. As *Yidden*, we are referred to as *Avdei Hashem*, because our whole life we are on a mission from *Hashem* to bring out *Kvod Shamayim*, and be *Mekadesh Shem Shomaim*.

The Alter of *Marinover shlita* (*Sefer Ish Echod*) would say: "Whenever I feel the need to exercise, I lie down until it goes away." To place an ad or to dedicate in your city for a simcha, yahrzeit or any reason, please send an email to: [Torahtavlin@yahoo.com](mailto:Torahtavlin@yahoo.com)

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**Mazel Tov to Rabbi & Rebbetzin Yitzchok Hoffman on the birth of their daughter, Devorah, שזוכה לגדולה ולחנה לבן. Devorah, זורה לחופה ולפעמים טובים**

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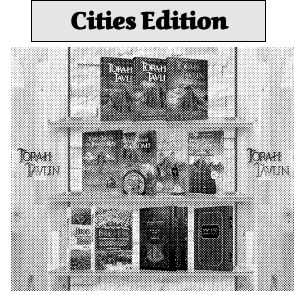
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# שבת קודש פרשת חיי שרה – כ"ב מרחשוון תשפ"ה Shabbos Kodesh Parshas Chayei Sarah - November 23, 2024

## טיב התבלין

מאת הנאמן מ"ר הרב ברוך הייטמן שליט"א, ר"מ סניף עשרת הימים ברוך ויאמר עבד אברהם אנכי... (כד-לד) - אמונה כענינה תלמי אנה מתעוררת הפליאה כשמטבוננים בדבריו שבהם פתח אליעזר את משאו ומתנו עם בתואל אודות לקיחת רבקה, שהרי מדרכם של סוחרים ממלחים לייצג את עצמם כמוצלחים, ואם גם זכו למעמד כלשהו אינם מדגלים מלהוכיחו ולהתפאר בכך בפני העומדים מולו. כדי שישא חן בעיניהם ויתרצו למלא את רצונם, ואילו אליעזר שזוכה לשמש כיד ימינו של אדונו המפורסם לא דיבר כלל על מעמדו הרם, להיפך הוא הציג את עצמו כאחד הפחותים. באמרו: 'עבד אברהם אנכי', אינני כי אם עבד מן השורה, ובמקרה זה בבית אברהם, וכמי שאמר: לאמיתו של דבר אינני כי אם שלימול השוכר להימכר לעבד, ומצד מהותי אינני כי אם שפל אנשים, ובכל זאת התמלל מולי שאיש נהגן כאברהם הוא זה שקנה אותי, ונהגה עימי בתכלה... ונשאלת השאלה למה ראה אליעזר לנכון להעמיד פניו 'בטלן' וכי לא היה זה היפך ההשתדלות הנכונה? אמנם כשמטבוננים היטב בטיבו של אליעזר מובן הכל. כי כפי שכבר הזכרנו היה אליעזר דולה ומשקה מתורת רבו לאחרים, זאת אומרת שאברהם סמך עליו שהוא אכן מוסר את השקפתו ואמונתו כפי שהיא, מבלי לחסר סעיף כלשהוא, ובהכרח שהיה אליעזר דבוק בתורת האמונה – אותה חידש אברהם רבו – בכל פרטיה ודקדוקיה. והנה על פי תורת האמונה אין ההצלחה תלויה כלל בהשתדלות; לפיה אין ההשתדלות כי אם גוידה לעיונה שעל האדם לעסוק בה כדי להתיר את ההשפעה הניסית בסדרי הטבע, ועל אף שהראים הרבה פעמים בהשתדלות היא זו המניחה את ההצלחה, אין זה הוכחה שההצלחה הטבעית תלויה בהשתדלות, אלא שיש מקרים שבהם רוצה הקב"ה שההשתדלות תשמש לסיבת ההצלחה, אבל אין זה הכרת, וכפי שהראים גם מקרים שאחר שמקיים האדם חובת ההשתדלות, מצליח ה' דרכו באמצעות

## עדותך אתבונן

למדים מאת הרב אברהם וינאי אבטסיץ שליט"א, בעלים טוה אברהם ויען לבן ובתואל ויאמרו מה' יצא הדבר לא נכון דבר אלקיך רע או טוב... (כד-לד) - בענין השגחה פרטית בשידוכים והענין דברי חז"ל אודות ענייני שידוכין שכל מציאותם היא לגמרי בהשגחת השי"ת. כדאייתא במו"ק (יה): 'אמר רב משום רבי ראובן רב אבטרובילי, מה"ת ומן הנביאים מן הכתובים, מה אשה לאיש, מה"ת דכתיב 'יען לבן ובתואל ויאמרו מה' יצא הדבר'. מן הנביאים דכתיב 'ואביו ואמו לא ידעו כי מה' היא'. מן הכתובים דכתיב 'בית והון נחלת אבות ומה' אשה משכלת...'. ע"כ. והנה המקור מן התורה ששידוכין הם מגוידת השי"ת הוא מקרא בפרשתן, 'מה' יצא הדבר'. וכבר עמדו המפרשים בדברי הגמ' הללו, בהקשותם, שהרי מאמינים אנו באמונה שלימה שהבורא ית' שמו הוא בורא ומנהיג לכל הברואים והוא לבדו עשה ועושה ויעשה לכל המעשים, והיינו שאין שום פעולה שנפעלת בהאי עולמא אשר אינה מגוידת הבורא, וא"כ צריך ביאור מה נתחדש כאן בדברי הגמ' כלפי שידוכין שהינם בגוידת השי"ת יותר משאר פעולות ומעשים. וביאורו בזה המפרשים שאין בכונת הגמ' לומר שדוקא ענייני שידוכין הם בהשגחת השי"ת, ושאר פעולות שנפעלות בהאי עולמא אינם בגוידתו ה', אלא כוונתה היא שבענייני שידוכין במיוחד רואים בחוש שכל עצמותו של השידוך הוא בהנהגתו הגלויה

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# מעשה אבות .... סימן לבנים

ואשר דבר לי ואשר נשבע לי לאמר לזרעך אתן את הארץ הזאת הוא ישלח מלאכו לפניך ... (כד-ב)

Raised in Brooklyn, NY, Rochel grew up appreciating she was Jewish and that's about it. Her only connection to Orthodox Judaism came through deeply religious relatives who later in life had a profound influence on her. After meeting her husband at Harper College, their journey together led them around the world. In 1971, after being married for 7 years, Rochel and her husband were living in Taiwan due to a Fulbright Fellowship, and it was there that their lives took an unexpected turn. They had long yearned for a child but had faced many challenges. One day, Rochel's husband, Avraham, noticed a red bundle on a bench while walking to the train station. The small package, which appeared abandoned, began to move. Curiosity got the better of him, and he approached. To his astonishment, inside the bundle was a newborn baby, with a note written in beautiful Chinese calligraphy: "Whoever finds this baby, please take good care of her. Happiness and fortune will follow you."

Moved by the situation, Avraham handed the baby over to a guard and continued to his job. But that evening, when he recounted the story to Rochel, she was determined to find the baby. The next day, the couple returned to the station, tracked down the orphanage where the baby had been taken, and there they found her - tiny and helpless, with big dark eyes. They knew instantly that this was their daughter, the precious soul they had been waiting for. After several months of bureaucratic red tape, they were able to adopt her, naming her Hsin-Mei (pronounced Shin-May, meaning: the heart blossom of Taiwan).

Upon returning to the USA, Rochel and her husband faced a new challenge: converting their daughter to Judaism. They went to many Rabbis, but didn't feel ready to take on the required *mitzvos* needed to acquire an Orthodox conversion for their daughter, and the conversions offered by other Jewish denominations didn't resonate with them. Not knowing what to do, they decided to take a Jewish History course at the University of Richmond to learn more about their roots. It was there on campus that Avraham met an Orthodox Rabbi in the Hillel House and was invited to spend *Shabbos* with his family.

That *Shabbos* was a turning point for the Schwartzbaums. The day, filled with warmth and light, singing and delicious food, was what they needed to start them on their *teshuva* journey. They began learning with people in the Orthodox community and taking on one *mitzvah* at a time. They started lighting *Shabbos* candles, learning about Jewish laws, and gradually built a Jewish home filled with warmth and meaning. However, one challenge still remained: converting their beloved daughter Shin-May. After four years they met a rabbi who set them on the path to fully embrace a *Torah*-observant life. Rochel and her husband took on the *mitzvos* of *Shabbos*, *kashrus*, and family purity, and agreed to send Shin-May to a Jewish day school. At that moment, their daughter became a true Jewish soul and was renamed Devorah. Exactly 11 months later, as a gift they saw directly from *Hashem*, Rochel gave birth to their first biological child - a baby boy.

Rochel's life continued to evolve, but the turning point came when they moved to Israel. It was in 1981 that she discovered *Neve Yerushalayim*. Living in *Maalot Dafna*, she traveled daily to *Bayit Vegan* to attend classes at Neve. The kindness, wisdom, and warmth she encountered at Neve made an indelible impact on her Jewish growth. Rochel recalls the incredible teachers who nurtured her and the deep learning that filled her soul with joy and purpose. "My time at Neve was life-changing," Rochel shares. "It gave me the foundation I needed to grow in my *Yiddishkeit* and live a life dedicated to *Torah* and *mitzvos*."

The nurturing environment and its dedicated teachers inspired Rochel to embrace *Torah* living in a profound way. Her journey came full circle as she, alongside her husband and children, made *aliyah*, deepening their commitment to Jewish life in the Land of Israel. Though her path was filled with challenges, Rochel's strength and faith carried her through. Today, her story continues to inspire, reminding us of the many miracles *Hashem* is always sending us every day.

The full story on discovering little baby Devorah in Taiwan, and the Schwartzbaums' remarkable return to *Yiddishkeit* and a life of *Torah* and *mitzvos* can be read in the Schwartzbaum's autobiography, "The Bamboo Cradle" published by Feldheim.

ואדני' בן הנית מתנשא לאמר  
אני האל... (מלכים א' ה-ה)

A PENETRATING ANALYSIS OF THE WEEKLY  
HAFTORAH BY AN UNEQUALLED HISTORIAN

## תורת הצבי על הפטרות

The general theme of the *Haftorah* is succession. As *Dovid HaMelech* neared his end, his son Adoniyahu attempted to usurp him and crown himself as king. He then led a coup against his father and younger brother which ended in defeat. *Chazal* note that Adoniyahu had the audacity to challenge his father because his father had "failed to reprimand him." But if the great *tzaddik*, *Dovid HaMelech*, could not discipline his children correctly, how can we expect to do any better?

**R' Avraham HaKohen Pam ז"ל** answers that obviously *Dovid* raised his children on the path of *Torah* and *mitzvos*, but somehow Adoniyahu, like his older brother Avshalom before him, lost his way and required realignment. There are two basic ways to deal with a rebellious child - either parents

cut off all ties and hope that their rejection forces their child to see the folly of his ways causing him to return to the proper path. Or, parents can choose to surround their child with love and concern - with a healthy dose of reprimanding as well - and their nurturing will hopefully convince the child to stop his rebellion. *Dovid HaMelech* chose the first course. He cut off ties with Avshalom and "failed to reprimand" Adoniyahu. Unfortunately, that led to a terrible end.

Concludes Rav Pam, *Chazal* are telling us of *Dovid's* parenting method so we can learn from it and raise our children differently. Hopefully, with the right amount of nurturing and prayers - and a great deal of *Siyata D'shmaya* - we can all merit children who will grow up as G-d-fearing, *Torah* Jews.

ואחריו כן קבר אברהם את שרה אשתו  
אל מערת שדה המכפלה ... (כג-ט)

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOPMAN ז"ל

# מחשבת הלב

The *Medrash Tanchuma* says that *Avraham Avinu* eulogized Sarah with the words of אשת חיל, and on the *posuk* שדה זממה, the *Medrash* explains this to be a reference to the מערת המכפלה. The obvious question is - Avraham completed the purchase, and not Sarah. Why then is she receiving the credit?

On the earlier words of our *parsha*, "לכל באי שער עירך" in front of all the townspeople; **Rashi** says that everyone came to pay their respects to Sarah and be *gomel chessed* to her. Presumably they had been recipients of goodness from Avraham and Sarah. It's therefore no wonder that they initially offered a burial plot pro-bono, all in her *zechus*. Thus, "זממה שדה" she orchestrated and pulled the strings through her good deeds of the past and now she received her just and well-deserved reward.

There is a profound *pshat* from the **Slonimer Rebbe ז"ל** on the aforementioned *Medrash*. On the verse למתירה לביתה משלג שנים "She need not fear *Gehinom* because she has *shanim*, reading it as *shnayim* - two. Two *mitzvos* protecting her - *Shabbos* and *Bris Milah*. The *mitzvah* of *Shabbos* we can readily comprehend, but what did she have to do with *mitzvas milah*? He answers both questions with the following beautiful thought. Many a time it is the *zechusim* of the נשים צדקניות our *nshei chayil* that enable the menfolk to fulfill *mitzvos*. The reward is thus in their merit. So even though they don't actually relate to the *Milah*, they receive credit for it. Similarly, although she already passed away, the ability to acquire the field was in her merit. Therefore, although Avraham concluded the physical sale, the *posuk* aptly says "זממה שדה" she truly accomplished it. This *Medrash* reminds me of one the **Zaida** would often say; but with a twist. The *Torah*, at times, refers to a woman as שאר, his close relative. Why? It's possible to suggest that שאר could mean leftovers. Implying that even after death, the aura of a *niftar* remains with us and we can still enjoy their 'leftovers'. May all our illustrious forbears be *melitzei yosher* for us.

## משל למח הדבר הזממה

כי אל ארצו ואל מולדתו תלך ולקחת אשה לבני ליצחק ... (כד-ד)  
**משל**: Every year, **R' Eliyahu Eliezer Dessler ז"ל**, remained in Gateshead the week of his father's *yahrzeit* so that he could spend the week immersed in *Torah* and lead the *davening* in the *Kollel*. This was a practice very dear to him as he put a lot of emotion and spiritual strength into this week.

One year, on the very evening of his father's *yahrzeit*, he asked Rabbi Waltner, a close family friend, to accompany him to the train station. There were no cabs available, so they had to walk all the way to the Newcastle train station. All along the way, R' Dessler refused to permit his younger friend to carry his bag despite the very long walk.

On the steps of the train, R' Dessler finally explained why he was departing precisely at the moment when he should have taken the *amud* in the *Kollel*. He told Rabbi Waltner

ויברכו את רבקה ויאמרו לה אהתנו  
את היי' לאלפי רבבה ... (כד-ט)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM  
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

## דרגה יתירה

**Rashi** quotes the *Medrash* that explains how Eliezer ran to greet Rivka because he saw how the water miraculously rose up to her from the well. However, it was not on this premise that he chose her as a wife for Yitzchok. The **Beis Halevi ז"ל** explains that although this was a clear sign that she was worthy of miracles performed for her, Eliezer needed to see in the future wife of Yitzchok, the future daughter-in-law of *Avraham Avinu*, a trait that would be the foundation of *Klal Yisroel*, one that would sustain them even in their darkest hour. The kindness, love and unity of Jews is truly our greatest power as it works measure for measure. Our kindness towards others then opens up the flow of *Hashem's* mercy and kindness to us.

*Dovid Hamelech* teaches us in *Tehillim*: "ועולם חסד יבנה" - the world is built upon kindness. In the times of Noach, when the world was devoid of loving kindness, *Hashem* destroyed it and began all over again. He saved Noach and his family and gave him an intensive seminar on how to "give unconditionally" in the ark, where he was busy around the clock caring for the animals. In order to begin the world again it would have to be done on the foundation - on the very premise - of kindness.

For this reason, Eliezer looked for *chedes* for he knew that his choice of mate for Yitzchok would be planting the seeds for all future generations of Jews. He understood that being worthy of miracles was not enough; embodying the trait that the entire world is built upon, the *middah* of *chedes*, is all the more important. Eliezer was not just looking for a בעלת חסד but a wife who truly loved to do *chedes*. He wished to find a person who saw *chedes* as an emulation of *Hashem's* unlimited kindness. This is the manner how Eliezer chose Rivkah; from a simple act of *chedes* - giving a stranger a drink - she was *zoche* to marry *Yitzchok Avinu* and shape the destiny of the Jewish people for every generation to follow.

So the next time you meet a thirsty man with a bunch of camels at an oasis in the desert, offer him a drink - you never know!