Rather, the matter is very near to you...

This week was the Yahrtzeit of R' Yaakov Sherman Leib. In 1992 he arrived in the United States from Russia with his wife, daughter and two infant daughters. He was 69 years old, and still had old memories of the early 20's with his 'Yiddishe' parents. He was a man of dignity, integrity and determination. Rather than focusing on integrating into the America culture or trying to master the English language, he had a burning desire to begin his new life as a frum Jew. His last 25 years defined his eternity. Today his grandchildren are married to Torah men and he merited to enjoy seeing his great grandchildren all living and learning the beautiful Torah that he saw from his parents.

He enlightened him and said, “My son, do not feel that you are alone with your reasoning. The response, ‘I wasn’t blessed with a head to learn Torah’ is the typical answer every person gives to Him. Rather, He is so close to you that you are alone with your reasoning. The response, ‘I wasn’t blessed with a head to learn Torah,’ is so close to you [so simple to understand], it is in the power of your heart to follow its teachings.”

The fisherman recognized that the rational answer he had prepared to give on His day of judgment was foolish. He obviously had the potential to learn and read the Torah. If only he would have stopped and analyzed the methods he used to conduct his own livelihood, he would have realized his potential. The fisherman wept bitterly.

The reverence and blessing of the Gedolim held for R' Trop Leib was remarkable.

On his 33rd birthday, R' Yerachem Levovitz once said, “We will not be punished for actions we could not do, but for what we did not do because we thought we could not do!” Like starting life as a frum Jew in a foreign country at 69 years old!

Adapted from: תּוֹרָה בדָּבָּר לִדְבָּרָה" כִּי קָרוֹב אֵלֶיךָ הַדָּבָּר מְאֹד (דְבָּרִּים ל:יד)
Brick by Brick

In summary: The world turned black before their eyes. For them, my education was everything!

"That evening, my father went to shul as usual. There he heard a certain wealthy man complain that the contractors who were building a house for his son and future daughter-in-law had been unable to get hold of an oven because of the shortage of cement and plaster. The rich man offered six rubles to anyone who could get him an oven. In Russia, an oven was an absolute necessity, used for heating the houses, for cooking, and for baking.

My father returned home from shul and discussed the matter with his mother. They came to an agreement: My father would dismantle our own oven, brick by brick, and use the materials to build a new one for the rich man’s son. Then they would have six rubles for my tutor.

"My father put the plan into action at once. He brought the oven to the rich man and received six rubles in return, for me to pay to R’ Chaim Sender.

"Tell the teacher,” my father said, ‘that three of these rubles are payment for what I owe him, and the other three are for the next three months’ tuition for my Yankel Dovid!’

"It was a very cold winter, and we continually shivered and froze. And all this, so that I would have the very best teacher and immerse myself in memories from the past.

One close friend did approach him, however. "Why are you so sad?” he asked. "Your father was 80 years old when he passed away — certainly not a young man. And he died 50 years ago! Do our sages not tell us that it is decreed that the grief over the dead fades from the heart?”

"I will tell you,” said the Ridvaz quietly. "I’ve been thinking about the time when I was a young boy, and my father arranged for the best teacher in town, R’ Chaim Sender, to become my private tutor. R’ Chaim’s fee was one ruble per month — a very steep price in those days, especially for my father, who was a poor man. It was a struggle to come up with the money each month.

"My father supported us by building ovens. One winter, there was no cement or plaster to be found, so my father could not build any ovens and had no way to earn any money. He could not afford to pay R’ Chaim Sender’s fee. Three months passed in this way. Finally, I came home one day with a note from my tutor saying that he would not be able to continue teaching me unless he received his salary by the next morning. When my parents read the letter, the

An Ahavas Chesed Moment

"It is important to be aware that the restrictions regarding a בְּשֵׁיֶם, collateral, apply only when the הֵמָּה is not taken at the time the loan was given. However, when a loan is initiated, the lender may take the בְּשֵׁיֶם from the borrower in his home and is even permitted to take food preparation utensils since the borrower himself agrees to these terms of the loan. If the borrower asks the lender to enter his home to collect the בְּשֵׁיֶם, the lender may do so, but he may not pick anything and must accept whatever the borrower offers as a בְּשֵׁיֶם.

This is intended only as a guide. Please review any real life situations with a competent Rav.

In summary: The הֵמָּה of the רְשַׁי is of taking a בְּשֵׁיֶם from an הֵמָּה, widow, or of taking a utensil which is used in the preparation of food or going into the home of the borrower to collect בְּשֵׁיֶם are not applicable if the בְּשֵׁיֶם was agreed upon at the time of the loan and the borrower gives the item to the lender.

Questions of the week

1. Which word in the הֲלָכוֹת indicates that it will, indeed, go together with us into exile and will only return when we return?
2. What lesson must we take from the fact that heaven and earth never change their nature?

Approved by R. Gedalyahu Eckstein

Review by R Gedalyahu Eckstein

Since we only discuss 1-3 notes, it is important to consider these notes in the context of the bigger picture. Use them as a starting point for further in-depth study.

Halacha Corner

In summary: There is a moment when a person is aware of which note is being sounded at any given moment.

Reviewed by R. Gedalyahu Eckstein
Focus on Middos

Dear R’ Chaim,

R’ Naftoli Zvi Trop, also known as R’ Naftoli, was considered to have one of the fastest, sharpest and most creative minds of all the Lithuanians of his time.

R’ Chaim Shmuelevitz said that there were 4 ashkenazim who restored honor to its former glory: R’ Chaim Brisker, R’ Naftoli Trop, R’ Boruch Ber Leibowitz, and R’ Shimon Shkop. R’ Yaakov Kamenetsky was so enamored with R’ Naftoli’s lifestyle of diligence in study, mental and spiritual faculties, that he called him a angel.

In 1900, at the age of 29, R’ Naftoli became the_talmid of a small shul in Slabodka. His talmidim and talmidei heder were so astounding that pamphlets of his talmidim were disseminated in all lands. Aside from his creative mind, R’ Naftoli had a deep, sincere love for every talmid. He knew the name of every student in every bet ha’midrash he had ever taught, even when there were hundreds of talmidim! He rejoiced at the progress of every talmid, to the point where he would sing and dance when a talmid either asked an exceptional question, or gave an exceptional answer.

R’ Dovid Zaritzky related the following story. It was the 2nd year after the death of R’ Naftoli Trop, and he was walking down the road with one of the older talmidim of Radin. As they passed the cemetery wall and prostrated himself on the kver of R’ Naftoli. He cried, “Avrem, Chaim! In whose care did you leave us?” while shedding bitter tears.

R’ Dovid related that the cries were so bitter he was sure that a child never cried over his father with such intensity. Only then did he understand the love between R’ Naftoli and his talmidim.

My talmidim, the everlasting bond is forged through the hardships you have learned together. How much more eternal is the bond between you and your father? May that be yours.

Yer’achim Binyomin

Story adapted from: Traveling with the Maggid (ArtScroll)

Sage Sayings

תלמודי הון,فاقית ת’: י’ ב’://Geneichovsky, related that he tried to impress Yosef Trop’s living room from his grandfather by mentioning the fact that both his father and grandfather were noted ת’: י’ ב’:// and wrote several ספרים. As indicated — Why do you need to tell me this? — and warned not to give one something of which one will say — if you learn here in the world, you are my son. How much closer [to me] can you be?”

Source: Traveling with the Maggid (with kind permission from ArtScroll)

Understanding תקתה שלפם

R’ Saadia Gaon offers 10 thoughts for תקפת:

1) It announces the coronation of a new king.
2) Like a wallet offers a pardon before punishing, so it declares, “Whoever wishes can do Shabbos today; if not, let him not complain later!”
3) The Shabbos shalom is sounded at a mitzvah and inspires us to renew our commitment to Torah.
4) It recalls our words to do Shabbos shalom,
5) It reminds us to daven for ברך השם הממקיע, and warn the people!
6) The Shabbos shalom is decreed so to remember the talmidim of the talmidim.
7) It inspires trembling in the heart.
8) It reminds us of the words of הוי הנני, or gave an exceptional מ‘ו א’est.
9) Sounding the שופר arouses in us the desire to have עזר חכם, or warn the people.
10) The Shabbos shalom reminds us of תקפת, and which will be accompanied by תקפת שופר.

Erev Shabbos Learning Program

As the summer draws to a close, the time has come to announce the participants in the Learning Program (and the winner, of course).

Grade 5 — Aharon Gross; Torah Institute; Baltimore, MD; Yitzchok Teichman; Yeshiva Beth Mikroh; Monsey, NY.

Grade 6 — Binyamin Kroll; Torah Institute; Baltimore, MD; Yossi Teichman; Yeshiva Beth Mikroh; Monsey, NY.

Grade 7 — Elchonon Simcha Sheffield; Torah Institute; Baltimore, MD.

Grade 10 — Binyomin Teichman; Bais Shraga; Monsey, NY.

And the winner is ... Binyomin Teichman.

מלים ברורים
R’ Pinchas Menachem Alter (דַּעְטַנים מֶנֶּחֶם אַלֵּרֵר) was born in Falenica, near Warsaw, Poland, to R’ Yaakov Sherman, third Rebbe of Gur (and Rebbetzin Feyge Mintshe (Biderman). This was his father’s second marriage, and he was their only child. During WWII, at the age of 14, he escaped to the forest together with some of his family. A brilliant học 반환, in his 20s he was appointed Rosh Yeshivah of יamble זי, in פּוֹשֶׁג. He succeeded his half-brother, אֵלִיָּהוּ הַנָבִּיא, as Rebbe in 1949. He was appointed נאַּה of יבֶּשֶליפָּר of Aspidas Yisroel in פּוֹשֶׁג, נ. ק. ז. As Rebbe in 1949. He was appointed נאַּה of יבֶּשֶליפָּר of Aspidas Yisroel in פּוֹשֶׁג, נ. ק. ז. As Rebbe in 1949. In פּוֹשֶׁג, he later joined אֵלִיָּהוּ הַנָבִּיא, head of the Degel HaTorah Party. His תַלְמִידֵי חֲכָּמִּים in יבֶּשֶליפָּר was rivaled only by his תַלְמִידֵי חֲכָּמִּים in פּוֹשֶׁג. He authored many שוואים including הַנָבִּיא, and מְעַנְנים. He is the only Rebbe who had the honor of being buried next to his father in the courtyard of the Yeshivah of יבֶּשֶליפָּר, נ. ק. ז. in פּוֹשֶׁג.