

(Monsey, NY)

הדלקת נרות לשבת - 5:25

זמן קריאת שמע/המ"א - 8:46

זמן קריאת שמע/הגר"א - 9:22

סוף זמן תפילה/להגר"א - 10:18

שקיעת החמה שבת קודש - 5:44

מוצש"ק צאת הכוכבים - 6:34

צאה"כ / לרבינו דם - 6:56

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טיב התבלין מאוצרותיו של המגיד

וַיֵּרָא הָעָם כִּי בָשָׁשׁ מֹשֶׁה לְדַרְדֵּר מִן הַהָר וַיִּקְחֵל הָעָם עַל אֹהֶרֶן וְעַל כָּל הָעָם
אֲלֵי קֹהֵם עֲשֵׂה לָנוּ אֱלֹהִים וְכו' (ב-א) - לָקְחִים וּמוֹסְרִים מִסִּטוֹן הַקֶּנֶל
זֶה, הָעַם הֶעֱנַל שְׂקוּדָאִים אֲנוּ בִּפְרָשְׁתָּ, הָלֹא יָדוּעַ כִּבְר מִפִּי סַפְרִים וְסוֹפְרִים,
הַדְרִיכִים נִשְׁגָּבִים עַם מִבְּנֵיתָנוּ, אֲמַנֵּם מַעֲשֵׂהוּ זֶה יִכְוִלֵם אֶל לַמְּלֹכַד כְּמַה דְּרִיכִים
נִחְזָקִים לֹא לְתוֹעֲלֵת אֲדֹרְתִי. כִּינֵּנוּ, מִי אֵלֵינוּ עֲשֵׂה עֲקֵבָתָהּ דְּמִשְׁתָּא וְכִרְעָה מִתְרַבֵּים
בִּישְׂרָאֵל... וּבִדְרִיכָה עֲשֵׂתִי אֶת כָּל הַדְרִיכִים הָאֵלֶּה

ובדרך פירוש "וטעם ויברכך וגו'", שלא יאמרו מדעתי עשיתי את כל מה שעשית, ומה שאני עושה בכל זמן מברכי הניסים הם דברי כשפים או קסמים, אולם כאשר תזעני באש שירד מן השמים, ידעו כי כל מה שאני עושה ברצונך ובהסכונך כי אני עושה, ידעו כי אתה אלוקים בישראל, ויאמינו בך, וגם ידעו שאני עבדך, ויאמינו בך.

ועוד איתא שם (אות ג'), "ויהי בעלות המנחה וגו'" ואימתי בנה את המזבח, ואימתי תיקן את העצים ואת האבנים, ואת המים אשר בתעלה, ואימתי שחט השור, ואימתי התפלל, "ויהי בעלות המנחה" – (בזמן כה קצר, בתמיה), אלא מלמד שהעמיד אליהו את השמש באותו היום, ואמר לו, תרע, כל זאת בשביל ארונך, בימי יהושע כשעמד בשביל ישראל שינצחו את שונאיהם, עמדת, שנאמר "ידום השמש וגו", ועכשיו עמוד, לא בשביל יהושע, ולא בשביל ישראל, אלא בשביל קדושת שמו של הקדוש ברוך הוא, כיון שאמר לו כך, שבי עמד וכו'".

ולפי זה ביאר בפסקתנו רבתי (פסקה ד') כוונה נוספת במילים "היום יוודע כי אתה אלוקים בישראל", "מאי" היום יוודע וגו'" – מלמד שאליהו העמיד גלגל החמה והארץ את היום, ונודע לעין כל "כי אתה אלוקים בישראל".

A SERIES IN HALACHA
LIVING A "TORAH" DAY
"והיה מחנך קדוש" - Keeping the Jewish Camp Holy (73)

Reason. The **Chinuch** ⁽²⁾ writes that the reason for the prohibition of "לא ילבש" is because it can lead to immorality. This may be understood on two levels: If one can disguise oneself as a member of the opposite gender (by dressing like them), this creates obvious opportunities for immorality and untoward behavior. Even if one wears only one garment of the other gender and one's true gender is clear and obvious, it is still prohibited ⁽³⁾ because there exists a preventive extension of the *issur* that holds people back from coming to a complete disguise; or, because any similarity in dress is almost certain to cause a certain amount of co-mingling.

האומר...

Lubavitcher Rebbe, R' Menachem Mendel Schneerson

Reb Yossel Biller shlit'a would say:

A Wise Man would say:

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הלכה מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Dual Gender Items. The leniency of an item that has no indication that it is made for any gender, is not just applicable to children. Adult items, such as certain scarves, sweaters, socks etc. that are easily worn by both genders, men and ladies alike, are not forbidden. However, as soon as color, style, design, or other miscellaneous indicators (such as type of buttons, patterns, etc.) make it obvious which gender it is made for, it becomes prohibited to wear. In the above permitted cases, if a man owns or wore a garment, that does not automatically make it a “man’s garment” and a lady can wear it since there is no gender indication.

ZT”L (Likutei Sichos) would say:

half-shekel was given by *Klal Yisroel* to atone for the sin of the Almighty G-d and a separation from true G-dliness. The G-dliness, and true unity with *Hashem* is possible only where there is only a half. Only *Hashem* is whole - perfect - and the only one to connect and be united with *Hashem*.”

that it is the only one in the entire *Torah* that is *lained* for one day of *Chol Hamoed Pesach*, we begin the *kriah* with *Chol Hamoed* (fast day) when we read “וַיִּרָחֵץ” (Vayiracheitz), this *parsha* is *lained* for one day. It falls out in the fifth *aliya*, that of the *Yisroel*.”

לעזרי בת נחמ	Mazel Tov to Mr. and Mrs. Aharon Subar on the upcoming marriage of their son Yehuda to Rivky Zucker of Bensonhurst. May the young couple be zoche to build a בית נחמ בירושלם and be an everlasting source of nachas.
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הַאִשָּׁה חֹשֶׁבֶת רִישָׁא רַחֵל
אֲבָרָהָם שְׁלֵמָה קוֹרֵץ עִ"ה
י' אֲדָר א' תַּשְׁס"ה * תַּנְצַב"ה

מעשה אבות ... סימן לבנים

ויאמר ה' אל משה קח לך סמים נמף ושחלת וחלבנה סמים ולבנה וזה כד בכר יהיה וגו' (ל-לד)

One of the eleven spices that comprised the *Ketores* (incense), which was offered every morning and afternoon on the *Mizbeach* in the *Mishkan* and *Bais Hamikdash*, was known as "חלבנה" (Galbanum). Galbanum has a very offensive odor. Yet, as Rashi explains, this spice is included with the others in order to teach us that when Jews gather together to pray, even those who are sinners must be included. When we stand before the Almighty and plead for mercy, we do not exclude any Jew. If we expect to be shown mercy and compassion from our Father in Heaven, we must be sure to include all of His children.

In his book, Portraits of Prayer, Rabbi Eliezer Abish tells a story about the *Belzer shtiebel* in Montreal, which purchased a property next door to it in order to expand and perform some badly needed renovations. Always pleasant and considerate with their neighbors, they were quite surprised when one of the gentile neighbors down the block was adamant in his opposition to the *shtiebel's* proposed expansion. The fellow was so adamant that he even managed to rally a few other neighbors to oppose it before the city planning board as well. He worked ceaselessly, doing anything and everything in his power to halt the project. He even hired a lawyer and sued in court to block the city from granting any permits, forcing the *Belzer kehillah* to retain a lawyer of their own. The man was smugly satisfied when the city did indeed agree to delay granting the permits to allow more time to study the construction application and the repercussions it might have on the neighborhood.

Concerned that they would be denied the permit, two prominent members of the *kehillah* traveled to *Eretz Yisroel* and apprised the **Belzer Rebbe, R' Yissachar Dov Rokeach Shlit'a**, of the situation. They explained to him what was going on and how they were concerned that the nasty neighbor might win the case. The *Rebbe* listened intently and then gave them a heartfelt *beracha* assuring them that the *shtiebel* would be successful with the application and "they would yet be able to daven and learn in a beautifully expanded and renovated *beis medrash*."

One day, after the antagonistic neighbor delivered a fiery rhetoric against the *shtiebel* expansion, explaining how detrimental it would be for the neighborhood, and painting a very unflattering picture of *chassidim* and Jews in general in the local press, he walked into his home, together with a few like-minded rabble-rousers. They had gathered to discuss the day's events and plan their next move. The instigator was proud of how far they had come and he began walking up the steps to his front door. When he reached the top step, he suddenly collapsed. His friends quickly rushed to help him and an ambulance was summoned. It took a while to arrive, but in the end, it did not really matter as the man was pronounced dead at the scene.

For the Belzer community, it was a day of rejoicing as the lawsuit was dismissed once the plaintiff died. The *kehillah* was granted the permit and expanded the *shtiebel*. Indeed, it blossomed into a *beis medrash* full of *Torah* and *Tefillah*.

A number of years later, a different neighbor that had recently moved into the neighborhood began making problems for the *shtiebel*. He would call the police to complain about the noise and he would often stand outside the *shtiebel* with a camera, taking pictures of people congregating on the sidewalk on *Shabbos* morning or the *shul sukkah* protruding a few inches from the driveway onto the pavement. He seemed to always be there with his camera and he continuously sent pictures and his written complaints to the city and to the press. What made this situation particularly upsetting was the fact that this man was a Jew himself. Not observant by any stretch of the imagination, but a Jew nonetheless. Soon, the situation became intolerable and so, once again, two members of the community went to consult with the *Belzer Rebbe* and receive advice on what course of action should be taken. After explaining the situation in great detail, they mentioned to the *Rebbe* how a few years previously, they had a similar issue with an antagonistic neighbor and how the *Rebbe* seemed to take care of him.

"This man is a *Yid*?" the *Rebbe* asked in shock. "*Chas v'shulem!* One never wishes harm, for any reason, on another Jew." The *Rebbe* then commented that the Jewish neighbor should merit to understand the value and importance of a *shul*. To their surprise, or maybe not, a few weeks later, this unfriendly Jewish neighbor sold his house to a *Belzer chassid* and moved away. The deeper lesson, however, was not lost to the *kehillah*. A Jew, regardless of the sins he commits, is still a Jew.

משל למת הדבר דומה

כי תשא את ראש בני ישראל לפקדיהם ונתנו איש כפר נפשו לה' כפקד אתם (ל-יב)

משל: A Russian fellow once related a story to **R' Sholom Schwadron zt"l**. "I was in Russia when Czar Nicholas and his family was assassinated. I remember it well. I worked in the Russian Diamond Exchange and was profiting nicely.

"One morning, as I was on my way to work, I was stopped by a fellow Jew who said he had *Yahrzeit* and needed a tenth man for a *minyán*. But when I followed him inside, I saw he needed a lot more men. I was going to leave but he begged me to stay and I did. I decided that I would be late for work and lose money but it was for the sake of a *mitzvah*.

"After davening, I headed toward the Diamond Exchange. When I was a few blocks away, a friend of mine ran over to me and screamed frantically, 'Quick run for your life! The Communists are taking over, the Exchange is being looted. They are murdering people, especially killing Jews!'

"I ran and hid for a few days and, as you can see I was able to get out of Russia. I thought I was losing money because of the *mitzvah*, but it was the *mitzvah* that saved my life."

נמשל: The **Baal HaTurim** notes that the word "ונתנו" ("he shall give") is a palindrome, the letters can be read backwards

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSSEL KOFMAN

ורא את העגל ומחלת ויהר אף משה וישלך מידו את הלחת וישבר אתם תחת החר (לכ-יב)

Why didn't *Moshe Rabbeinu* break the *luchos* immediately when *Hashem* told him that *Bnei Yisroel* made an *Egel*? Why did he wait to come down from the mountain with the *luchos* and then decide to break them? My *machshava* here is based on the words of the **Kotzker zt"l** who explains the *posuk*: (דברים כח-מו) "בשמחה" - "תחת אשר לא עבדת את ה' בשמחה" - A person does not deserve severe punishment, curses and *tochacha* just for not serving *Hashem* with *simcha*. Rather, his punishment is for something much worse. It is because he does *aveiros*, he performs his "לא עבדת" (not serving *Hashem*) - with joy and happiness. It's not enough that he is sinning - he is happy about it! When that is the case, then severe punishment is due.

When Moshe heard that *Bnei Yisroel* made an *Egel*, he was not ready to destroy the special *luchos* that were crafted by *Hashem* Himself. He loved his nation and thought that the people would still do *Teshuvah*. However, when he came down and witnessed not only the "עגל" but also the "מחולות" - that the "לא עבדת" of the people was done with so much "שמחה" - so much gusto and joy, with singing, dancing and immorality, he knew there was no *Teshuvah*. He had no alternative but to break the *luchos*.

It is interesting to note the "קרי וכתבי" here. The *Torah* writes, "וישלך מידו", - Moshe threw down the *luchos* "from his hand." It is read, however, "וישלך מידיו", - he threw it down "from his hands" in plural. *Chazal* tell us that the first five of the *Aseres Hadibros* are בין אדם למקום (between G-d and man). The second five are בין אדם לחבירו (between man and his fellow man). When Moshe saw that the people were sinning against *Hashem*, he thought that only the first half of the *luchos* should be broken, thrown down from one hand. But when he realized that the *luchos* are "צמודים" (connected) and one half cannot exist without the other, he immediately threw down both halves from both of his hands - "מידיו". This is an important lesson for us in life. It is impossible to serve *Hashem* only halfway. It must be with בין אדם לחבירו and בין אדם למקום and vice versa. They must always be connected!

DRUSH V'CHIDDUSH

ויאמרו אלה אלהיך ישראל אשר העלוך מארץ מצרים ... (לכ-ד)

The initial response of the Jewish people the moment they beheld the Golden Calf was, "*This is your G-d, Israel*." The question is, who is speaking to whom? The Jews are telling the Jews that this is the Jews' G-d?

Rabbi Rephael Leban shlit'a (Torah Today) answers that the *Torah* tells us that Moshe allowed a 'mixed multitude' of Egyptians to escape with them when they left Egypt. It was these outsiders - the "*erev rav*" - who clamored for an idol, created it, and then encouraged the Jewish People to accept it. They said, "*This is your G-d, Israel*." They told the Jewish people that Moshe was overdue to return and lost. He said he would be gone forty days and nights and on the fortieth day he did not return. They based themselves on a mistake, since Moshe had not meant to include the day of his ascent in the count. He came down the next day - only to find these very

same "*erev rav*" dancing wildly around their Golden Calf.

What if one of the neighbor's kids was playing with your son and told him, "Your parents only said not to put metal in the electric socket when they're around. When they're gone it's a great idea!" The influence of an outsider can often lead good people to make bad mistakes. *Bnei Yisroel* served an idol because of this influence. Makes it a bit easier to understand how G-d's original warning could have worn off so fast.

The building of the Golden Calf is a tragedy that irreparably affected the course of Jewish history. In every generation that we suffer tragedy and misfortune, in some small measure, it is because of that grave error. In every generation, we must be vigilant about the external influences on ourselves and on our people, lest they come from foreign, corrupt sources. And we must be forever resolute that the mantle of Jewish leadership remain in the hands of Moshe and his *Torah*, without the intermediary of a Golden Calf.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... ארך אפים

דרגת יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ה' ה' ק-ל רחום ותנון ארך אפים ורב חסד ואמת וכו' (לד-ו)

Chazal tell us that one who is berated and does not react (ואדיש), a hundred bad things will pass over him and not affect him (*R' Avigdor Miller zt"l* remarks that the key to man's success in this world is not to become excited from what people say. Rashi comments that the word "*Adish*" comes from the word "*Dush*" which means to overlook a grievance and not make an issue. In other words, hurtful comments should be completely ignored as if they were never spoken. One should train himself not just to overcome his anger, but to act as if nothing happened at all!

There is also a flip side, says R' Miller. One should listen very carefully when one is being rebuked because normally people just flatter one another and no one really tells the truth. Getting rebuke is a wonderful way to finally hear the truth about oneself! Only when one gets angry and blurts out the way he feels about you, can you learn the truth and work on improving yourself! (Didn't you always know that "vitamins" are GOOD for you? You just have to know how to take them!)

So what should you do when someone starts letting you have it? Ignore or listen carefully? The answer is BOTH! One should turn off his emotions and use his intellect to be honest with himself. Is there any truth to what is being said? Perhaps what this person is saying is the truth! Of course, it's hard, but maybe you can try to remove yourself from the picture and pretend someone else is being screamed at. This way you will not take the harsh words personally and rather use your logic to ignore the barbs, internalize them and then act! Remaining silent and accepting rebuke when appropriate demands tremendous humility and self-control. Mind over matter, this is truly the key to a person's success in this world.