Who is the man who has built a new house and has not inaugurated it? ... And who is the man who has planted a vineyard and not redeemed it? ... And who is the man who has betrothed a woman and not married her?... Who is the man who is fearful and fainthearted, let him go and return to his house ...

The Torah presents an interesting scene. The man who has built a new house is specially designated and anointed similar to the builder of a temple, addresses the soldiers as they prepare to go to battle with four situations in which the soldier must return home. First, the person who recently built a new house and has not yet had the opportunity to live in it. Second, a farmer who did not yet redeem his vineyard. Third, is the man who is engaged, but has not yet married his fiancée. Last is he who is “afraid” of battle.

The Torah’s exceptions from battle are difficult to comprehend. It is understandable to send home the soldiers who are fainthearted. Fear is dangerous, it can often be contagious and can be worse than the real enemy. But why send home the other three groups? Why does planting a new vineyard, building a new house or betrothing a woman, exempt a person from battle?

Adapted from: Penninis on the Torah (with kind permission from Rabbi A.L. Scheinbaum)
Divine Judgment

The local Rabbi apparently preferred not to get involved in the case if he could pass the matter on to a big-city, expert רב. “I’m afraid the Kovno רב is sleeping,” he finally told his callers.

“It doesn’t matter,” they said, growing impatient. “Anyway, you are our רב, not some rabbi from Kovno! Please hear our case and give us your decision!”

The Kovno רב overheard the two men presenting their arguments to the rabbi. But then he fell asleep. When he woke up, the local rabbi told him what had happened. “Just after you went to sleep, two men came and asked me to arbitrate a monetary dispute for them. I tried to get them to wait and present their case to you, but they were impatient, so I was obliged to handle the matter myself.”

“And what was the nature of the case?” the Kovno רב asked. The local rabbi reviewed the statements of the two litigants, which R’ Yitzchak Elchanan had already heard. Then he told the Kovno רב how he ruled in the matter. The Kovno רב was flabbergasted. It was an uncommon and somewhat complicated case, yet the rabbi’s clear decision was exactly on the mark, in accordance with the words of the פסקים (halachic authorities). How, R’ Yitzchak Elchanan wondered, did this rabbi come to such an erudite conclusion?

“That’s a fine ruling!” the Kovno רב congratulated him. “Can you please show me the exact source upon which you based this decision?”

The local rabbi pulled a פירוש תורא off the shelf, opened it up, and pointed to a comment made by הרא״ה דא רבי Leben (one of the commentators). “That’s where I got it from!” he told the Kovno רב.

R’ Yitzchak Elchanan looked at the passage that he showed him, and was flabbergasted once again. The local rabbi had completely misread the פירוש תורא, whose comment had almost nothing to do with the case at hand, but made the correct ruling in such an extremely difficult, complicated case.

Adapted from: Rabbi Yosef Chaim Sonnenfeld on the Parsha (Artscroll)

An Ahavas Chesed Moment

*One cannot give away as a פרנס, collateral, any item or machinery that is used in the preparation of food. Included as a sample of the items that are not to be used as a פרנס are: a stone, a knife for grinding (see Rif, Kiddushin 60b), dishes for kneading, pots for cooking etc. It is interesting to note that the הרמ"א is not restricted to a poor person borrowing money. Even a wealthy person cannot use as a פרנס any items or machinery that are used in the preparation of food.

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

If the lender sends a שליח, messenger, to the μνήμον’s home asking for a μνήμον then it is permitted for the שליח to enter the home and make the request, since the שליח is just repeating words and is not taking anything. The μνήμον may send the items through this שליח, since he does this as the שליח of the μνήμον, not the μνήμον.

Questions of the week

1. Is there any part of אארץ ישראל that we are forbidden to even plant a tree? if so, where?
2. Which part of אארץ ישראל is considered to be higher than any other place in the world?

ה answering all the above questions.

The most preferable time to begin סליחות is in the last three hours of the night — the watch before כילוחה. יומלא של lakh יומלא.

There is a well-accepted custom to start the first סליחות after midnight on מטרוסים. One reason is that we want to begin with סליחות של lakh; therefore, we should say סליחות still dressed in çözüm clothing.

Reviewed by R Gedalyahu Eckstein

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

One must always be a חכם and not be blowsy or forgetful, even in the moment; this is a חכם.

2. The goal is to be honest and to learn from one’s mistakes. After appropriately, the רועש will be given a reward in an עץ שמחה.

3. Yes, it is forbidden to build on the מפרץ שמחה — the temple base.
Dear <name>,

The level of concern and respect which the local Rabbi in Gateshead, <name>, R' Aryeh Leib Lopian had for his fellowman, extended to any person, great or small. One frequent visitor to Gateshead, would enlist R' Leib's assistance on behalf of a famous scholar, <name>. R' Leib would actually drive him around the Gateshead streets, assisting him in the collection of funds for his own institution. During his later years, when R' Leib became ill, this same individual travelled to Gateshead with the express purpose of being נקרת חלף. When he entered the room, however, R' Leib greeted him with his usual enthusiastic question, “Is the car ready for us?” No words could stop R' Leib's determination. R' Leib rose from his bed, got dressed and ignored his visitor's protests. He then proceeded to assist in the collection of funds, just as he had done in previous years.

During the last months of R' Leib's life, his son asked a רבי if his father could borrow his fan (R' Leib lived in דַחֲקוּת, and it only enhanced his learning). He explained to the rabbi that the illness caused his father to sweat and the fan was needed to help him cool down. The rabbi joyously gave away the fan and was thankful that he could help the ראוה ישיבה in some way. The דַחֲקוּת was alarmed, later that evening, when he heard that R' Leib's son was urgently looking for him. It was not long before the דַחֲקוּת found out what the “emergency” was all about. R' Leib had asked his son to immediately extend his personal "thank-you" to his רבי and to apologize for taking away his fan. R' Leib wanted the דַחֲקוּת to know that the fan really made a big difference to him and gave the דַחֲקוּת a personal קברך!

My רבי, in R' Leib's נמיילד, had no idea that his son would stress two major points. The first was the importance of being totally immersed in מַחְלָך; the second, was to think and be concerned for the needs of others. He was a דַחֲקוּת who every טָמָא שומע and every שוער was about אמת שומע, which was the very essence of his life!

Your Rabbi,

The local Rabbi pulled a המלבי״ם and it is anפּהמָה יָטִיב, because, in reality, it is anבָחוּר שַׁבָּה יִשְׂרָאֵל. During the weeks leading up to קבָּוצת מִקְדָשׁ and beyond, learn at least 45 minutes before Мַלְּבִי״ם, between 6:00 pm and 7:00 pm. If you arrange for a group to learn on the phone, and have a שומע to learn about דַחוּת שַׁבָּה or מִקְדָשׁ שַׁבָּה, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To join the program, please send your email to: shnayjimikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, יָשֶׁב, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מַמְלֹדָה חַפּישִׁים!
R’ Akiva Eiger once visited the town of Nikolsburg on a community matter. After the official welcoming committee left, R’ Akiva Eiger remained, together with the town rav, R’ Mordechai Banet.

**Rabbeinu!** It would be our honor if you would grace us with a drashah this Shabbos.

**Retzono shel Adam Zehu kvodo!** Of course!

"Literally: the honor of a person is listening to his wishes.

Later in the day:

I’m not sure if I had such a good question... did I offend or anger the great gadol, Chas v’shalom? Maybe I should not have expressed my opinion during the drashah... I must go and make sure there are no hard feelings.

Oy! You are right!... I am extremely sorry for even commenting... but, tell me, why did you not present your arguments at the time?

I am only a visitor who is passing through your city. There is no need for the townspeople to honor me. But you are the Rav of the community - of the whole country, in fact - and it is vital to the welfare of the community that your honor be respected by the people. Therefore, I felt it would be improper to contradict you in public.

To the surprise of R’ Mordechai Banet, R’ Akiva Eiger embarked on a well-reasoned defense of his earlier remarks.

Reb Mordechai Banet then proceeded to explain his argument. Reb Akiva Eiger listened to him and answered why we would like to reason differently.

Ah! Gut Shabbos! On the topic you asked about... I had that question and would like to reason that...

Reb Mordechai Banet was overwhelmed by what Reb Akiva Eiger had done. He called the community together and told them what had happened.

Not only have I been given an understanding of Reb Akiva Eiger’s greatness in Torah, but I have received an even greater insight into his righteousness.

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R’ Akiva Eiger was born in Eisenstadt, Hungary, to Rabbi Menachem and Rabbi Beniz. He learned in the yeshiva of his uncle, R’ Binyomin Wolf Eiger, in Breslau. He changed his surname from Ginz to Eiger to honor his uncle. He married Rabbi Isaac’s daughter. Later on, he served as a Rav in Lissa. At 30, he became Rav of Markish-Friedland, Prussia, for 25 years and then he served as the Rav of Pozan. These are many stories about his modesty and humility. He was awarded a medal by King Friedrich III for his acts of heroism with cholera patients. His sefarim and seforot are classics in every shul and his notes are printed on the side of the sefer. As per his wishes, the only title on his honey is Rebbeinu.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suvaj 347-486-6634