

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

**Filling up a Car with Gasoline.** One may deliberately wait till *Chol Hamoed* to purchase foods (4). Other needs, such as tissues, should be purchased before *Yom Tov* and not left on purpose to buy on *Chol Hamoed*. In case they were not bought before *Yom Tov*, even on purpose, one can buy them on *Chol Hamoed* if necessary for *Yom Tov*. Accordingly, one should fill up his gas tank before *Yom Tov* to avoid having to fill up on *Chol Hamoed* (5). If one didn't and needs to fill up for *Yom Tov* needs, it is permitted to fill up on *Chol Hamoed* (6), even if not all the gas will be used on *Chol Hamoed* **ריבוי בשעור** is even permitted on *Yom Tov*, as in O.C. 533:2, and certainly on *Chol Hamoed*]. Car repair is a bit more complicated and will be explained next week *IY"Y*.

[illegible]

The Mishnah [ט.] says that a קרבן חטאת brings a שעירה או כשבה (she-lamb or she-goat) for his חטאת. Whereas a נשיא that must bring a חטאת brings a שיער (he-goat). The Gemara [י.] learns that when the Torah says a נשיא brings a שיער, it is referring to a king who is the highest authority and אין על גביו אלא ה'. This excludes a standard נשיא of a שבט that does have someone above him. The Gemara relates [יא:] that רבי asked "חייא חטאת? חטאת שיער?" כגון אני, חייא, answered that you aren't the highest authority as you have a counterpart in בבל, namely ריש גלותא and we pasken that you need "אין על גביו אלא ה'".

Rav Huna asked: What significance is there to his question, the תנאי בית המקדש wasn't standing during his lifetime? Some answer that he wanted to know the הלכה in case he ever was a שונא, this way he could write it so בפנקסו that he will know which קרבן to bring. Similarly תנא דכורפא wrote in his פנקס to bring a חטאת שמינה when the בית המקדש will be rebuilt.

(1) משנה ברורה תקל:א (2) שו"ת חוט השני עמ' צ"ד (3) פסקי רב משה (ו) מובא בזכרון שלמה (4) עיין או"ח תקלג:א (5) זכרון שלמה עמ' ל"ח (6) או"ח תקלט:א

“וְהָיָה אִם לֹא תִשְׁמַע בְּקוֹל ה' - The curses detailed in *Parshas Bechukosai* are written in plural, while those in our *parsha* are expressed in the singular. The punishments mentioned previously are national in nature and will only transpire if the entire nation engages in sinful activities. For this reason, they are written in the plural. Our *parsha*, on the other hand, is expressed in the singular, as it addresses individuals who sin even at a time when the nation as a whole is behaving properly.”

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



855 400 5164 / Text 323 376 7607 / [kyodshomayim.org](http://kyodshomayim.org)

**Driving on Chol Hamoed.** Since we have been discussing laws of cars and *Chol Hamoed Sukkos* is around the corner, it is relevant to talk about the following common cases. On *Chol Hamoed*, the general rule is that one may only do a simple activity for needs of the *Yom Tov* or *Chol Hamoed* itself. Skilled work (*ma'asei uman*) is only permitted for cases of monetary loss or for food needs (1). One might argue that since a license is required to drive and necessitates care and extreme attention, one should not be permitted to drive a car, even for *Yom Tov* needs and certainly not for pleasure trips. However, this is not the case. In regards to *Chol Hamoed*, a skilled activity means when something new is created, such as building, plumbing, sewing. Driving, however, doesn't create anything but rather transports a car from place to place (2). Therefore, one may take a pleasure trip as a bonafide holiday need and even use a GPS. One may even drive a short distance that he could easily walk (3). **Driving Lessons.** Usually driving lessons are not a festival need

**פרק ג' ד' דאבות**

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל  
ורעי'תו ר'שא רחל בת ר' אברהם שלמה צ"ה קורץ

(Courtesy of MyZmanim.com)

מאת הגד"צ רבי גמליאל הסק רבינוביץ שליט"א, ר"י סער הטמנים ירושלים עה"ק

ולא תסור מכל הדברים אשר אנכי מצוה אתכם היום ימין ושמאול

ללכת אחרי אלהים אחרים לעבדם ... (בז-ד) - כל המוסיף גורע

וכאותה עובדא עם מרן בעל החפץ חיים' ויצ"ע שהקפיד על תלמידי ישיבת ארזות שילכו לישון בשעה עשר בלילה, כדי שימלאו את שעות השנה הנדרשת להם והיה רצתם מיושבת עליהם והיה ביכולתם לעבוד את בוראם כרבעי ביום המדות. והזמור את החבורים לעלות על 'ציועם, והיה מכבה את האור הדלוק בהיכל השיכר הזה בכך שלא יאורו איזה בחורים המתחכמים על דעתו. אולם היו איזה בחורים יצאו ללוות שדעתם יפה מדעתו של החפץ חיים, ושיערו שאינם צריכים כ"כ הרבה נות לשניה, ועדיין יכולים הם לשקוד על תלמודם, ואזר שחפץ חיים חילק ללרובם זמן ממשכבם וחזרו להיכל השיכר ושוב האדור את ההיכל ושבנו לתלמודם.

לימודים מאת הדב אברהם דניאל אבסטימן שליט"א, בעמ"ס טוה אברהם

לדקחת מראשית כל פרי האדמה אשר תביא מארץך

**אשר ה' אלקיך נתן לך ... (כו-ב) - בענין הכח של ביכורים**

הרי בחודש שבט, המק לא היה לו היכולת להרוג כלל ישראל, דבחושה  
אש השנה לאילנות, ומחודש זה, כלל ישראל ביכולת להביא ביכורים מפידי  
זנה החדשה. דבר נפלא! חזינו הכח של ביכורים שכח מצוה זו, לא היה הכח  
שע להרוג את כלל ישראל. ויש לבאר מדוע מצות ביכורים בכח להגין ע

ועל דבר זה רמזו הכותב שאמר: 'ולא תסור מכל הדברים אשר אנכי מצוה אתכם היום' הוסיף 'מִיָּן וְעַמָּאֵל', להורות שגם אם נדמה לך שאין הנטייה בגדר 'חטא', ואין זה כי אם חומרא - בחד' 'מִיָּן', אף על פי כן יהיה חיד מות, ולמה? ההתשובה היא: 'עַמָּאֵל' כלומר, כשאומר 'מִיָּן וְעַמָּאֵל' ודאי כוונתו לומר 'מִיָּן או עַמָּאֵל', כי מי שנטייתו היא 'לִימִין' לא נטייתו לשמאל, ומי שנטייתו לשמאל לא נטייתו לִימִין, כך שאי אפשר לפרשו כמשמעו שהייתה היא הן לימין והן לשמאל, ולמה אם כן כתב 'מִיָּן וְעַמָּאֵל' ביאור המוסיק: להורות ששמונת שאתה מִימִין תמשיך לבסוף להשמאל - שמדובר בחומרא דאין לִידִי קולא.

ישראל, יש כמה וכמה מצוות, ולא מצינו שיש להם הכח נורא כזו.  
ונראה לבאר הענין, והנה כל המפרשים ביארו שעיקר התכלית במצוות  
ביכורים הוא "הכרת הטוב", להודות להש"ת על כל הפירות שניתנה לנו. והאירוי  
כל המפרשים בזה באיריות גדולה. ועיקר העבודה של הכרת הטוב הוא לבא לידי  
האמונה בהש"ת, שהוא הון ומפרנס לכל. ואין עוד מלבדו. ואנו אומרים בשירה של  
הוראה של מומזר לתורה (תולדים) ש, שהוא הממוזר שאומרים שממביאים קרבן  
תורה - "ידע כי ה' הוא אלקים הוא עשנו ולו אנחנו עמו וצאן מצינתו".  
ועי' במלכים שביאר "ה' הוא אלקים", שהכוונה לומר שכל הכוחות הם כולם  
המתפשטים במציאות, והוא המנהיג את כולם. והוא ממש האמונה "אין עוד מלבדו".  
וגם מה שאנו אומרים "הוא עשנו ולו אנחנו", כתיב "לא" וקרי "לו". וביאר **הרד"ק**  
כונת הכתיב וז': "ופידשו שלא נוכל לומר כתנו ועוצם ידינו עשה לנו את החיל  
הזהו". עכ"ל. והוה התכלית של הוראה להש"ת לבא לידי האמונה שלימה בהש"ת,  
ולא חרש לומר "כחי ועצם ידי", "לא אנחנו". והוה עיקר התכלית של הבאת  
ביכורים לבא לידי האמונה, שכל מה שהשגנו בפירות השנה החדשה כולם הם  
מבאת הש"ת. ואין מכוזניה שאין עוד מלבדו. וידוע שכן, מובן היטב מדרוש מצוות  
ביכורים מגין על כלל ישראל. שהוה הסגולה הקדוש של הגפס החיים של "אין עוד  
מלבדו", שהמאמץ באין עוד מלבדו, אין שום רע יכול לשלוט ביה כלל.

On behalf of thousands of Shomer Shabbos Jews - [www.chickensforshabbos.com](http://www.chickensforshabbos.com) - The charity that simply helps families of Melandim, Agunos and Grushos in Eretz Yisroel at ZERO expense

# מעשה אבות .... סימן לבנים

יתגד ה' נגף לפני איביך בדרך אחד תצא אליו ובשבעה דרכים תנסו לפניו ... (כה-כה)

Sigmund Freud, the Austrian neurologist and psychiatrist who is widely considered the father of psychoanalysis and a founding figure in psychology, is best known for developing a therapeutic technique that explores unconscious thoughts and feelings to treat mental health issues. Freud was 82 years old and suffering from cancer of the jaw when he fled to London from Vienna in 1938. Freedom gave him a final burst of creative energy and in the last 18 months of his life he finished a book which he had hesitated over for years and compiled a summary of his life’s work, *An Outline of Psychoanalysis*.

When asked about his productivity at the time, he was known to give a rather curious response: “Thank the Fuhrer.” After Hitler came to power, many Jews saw the writing on the wall and left Germany. Einstein, for example, did so almost at once. But Freud steadfastly refused, even though many friends warned him that the Nazis were bound to take over Austria. When they finally did in March 1938, Freud still would not consider leaving. He only changed his mind on March 22nd when the Gestapo arrested his beloved daughter Anna. Gripped with fear, Freud frantically paced up and down his apartment and he did not even know of the pills she had taken with her so that she could commit suicide in case she was tortured.

In the end, Anna was allowed to return home as a result of intense pressure from two close friends of Freud, Princess Marie Bonaparte, Napoleon’s great grandniece and William Bullitt, the American ambassador to France. These connections, however, would not have been enough to persuade the Nazis to let Freud leave. Here, he had an improbable stroke of luck. The Nazis imposed a Komissar to run every Jewish business in Austria just as they had done in Germany. The Komissar’s job was to fleece Jews of as much money as they could. By sheer fluke, the Nazis appointed as Freud’s Komissar Dr. Anton Sauerwald, a forty-four year-old chemist whose hobbies included bomb-making and gardening. It was Freud’s good fortune that Sauerwald’s professor had been one of Freud’s friends. As an academic, Sauerwald felt he had to read Freud’s books so that he could perform his duties properly. Recognizing Freud’s brilliance, slowly the Nazi chemist became convinced that he should help Freud, even though he was a Jew. He hid damning evidence that the analyst had secret bank accounts in a number of European countries. Then he helped Freud and sixteen members of his family get exit visas. These cost a great deal of money which Freud did not have, but his Komissar arranged for the sale of some of Freud’s antiques to foot the bill. Even more remarkable, Sauerwald got the Gestapo to pay for transporting Freud’s books and the famous analytic couch to London.

On the day of his escape, the Gestapo would not let Freud board the train for Paris until he provided a statement that absolved them of blame. “I can heartily recommend the Gestapo to anyone,” Freud wrote. The Nazis did not see the irony.

Freud told his friends he thanked Hitler for making it necessary for him to leave. Sauerwald stayed in touch and then came to London himself to see the old man; Freud promptly complained about English doctors and asked him to get his Vienna doctor to come to treat him. As the doctor was a Nazi he didn’t need an exit visa, and Sauerwald offered to drive him to London. The doctor operated on Freud the day after he arrived, an operation Freud believed gave him another year of life.

One might have expected the Freud family to be very grateful to Sauerwald, but sadly they were not. After the war, one of Freud’s nephews, Harry, who was an American officer tracked Sauerwald down and had him arrested. Sauerwald was charged with war crimes, specifically of robbing the Freud family of its assets. Sauerwald’s trial lasted longer than those at Nuremberg. He spent months sick in jail before he ever set foot in the court. From his cell Sauerwald appealed to the Freud family for help and eventually Anna wrote a letter detailing how Sauerwald had saved her father. But even then, she did not actually sign it.

When the dust settled, it was determined that Dr. Anton Sauerwald had saved 16 Jews in all. He failed to obtain exit visas for four of Freud’s sisters, and they all died in concentration camps. Although he was prosecuted, many historians feel he deserved far better than he received. Perhaps when Freud was thanking the Fuhrer, he had another Nazi in mind. *(Escape of Sigmund Freud)*

**תורת הצבי על הפטרות** **A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN** **כי הנה החשך יכסה ארץ...** (ישעי' 6-ב)

Yeshaya HaNavi exhorts *Klal Yisroel* to arise, for their light has dawned. However, in the next *posuk*, the *Navi* says that darkness shall cover the earth. In fact, *Chazal* (*Sanhedrin 99a*) tell us that one should be cautious to hasten the day of reckoning, for it will be a day of darkness - as is relayed by *Amos HaNavi* (5:18). As such, *Chazal* say that *Moshiach* will come when “*darkness befalls the people*.” If so, why are we so anxiously awaiting the coming of *Moshiach*?

The answer lies in the words of *Chazal*. The *Gemara* tells us there that the following question was asked to Rabbi Avahu: “When will *Moshiach* come?” He answered that he will come “when darkness enshrouds these people.” To this the questioner remarked that it would seem as though Rabbi

Avahu was cursing the Jews. However, the truth is that Rabbi Avahu was conflating the heretic questioner with the heretical nations of the world. This, says *Chazal*, is comparable to a rooster and a bat who are looking forward to the light of day. For the rooster, light is an indication of his impending time to become active. But for the bat, nighttime is his daytime, when he is active. What may appear to be darkness to one, may just be lightness in disguise – and vis-a-versa.

*Klal Yisroel* anxiously awaits the coming of *Moshiach* because we know that while there may be an incredible darkness that will befall the world, *Hashem* will always shine light upon his children, and the light we are so desperately seeking is right there waiting for us.

**מחשבת הלב** **CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ZT"l** **תחת אשר לא עזבת את ה' אליך בשמחה ובמנוח לבב מרים כל ... (כה-מ)**

From this *posuk*, the *Torah* is clearly detailing to us how critical it is to serve *Hakadosh Boruch Hu* with happiness. It would seem that שמחה - true happiness and joy, is the antidote or can at least help prevent תוכחה - the harsh curses that we, *Rachmana Litzlan*, must sometimes endure.

It is told that one year, as the **Baal Shem Tov זי"l** waited to recite *kiddush levana* on *Motzei Yom Kippur*, there was no visible moon as the sky was completely overcast. He saw with *ruach hakodesh* that it was imperative for it to be recited that night, or the results could be catastrophic for *Yidden* around the world. He tried all sorts of his holy *avodah* to clear the skies, but to no avail. The clouds remained overcast and the holy *tefillah* could not yet be recited.

The *Chassidim*, oblivious to their *Rebbe*’s angst and actions, were dancing joyously as every year, to celebrate the culmination of the holy day. Their ecstatic dancing reached a frenzy and they dared to ask their *Rebbe* to join. He agreed and did indeed dance with them. In the midst of rejoicing, they suddenly realized that the moon appeared! *A neis*!

The *Baal Shem Tov* exclaimed: “What I couldn’t accomplish through Kabbalistic supplications was achieved with the *simcha* we exuded just being בשמחה.” עובדי ה' בשמחה, *Rebbe, Reb Bunim זי"l* quotes the *posuk*, “כי בשמחה תצאו, *“With happiness you will go out”* and explains it as follows: Through the *middah* of *simcha*, you will be enabled to leave – to exit – from all your *tzaros*.

We read these words specifically at this juncture, that we may strengthen our resolve, both personally and communally, to live and serve *Hashem b’simcha*. Perhaps through the joy we exhibit, *Hashem* will rescind all גזירות קשות and shower us all with unlimited *beracha* and *besuras toyos*! תחל שנה וקללותיה, שנה וברכותיה!

**משל למה הדבר דומה**

**תחת אשר לא עזבת את ה' אליך בשמחה ... (כה-מ)** **משל** Moshe Shmuel Noll, a 21-year-old Israeli soldier from *Beit Shemesh*, fell in battle in northern Gaza on July 8, 2025, after a life marked by extraordinary perseverance. From struggling to read, to embodying joy and faith, his story, shared by his rabbis at his moving funeral, reveals the profound spirit behind the soldier’s sacrifice.

At the funeral, his rebbi from *Kfar Zeitim Yeshivah* shared one thing of profound significance. This is what he said: “Moshe had unimaginable learning difficulties. He couldn’t read or write when he arrived at the *yeshivah*. Yet he never gave up. He borrowed children’s books to practice reading, without shame, just pure determination. When he wanted to learn to *daven*, he memorized the entire prayer service over a year, section by section, reviewing until he knew it by heart.

**וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך ... (כה-י)** **GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM AND BE A BETTER JEW BY R' YEHOShUA GOLD**

On our *posuk*, *Chazal* say: “אלו תפלין שבראש”, this refers to the *tefillin* worn on the head. My grandfather would often share a story about the **Baal HaTanya**. When the *Alter Rebbe* was imprisoned by Russian authorities, a jailor entered his cell and saw him wearing *tefillin*. He immediately fled in fear. The *Chassidim* asked what had frightened him so. The *Baal HaTanya* answered: “*Chazal* say that the nations will see *Hashem*’s name upon us and fear us, which is fulfilled through the *tefillin shel rosh*.” But they pressed further: “*Rebbe*, the Cossacks see us wearing *tefillin* regularly, and they show no fear!” The *Rebbe* explained: “The *Gemara* doesn’t say *tefillin* ‘*Al harosh*’, *tefillin* upon the head, but *tefillin* ‘*Shebirosh*’ - *tefillin* within the head. When *tefillin* become part of who we are, shaping our thoughts and essence, then their power shines forth and commands awe.”

The **Meshech Chochma, R’ Meir Simcha Hakohen זי"l**, adds further depth. The *tefillin shel rosh* and *shel yad* each contain *Hashem*’s Name 21 times. Together, they total 42, corresponding to a special forty-two letter Name of *Hashem* mentioned in the *Gemara*, revealed only to men of great stature. This is our goal; to reach a point when *Hashem*’s Forty-Two Letter Name will be revealed to the world. In our current exile, a time of *hester panim*, we primarily experience the aspect of *shel yad*, which is hidden from view. By internalizing the message of *tefillin*, we can reach a period of *shel rosh*, which is worn openly. *Hashem*’s forty-two letter Name will be revealed, and the nations will revere Him and His people.

This idea appears at our redemption’s beginning. When Moshe asked what Name to tell *Bnei Yisroel* in *Mitzrayim*, *Hashem* replied: אהיה-איה, numerically 21. At the Exodus, *Hashem* revealed אהיה אשר אהיה, two times 21, equaling 42. Redemption moved from concealment to revelation. May we merit the final *Geulah*, when the *posuk* will be fulfilled: ויראו “וראו - all nations will see *Hashem*’s Name upon us, and the world will stand in awe.