

decided to make this a day of fasting and prayer so that *Hashem* may grant me a kindness, and spare me the call!" **גמטל** *"Sheker"* is not only defined as "falsehood"; one who tells a lie or deceives another is guilty of this law. A

person can be guilty even when he is trying to be helpful and useful. By withholding information or "bending" the truth just a bit in order to make others happy is not only a form of *"Sheker"* - it can be destructive as well!

מאת מו"ה גרוד הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

The reason is that since it was put on as a solid and melted into a liquid only after being on the food, it does not count as a liquid but rather as a food, and does not necessitate washing (7).

Drying Hands, Talking Out. Just as when one washes his hands for bread, he should dry his hands well, similarly by this washing, one should dry them well. Even though no *beracha* is recited here, one should still not speak out after his washing until he has swallowed a portion of the food. By washing for bread, the prohibition to speak out before eating is not because of the *beracha* said on the washing, but rather to make him focus on keeping his washed hands clean. This reason also applies by washing on wet foods.

Can this Washing Help for Bread? If one washed for a wet food, focused his mind on keeping his hands clean, and then decides that he wants to eat bread, it is doubtful if the first washing can work for the bread (8). Therefore, one should wash again for the bread without a *beracha*.

On *Pesach* night when one washes for *karpas* and then washes again for *matza*, he makes a *beracha* on the second washing because in the lengthy break between the washings, one probably did not watch his hands well and might have touched some unclean place. If he is quite sure that his hands stayed clean, he should touch the soles of his shoes or scratch his scalp before the second washing so as to enable him to wash with a *beracha* (9).

הוא היה אומר

(1) רמ"א א"ח קנח"ד (2) משנה ברורה קנח"א (3) בן איש חי פ' תרועה (4) פסקי תשובות קנח"ח (5) שו"ע הרב קצח: (6) א"ח קנח"ו (7) משנה ברורה קנח"טו (8) שם כח: (9) ביאור הלכה תע"א

R' Yerucham Levovitz ZT"l (Mashgiach of Mir) would say:

"A doctor must undergo rigorous training in order to qualify for his title. He must have hands-on experience prior to actually practicing medicine. All this is necessary in order to become an expert in the field of medicine. Similarly, a person who wishes to become an expert in the field of *halachah*, Jewish law, must deal particularly with אדם מצות בין אדם - governing man's interaction with others. One must have "hands-on" experience in order to gain expertise. For how can one understand the *Torah's* laws and carry them out properly without having empathy for a fellow Jew?"

R' Yaakov Yitzchok Hurvitz ZT"l (Chozeh of Lublin) would say:

"*Hashem* gives permission to a doctor to treat patients. But he only has permission to heal. He does not have a right to despair about a person being healed. Although a doctor might see from his experience that people in certain situations do not recover, *Hashem* has the final say about the reality of any person's recovery. Never give up hope. There are plenty of people who have lived for many years after doctors have said that they would not get well."

A Wise Man would say:

"We're not put on this earth just to see through one another, but rather to see one another through!"
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זמן קריאת שבוע/הגד"א - 9:26

סוף זמן תפילה / הגד"א - 10:21

שקיעת הזמנה של יום השבת - 5:38

מוצש"ק צאת הכוכבים/ מעריב - 6:28

צאת הכוכבים / כשלישית רבינו תם - 6:50

שבת קודש פרשת משפטים

Shabbos Parshas Mishpatim

כ"ז שבט תשס"ט - February 21, 2009

פרשת שקלים

שבת מגרבים חודש אדר מולד:
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טיב התבלין

הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

רעיונות ופירושים לעורך את האדם לעבודת
הש"י והתחזקות באמונה ובטחון מאת

והגישו אדניו אל האלהים וכו' (כא-ו) – מאחורי כל פסק דין עומד הבורא ית'!

בשם החפץ חיים זצ"ל, שכאשר בא לאדם הפסד ממון מחמת פסק דין של הדיינים, עליו לדעת שרק שלוחים הם מאת ה'בורא, וזהו מובן הפסוק "אלקים נצב בעדת אל", ולכן לא יבוא האדם בטענות על הדיינים, כי בכל פסק של דין כביכול ניצב הבורא ית' בכבודו ובעצמו! צריכים אנו לחיות עם חשבון הזה בכל דבר בעולם, שזוהי הדעת השלימה, וזה סוד כל הבריאה, שאין אדם היודע חשבוננו של עולם, וכמו שכתב **הזוהר הק'** וז"ל: "פתח ר' שמעון ואמר, 'ואלה המשפטים אשר תשים לפניכם', תרגום ואלין דינא דתסדר קדמיהון, אלין אינון סדורין דגלגולא, דינין דנשמתין דאתדנו, כל חד וחד לקבל עונשיה", עכ"ל.

הרי לנו, כי אין אדם בעולם שמבין את סוד הגלגול בעולם, כי הכל נעשה מתוך חשבון עמוק מאוד, ובפרט דיני ממונות ב' משפטים. ולא בחינם דווקא בפרשה זו פתח הזוהר הק' במילים אלו, כי כל עניני הפסדי הממון שקורים בעולם, וכן כל חובי הדיינים, ובכלל כל הקורה לאדם - אין לו לאדם אפילו צל של הבנה בהם, וזהו סודו העמוק של הגלגול.

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

ואלה המשפטים אשר תשים לפניכם וגו' (כא-א)

ובמדבר וכו', ויש להבין, מדוע ניתנה תורה בשלשה דברים אלו. כתב על זה הרב מאיר שפירא מלובלין זצ"ל "הקו האופייני של עם ישראל הוא זה, שממיו חיותו לעם גילה תמיד רצון למסור את נפשו בעד תורתו ואמונתו. בנ"י הלכו אל הגרדומים, ומוקדות האש, נתנו צוואריהם לשחיתתה, קפצו לתוך הים ומסרו את חייהם - כל אימת שהכריחו אותם רשעי האמונות לבגוד בתורתם ובאמונתם. (וע' במכילתא [יתרו בחדש ר'] "לאזהב ולשומרי מצותי וכו'. כח זהות כונה זו של ישראל הושרש בהם, ע"י שאברהם אבי האומה נזקק לכבשן האש בעד אמונתו, וע"י שכל האומה קפצו אל תוך הים הסוער על פי ציווי ה' - 'דבר אל בני' ויסעו', וגם ע"י שכל העם הלכו לתוך מדבר שממה שורץ חיות רעות ונחשים ועקרבים, ובלי מאון ומים, מתוך מסירותם אלה'.

לאור זאת הוא נותן טעם נחמד מדוע ניתנה התורה בשלשה דברים אלו, שבה לרמז כי רק בגלל שהושרש בהם כוח של מסירות נפש למען ה' ותורתו, וזאת ע"י **אש** הכבשן, **רמי** הים, ו**הליכה למדבר**, היוראיים לקבלת התורה, כירק ע"י מסירות נפש תתקיים התורה על ידם.

יש לפרש מילת "לפניהם", שמשם נצטווה בזה להשפיע על ישראל, שיהיו מוכנים לשים את משפטי ה' לפני חיותם, היינו למסור את נפשם למענם (ע' חידושי הר"ם בשם ר' שמחה בונם מפשיסחא). ויש להוסיף, שפסוק זה נאמר מיד לאחר מות תורה, כי רק ע"י שישאל מוכנים למסור נפשם על קיום מצוות התורה, היא התקיים על ידם.

וזה יובן על פי דברי הגמרא [שבת פ"ט.] "מאי ה' סיני', ה' שירדה שנה לעכו"ם עליו", ומפרש העקידה (בראשית שער כ"ח), שהכוונה אל הגויים ששונאים את ישראל, ונראה שהטעם לכך, משום שמקנאים הם בישראל על שכרם הנצחי שעתידיים לקבל על קיום התורה ומצוותיה. (וע' במדרש [במדב"כ"ב ב'])). ומאז קבלת התורה מנסים אומות העולם להשמיד ונוול עשות כל שביכולתם כדי לבטלנו מלימוד התורה וקיומה, וזאת ע"י גזירות שונות ומשונות, ולפיכך, רק אם ישראל מוכנים להשליך נפשם מנגד בעד ה' יתברך, יתקיימו מצוותיו בעולם.

ובזה יתפרש מדרש נוסף בענין 'קבלת התורה', דאיתא במדרש [במדבר רבה א' ז'] 'בשלשה דברים ניתנה התורה, באש, ובמים,

מעשה אבות ... סימן לבנים

וגר לא תונה ולא תלחצנו כי גרים הייתם בארץ מצרים וגו' (כג-כ)

The **Ohr Hachaim Hakadosh** writes that the prohibition against abusing a convert or someone who came from a distant land is rooted in a Jew's expression of solidarity with another Jew. He is no worse than any other Jew and must never be made to feel worthless or even less worthy. Every Jew is special and must be treated as such.

A new student arrived at *Yeshivah Shor Yoshuv* after a long and difficult *yeshivah* career. As a child, he had been diagnosed with severe learning disabilities, and even as a teenager, he had great difficulty reading English or Hebrew. He wasn't even sure what he was still doing in *yeshivah* but he decided to give *Shor Yoshuv* one last try.

The *Rosh Yeshivah*, **R' Shlomo Freifeld ZT"l** recognized the boy's difficulties immediately and treated him differently. He spent hours with him, listening to him try to read - and it was hard! But R' Shlomo, always the optimist, encouraged the boy. "I don't think you realize this," he once told him, "but with all your reading difficulty, I believe that you possess a razor-sharp mind. We are going to make you into a *talmid chacham*!"

R' Shlomo found him a suitable *chavrusa* who would work on his understanding of the topic matter, rather than the actual reading. And it worked. As the boy began to understand the *sugya*, he would memorize the words by heart so that it seemed as if he had no problem reading the words. It was a difficult road for him and he would need to exert himself three times as much as his friends would with little to show for it; they were completing entire *masechtos* and he was finishing lines. Every time he felt like he couldn't go on, he would come to R' Shlomo and the *Rosh Yeshivah* would charge him with an appreciation of his unique challenge, and a confidence that he would ultimately triumph.

It took a number of years but eventually the *bochur* had mastered the first seven *blatt* in *Mesechta Chulin*, word for word. R' Shlomo had tested him on each and every line and knew that he knew it perfectly. It was satisfying to have finally accomplished something in learning and the boy felt good about it, but it wasn't until later, at an engagement party for one of the *bochurim* in the *yeshivah*, that he truly felt the fruits of his labor.

The festive celebration was held in the *Rosh Yeshivah*'s house and the room was jammed with people. There were also several distinguished *Rabbonim* in attendance and they were speaking with R' Shlomo about the *Yeshivah*.

R' Shlomo's eyes gleamed. "Let me tell you. We have *bochurim* here who are literally *gaonim*, true geniuses," he said. The illustrious guests looked on with interest as R' Shlomo searched the room with his eyes. His gaze rested on his student, the boy who learned to live with, and overcome his learning disability. R' Shlomo studied him for a moment and then gestured him forward. "*Heibt uhn tzu zuggen* - start to say a *gemara*. Let's see, how about ... *Mesechta Chulin*?"

The boy closed his eyes and began to recite the words that had become his through blood, sweat and tears. "*Hakol shochein, U'shechitasank'sheira*." He started gathering confidence as he rattled off line by line, questions and answers.

The *room* grew completely still as the guests watched the spectacle with rapt interest. *Daf beis* became *daf gimmel*, *gimmel* turned to *daled*, and still, he was going strong. Minutes passed and the *bochur* showed no signs of letting up, saying each word clearly and lovingly. The distinguished *Rabbonim* were visibly astonished by this American boy who seemed to know the words of the *gemara* by heart and with perfect precision.

A full fifteen minutes passed until the boy quickly approached the end of the seventh *daf*, the extent of his knowledge. Just as he said the last word, R' Shlomo held up his hand. "*Genug*, enough - you showed them what we have here."

The student later recalled, "Those fifteen minutes erased fifteen years of humiliation and suffering."

משל' למזה הדבר דומה

מדבר שקר תרחק וגני וצדיק אל תהרג וכו' (כג-ד)

משל: A student at *Bais Medrash Govoha* in Lakewood, N.J., had the special privilege of bringing the **Rosh Yeshivah, R Aharon Kotler ZT"l**, his daily cup of coffee.

One day, after placing the cup on his *Rebbe*'s desk, the student noticed that the cup went untouched. Assuming that R' Aharon had simply forgotten to drink his coffee because he was so engrossed in his learning, he replaced the cup with a fresh one. But this cup also went untouched. This time he asked his *Rebbe* what was the matter.

R' Aharon sighed and replied, "A certain family, who I

know well, is looking into a former student of the *Yeshivah* regarding a marriage prospect. I am pretty sure they will call me to inquire about him. However, praising him with attributes he does not possess, is a violation of the *Torah* precept, 'מדבר שקר תרחק', and if unknown negative traits ultimately lead to divorce, it will be because honest information was withheld. On the other hand, I don't feel comfortable divulging my true feelings, since the couple may actually be happy with one another after marriage. My words may cause the end of the *shidduch*. Thus, I have

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

The *Medrash* on the first *posuk* in the *parsha* states: "‘*And these are the laws’ as it says, 'אתה כוננתה מישרים' - 'You founded fairness.' (תהילים צט-ד) You founded fairness for Your loved ones. By the judgments (משפטים) You gave them, they create arguments with one another; they come for judgment and make peace.*" This is surely an unusual terminology for the *Medrash*. It appears as if to say that the judgments of *Hashem* are what cause the infighting amongst the Jewish People. These *Mishpatim*, then, necessitate the need for a *Beis Din* to adjudicate the matter. How can this be? The judgments make the arguments? Surely their whole purpose is to make peace!

The **Gerrer Rebbe, R' Avrohom Mordechai Alter ZT"l (Imrei Emes)** answers by way of an incident that occurred with one of his *chassidim*. The man came to the *Rebbe*, and complained, "I was sued by one of my fellow businessmen. Before we went to *Beis Din*, though, I carefully reviewed all the necessary parts of the *Shulchan Aruch* and I was sure without a doubt that I would win. Yet, the judges ruled against me. How can this be?"

The *Imrei Emes* smiled and replied, "The *Medrash* in *Parshas Mishpatim* says that the laws lead to disputes. This always bothered me, for how can it be so? It took some time but now I understand. In making the laws accessible to every Jew, *Hashem* enabled each person to prepare his own case. The problem is that everyone will inevitably conclude that he is right, because one isn't objective when it comes to oneself and his situation. Therefore, this familiarity with the laws leads to greater disputes, which eventually creates the need to go to *Beis Din*. But the power of the *Torah* is such that after the judges rule, the litigants accept it and make peace amongst themselves!"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

כבוד

דַּרְגָּה יְתֵרָה

וישכן כבוד ה' על הר סיני ... ומראה כבוד ה' כאש אוכלת בראש ההר וכו' (כד-טז,יז)

The word "כבוד" - "*honor*," comes from the word "כבד" - "*heavy*." In this case, it means worth or value, for when one weighs valuables on a scale, the one that is heavier is worth more. כבוד הבריות can be understood to mean the value of people. Sometimes one has a very precious object in his possession, but he doesn't treat it properly as he doesn't know how valuable the object is. *Kavod* means understanding the inherent value of every person and treating him accordingly.

The "כבוד ה'" was manifested clearly on *Har Sinai* when *Hashem* gave *Bnei Yisroel* the *Torah*. We know that we must give honor and respect to the Almighty. How much respect are we expected to show another human being? How careful must we be not to shame or harm a fellow Jew? If we are to honor others according to their value, then we must acknowledge the incredible importance of a Jew. Firstly, one is commanded to transgress almost every sin in the *Torah* to save a *Yid*'s life. Secondly, "*Saving one life is equivalent to saving an entire world.*" Thirdly, every *Yid*'s worth is so great that *Hashem* infuses a holy fragment of Himself into each one, and personally oversees every single action and thought process from the moment one is born until his *neshamah* is returned to Heaven. Surely every Jew is deserving of tremendous honor, for we are called sons of *Hashem*: "בנים אתם לה" - what noble lineage we possess! Who would not sufficiently respect the royal ancestry and character of a prince, a son of THE KING? We must focus on the glorious *yichus*, the closeness to *Hashem*, the potential for greatness and the spark of *kedushah* inherent in every single Jew.

כי תראה חמור שנאך רבץ תחת משאו וחדלת מעזב לו עזב תעזב עמו וגו' (כג-ה)

The *Torah* commands us to assist the donkey of our enemy as it carries a heavy load. One must overcome his personal enmity and release his anger in order to assist the animal of person who did him wrong, in its time of need.

Let's think about this for a moment; this donkey is no doubt carrying a load of heavy material - bricks, cement, stone - that's what an animal of this sort does. It belongs to one's enemy. But what if it belonged to one's friend? Would one help out? Of course he would! Who wouldn't help out a friend? And if it belonged to a stranger? Again, why wouldn't one help out an animal in distress?

Okay, but let's take this a step further. What if the donkey wasn't carrying heavy building supplies, but rather hospital supplies? This donkey was loaded with all sorts of medications, bandages, potions and life-saving apparatuses that were urgently needed by the ill patients. Do we even need to ask the question whether one would help out? Why, he would bend over backwards to do whatever was in his power to help that straining donkey deliver the much-needed supplies.

Now, let's say it wasn't a donkey carrying all those hospital supplies - but a man! A fellow human being, weighed down with machinery, vials of anti-biotics, soft and hard casts. He'd run over and relieve him of some of the items and together they'd sprint to the hospital! Patients are dying - medicine is needed! Of this, there's no doubt!

Says the **Chofetz Chaim ZT"l**, when a *Rosh Yeshivah* comes to collect funds for his *yeshivah*, do we not realize that he is straining under the weight of enormous debt? He is carrying life-saving supplies - *Torah* study which supports the entire world! But his students need to eat, the *Rebbeim* need to get paid. Is it not incumbent upon us to run over and relieve him of some of his tremendous burden?!

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO