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עד העולם והיינו, ביהמ"ק בחורבנה, ולכאורה התיב'ע' חולק על דברי הספרי:
אולם שמעתי ממורי רבי הרב יוסף שלמה כהנמן זצ"ל הגאב"ד רפונינו, שיש
לומר שלא נחלקו, וזאת ע"פ מה אדיתא בתוס' (ובחס' גיט' ד"ה עד שלא נבנה)
דמ"ד 'מקריבין אע"פ שאין בית' אידי רק לגבי 'קטורת' ולא בעי מזבח, ד'מזבח
שנעקר מקריבין קטורת במקומו, ולפ"י יש לומר כבונת התיב'ע' דאידי
בקטורת הנקרבת כאשר אין בית' ומזבח ואתקריב חקל' וכמו שנאמר ציון שדה
תתרחש, ולכן ציחק דיוקא את הקטורת הנקרבת גם כאשר אין בית' ומזבח.
ועל דרך זה י"ל באופן אחר, ע"פ דברי רגומא (ובחס' ס"ב), שמ"ל (מקום)
הבית, דחיוו ריח קטורת' (בחורבנה), ולפ"י י"ל כבונת התיב'ע' דאידי בריח
הקטורת שנקרבה כאשר הבית היתה בבניינה ונשאר לאחר שהיתה בחורבנה".

אולם במשך חכמה יושב מרוע הוכיח ציחק דיוקא את הקטורת, ש"דרי
'קרבנות בהמ' ולחמי תורה' (ע' וזבחים ק"ט) ו'נסכי יין' (הבאים עם 'קרבנות
בהמ', לדבי עקיבא א' ע' שם ק"א, דבי עקיבא אומר וכו') קריבים גם במה קטנה
(ולא בעו הקרבה בבית המקדש), ורק קטורת אינה קריבה בה (כיון דבעי הקרבה
במקום מזבח הפנימי בבית המקדש) (ע' שם גיט', ומזבח הפנימי שנעקר וכו'), ולכן,
כאשר הוכיח ציחק את בית המקדש, השרה' (וכנחבא), הוכיח רק את הקטורת
(וכמבואר בתיב'ע' ה"ל) דבעי הקרבה בבית המקדש ואינה קריבה במה קטנה".

טיב התבלין

קטת ועודר רב גולאל חסון רמב"ם שליט"ר שער חסידים וחסידות ע"פ

יעבדוך עמים וישתחוו לך לאמים הוה גביר לאחריך וישתחוו לך בני אמך ארזיך ארור ומברכך ברוך וגו' (נו-מט) - הכל בירי שמים

פרשה זו מובא כל השתלשלות הדברים אך שזכה יעקב אבינו בברכותיו של יצחק אבינו, וכברשך לך יסופר בפרשה הבאה כל הדברים שנתגלגלו ע"י, שיעקב ברח מפני עשוי אחיו, ושהייתו בבית לבן מפני חמת המציק, ונתעורר התמיהה על כך, שהרי מאחר שזכה בכל אלו הברכות מן הראוי היה שבכל אשר יפנה ינחול הצלחה מדוּבָה, אך לעיני הבשר לא ראינו כי אכן שפר עליו גורלו, ואדרבה מבריהו זו ועד סוף ימיו לא זכה כמעט ליום של קורת רוח, כי תיפק לבטירה רדף אחריו אליפז כדי להרגו, והוצרך יעקב להתחנן על נפשו, וגם אחד שנתרצה להניחו בחיים נטל ממנו כל אשר בידו, ונשאר ערום כמשמעו, ומסופר במדרש שיעקב היה באותה שעה מנוהר, ולנדה, והנחיק את שטחו מחייל המלך מפשטי את בגדיו כדי להתרחץ במימי מנוהר, אך תיפק לכניסתו שטחו הנוד ונטבע למות, או ידע שהזמין הק"ה לידו את בגדיו של הנטבע, והודרו ללבשם, אך חשש מאוד להסתובב בחוצות העיר באלו הבגדים, שמא יתורו אנשי הצבא אחר החייל הנטבע, וכשיפגעו בו יחדשדו כי הוא זה שרצח את החייל ולבש את בגדיו, והוכרח ממתת כן להתחבא בישיבתו של שם ועבר, ושהיה שם משך י"ד שנה, ומשך כל אלו השנים היה ירא לצאת שמא יפגעו בו אנשי המלוכה, אחר שעברו אלו הי"ד שנות אימה, כבר המשיך בדרךכו לקיים מצוות אבי, והופיע בבית לבן, שם סבל מאוד משקריו איהו סופיים, מתחילתה עבד אצלו משך ז' שנים כדי לכוזב ברהל, ובסופם המיד את רחל בלאו, והוכרח להתחייב עוד ששנות עבדות, ואחד כל השנים, מקודם רדף לבן אחריו, ולאחר מכן התיירא מעשיו והתחיל במסע

מצאצרותיו של המגיד
 פתח דבר שלום מלך שלום אבינו משה בן משה

וינש וישק לו וירח את ריח בנגדו ויברכוה ואמר ראה ריח בני בריח
 שדה אשר ברכו ה' (כו-כז) - ביאור כוונת 'ראה ריח בני בריח שדה'
 ה' דגם 'יונתן בן עוזיאל', 'עקיב', וארח ית ריחא דלבושוי, וברכיה
 ואמר, חמון ריחא דברי' כריחא דקטורת בוסמניא דענידיה מתקרבא בטוור ב' מקשרא
 דאתקרי חקל דברק' יתנה ה', וארעוי לאשרא שכינתיה תמך', ודיינו, שכונות 'שדה'
 היא אל בית המזבח שאצל יצחק כתוב בנוגע אליה כן, וכדאיתא בגמרא (פסחים
 פ"ח), 'מאי דכתיב 'והלכו עמם רבים, ואמר, לכו ונעלה אל דה', אל בית אלוקי
 'עקב', 'אלוקי 'עקב', ולא אלוקי אברהם ויצחק, אלא לא כאברהם שכתוב בו דה', שנא'
 'אשר יאמר היום ברה ה' דאור, ולא כיצחק שכתוב בו שדה, שנאמר 'ויצא יצחק לשווח
 בשדה, אלא כי'עקב שקראו בית, שנאמר, 'ויקרא את שם המקום ההוא בית אל-ל-"
 וכתב ב'משאת המלך' (ולדבר שמעון משה דיסקין זצ"ל), 'הנה ב'תיב'ע' איתא
 דלכאורה מדבר אודות בית המקדש בבניינה, אבל ב'ספרי' (ותבת הברכה ד"ה חופף
 וכו') איתא 'דאה ריח וגו', למקדש שראש יצחק אל ביהמקד' בנוי ורבו ונבנו, וריחא ריח
 בני, דרי בני, כמש' לריח ניוח, 'כריח שדה', דרי דרב, כמש' ציון שדה תרשה'
 'אשר ברכו ה', דרי בניו ומשוכלל לעתיד לבוא, כמש' 'כי שם ציוה ה' את הברכה חיים

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**

למעשה

"ותלמוד תורה כנגד כולם" - The Greatest Mitzvah of All (101)

Kavod HaTorah: Standing Up for a Talmid Chacham. Last week we began this topic with an introduction about the proper *kavod* (honor) one must give to a *Talmid Chacham*, a *Torah* scholar, which includes honoring one's *Rebbi* and *Rebbi Muvhak* (primary *Rebbi*). There are many details to include in this *mitzvah*, but the one most clearly mentioned in the *Torah* is the *mitzvah* of standing up for a *Talmid Chacham*. The *Torah* states (1) as explained in the *Gemara* (2), that we must stand up and honor a *Talmid Chacham* even if he is not elderly.

Defining a Talmid Chacham. First and foremost, let us define the meaning of a *Talmid Chacham*. Regarding the obligation for standing, the **Shach** (3) writes that a *Talmid Chacham* must be "meaningfully greater in learning than the average laymen in his community who learns on a regular basis." According to this, there is no age factor attached to a *Talmid Chacham*, and technically, even a young boy under the age of *Bar Mitzvah* would qualify as one if he has attained enough *Torah* knowledge (4). Furthermore, the *Gemara* (5) teaches us that even if a *Torah* scholar forgets his learning due to illness, circumstance, or necessity to make a living, he still retains the *din* of *Talmid Chacham*. The **Maharal** (6) explains that the closeness to *Hashem* and holiness that one attains through his toil in *Torah* study, does not leave him ever, even if he forgets the details of his learning for reasons that are out of his control. When he goes to *Olam Haba*, and he will not be bogged down by the physical limitations of his body, his *Torah* will come back to him.

Details of the Mitzvah. The correct time to stand up for a *Talmid Chacham* is when he comes into one's four *Amos* -

... **ח אומר**

R' Chaim Yossel Kofman *shlit'a* (Machsheves Halev) would say: “יאקוב יעקב ניד ויבא עשו מן השדה והוא עיף” - Yaakov was not *niftar*. *Avraham Avinu* was *niftar*. *Chazal* tell us that Avraham’s grandson Esav was *niftar*, but *Hashem* did not want him to witness his grandson Esav’s *nifta*. Esav was *niftar* but *Hashem* did not want him to witness his grandson Esav’s *nifta* achieved in those five years! Yet *Hashem* thought to spare him. *Hashem* gave him lentils which are round to remind us of the cycle of life. But Esav did not wish to grab a bite and go on his merry way to cause more *nifta*. *Avraham Avinu*, whilst his own grandson Esav is busy going to *nifta*.

R' Avraham Mordechai Alter ז"ל (Imrei Emes) would

“The *posuk* focuses on the wells that Yitzchok dug and the *Pelishitim* stuffed up. A well represents our purpose here on this world. When one digs, he reaches in deep and pulls out the dirt, rocks and grime, in order to unearth the pure, crystal water. Similarly, a Jew must reach inside himself and remove the dirt, the grime that clogs up his true self, which is the pure water - and water represents *Torah*. The **Sefas Emes** adds that the more we dig, the more we will uncover. Every Jew contains that purity within. It’s just a question of how much he digs!”

A Wise Man would say: "Be the person who you needed most when you were growing up!" Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)		Dedicated in Memory of Moshe Spilman ז"ל נפ' משה שפילמן ז"ל בב אב * ונצב"ה		 In Shul we still are in front of the KING! -Please Join & Help build respect! Yes! Surely! Join The Master List! over 1,930 verifiable signatures * 855.400.5164 * www.kvodshoneyim.org * kvodshoneyim@gmail.com		לעיל גשמת ר' דוד יחיאל מיכל ב"ר משה יונה ז"ל נפ' כ"ה כסלו * ונצב"ה Dedicated by Mr & Mrs Eli Ritterman & Family	
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הלכות מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עשרת ח"ס ברוך קליבלנד הי"ט

approximately 7-8 feet. It is important that one should not stand up before he comes this close (when the *Talmid Chacham* is further away), because then it does not appear to clearly indicate that the standing is in his honor. Rather, it looks as if he is getting up for his own needs. This applies to a *Talmid Chacham* or to one's *Rebbi*. However, for a *Rebbi Muvhak* - his primary and most important *Rebbi* - one must stand up as soon as he sees him, even from a distance. Since the *halacha* is to stand up for him even from afar, it is recognizable that it is for his honor (7). In a situation where it is clear that one is standing up for a *Talmid Chacham's* honor, it is permissible to stand up earlier or from a distance. For example, when a *Talmid Chacham* enters a full room and all get up for him together (8). One should remain standing until the *Talmid Chacham* moves out of his 4 *Amos* (9).

בין הריחים - תבלין מדרג היום
“To Light or Be Lit?” that is the question - Menachos 89a
 The **Rambam** rules (ביהמ"ט) that the lighting of the *Menorah* in the *Bais HaMikdash* is כשרה ביר. This means that a regular *Yisroel/non-Kohen* may light the *Menorah*. The question is: what purpose is there to this *halacha*? The *Menorah* is located in the *Heichal* (Sanctuary) and a non-*Kohen* is not permitted to enter there? The **Rambam** says that we can take the *Menorah* out of the *Heichal*, light it and then bring it back. The **Minchas Chinuch** (*Mitzvah* 98) writes as follows: “For many years, I wondered and have no answer on how the *mitzvah* of lighting may be performed outside of its designated place?” **R' Chaim Brisker zt"l** (Al HaRambam) explains that the *mitzvah* is not to light (להדליק) the *Menorah* but rather that it should be lit (דולקת). As a result, since the “*Hadlaka*” is not a *mitzvah*, therefore a non-*Kohen* may light it out of the *Heichal*. The **Chazon Ish** answers the **Rambam** the same way.

הוא

...oking soup because he was hungry. It was a sad day because
...ng was untimely. He was destined to live five years longer,
...wicked ways. Imagine how much more Avraham could have
...him that pain and anguish. The *minhag* is that mourners eat
...Esav, the lentil soup was nothing more than a quick fix; he
...harm and sin. Here we see the passing of a great *Tzaddik*,
...out his daily routine in order to satisfy his base desires.”

y:

focuses on the wells that Yitzchok dug and the *Pelishitim*. When one digs, he reaches in deep and pulls out the dirt, similarly, a Jew must reach inside himself and remove the dirt, and water represents *Torah*. The **Sefas Emes** adds that the at purity within. It's just a question of how much he digs!"

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מעשה אבות סימן לבנים

וישלה יצחק את יעקב וילך פדנה ארם אל לבן בן בתואל הארמי אחי רבקה אם יעקב ועשו וגו' (כה-ה)

The *Torah* tells us that Yitzchok sent Yaakov to live with Lavan, who was the “*brother of Rivka, mother of Yaakov and Esav.*” The difficulty in this *posuk* is obvious. Why does the *Torah* find it necessary to repeat that which we already know, namely that Rivka is the mother of Yaakov and Esav? Strangely, **Rashi** comments here: “*I don’t know what this teaches us.*” Such a remark is even more perplexing than the *posuk* itself. Why did Rashi feel compelled to share with us his confusion? Rashi does not comment on every *posuk* in the *Torah*, and as the adage goes, if you have nothing to say, then don’t say anything. The **Sifsei Chachamim** explains that instead of remaining silent, Rashi seizes the opportunity to teach. He writes, “I don’t know what this teaches us,” meaning that I haven’t arrived at the base understanding of the *Torah’s* intention in this *posuk* and until I have established a clear *pshat*, I cannot address allusions or develop homiletics. They will all be meaningless because I have not established the basic truth of the *Torah* to use as a frame of reference. Once I have confirmed the true *pshat*, I can apply the same rigorous standards to the other methods of *Torah* exegesis. (**R’ Binyamin Friedman, TF Dixie**)

In 1917, **Sarah Schenirer a”h**, a young G-d-fearing seamstress from Poland, became the head of a worldwide movement known as *Bais Yaakov*, with thousands of pupils in hundreds of institutions. She was a charismatic figure and the girls called her “*Sarah Imeinu*” - our Mother (Matriarch) Sarah. She turned the socially unacceptable idea of girls learning in a Jewish school into a way of life, providing a model of how to successfully balance tradition and innovation.

A *Bais Yaakov* teacher in a small town once invited Sarah Schenirer to attend the girls’ final examination. Frau Schenirer never turned down an opportunity to participate in a special event at an out-of-town school. In the case of this important test, she knew how much joy her presence would bring to the children and what tremendous encouragement it would provide for the teacher, who, as she knew, had worked so hard to prepare her pupils. The parents, too, would *shep nachas* from their young daughters. Above all, the teacher wanted Frau Schenirer to enjoy the children’s intelligent answers, for that would make her proud of her *Bais Yaakov* girls.

Indeed, it was a real joy to hear the adorable little girls answering the questions with such confidence. The children relaxed after their successful performance. Beaming mothers hugged their daughters. The greatest satisfaction and happiness, however, were those visible on the face of Frau Schenirer as she observed the teacher questioning and the children answering properly. Her joy and *nachas* knew no limit.

Then the children began singing and dancing. It was a moment of pure joy. A moment later, Frau Schenirer and their teacher joined in. All burst into a lively rendition of Sarah Schenirer’s favorite song, “*Vetaher Libeinu.*” This completed, Frau Schenirer heartily thanked the children for their successful performance and presented them with her own question.

“Tell me, girls,” she asked with a charming smile. “You just sang a song with the beautiful words of ‘*Vetaher Libeinu.*’ ‘Purify our hearts.’ So tell me: what virtue, what *middah*, will best help you to purify your own hearts?”

The girls eagerly responded to her question. “*Yiras Shamayim*,” came the first answer. “*Chessed*,” was another. “Be nice to your friends.” “Respect your parents and teachers.” “Love your teachers, friends, and neighbors.”

The class was lively and excited. All except one girl who said nothing. Frau Schenirer turned to her. “What do you think?” There was silence. “I ... I don’t know,” the girl answered in a whisper, squirming and embarrassed to be in the spotlight.

Sarah Schenirer smiled her brightest smile. “You are quite right, my dear,” she said, kissing and hugging the young child. “It is you who have told us the greatest truth. It is a human being’s noblest virtue to say, ‘I don’t know.’ After learning, acquiring, searching, reading all the worthy *seforim*, listening to great scholars, drawing from the well of exalted minds, absorbing the wisdom of our *Gaonim*, trying to emulate them, striving to follow their ways ... if after all that one can say ‘I don’t know’ as humbly, as innocently as you just did, that’s the highest *madreigah* that one can use to attain a pure heart!”

אשר בחר בנביאים טובים ...

הלא זה עשו ליעקב נחם ה' ואהב את יעקב (מלאכי א-ב)

From the prophecy of the *Navi Malachi*, it is abundantly clear that the Jewish people were at a low point in their history and needed tremendous encouragement in their lives. The **Yalkut Shimoni** writes that the Nation challenged the *Navi* numerous times with questions of *emunah*. They had suffered so much in their long history; how were they to know that *Hashem* still loves and watches over them?

Malachi answered: If one has two sons, the older son receives a double inheritance while the younger son gets what is left over. But Yaakov the younger son, received it all. Is there no greater proof that *Hashem* loves His children?

The **Brisker Rav zt”l** asks: how does this prove anything? *Eretz Yisroel* was destined to the children of Avraham. Yaakov and Esav were on an even playing field. Esav had a chance to receive the blessings from Yitzchok as much as Yaakov did!

The answer, he says, lies in these words of Malachi: “*Is Esav not the brother of Yaakov?*” It is true that Esav had an opportunity to receive the blessings, but being the wicked son that he was, he squandered his chance. Yaakov, on the other hand, ‘*sat in tents*’ and served *Hashem* with great fervor. His dedication paid off and he subsequently won the “upper hand.” Esav was removed from the *yerusha* of Avraham, while Yaakov received the Holy Land and the world to come. There is no greater proof of *Hashem’s* love for *Bnei Yisroel*.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

ויהי ויצחק חרדה גדלה עד מאד ואמר מי אפוא הוא הצד ציד ויבא לי ואכל ממנו ואברכנו (כו-ל)
Chazal tell us that *Yitzchok Avinu* trembled twice in his lifetime. The first time was when he lay bound at the *Akeida*, prepared to give his life as a sacrifice to *Hashem*, and the second was when Esav brought the food that he requested and he realized that he had given away the special *berachos* to Yaakov. The *meforshim* posit, which of these two tremblings were greater? They reply that the second trembling was greater than the trembling at the *Akeidah*. Why? Because what really transpired was that *Yitzchok Avinu* realized, the moment Esav entered, the tremendous spiritual gap between his two sons, Yaakov and Esav. The thought of losing a son spiritually had a greater impact on him than the fear of his own death at the *Akeida*.

I have a unique *machshava* here as to what a profound lesson this should serve for us all. This message should be made abundantly clear to our children in their formative years, that their spiritual welfare is the most central concern in our lives; more important than our own mortal life. Of course, parents only want the best for their children but are they willing to sacrifice their own “sweat and blood” so their children will succeed? When children hear such a declaration from their parents as well as seeing living proof of that commitment to their *Ruchniyus* and *Frumkeit*, then the child establishes a firm foundation on which to grow and eventually build his own future generations. In contrast, when parents vacillate between the life they should lead, and the way they actually act, our children receive those mixed messages and (at best) grow up very confused.

We can now understand why *Yitzchok Avinu* trembled when Esav arrived and perhaps, if today’s parents tremble when their children are young and impressionable, like our forefather Yitzchok did, they could avoid much anxiety later in life. May we be rewarded for our “tremblings” and may our *bakashos* be granted by the רבש”ע for all the good things in life.

משל למח הדבר דומה

הלעיטני נא מן האדם האדם הזה כי עיף אנכי ... (כה-ל)

משל: In his later years, **R’ Yitzchok Dov Koppelman zt”l** would rail against excessive attention paid to food. The *Lucerne Yeshivah* had a short break every day from 4:00-4:15 p.m. before the afternoon *seder*. There was no store near the *yeshivah* and once a week, a grocery truck would pull up to the *yeshivah* during that 15-minute break and *bochurim* were able to purchase whatever they needed. They would buy all kinds of basic items, like tissues, soap and *nosh*.

Once, a *bochur* bought an ice cream cone from the truck and was enjoying the frozen treat when he heard the *Rosh Yeshivah* coming. It was past 4:15 and he was supposed to be in the *Beis Medrash*. The boy didn’t want R’ Koppelman to see him licking his ice cream, so he quickly put it in his pocket.

The *Rosh Yeshivah* walked over and congenially invited him into his office. He began *shmoozing* with him about his family. He asked about his father, his mother and his extended

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF – **מסתפק**

דרגה יתירה

ויאכל וישת ויקם וילך ויבן עשו את הבכרה ... (כה-ל)

How could Esav so flippantly sever his connection to everything spiritual and holy for a hot meal? Was he so shallow? **Rashi** tells us that Esav made a calculation that it is too difficult to keep so many laws and customs. Living a life of *Torah* and *mitzvos* is too restricting, so what do I need it for? I’d rather be FREE to pursue the pleasures of this world than have to worry about getting punished if I do something wrong! We cluck our tongues and shake our heads and say to ourselves, “Poor Esav, he just didn’t get it!” And yet, says **R’ Gamliel Rabinowitz shlit”a**, we all do the exact same thing! How often do we throw away a *mitzvah* because it is too hard, too extreme, too much for us right now or just not so comfortable? How often do we look at our level of modesty, level of *Torah* learning, depth of *kavana* in *davening*, or amount of money we give to *tzedaka*, and say, “Okay, it’s good enough!” And then, we just continue doing the same old things without making an effort to improve because we are at a status quo and that is good enough for us! But then what happens when the caterer at your daughter’s wedding serves only 15 dishes at the *shmorg* instead of 20? The color of the sweater you ordered is a little off? The food in the restaurant is a little cold? The new phone you ordered is not as cool as your neighbors? Do we say, “Big deal! Who cares? Whatever it is - it’s good enough!” Or do we say, “Good enough is not good enough! No! My *shmorg*, sweater, phone (insert whatever you like) has to be perfect! I don’t go half-way! I am a perfectionist!” Well, that is great! We should all try to be perfect, but we should make sure that we put our energies into perfecting the important areas of our lives! What is that? Of course, that is our RUCHNIYUS! Let us not follow in the footsteps of Esav. Let us choose to perfect ourselves in our *avodas Hashem* because honestly, we truly want to be GOOD ENOUGH in the eyes of *Hashem*.

FROM THE WELLSPRINGS OF
R’ GUITMAN - RAMAT SHILOMO

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