

הדלקת נרות שבת – 4:54	(Monsey, NY)	מנחה גדולה / שבת – 12:40
זמן קריאת שמע/מ"א – 9:02	~~~~~	שקיעה של יום השבת – 5:14
זמן קריאת שמע/ הגר"א – 9:38	~~~~~	צאת הכוכבים / מעריב – 6:04
סוף זמן התפילה / להגר"א – 10:29	~~~~	צאת"כ / לשיטת רבינו תם – 6:26

* מולד חודש אדר ראשון: מיטוואך – (יום רביעי) 8:06 PM מיט 5 חלקים

מאמצדותיו של המבקר

לְקַחְי חַיִּים וּדְבָרֵי הַתַּעֲרָרוֹת
נִסְדְּרוּ עַפְ"י פְּרָשִׁיּוֹת הַשָּׁבוּעַ

כתב הכתב והקבלה: "לדעתי אין כוונת הפסוק לדמות את מראה כבוד ה' אל אש, לומר שהיה נראה לעין הגשמי במראה דוגמת המראה הנראה לעין הגשמי משלהבת אש, דא"כ מדוע האריך לדמותו ל'אש אוכלת', מספיק לדמותו ל'אש'! וגם שחלילה לנו להגשים כבוד ה' אל דבר גשמי! אבל בא להודיענו, שכל אחד מישראל השיג וראה בעין רוחניותו ממראה הרוחנית אשר לפניו, מכבוד הש"י, כפי שהכין עצמו לכך, כי מי שהיתה הכנת נפשו הבהמית מועטת וקטנה להשגה רוחנית, לא שלטה בו השגה רוחנית מן הכבוד הנעלה רק מעט לפי מדרגתו הקטנה, ואשר היתה נפשו מוכנת יותר אל השלמות השיג יותר; כי משה להיותו במדרגה היותר גבוה משלמות נפשו, נאמר עליו וגש משה לבדו אל הערפל, ואהרן למטה ממנו, ונדב ואביהוא למטה מאהרן, ושבועים זקנים למטה מן נדב ואביהוא, וכמאמרם משה מחיצה לעצמו, ואהרן מחיצה לעצמו וכו', ככה כל שאר העם, כ"א השיג לפי שלמות נפשו ולפי הראוי אליו (ע' **מז"ב**, ל"ב), וכן כתוב בילקוט (פ' יתרו) שלפי כוחו של כל אחד ואחד היה הדבור מדבר עמו."

ולפי"ז כוונת הפסוק הוא, "ומראה כבוד ה'", היינו שהשיגו בעין שכלם כבוד ה', "כאש אוכלת", היינו כפי הכנתם אליה, וכמו שמצינו באש, שכמות האש האוכלת בדבר, הוא לפי כמות הכנת הטבע שבדבר אל קבלת האש, שלהבת האש תקטן ותגדל כפי מיעוט

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קלובלנד הייטס

Esrai before (at least) the second time (**GR''A**), one should:

- 1) Skip parts of פסוקי דזמרה אשרי, ברוך שאמר, נשמת *Shabbos* and *Yom Tov*, and ישתבח (7).
- 2) Daven without *Talis* and *Tefillin* if they are unavailable until later (8). One must put on his *Talis* and *Tefillin* with a *beracha* later in the day as soon as they become available.
- 3) Skip going to the *mikvah* even if one always goes.
- 4) Wake up one who might oversleep the *Tefillah* deadline, even if he made or missed the earlier deadline for *Shema*.
- 5) Give precedence to *Tefillah* on time even if it will cause him great loss (9) unless the loss will be more than one fifth of all he owns (10). Losing a job without having a new one in place might be equal to losing 1/5 of what he owns.

6) Daven even while sitting, e.g. if one is passenger in a bus or plane where he cannot stand, and time is running out (11)

After One Third of the Day. If one missed the first third of the day, he can still daven *Shemona Esrai* till midday (צהריים) (12). All opinions calculate *Chatzos* as half the day between sunrise and sunset. Davening during this 2 hour period will be rewarded but not as greatly as a *Tefillah* in its proper time (13). After midday, during the first half hour, when it's still too early for *Mincha*, one cannot say the morning *Shemona Esrai* anymore (14). He must wait till *Mincha* time and daven two *Tefillos*, the second being a make up for *Shachris*.

WEEKLY CHITZUK # 67
 Rashi describes the manner of teaching that *Moshe Rabbeinu* was commanded to use when he taught the Nation. This includes being patient and having a friendly face to the one being taught (תענית ר). This is a "made for success" attitude for parents and teachers.

הוא היה

“The *posuk* states: ‘אם כסף תלווה’ - If money will escort you, ‘את העני עמד’ - the poor person from amongst you. *Chazal* teach us that when one departs this world, he is escorted not with important personages or precious gems, but by the *Torah* and good deeds that he has accumulated on this world. Thus, the ‘כסף’ that escorts him (לווה) is the *tzedakah* that he donated to the poor people in his midst (העני עמד).”

“Modesty should not be the decisive factor in any case of law. Arrogance and self-assertion blinds a person to truth, whereas patience and humility allows one to see his opponent’s logic or force of argument. The former is motivated by ill-will, often hatred of the other side, while the latter honors no goal except attaining truth and justice. Truth resides in the mansion of the humble searcher after its meaning.”

“Evil deeds bring about the materialization of one’s body and soul with ugliness and deficiency.”
**DEDICATED IN HONOR OF R' YISROEL DOVID GLEIBERMAN ON HIS SIYUM HASHAS. MAY HE CONTINUE TO
 GROW IN TORAH AND YIRAS SHOMAYIM AND MAY HE SEE NACHAS FROM HIS ENTIRE FAMILY**
 TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR
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were to be publicly burned. However, after some influential Jews interceded on his behalf, the death sentence was commuted to life imprisonment; he was forced to pay a monetary fine and his writings were amended to eliminate any negative statements.

Shmuel, the oldest son of the Tosfos Yom Tov, was in a *yeshivah* in Metz, France, at the time and was unaware of his father’s imprisonment. He received a letter asking him to come home and in the manner of *yeshivah* students, he walked, hitched and wandered through the countryside making the long journey to Prague on foot. Purely on impulse, he stopped off in Vienna, where he had relatives whom he decided to visit.

Walking through a city park on the way to his uncle’s home, he came upon a frightening scene: A ferocious bull was madly charging at a young noblewoman and a nursemaid carrying a small boy. Eyes bulging, snorting and bellowing, the raging bull was no more than ten yards away from the terrified women who were running for their lives, shrieking and crying helplessly. In a split second, Shmuel ran over to the nursemaid and tore off her red scarf which had been provoking the beast, dangerously throwing it down in front of the crazed animal. The bull lunged at it, shredding the red cloth with its powerful horns. Diverting the charge, the young man’s action allowed the women to run behind the shelter of a tree and the animal’s owner to subdue it.

At that moment, the lady’s husband, dressed in an elegant uniform adorned with medals, pulled up in an extravagant coach. Excitedly, the women told him what had happened and introduced Shmuel as the man who saved them. The nobleman, as it turned out, was the French ambassador, a close friend of the Emperor. The grateful man came over to the valiant rescuer and thanked him profusely. “How can I ever repay you for your brave and kind deed?” he gushed. “What can I give you - you have only to ask for it!”

Taken aback, Shmuel replied, “There is nothing I require! I merely wished to help someone in distress. I am a Jewish *yeshivah* student, learning *Torah*, and my needs are very simple.” The ambassador, however, insisted on giving him his address adding, “If I can ever be of assistance to you, it would be my great pleasure.”

Upon arrival at his uncle’s house, the young boy received a somber reception. When they realized who he was, his uncle and aunt burst into tears and the grave atmosphere was explained as soon as he was told of his father’s incarceration under such horrifying conditions. Shmuel knew what he had to do.

The next morning, he hurried to the home of the French ambassador, who was surprised to see him back so soon. Shmuel detailed the sinister plot that was perpetrated against his father, and in effect, the entire Jewish community, and begged him to intercede with the ruling authority. “I’ll do even better,” winked the nobleman reassuringly. “Not only will I speak to His Majesty, but my wife, the one you heroically saved yesterday, will have one of those ‘heart to heart’ talks with her friend, the Empress. Have no fear, my boy, we’ll take care of it!”

Indeed, they did, although the noblewoman later confided to Shmuel, “My little talk with the Empress is nothing compared to what you did for me.” The next day, R’ Yom Tov’s suffering came to end and he was reunited with his family.

משל למחבר דומה

ויאמר ה' אל משה עלה אלי ההרה והיה שם ואתנה לך את לחת האבן והתורה והמצוה אשר כתבתי להורותם (כד-יב)

משל: A popular and celebrated coach is looking for a new challenge. He is offered two options. Option A is to coach a team of All Stars. With this team, he could sit back and watch the players win automatically. He will go down in history as the coach of the greatest team of players ever assembled. Option B would be to coach a team of misfits. These players want to play but can’t seem to get it together. They know the rules, but somehow come up short in execution.

But do you know what qualities these players have? They have heart and a drive to win. With hard work and practice, with coaxing and consistent leadership, these players can be groomed into a winning team. If a

coach can teach them the fundamentals and give them a clear and attainable goal, he might just win the championship. Which team would he rather coach?

במשל: *Hashem* already has a “Dream Team”; they are called angels. Angels don’t fight. Angels don’t die. Angels carry out *Hashem’s* request without question. There is no need to “coach” angels. So instead, *Hashem* gave His *Torah* to *Bnei Yisroel* with a game plan, a guidebook that teaches us how to live a champion life. We might not get all the plays right and we often stumble. Yet when we manage to overcome the setbacks and persevere in a spiritual sense, this causes the greatest satisfaction to the Creator of the Universe.

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

TORAH GEMS

ואגשי קדש תהיון לו ובשר בשדה טרפה
לא תאכלו לכלב תשלטן אתו וגו' (כג-ל)

In *Parshas Mishpatim*, the *Torah* teaches us a large portion of the laws and halachic practices that are the hallmark of our Jewish lifestyle. These include the myriad of laws found in the three largest *tractates*, the three “Bavas” of the Talmud: *Bava Kava*, *Bava Metzia* and *Bava Basra*.

The great Jewish Lay leader from over a half-century ago, **Irving Bunim Z”L**, once delivered a speech in which he broke down the ongoing history and relevance of American Jewry into three stages.

1. “*Bava Kama*” - This is the first stage when Jews first came to this country and encountered the four levels of destruction (ארבעה אבות נזיקין): They craved power (שור) and wealth, they fell into the pitfalls (בור) of secularism and immorality, they disregarded *mitzvos* and *Shabbos* observance in order to feed their families (מבעה), and were ultimately consumed in the flames of an alien culture (הבער).
2. “*Bava Metzia*” - The second stage, when American Jews “found out” exactly what their struggle was, what they were up against. It was thought then that a Jew could split himself up; fifty-percent to his home, his religion; fifty-percent to his country, the street, the university. What they “discovered” was that the *Torah* cannot be compromised, shared or divided - not one iota. Thus, the entire premise is false.
3. “*Bava Basra*” - The third and final stage is when American Jewry learned to resolve the conflicts of assimilation and acculturation by building a מחיצה - a separation barrier between *Torah* and secular culture. Today, we live in a world where to build a *Torah*-true life, one cannot make peace with cultural secularism, but instead create a separation from it.

מעשה אבות סימן לבנים

או בן יגח או בת יגח כמשפט הזה יעשה לו וגו' (כא-לא)

In the early 17th century, the Bohemian government levied heavy taxes on many Jewish communities, forcing them to pay exorbitant amounts to make up a massive war deficit. The **Tosfos Yom Tov, R’ Yom Tov Lipmann Heller ZT”L**, was *Rov* of the city of Prague and in his dual capacity as Chief Rabbi of Bohemia, he was in charge of the group that divided the sum among the members of each community. Of course, he did his utmost to ensure fairness to everyone, but some members complained, and certain rogues maliciously slandered him, claiming that he was a revolutionary plotting to overthrow the Emperor. They even printed negative statements about him and his *seforim*. But as he was unable to prove his innocence and they were unwilling to listen to reason, he was brought to Vienna and imprisoned in a rat-infested dungeon.

His enemies had thought he would merely be imprisoned, but he was sentenced to death and his writings