

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

# A SERIES IN HALACHA LIVING A "TORAH" DAY

**ביץ הריחיים - תבלין מדרף היומי - מנחות יא.**

The *Gemara* also brings a מימרא that ר' פפא says "פשיטא לי", that a קמיצה is done, i.e.: with all the fingers.

The Gemara [מגילה טו] relates: When the חמץ came to get מרדכי to put him on the king's horse and lead him through the town, he found מרדכי teaching his תלמידים the halachos of קמיצה. **Rashi** brings, that day was ט"ז ניסן the day the מנחת העומר is normally brought; so מרדכי was learning with them דימוא. When מרדכי saw the חמץ approaching, he wrapped himself in his טלית and started davening. חמץ then asked the תלמידים, what are you learning? They answered: ביטון שבית המקדש קיים, one who donates a מנחה, brings a שולת, that's what we were learning. The **מהרש"א** asks: Why did the תלמידים switch and discuss a מנחת נדבה if they were being דימוא in מנחת העומר? He answers, they were showing חמץ that even from a שולת we are able to achieve כפרה and being דימוא in מנחת העומר is compared to bringing it. So, we are achieving כפרה and will be saved from you.

(1) שפר אהבת חסד אב (2) תהלים קיבג (3) כתובות א.

“החדוש הזה לכם” - Unlike the secular calendar, the Jewish calendar follows the lunar system. To make up the difference of close to 11 days, we have a leap year which serves as a reminder that everyone has an opportunity to make up for what he has failed to accomplish in the past. Furthermore, just as the leap year not only makes up for the deficiency, but provides an “advance” on the future, a Jew must also intensify his efforts in his service of *Hashem* and store up additional merits.”

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# טיב התכלית

מאת הגד"צ רבי גמליאל הסק רבינוביץ שליט"א, ר"י שער הטמאים ודוסלים עמודק

יש לומר שרצה הקב"ה לא לפי את ישראל בינה וללמדם פרק בעבודת האמונה, ודאי היו הרבה מבני ישראל שאמלא חציויו לשאול כלי כסף וכלי זהב, לא היו ימים להנות מממצאים הישעים, שנאתם להצריים שעניו אותם והשפילו אותם עד חרשות היתה בעומק לבבם, וכלל לא רצו שיהלכו יטיבו עמם שמא תעמד להם נזה וזכות, ושמא תחשב בנתינתם כפיו, שרשאים אלו לא רצו שתהיה מוחלת עליהם, בגדל רעתם והעדיפו שחטאות תהיה חקוקה על עצמותיהם לעולם. יצדק היו גם כאלו שמהלך מחשבתם היתה באופן הפוך, מצידם היו שמחים אם

לימודים מאת רוב אנשיהם דמאל אבסטיין טליט"א בעמ"ס טוה אנשיהם

ליל שמרים הוא לה' להוציאם מארץ מצרים הוא הלילה הזה לה' שמרים לכל בני ישראל לדרתם ... (ב-בב) - בשני נאולה השתתפו

**פרש"י:** "ליל שמרים" - שהיה הקדוש ברוך הוא שומר ומצפה לו לקיים הבטחה

**אמנם הספדנו** כתב לבאר באופן אחר, וז"ל: "הוא הלילה הזה לה' שמורים וכמו שהיה משמר ומצפה לגאולת ישראל כל ימי גלותם במצרים, כן הוא משמר ומצפה לגאולת ישראל העתידה, כאשר ולכן יזכה לה' לחנוכם (שעירו ל') לכל בני ישראל לדורותם. כאמנם בגאול, ויבנה ויעיר והגאול", ע"כ. הרי חזית הקרא לכל בני ישראל לדורותם, אז כוונת כדברי רש"י שהיה לידורות שומר אותנו כמנהגם של ישראל לדורותם.

(Courtesy of MyZmanim.com)

כיון שכן ראה הקב"ה לנכון לזרזם בקיום זה הציווי ולהפציד בהם בלשון נא; שלא יעשו שום חשבונות, לא שאין הם רוצים לבקש, ולא שאין המצרים רוצים לתת, ויכופו את עצמם לבקש מהמצרים, ויפיד מובן כוונתו יתב' באמרו 'שלא יאמרו תחת צדיק וגו'' כי אם בני ישראל יעשו חשבונות שאין להם לבקש לא תחתיו ההבטחה שביטחם ויחיהו, ויבטחם ויחיהו, כי יצאו שרמם גדול.

ומעתה אין טעם לכל ההשבונוֹת, שמנעו אותם לקיים רצון הבורא. אם יודעים שהשכל בידי שמים, וגם 'רצונו של אדם' בכלל, שוב אין כאן מניעה לבקש מהמצדדים כלי כסף וזהב, כי מעתה אין שום סיבה לא לשנאתם ולא להחשיבים כשונאים והבן.

[illegible]

# מעשה אבות .... סימן לבנים

והיה לאות על ידכה ולמוטפת בין עיניך כי בחזק יד הוציאנו ה' ממצרים ... (ג-ז)

While he was in Dachau, a Jew who was being taken to his death suddenly flung a small bag at Judah Wallis. He caught it, thinking it might contain a piece of bread. Upon opening it, however, he was disturbed to discover a pair of *tefillin*. Judah was very frightened because he knew that were he to be caught carrying *tefillin*, he would be put to death instantly. So he hid the *tefillin* under his shirt and in the morning, just before the appel [roll call], while still in his bunkhouse, he put on the *tefillin*. Unexpectedly, a German officer appeared. He ordered him to remove the *tefillin* and noted the number on Judah’s arm.

At the appel, in front of thousands of silent Jews, the officer called out Judah’s number and he had no choice but to step forward. The German officer waved the *tefillin* in the air and said, “Dog! I sentence you to death by public hanging for wearing these.” Judah was placed on a stool and a noose was placed around his neck. Before he was hanged, the officer said in a mocking tone, “Dog, what is your last wish?” Judah replied instantly: “To wear my *tefillin* one last time.”

The officer was dumfounded. He handed Judah the *tefillin*. As Judah put them on, he recited the verses that are said while the *tefillin* are being wound around the fingers: וארשתך לי בצדק ובמשפט ובחסד וברחמים: וארשתך לי באמונה: “ארשתך לי לעולם: וארשתך לי בצדק ובמשפט ובחסד *I will betroth you to me with righteousness and with justice and with kindness and with mercy and I will betroth you to me with fidelity, and you shall know G-d.*”

The entire camp was forced to watch this Jew, with a noose around his neck wearing *tefillin* on his head and arm, as they awaited his impending hanging. Even women from the adjoining camp were lined up at the barbed wire fence that separated them from the men’s camp, forced to watch this horrible sight. Judah turned to look at the silent crowd. He saw tears in many people’s eyes. Even at that moment, as he was about to be hanged, he was shocked. Jews were crying! How was it possible that they still had tears left to shed? And for a stranger? Where were those tears coming from? Impulsively, in *Yiddish*, he called out, “*Yidden*, do not cry. I am the victor. Don’t you understand, I am the winner!”

The German officer understood the *Yiddish* and was infuriated. He grabbed the noose off of Judah’s neck and screamed, “You dog, you think you are the winner? Hanging is too good for you. You are going to get another kind of death.”

Judah was taken from the stool and forced into a squatting position. Two huge rocks were placed under his arms. Then he was told that he would be receiving 25 lashes to his head - the head on which he had dared to position his *tefillin*. The officer told him that if he dropped even one rock, he would be shot immediately. The officer laughed and advised him, “Do yourself a favor. Drop the rocks now. You will never survive 25 lashes to the head. Nobody ever does.”

Somewhere close to the 25th lash, Judah lost consciousness and was left for dead. The crowd of *Yidden* were ordered to move on and his body was dragged over to a pile of corpses, after which he would have been burned in a ditch. Suddenly, another Jew saw him, shoved him to the side, and covered his head with a rag so people didn’t realize he was still breathing. Eventually, after he recovered consciousness fully, he crawled to the nearest bunkhouse that was on raised piles and hid under it until he was strong enough to come out under his own power. Two months later he was liberated.

During the hanging and beating episode, a 17-year-old girl had been watching the events from the women’s side of the fence. She cried like everyone else, and was amazed at the strength of character of a man slated for death, who refused to give in. After liberation, she found her way to Judah. She walked over to him and said, “I’ve lost everyone and everything. I don’t want to be alone any more. I saw what you did that day when the officer wanted to hang you. Will you marry me?”

Judah agreed and they went to the **Klausenberger Rebbe zt”l** and requested that he perform the marriage ceremony. The *Rebbe*, whose *Kiddush Hashem* is legendary, wrote out a *kesubah* [which the family still has today] by hand from memory and married the couple. They ultimately made *Aliya* and rebuilt their lives in the Holy Land. (R’ Yosef Wallis, [Aish.com](http://Aish.com))

ונתתים כיד מנקשי גפשים וכיד  
נבוכדנצר מלך בבל... (ירמי' טו-כו)

In the years leading up to the Jewish people’s exile to *Bavel*, the Nation of Egypt had ruled the world for centuries but as Nevuchadnetzar and his army rose to power, *Yirmiyahu HaNavi* predicted that Egypt’s demise was inevitable. Interestingly, the Babylonians were not clean of sin at all. In fact, *Yirmiyahu* even referred to Nevuchadnetzar derisively as “Nevuchadretzar” because of his eventual destruction of Israel. Thus, since both the Egyptians and Babylonians committed horrendous atrocities to the nations of the world, in what merit did the Babylonians “receive clearance” from *Hashem* to replace Egypt as the world power when they were no better than the Egyptians?

**R’ Mordechai Gifter zt”l (Pirkei Torah)** explains that the

תורת הצבי על הפטרות difference between the two nations lay in their beliefs. Egypt lacked the basic belief in *Hashem’s* power and abilities and sought to contest *Hashem* at every turn. Since obviously no one can hold a candle to *Hashem*, the Egyptians ultimately caused their own self-destruction which imploded their kingdom. However, *Chazal* explain that Babylon had a very different approach to the Master of The World. Although their conceit eventually led to their own destruction, Nevuchadnetzar and his people believed that their rise to fame and power was a result of a decision of a higher rule.

Though at first, they didn’t actually recognize *Hashem* as that higher authority, Nevuchadnetzar eventually came to that basic understanding and *Hashem* rewarded him for that.

החדש הזה לכם ראש חדשים ראשון  
הוא לכם לחדש השנה ... (ג-ב)

In *Parshas Bo* we are gifted with the *Yom Tov* of *Rosh Chodesh*, and the power to proclaim it through *Kiddush HaChodesh*. As *Chodesh Shevat* commenced this week it would be appropriate to mention some timely *divrei hisorerus*.

In his *sefer Ohr Gedalyahu*, the great *Rosh Yeshivah of Torah Vodaas*, **R’ Gedalya Schorr zt”l**, cites from the *sefer* היצירה of ספר היצירה that each *chodesh* has its own unique letter and *inyan*. Regarding *Chodesh Shevat*, he says "המליך אות צ' בלעיסה". He crowned the letter "צ" to rule over the consumption of food - eating. R’ Schorr explains that *Shevat* is a time to do *teshuva*, and utilize the letter "צ" which stands for צדק - righteousness, and צמצום - austerity, over our base instincts. *Hashem* created humans with desires for certain things; e.g. eating, living well and procreating. A *yid* though has to elevate all of these base desires to a holy level, bringing *nachas* and כבוד שמים even while engaging in these normal human activities.

He then quotes *posukim* from the beginning of *Devarim*: "באר את התורה...באר את התורה". *Shevat* is the eleventh month, the month reserved for bettering one’s self, *Moshe*, *davka* then, elucidated the *Torah* showing clearly that one *eitzah* to properly control your impulses is through *limud HaTorah*. As *Chazal* say "תורה תבלין".

If all our actions would be guided by the *Torah* through plumbing its depths, we would be easily able to navigate the vicissitudes of life. There is a *pshat* quoted in a previous *Machsheves*, on the *Chazal* "קבעת עתים לתורה", which says that the word עתים is referring to all the eiles listed in קהלת and should be refined and developed through the lens of the תורה.

With tremendous *siyata dishmaya* may we be *mechazek* ourselves this *chodesh*. And may *Hashem* recognize our extra effort and shower each and every individual in *Klal Yisroel* with myriad *beracha*, *simchos*, *refuos* and *yeshuos*!

## משל למה הדבר דומה

והגדת לבנך ביום ההוא לאמר ... (ג-ה)

משל: One bright day, a once-successful businessman who had fallen into deep debt and spiraling depression, was asked by his wife to deliver a small food package to their son at his *Yeshivah* in Jerusalem. As the man approached the building, the *Mashgiach* happened to meet him outside. To avoid disturbing the boys inside, the father handed over the package. As the father turned to leave, the *Mashgiach* called out, “Are you a taxi driver, or the father of this boy?”

When he replied that he was the father, the *Mashgiach’s* face lit up. “Amazing!” he exclaimed. “This entire *Yeshivah* could have been created just for your son! You have a diamond - a precious young man beyond description. I don’t know what you and your wife did to merit such a son!”

Those generous, unprompted words were exactly what the

החדש הזה לכם ראש חדשים ראשון  
הוא לכם לחדש השנה ... (ג-ב)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY  
SEDRA TO LEARN AND TO ENJOY BY R’ MOSHE GELB

The first *mitzvah* given to the Jewish people as a nation is the *mitzvah* of *Kiddush HaChodesh*, that *Beis Din* must sanctify and establish the new month through the testimony of witnesses who saw the new moon. This *mitzvah* signifies the Jewish people’s control over time, and establishes that the calendar is determined not by celestial cycles but by the declaration of the *Beis Din*. Indeed, the *Gemara* says that even when *Beis Din* made a mistake, and was *mekadesh* the new month in error, the calendar follows their decision. However, this quality of being “above time” has an added layer of meaning.

The *Chasam Sofer zt”l* explains that the moon symbolizes the Jewish people, who wax and wane throughout history. By granting us the authority to sanctify the month, *Hashem* taught us that even in times of diminishment, we possess the power to defy despair and find the strength to redouble our efforts to succeed. In this sense we are truly “above time.”

But how do we tap into this *koach*? From where do we get this strength? Perhaps the answer lies in the *zechus* that allowed us to leave *Mitzrayim* in the first place - "בני בכורי ישראל" - the fact that we are *Hashem’s* beloved children. As such, we never lose hope that in whatever situation arises, *Hashem* will always be there to help his *Yiddishe kinder*. This is the *koach* that is *mechazek* us always to push through whatever challenges or low moments we may be experiencing and get closer to our Father in Heaven. Notably, the letters of *Parashas Bo* (בא) also form the word *av* (אב), Father. For it was *Hashem’s* fatherly love for us that enabled us to climb out of the depraved morass that was *Mitzrayim* and merit the *geulah*, the redemption from bondage.

Such is the power of a Father’s love for His son that it can empower him so much as to extract him from the deepest depths of *tumah* and raise him up to the most sublime heights. This is our relationship with *Hakadosh Boruch Hu*.

May we all be *zoche* to feel *Hashem’s* deep love for us, and take *chizuk* in the fact that we have a *Tatte* who loves us and wants us so much to succeed, and through that, to *taka* be *mischazek* and *shteig vaiyter* in *Torah* and *avodah*.

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOPMAN ZT"l

# מחשבת הלב

# זינפש

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