

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת משפטים – פרשת שקלים – מברכים חודש אדר

Shabbos Parshas Mishpatim - Parshas Shekalim

כ"ט שבט תשס"ז - February 17, 2007

הדלקת נרות שבת – 5:13	(Monsey, NY)	מנחה גדולה / שבת – 12:40
זמן קריאת שמע/מ"א – 8:54	~~~~~	שקיעה של יום השבת – 5:33
זמן קריאת שמע/הג"א – 9:30	~~~~~	צאת הכוכבים / מעריב – 6:23
סוף זמן התפילה / להג"א – 10:23	~~~~	צאה"כ / לשיטת רבינו תם – 6:45

פתח לבי בתורתך

כי תשא את ראש בני ישראל וכו' (שייך לפרשת שקלים)
איתא במדרש: אמר משה לפני הקב"ה, משאני מת אין אני נזכר. א"ל הקב"ה חייך, כשם שאתה עומד כעת ונותן להם פרשת שקלים ואתה זוקף את ראשך, כך בכל שנה ושנה בשעה שקוראין לפני פרשת שקלים כאילו אתה עומד שם ואתה זוקף את ראשך עיי"ש. ויש להסביר הענין עפ"י משכ"ה הרה"ק מו"ה צבי אלימלך מדינוב זצ"ל, בס' בני יששכר, דבהיות משה רבינו השפיע לכנסת ישראל מבחינת הדעת שהוא הדביקות במסירת הנפש, ולמד להם דעת איך יתדבקו במסירת הנפש חלקי הנשמות אשר בארץ, א"כ חשש משה כשיתגנו אורו אור הטוב, שוב לא יהיה לבני ישראל דעת הזה של דביקות במסירת הנפש ודביקות הנפש במקורה. וזהו מה שאמר משאני מת אין אני נזכר - היינו, שלא יהיו ח"ו דבוקים עוד בקונם למסור נפשם על קדושת שמו ולהמליך מלכות שמים שלימה.

לכן, א"ל הקב"ה, כשם שאתה עומד כעת ונותן להם פ' שקלים, וענין מחצית השקל הוא חצי נפש - ליתן חצי נפש כופר לה' דהיינו מסירת הנפש ע"י משה, כך בכל שנה ושנה כשקורין פ' שקלים מתעורר בכל עדת ישראל את נשמת משה רבינו כללות הדעת של כלל ישראל ללמדם להתקשר עצמם בדביקות צורם ויוצרים, והאיך יקבלו ע"ע במסירת הנפש עול מלכות שמים שלימה. ומש"ה קורין פ' שקלים בהגיע חודש אדר, כי בחודש הזה קימו וקבלו היהודים את התורה מאהבה ובמסירת נפש.

לא תהיה אחרי רבים לרעת ולא תענה על רב
לנטות אחרי רבים להטות וגו' (כג-ב)

פרש"י אם ישאלך דבר למשפט, לא תענה לנטות לצד אחד ולסלק עצמך מן הריב, אלא הוי דן אותו לאמיתו עכ"ל. וצריך להבין, מה שדייק הכתוב לומר "לנטות" ולא בל' אחר?

אלא הכוונה היא, כתב הרה"ק הגמור"ר משה סופר זצ"ל, בס' חתם סופר, כי שאל אחד מאומות העולם לישראל, הרי כת' בתורתכם "אחרי רבים להטות", וא"כ מדוע לא תעשו אתם כרוב בני אדם העובדים עבודה זרה, ואינם שומרים את התורה? והתירוץ הוא, דדן הליכה בתר רוב שייך רק בדבר שיש סברות וצדדים וטעמים לכאן ולכאן, דאז בודאי אזלינן בתר רוב. אבל בדבר ברור בלי ספק, אפילו אלף אלפי אנשים יאמרו כנגד זה, עדיין אין שומעין להם, כי שם אין חיוב למיזל בתר רוב, היות כי הדבר ברור ולא נולד שום ספק. וכמו כן כלל ישראל שאנו יודעין בבירור שה' אלקינו אמת ותורתו אמת, ואיך אנו יודעים? כי בעינינו ממש ראינו וקבלנו בהר סיני את התורה, ו"פנים בפנים דבר ה' עמנו", ולכן לא שייך בשבילנו שניזל בתר רוב בדבר כזה שמעולם לא נולד ספק.

ולפי זה אפשר לומר, דזהו מה שכתוב בקרא "לנטות", דכשיש לך דבר שיש בו נטיות וצדדים לכאן או לכאן, אז "אחרי רבים להטות" - כיון דרק ככה"ג שם צותה התורה לילך אחר הרוב, אבל בודאי לא בדבר ברור.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Proper Respect for *Seforim* (continued)

It is prohibited to place *seforim* on the floor (1), or on any other place where people walk or step, such as an elevated stage floor or a 2-3 step indoor ladder (2). If one has a need to pile them on the floor, e.g. when cleaning or moving, he should try to elevate them one *tefach* (3-4 inches) by placing them on a wooden board or a number of cardboard boxes (3). If it is hard to elevate them that high, one can rely on a more lenient opinion that any elevation (even one layer of cardboard) suffices (4). If they are inside a bag (considered a *kli*) no matter how thin, they may be placed on the floor (5).

If *seforim* fell onto the floor they should be picked up right away (6). Even those in the middle of learning should stop and help (7). After picking up a *sefer* one should kiss it as a sign of respect (8). If he is picking up more than one *sefer*, he should first pick them all up and then kiss them all. One should be careful not to leave or stack *seforim* in a way they may fall. This is relevant when piling them on the seat of a car since short stops while driving can make them fall down.

One is not allowed to place a *sefer* between his legs (9). For example, if one is carrying a *sefer* and he needs both hands to take off a coat and hang it up, he is not permitted to put the *sefer* between his legs even for a short time.

When walking out into falling rain or snow carrying

(1) ו"ד רפבו(2) ש"ת שבט הלוי טכא(3) ש"ד י"ד רפב(4) בני יונה י"ד רפבו(5) גנוי קודש דף לב בשם הרה"ג יוסף שלום אלישיב שליט"א(6) בית לחם יהודה י"ד רפב(7) ערוך השלחן י"ד רפביא(8) ספר חסידים תתקכ"ג(9) אלהיו רבה מה(10) ספר חסידים תתצ"ט(11) ב' קנז(12) שם קמז(13)

הוא היה אומר...

R' Menachem Mendel of Kotzk ZT"L (Kotzker Rebbe) would say:

"Why does the *Torah* speak about the *Mitzvos* between man and his fellow man, immediately after relating the actual giving of the *Torah* on *Har Sinai*? *Chazal* teach us: 'Good manners are a prerequisite to *Torah*.' The same way that one learns about the contents of a book by reading the preface, so can we tell how much *Torah* a person has within him by observing how he behaves towards his fellow man."

R' Menachem Mendel Schneerson ZT"L (Lubavitcher Rebbe) would say:

"*Six years*' symbolizes the six thousand years of the world's existence; 'Shall he serve' refers to our mission to learn *Torah* and perform the *mitzvos*; 'In the seventh' refers to the seventh millennium, when 'he shall go free' - *Moshiach* will come and set the Jewish People free!"

A Wise Man would say:

"Be thankful when you're tired and weary, because it means you've made a difference."

A SPECIAL MAZEL TOV TO RABBI & MRS. YOSHI BRECHER ON THE BAR MITZVAH OF THEIR SON DOVID

וּלְעִלּוֹי נִשְׁמַת הָרַ' מֵרֵדִי בֶן הָרַ' דָּוִד צְבִי לֹאֵב ז"ל - נַפְ' ג' אָדָר - תְּהֵא נִשְׁמַתוֹ צִוְּרָה בְּצִוּוֹר הַחַיִּים

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

Rosh Yeshivah, stopped and greeted one another with the highest respect and regard. However, after a moment, R' Yaakov was able to discern that the *Rebbe*, R' Yoilish, as he was fondly called, whose countenance was usually extraordinarily bright, did not look well that day. R' Yaakov inquired about this and the *Satmar Rebbe* remarked, “These days are especially difficult for me.” He was referring to the time of year when he and many of his congregants observed the *yahrtzeits* of their martyred family and neighbors who had been deported from their hometown in the Hungarian city of Satmar, to the Nazi death camps in 5704 (1944). As the memories were still quite fresh in the minds of R' Yoilish and a considerable constituency of *Satmar Chassidim*, the pain of those tragic events was readily apparent on their faces.

R' Yaakov endeavored to steer the conversation to a more happier portent and asked the *Rebbe*, “Tell me, how was the *Rebbe* saved from Europe?” R' Yoilish began explaining the details of the Kasztner Transport, an amazing episode in war history which allowed the *Satmar Rebbe* and over 1680 Hungarian Jews to be rescued and transferred into Switzerland, as a result of the exorbitant bribes paid by Rudolf Kasztner to the hated Adolf Eichmann י”פ, himself. But R' Yaakov persisted in his questioning. “What I meant to ask was in what *zechus* - merit, was the *Rebbe* saved?”

This time, the *Satmar Rebbe* hesitated, unsure of how he should respond to this line of questioning. R' Yaakov nudged him a bit to reply by adding with a smile, “It's fine to tell me. This is between us.”

R' Yoilish was thoughtful for a moment. Then he said, “*Rosh Yeshivah*, I believe it was due to my never going to sleep.” He was alluding to his well-known diligence in the study of *Torah* whereby he would remain at his position learning *Torah* until he dozed off, then continue on from where he had left off as soon as he awoke. R' Yoilish was universally known for this extraordinary trait, and in his humility, he attributed his salvation to his diligence in learning.

Then, with the usual twinkle back in his radiant eyes, the *Satmar Rebbe* looked at R' Yaakov and countered, “*Nu*, what about the *Rosh Yeshivah*? In what merit was he saved?” R' Yaakov had escaped the blazing inferno and come to America in 5697 (1937) before the outbreak of hostilities, but one of his major considerations in leaving Europe was his view that war was impending. In this regard, R' Yaakov was unlike many other notable individuals who either believed that the brewing tempest would soon simmer down, or felt that they must remain with their congregations and *Yeshivos* no matter what was to happen.

This time, R' Yaakov hesitated somewhat and was reluctant to rejoin. In a spirit of kinship, the *Satmar Rebbe* objected good-naturedly saying, “Look, I revealed my thoughts to you!” He was obviously expecting R' Yaakov to do the same.

Whereupon, the great *Rosh Yeshivah* of *Torah Vodaas* responded in a humble voice, “I think it may be due to the fact that as far back as I can remember, I never in my life uttered a lie! ”

משל למח הדבר רומה

ואגשי קדש תהיון לי ובשר בשדה טריפה לא תאכלו וכו' (כב-ל)

משל: There was once a preacher who used to travel from town to town delivering fire and brimstone sermons to stir the hearts of his listeners. The preacher himself, however, left much to be desired in his own behavior, swerving from the path of *Torah* whenever it suited his purposes. The preacher became very well-known and his fame brought him invitations to address congregations near and far.

Once, he was invited to speak in Brisk. His private indiscretions, however, came to the attention of **R' Chaim Soloveitchik ZT" L**, the *Rov* in Brisk, and he forbade the man to speak. The preacher quickly came to the *Rov* to plead his cause. “Every word I utter is

one hundred percent kosher. I always quote original sources and the stories I use to illustrate my points are well chosen and especially suited to my listeners.”

R' Chaim replied, “Even kosher meat, slaughtered by an expert, soaked and salted with care, becomes *treif* when cooked in a non-kosher pot! Get out!”

גמסל: Every Jew is pure and holy. Unfortunately, negative influences cloaked in righteous words can mislead them. A person must be vigilant to determine not only the veracity and beneficial effects of the words he hears, but also from whom he is hearing those words. If the one giving *mussar* is unworthy of the words he speaks, stay away from him!

ומסר אביו ואמו ... והגב אש ומסר ... ומקל אביו ואמו מות יומת (כא-טו-ח)

The *Torah* lists three dreadful prohibitions in unusual succession: “(One) who hits his father and mother shall surely be put to death. And (one) who kidnaps a person, sells him, and he was found in his possession, shall surely be put to death. And (one) who curses his father or mother shall surely be put to death.” Why does the *Torah* interject the prohibition of stealing a human being - kidnapping - directly between two unconscionable acts of a child striking and cursing his parents? What is the lesson that the *posuk* intends to impart by this juxtaposition?

R' Shimon Schwab ZT" L quotes the *gemara* (ל) that discusses the age until which a parent may impose his authority and הדרכה - *guidance*, upon a child. Twenty-two according to one opinion, twenty-four according to another. But all agree that after a certain point, a son or daughter will refuse to listen to the censure of a parent and will certainly rebuff any effort to be controlled and/or dominated by an overbearing father or mother. This is simple human nature, for when parents attempt to dominate their adult children through tactics of fear and emotional control, what they are doing is enslaving their children rather than empowering them. They are “stealing” a child’s inherent freedom to live his life, rather than enabling him to meet life’s challenges. Moreover, this could lead to a backlash against the parents, whereby a child may end up physically attacking or verbally abusing his mother or father.

Thus, the *Torah* interposes the *issur* of גנב נפש - *kidnapping*, between striking and cursing a parent, to warn us that the emotional burden of one, can ח"ו lead to the physical anguish of the others.

מעשה אבות ... סימן לבנים

מדבר שקר תרחק וגקי וצדיק אל תהרג כי לא אצדיק רשע וגו' (כג-ו)

In the early days of *Mesivta Torah Vodaas*, the *Yeshivah* was located on South Third Street in the Williamsburg section of Brooklyn, before it eventually moved to its present location in Kensington, during the 1960's. **R' Yaakov Kaminetzky ZT" L**, the famed *Rosh Yeshivah*, would customarily walk from his home to the *Yeshivah* during the warm summer months, accompanied by one or more of his students. They would discuss issues of *Torah* learning as they walked, and it was deemed quite an honor to walk with the *Rosh Yeshivah* on his occasional strolls.

On one of these walks, R' Yaakov and a *talmid* walking with him, encountered the renowned **Satmar Rebbe, R' Yoel Teitelbaum ZT" L**, who was likewise strolling with a group of *chassidim* to his nearby *Beis Medrash* in Williamsburg. It was quite a sight to see, as the great *Chassidishe Rebbe* and the great *Litvishe*

TORAH GEMS

לא תשתחזה לאלהים ולא תעבדם ולא תעשה כמעשיהם וכו' (כג-ד)

The **Ramba"n** writes on this *posuk*: “*It is possible that this is an admonition against adopting דרכי רכרי - ways of the Amoriy'im, as Chazal have already warned against in other places ובחוקותיהם*” - לא תלכו” - “*In their ways you shall not go.*”

The prohibition of following the חוקות הגוים - *Laws of the Gentiles*, encompasses many practices and customs including dressing in their manner, absorbing their media, and even serving *Hashem* in ways that are similar to the ways that Gentiles worship in their respective religions. In fact, *Tosfos* (סנהדרין נב:) seems to make a חילוק - *division*, in the *issur* of חוקות הגוים by denoting the two different types of actions that are prohibited: One, is a Gentile custom that was instituted for the sake of *Avodah Zara*, and is totally forbidden even when done in the act of fulfilling a *mitzvah*. Second, is even a מנהג שטות - *worthless (silly) custom*, that is accepted by the Gentiles, would be forbidden for Jews when done in a manner that is akin to the way in which the Gentiles worship.

A halachic query was once posed to **R' Joseph B. Soloveitchik ZT" L**, regarding the accepted custom of those who study and practice the art of Karate. It is customary before every session or after certain procedures are done, they turn and bow to their instructor, their *sensei*. Is one permitted to bow in this manner or is this considered חוקות הגוים? He answered that in his opinion, it is forbidden to bow, for although this is not an act of worshipping idols, but rather an Oriental custom of acknowledgment, still it is nothing more than a worthless custom (מנהג שטות), and Jews should be careful to avoid any actions and/or customs that are ridiculous and have no inherent value!