

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

הדלקת נרות שבת - 5:04

זמן קריאת שמע/מ"א - 5:58

זמן קריאת שמע/הגד"א - 9:34

סוף זמן תפילה/הגד"א - 10:27

שקיעת החמה ליום השבת - 5:23

מוצש"ק צא"כ / מעריב - 6:13

צא"כ / לרביע תה - 6:35

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Shabbos Darshas Mishpatim - February 9, 2013

מולד חודש אדר יום א' (וינצא) 5:37 PM מיט 13 חלקים

לקחי חיים ודברי התעוררות וסדרו עפי' פשיטת השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

אם לא ימצא הגנב ונקרב בעל הבית אל האלקים (כב-ו.)

- בבאיור בוונת המילים 'ונקרב בעל הבית אל האלקים'

איינו, הנפקד - 'ונקרא בעל הבית' - משום שסיבת ההפקדה אצלו היא בגלל שיש לו בית, וביכולתו לשמור על החפץ בביתו' (ע) **העמק דבר** אל האלקים, אם לא שלח ידו במלאכת רעהו' (שמות כ"ב, פסוקים ו' ו'), וכתב רש"י, "אם לא ימצא הגנב-ובא השומר הוה שהוא בעל הבית. ונקרב אל הדיינין, לרדן עם ה', ולישבע לו שלא שלח ידו בשל. ואילו הרמב"ן כתב, "והנכון יקירב אל האלהים להשבע שנגנב כמו שהוא טוען, אם לא שלח הוא יד להשתמש לצרכו במלאכת רעהו, כי השולח יד בפיקדון נעשה עליו גולן וחייב באונסין".

ובדברי הוד' (לבעל הט"ז), ביאר בדבריהם, "הרמב"ן כתב וכו', פירוש, דלרש"י הוה השבועה בזה שלא שלח ידו, מבוארת בפסוק, וממילא הוה היא שבועת התורה, אבל לרמב"ן, הוה עיקר השבועה דאורייתא שנגנב ממנו. ותו לא, אלא דהפסוק מתנה תנאי ע"ז לומר, שדין זה הוא אם לא שלח ידו, הא אם שלח ידו, או חייב באונסין וחייב כמו גולן, ולא מהני ליה שבועה שנגנבה.

וזה פשוט לפי דעת; דגם לרש"י ודאי צריך שישבע שנגנבה ואינה ברשותו, כדאמרינן בפרק הגולל (בבא קמא דף ק"ז ע"א), שלוש שבועות משביעין אותו, שבועה שלא פשעת; שבועה שלא שלחתי בה יד, שבועה שאינה ברשות; ורש"י נקט לרבותא כאן שבועה שלא שלח בה יד, ושבועה שנגנבה הוא פשוט ואין צריך להוכיחה, וכן לרמב"ן ודאי צריך גם כן שבועה שלא שלחתי בה יד, אלא דלרש"י הוה שבועה דשליחות יד ג"כ מן התורה, ולרמב"ן הוה זה מדרבנן, ומן התורה אינו צריך כי אם שבועה שנגנבה, והרבה חילוקים יש בין שבועה דאורייתא לדרבנן וכו'."

והקשה בספר **הכתב והקבלה**; "ולשני הפירושים צריך ביאור, שהוכיחה התורה הטפל והעלימה העיקר, הוכיחה קריבת השומר לפני הדיינים, והעלימה העיקר-חיוב שבועתו; ולכן פירש אחרת, "לכן נראה לי, שאין מילת 'ונקרב' כאן, הקריבה הגשמת המחשית, והיינו, קריבה אל הדיינים (ולפי זה, מילת 'האלהים' היא שם חול), אלא רק קריבה רוחנית עיונית, כמו 'כי כן קרבו אלי', שהיא קריבה רוחנית מחשבת, וכענין שם קרבן הנאמר בקרבנות, שהוא קרוב עיוני רוחנית אל ה'.

ואי"כ כוונת הכתוב היא 'ונקרב בעל הבית אל האלהים', ר"ל, שבעל הבית יקרב את עצמו במחשבתו אל ה' (ולפ"ז, מילת 'האלהים' היא שם קודש), ויחשוב שעומד לפניו למשפט, 'אם לא שלח ידו במלאכת רעהו', ר"ל, שיחשוב שעליו **לאמת** לפניו את טענתו שלא שלח יד בפיקדון, ולא גנבו, **ע"י שבועה**, כי מילת 'אם' כאן, היא מלושן 'אמת' וכו', ויש הרבה 'אם' במקרא המפורשים בלשון אמת וכו', כמו 'כי אם יש אחרית', שר"ל, שבאמת יש אחרית, ובוזה מבואר ענין השבועה בלישנא דקרא, בלי כל דוחק."

power from Heaven to bless the well, so that he need not lose time from his *avodas Hashem*. This is based on the *posuk*: “*And serve Hashem your G-d, and He will bless your bread and water and remove sicknesses from your midst.*”

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (18)
Saving the Name of Hashem (cont.): א-ל-ה-ים. Last week we discussed what to have in mind when saying *Hashem's* Name ג-ה-ו-ה. Now we will discuss the name א-ל-ה-ים and the derivatives of this Name: א-ל-ה-י-כ-ם (Your G-d), א-ל-ה-י (Your G-d [plural]), א-ל-ה-י (My G-d) and א-ל-ה-נו (Our G-d). The shorter name ל-א is also a derivative of this name.

The **Shulchan Aruch** explains ⁽¹⁾ that this Name denotes “The Strong One, Who can do everything, and is Master of all Powers (gravity,solar system, energy, etc.).” This can be summarized in a shorter version: “The Almighty G-d.” When a possessive suffix such as “ו” (our) is added and means “**our** Almighty G-d,” it denotes that *Hashem* monitors us in great detail. Therefore, the proper intention when saying א-ל-ה-י-נו is “The Almighty G-d Who monitors us (constantly).” All this is the *halacha* as ruled in *Shulchan Aruch*. For greater depth on this subject, one should read through the commentary of **Ksav Vehakabala** ⁽²⁾ where he brings eight different opinions as to the exact translation of this Name.

The Name ש-ד-י. The *Shulchan Aruch* only discusses the most common Names that we say in our *berachos* and davening. Other commentators assume that it is appropriate to have the correct connotation for the other Names of *Hashem*,

הוא היה אומר

R' Yaakov Yisroel Twersky of Tcherkasa ZT”L (Sefer Meori Ohr) would say:

“*And the master of the house shall cause him to be brought before the judges to swear that he has not put his hand to his neighbor's work.*” Who is his neighbor? We may say, this is *Hakadosh Boruch Hu*. A person has to accept everything that comes to him from *Hashem* with love. This is true even if it means that he experiences suffering. He should not question the actions of *Hashem* but accept all that happens to him with love. With that, he can come close to *Hashem*. Thus, *‘he has not put his hand,’* i.e. he has not complained regarding *‘his neighbors work,’* the things that *Hashem* has done to him, he has not complained about but he has accepted them with love.”

Chacham Rabbeinu Eliezer Papu ZT”L (Pele Yoetz) would say:

“An arrogant person is upset whenever someone either fails to do for him what he thinks they should have done or whenever someone does something he thinks should not have been done. To overcome sadness a person should stop making demands on other people. Especially with regard to demanding the approval of others realize that ultimately it makes no practical difference if people honor us or not and we need not feel sad about lack of honor.”

A Wise Man would say:

“Life is like a camera: Our job is to focus on what’s important, capture the good times, develop from the negatives, and if things don’t work out - just take another shot!”

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Mazel Tov and much nachas to Rabbi & Mrs Sholom Perel on the marriage of their son Avrumi to Miriam Lintop

מעשה אבות... סימן לבנים

ואלה המשפטים אשר תשים לפניהם וגו' (כא-נ)

In 1929, **R' Boruch Ber Lebowitz ZT"L** and his son-in-law, **R' Reuven Grozovsky ZT"L** arrived in New York city to raise direly needed funds for the *Kamenitz Yeshivah*. At every occasion that R' Boruch Ber spoke, he described the material poverty and contrasting spiritual riches of the *yeshivah*. But money was hard to come by; times were tough and the language barrier made things all the more difficult. Fortunately, they found a native of Kamenitz who had lived in America for some time, **R' Yitzchok Tendler ZT"L**, rabbi of the *Kamenitzer Shul* in N.Y., and *Rosh Yeshivah* in *Yeshivah Rabbi Jacob Joseph*, who volunteered to help them. His task was immense; bridging the gap between two spiritual giants and the land of materialism and secularism. To this, add fund-raising during the depression. The results could not be very lucrative.

After weeks of making the rounds in New York, the three arrived in Baltimore, only to find that one of the biggest *shuls* in town had been placed under a prohibition by the local *Vaad Harabbanim*. The congregants had moved the ladies down from the balcony onto the men's level of worship. They had erected a small *mechitzah*, but the local rabbis, under the leadership of **R' Avraham Nachman Schwartz ZT"L**, felt that this was a blatant breakdown of *tznius* in an Orthodox *shul*. Thus, the European visitors would not enter the building, but Rabbi Tendler felt that the need was great and, under the circumstances, a local prohibition need not apply to out-of-towners. He appealed to the *Vaad Harabbonim*, and R' Schwartz, with the approval of the rest of the *rabbanim*, agreed to waive the prohibition for Rabbi Tendler on the condition that he speak to the people about the importance of a *mechitzah*. Rabbi Tendler kept his part of the bargain, speaking on the subject twice.

That *Shabbos*, his appeal for Kamenitz netted \$2,400 in pledges, a fortune in those days. The *shul* president, visibly moved, announced that he would advance a personal check for the entire amount, so they could dispatch the money at once to the hungry students. On *Shabbos* afternoon, as Rabbi Tendler went back to the *shul* to speak about *mechitzos*, the president of the *shul* drove up in a car and walked in, presenting a check of \$2,400 to a shocked R' Boruch Ber and his son-in-law.

The two were petrified. They had heard about *chillul Shabbos* in America, but this was their first personal encounter with it. R' Boruch Ber said, “*Chilul Shabbos* money! That's the result when one circumvents a prohibition of the *rabbonim*. Feh!”

The president, indignant and enraged, tore up the check in little pieces, stalked out, and slammed the door behind him.

When Rabbi Tendler returned after *Maariv*, R' Reuven was waiting at the door. “My *shver* (father-in-law) is fuming. He did not realize that you were going to the prohibited shul and now the president delivered a check on *Shabbos*!”

“But I only went because the rabbis permitted me to. The president's conduct was totally out-of-order, but what has that to do with the *shul* congregants' contributions?” R' Reuven, however, insisted that his *shver* would accept no such donation.

Rabbi Tendler entered the room, and said, “*Gut voch, Rebbe*.” Before R' Boruch Ber had a chance to say a word, he said, “*Rebbe*, I'm calling you to a *din Torah*!” That was the second shock for the two *gedolim*. “You came to me, telling me that the students in Kamenitz are starving. You have no money for expenses. So I volunteered to help. I raised \$2,400 and you refuse to think of accepting it. So I'm calling you to a *din Torah* since I went to the *shul* with the approval of the *rabbanim*!”

R' Boruch Ber turned to R' Reuven. “When one is summoned to a *din Torah*, one must go. You will be my advocate.”

They decided to bring their case to R' Schwartz, the chief rabbi of Baltimore. The rabbi gathered together a *beis din* of prominent *rabbanim* and the *din Torah* took place at the very same table where the president had placed his check. R' Boruch Ber's defense of the sanctity of *Shabbos* could have found no better spokesman than his son-in-law, and the needs of the *yeshivah* no more stirring an advocate than Rabbi Tendler. The decision was issued with speed and clarity. R' Boruch Ber was right in his protest to the president, but the check had to be recovered for the sake of the *Bnei Torah* in Kamenitz.

During the conversation, one of the rabbis revealed that he knew of a local man who played cards with the very same president and would intercede on their behalf. They recovered \$2,000, but the president refused to give \$400, which represented his family's donation.

משל למת הדבר דומת

ועברתם את ה' אליכם וברך את לחמך ואת מימך והסירתי מולה מקרבך וגו' (כג-כז)

משל: A long line of petitioners waited outside the room of the **Saba Kadisha, R' Yissachar Dov Ber of Radoschitz ZT"L**, to receive the *Tzaddik's* blessing and advice. The *Rebbe*, however, was not well and was not up to receiving petitioners. He did not want to just leave them out in the cold, so he informed his *gabbaim* (attendants) to tell the people to gather around a certain well in the courtyard near his window, and whoever drinks from the waters of the well will become healed from whatever sickness ails them.

With true *Emunah* in the power of the *Tzaddik*, most of

chassidim waiting outside rushed over to the well, where the attendants were doling out cups of water. A few lingered behind, thinking that when the crowds leave, they will be able to get in to talk in private with the *Rebbe*.

They waited and waited but never did get in. In the end, the people that drank from the well all became healed and achieved great salvation in wondrous ways. On the other hand, those that stayed behind and did not drink from the water, remained ill and were forced to leave in despair.

צמשל: The *Rebbe* explained that he was granted a special

ואנשי קדש תהיו לי ובשר בשדה טרפה לא תאכלו לכלב תשליכון אתו וגו' (כג-ל)

Rashi writes: “*If you (Klal Yisroel) will be holy and separate yourselves from repulsive forbidden foods, then you will be mine* (”של”); *if not, you are not mine.*”

R' Eliyahu Meir Bloch ZT"L explains that this *posuk* alludes to an additional point. As per the *mitzvah* of the *Torah* to make oneself holy, a person may be led to focus solely on his own self-perfection as an individual. He will invest all his energy and talent in his own growth, for he understands this to be the object of his existence. To such a person the *Torah* says, “ואנשי קדש תהיו” - “*People of holiness you shall be.*” However, the *Torah* adds, you must also be “ל” - aligned with “Me” - the will of *Hashem*. Even a Jew's pursuit of his own success, should be driven by his determination to fulfill the will of *Hashem*. What is His will? The *Navi* tells us it is to sanctify *Hashem's* Name. A person's lifelong mission of fulfilling *Torah* and *mitzvos* must begin with a dedication to *kiddush Hashem*.

In order to achieve perfection in this area, one must be properly focused. A fellow who is missing a limb, would not be considered complete despite his many functioning limbs, for the term “complete” in this case is relative to the entire body. Likewise, regarding *avodas Hashem*, perfection (שלמות) is measured by one's accomplishments in his all-inclusive mission of *kiddush Hashem*. One who excels on an individual level, but fails to extend himself to the broader purpose of creation and life, is simply not “complete.”

When a person makes the commitment to the fulfillment of *Hashem's* will, he essentially ascends a new level as he becomes one with *Hashem*. *Chilul Hashem* will pain him and *kiddush Hashem* is his greatest happiness. He will not differentiate between any *mitzvos* of the *Torah*, and even the seemingly insignificant elements of creation are given worth, for everything has its part in bringing the world to its ultimate purpose, the revelation of *malchus Hashem*.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

נדיב לב

The *Torah* teaches that when a Jewish slave is released from slavery, if he married a Canaanite maidservant during his tenure, he must leave her and go out as a single man. The *posuk* uses the expression “בגפו יצא” - “*he shall go out alone.*” The most common interpretation is that “בגפו” is rooted in the word “בגופו” (his body), meaning that if a man comes into slavery with only his body (single, unmarried), then he must leave with only his body. Rashi, however, explains “בגפו” to mean “his garment.” How does a man's “garment” depict his marital status? The answer, says **R' Yissachar Frand Shlit'a**, is the essence of what is the most challenging and rewarding aspect of marriage. A man's garment represents his attitude to the world. His mind is occupied with himself, his own possessions and his own desires. He cloaks himself with the fulfillment of his own needs and just as his body is covered from top to bottom with his garment, so too, is he concerned from head to toe with himself. When a man takes a wife, suddenly he needs to extend that garment to cover not only himself, but his wife, too!

Some people call this the “ME” generation - one that is egocentric and self-focused. We are living in a world of I's! We have Ipods, Ipads and iPhones. However, we would be wise to face the challenge of marriage head on and extend our “garment” to cover the needs and wants of our spouses and children. By doing so, this behavior will then surely spill over to all our other relationships. We could then be surely classified as the “ME” generation - as in “*ME K'amcha Yisroel*” - who is like you the nation of Israel! May our display of selflessness and kindness arouse *Hashem* to cover us with mercy and “cloak” us with love.

TORAH GEMS

וגר לא תלחץ ואתם ידעתם את נפש הגר כי גרים הייתם בארץ מצרים וגו' (כג-ט)

There was once a righteous *Ger* (convert) who expressed an opinion that his *Rebbe* disagreed with. Rather than explain why he felt his student was incorrect, the teacher lashed out with all kinds of disparaging epithets and insults. The *Ger* was extremely hurt by the remarks and sent a letter to the *Gadol Hador*, the leader of the generation, **Rabbeinu Moshe ben Maimon ZT"L**. The *Ramba'm* could feel the pain in the heart of the *Ger* and penned a memorable response:

“I am pained to learn how your teacher embarrassed you with all sorts of epithets; what he did was a terrible sin and he must ask your forgiveness, even though you are his student. Perhaps he is a fool who does not know that the *Torah* warns us no less than 36 times to be mindful of the feelings of a convert. And even if what you said was incorrect, he has no right to hurt you with words; he should have explained to you what your error was and speak in kind and pleasant tones.

“Know this. The requirement to love a *Ger* is very important. The *Torah* commands us to honor and respect our parents, even though there is no command to love them. How much more so must we honor and respect a convert, upon whom the *Torah* explicitly demands: ‘*You must love a convert!*’ And just as one must fulfill the *mitzvah* to love G-d (“ואהבת את ה' אלקיך”), one must fulfill the *mitzvah* to love a *Ger* (“ואהבתם את הגר”). The two are very much the same! The fact that your teacher can insult you by calling you a fool shows that in truth he is the fool! Any person that can leave his family, his religion, his fortune, his entire life behind and embrace the principles of the Jewish religion, to enter into the confines of the Divine Presence and become attached to *Toras Moshe*, how dare he call you a fool! On the contrary, you are the wise and smart one, a disciple of *Avraham Avinu*, and your stature is lofty indeed! May *Hashem* bless you in this world with long life and your reward shall be great in the next world. Signed, Moshe ben Maimon” (אגרת הרמב"ם סי' יא)

**FROM THE WELLSPRINGS OF
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