

מאת הגאון מ"ר הרב ברוך הידעפילד שליט"א,  
ראש סלל עטרת חיים ברוך, קליבלנד הייטס

# A SERIES IN HALACHA LIVING A "TORAH" DAY

**בין הריחיים – תבלין מדרג היומי – מנחות כז.**

The **גרי"ז** [נאיר ב:] explains: there are 2 ענינים in the דין of ואנורה המצוה. 1) זוה אל-י ואנורה for example, the הידור בעצם המצוה. 2) Beautifying the מצוה and making it מהודר, but doesn't affect the מצוה עצם. For example, placing a pretty cover on a ס"ת. This beautifies the ס"ת and is considered יגי, but does not enhance the מצוה עצם, which is the כתיבה (the הידור in the כתיבה would be a המצוה בעצם המצוה). The **רמב"ם** brings the דין of אל-י ואנורה only when it is a הידור in the מצוה עצם. If it is a נוי in דין, he does not bring it. By us, the **רמב"ם** says, "מצוה מן המובחר לאגד", "so we see that אגד is a הידור בעצם המצוה". The **גרי"ז** brings a ראייה from הלכות מילה: if after a מילה there are ציצין (שייר ערלה), that aren't מעכב ציצין, as long as one is still עוסק in המילה, he may go back and remove these ציצין, even on שבת. The **Gemara** says, to remove ציצין מעכבין. ואנורה is a מצוה because of שאין מעכבין. So, if "ואנורה" was not a דין in the מצוה עצם, how could it possibly be שבת? We never find that in order to do a מצוה one may be שבת? We see from this, that the הידור is part and parcel of the מצוה עצם [נאיר ב:] **שיעור ר' דוד** נאיר ב:].

**R' Chaim Tirer** ז"ל of Tchernovitz (Be'er Mayim Chaim) would say:

**A Wise Man** would say: “Choose a job you love, and you will never have to work a day in your life.”

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יארצ"ט י"ד שבט  
תהא נשמתו צרורה בצרור החיים

**תורה**

TORAH TAVLIN

לפי ר' אברהם יוסף שניאורסון אדמו"ר זצ"ל  
והעמוד הראשון בתנ"ך אברהם שלמה עזר קורין

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי' ויל' ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

# טיב התבלין

מאת הגד"צ רבי גמליאל חסדק רבינוביץ שליט"א, ר"י סער חתמים יחדולים עדיק

לא תשתחוה להם ולא תעבדם כי אנכי ה' אלקיך ק-ל קנא פקד עון אבת על בנים ... (כ-ד) - הוזהרות הגדולה מלפגום באמונה

# עדותיך אתבונן

[illegible]

לכבוד את היום השבת לקדשו ... (א-ב) = בעת עבודת היום השבת

ונראה לבאר דבריו בהקדם דברי הספר החינוך בביאור מצות יום השבת (מצוה לא) ח"ל: "משרשי מצוה זו. שנהיה פנויים מעסקינו לכבוד היום, לקבוע בנפשותינו אמונת חרוש העולם שהיא חבל המושכת כל יסודי הדת ... כי כשישבתו בני אדם כולם ביום

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## הדלקת נרות שבת – 5:01

**זמן קריאת שמע / מ"א – 9:00**

**זמן קריאת שמע /הגר"א - 9:36**

**סוף זמן תפילה/להגר"א – 10:27**

**12:40 – זמן לתפילת מנחה גדולה**

שקיעת החמה שבת קודש - 5:21

מצטיין צאת המים - 0.11

0.33 - זכא לת / קרבים אלא

**(Courtesy of MyZmanim.com)**

וענין הגניאות המכונה ב'חוחי' אדם' שהוא במידת מה דומה לעץ, יש לומר טעם  
לזה, כי המתנאה מוכיח שלדעתו יש כח מבלעדי הבורא ית'. כי אלמלא זאת לא  
היה מתנאה במעלותיו, כי היה יודע שאין אלו כי אם מתנת שמים, ואלמלא רצונו  
של הקב"ה לא היה בו שום מעשה ענין הכעס מורה על בחינה של כפידות,  
וכדאיא בספר **הנתיבי (אגרת הקדוש - כה)** שר"ל ענין חיותו תמוך כעץ, ור"ל:  
א"ר המכון הוא הנתיבי לאמתו. והוא בהקדים מאמר ר"ל 'כל הכועס כאילו עובד  
עכו"ם'. והטעם מובן ליודיע בינה, לפי שבעת כעסו נסתלקה ממנו האמונה, כי אלו  
היה מאמין שמאת השם היתה זאת לו, לא היה בכעס כלל, ואף שכן אדם שהוא  
בעל בחירות, מקללו או מכחו או מזיק ממנו, ומתחייב בדיני אדם ובדיני שמים  
לדוץ בחירותו, אף על פי כן על הנזק כשר הנזק להיותו, והרבה שלוחות למקום.  
ומכאן ללמוד על כל כלי האמונה שבה גודל חשיבותו וזרז ברום מאד, כי עליו  
לחוש שמא איז הקב"ה מעבד על מידותיו על אלו החטאים.

בשבוע וישראל כל שואל מה עילת זאת המנוחה, וידיה המענה כי ששת ימים עשה ה' וגו' (שמות כ, יא). כל אחד יתחזק מתוך כך באמונה האמיתית, עכ"ל. הרי להתחבלי מציח של יום השבת הוא כדי להתחזק באמונה בבורא עולם. שהוא ית' בבורא ומנהיג לכל הבוראים והוא לבדו עשה ועשה ויעשה לכל המעשים.

ואכ"ל, לפי זה יש לבאר דברי הספורנו, דהנה דוקא בומן שאחד עוסק בעסק השתדלות איכא הצרך לזכור את יום השבת, דבשעה שאחד עוסק בעסק הפרנסה, יכול למעות חו"ש ולומר ש"כבוד ורעום ידי עשה לי החיל הזה". שגריא הצלתו בעבא לו מכח עסקו, ויכול למעות ולומר שיש לו כוח למעשה ידיו. וע"כ דוקא בומן עוסק בהשתדלות איכא צורך לזכור את יום השבת, להתחזק באמונה בבורא עולם ושהוא כבוד ורעום ויפנה לכל המעשים, ואין עוד מלבדו ית'! חזון נסיון גדול, ודברא לצנים שההצלה בא מכח עסק בהשתדלות, אמנם זהו טעות גדול. וצריך להתחזק באמונה בהש"ת, שכל הצלתו ופרנסתו הוא אך ורק מאתו ית', ואין ההצלה בא מכח השתדלות שאנו עושים ועיקר החיזוק באמונה זה הוא גופא יום השבת גופא, שאם אחד מכדי שהטעם שאינו הולך לעסק בהשתדלות הוא בעיניו משום שצריך יום כדי להתחזק באמונה, ולהכדי האמת שהוא ית' מחדש בטובו כל יום תמיד מעשה בראשית, ואין עוד מלבדו, ע"ה זה יהיה לו הכח לעמוד בנסיבות אלו, ולהאמץ באמונה שלימה.

On behalf of thousands of Shomer Shabbos Jews - [www.chickensforshabbos.com](http://www.chickensforshabbos.com) - The charity that simply helps families of Meland'im, Agunos and Grushos in Pretz Yisroel at ZERO expense

# מעשה אבות .... סימן לבנים

והיה כל הדבר הגדול יביאו אליך וכל הדבר הקטן ישפוטו הם והקל מעליך ונשאו אתך ... (יה-כב)

The *parsha* discusses how Yisro advises Moshe to appoint judges to work with him because if he attempts to do it all himself, he will collapse. The words "נבל תבול" weren't only a warning about physical exhaustion. Moshe's current system was unsustainable for the people as well; they will be left “*standing from morning until evening*,” spiritually and emotionally drained because their access to *Torah* guidance is bottlenecked through a single person. Still, the most difficult matters - "הדבר הקשה" - will ascend to Moshe for he is the ultimate *posek*, the one whose clarity and insight anchor the halachic system. By distributing the simpler judgments, Moshe is freed to focus on the profound, foundational questions that only he can answer. The result is a system where leadership is shared, but the highest level of *Torah* interpretation remains centralized in the singular figure of *Moshe Rabbeinu*, ensuring both efficiency and fidelity to divine truth.

The *Gaon* and *Posek Hador*, **R' Chaim Yisroel Belsky זי"ל** was often described as a “multifaceted genius” because he possessed a rare grasp of literally *kol haTorah kuloh*, as well as every facet of the natural world. His truly dazzling intellect gave him the unique ability to bridge abstract Talmudic theory and concrete physical reality. His time, though, was limited, and he often bemoaned the fact that he could not assist more people. He once told a *talmid*, “They think they’re helping me by shutting my phones off, but they are really killing me! They make it much harder for people with questions to reach me. What else am I here for if not to answer people’s questions and help them with *shver sugyas* (difficult topics) in *Torah*?!”

The following story was told over by the current *Rosh Yeshivah* of *Torah Vodaath*, **R' Yisroel Reisman *shlita***. A *kollel* fellow in *Eretz Yisroel* stumbled upon a very difficult, obscure *shailah* (halachic question). It wasn't a standard question about milk and meat or *Shabbos* times; it was a complex reality that didn't seem to have a clear precedent. Troubled by the issue, he went to his *kollel* in Jerusalem and approached the *Rosh Kollel*, a man of significant learning, and laid out the complexities of the case. The *Rosh Kollel* furrowed his brow and said, “Ah, a *geshmake shailah*! I have truly never heard such a scenario before. I cannot answer you on the spot, I need to be *meiyen* (delve deep) into the *sugya*. Give me some time.”

The young man waited, but his anxiety grew. That evening, he approached his local *Rav*, a seasoned community *posek*, yet the *Rav*'s reaction was identical. “What a difficult *shailah*,” he remarked, shaking his head. “I cannot give you a ruling yet. Come back tomorrow.” On his way home, he asked a third *Talmid Chacham* but he too, had no clue how to *pasken*.

When he returned home that night, his wife asked, “*Nu?* Did you get an answer?” The man shook his head disappointedly. “Nobody knows the answer. They all need time to research it.” She looked at him for a moment and then said, “Why don't you just pick up the phone and call Rav Belsky? You know him from when you lived in Brooklyn, correct?”

The young man hesitated. Rav Belsky was one of the greatest *Poskim* in America, a *Rosh Yeshivah* at *Torah Vodaath*, and a senior decisor for OU Kosher. He was surely overwhelmed with major communal issues. Was it right to bother him with a personal call from across the ocean? He thought about it for a moment and then, mustering his courage, dialed the number.

The phone rang, and to his surprise, Rav Belsky himself picked up the phone. The young man, a bit baffled by the unexpected voice on the other line, stammered for a bit but the *Rav* calmed him down. Soon, he was able to lay out the complex details of his unusual query. He waited for the silence, expecting Rav Belsky to also say he needed time to think.

Instead, Rav Belsky gave a warm laugh and told him, “You know, it is such an unusual *shailah*, I haven't heard it in years ... and yet, you are the fourth person to call me with this exact question since yesterday!”

He then launched into a complicated but clear treatise, emerging shortly with a decisive ruling on the spot! R' Yisroel Reisman concluded: “There are so many amazing things to take out of this story - it isn't just that Rav Belsky knew the answer or that all four *Rabbonim* knew who to call in time of need. Rather that all of them got through to him!”

תורת הצבי על הפטרות **A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN** בשנת מות המלך עזיזו ... (ישעיה-א)

The overwhelming impact of standing at the foot of *Har Sinai* receiving the holy *Torah* was an experience enjoyed by all of *Bnei Yisroel*, however, only a privileged few were permitted to see the awesome sight of *Hashem*'s “actual figure.” The *Haftorah* similarly tells of the vision of *Yeshaya HaNavi* who perceived *Hashem* sitting on a holy “chariot” surrounded by angels. He describes the atmosphere and how secrets and inner workings of the world were revealed to him.

The *Navi* begins his prophecy by saying “*In the year of the death of the king Uzziya*.” Why is it necessary to know this information, when the king expired? Plus, *Chazal* tell us that *Uzziya* didn't really die; rather, he was afflicted with leprosy and was only considered as if he was dead.

The **Chida זי"ל** explains that a king receives special divine help to rule his kingdom but loses it on the day of his death. King *Uzziya* was a righteous king who wrongfully attempted to sacrifice incense in the *Bais Hamikdash*, a task done strictly by *Kohanim*. As a result, *Hashem* inflicted him with *Tzaraas* which likened him to a dead man thereby stripping him of his divine assistance. The make-up of a king is his glory and splendor and his ability to project it to his citizens.

*Yeshaya* described the glory and splendor of “*Hashem's inner sanctum*” contrasting it with *Uzziya*'s to show what a king looks like without his special support. While *Uzziya* did not actually die, his kingship no longer had the grandeur it so badly required, therefore, he would have been better off dead.

ואתם תהיו לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר אל בני ישראל ... (וי-ו)

*Klal Yisroel* was destined to be a “*Kingdom of Priests*.” What does this mean? Aren't *Kohanim* exclusive to *Shevet Levi*? It seems that all the *meforshei haChumash* dwell on this and offer various explanations for this title of *Kohanim*. **Rashi** says it means *שרים* - masters in society's upper echelon. The **Ramban** says *Kohanim* connotes “*משרתי ה'*” - servers of *Hashem*. The **Seforno** explains that just a *Shevet Levi* represents us in the *Bais Hamikdash* teaching *Klal Yisroel* what to do, so too, we in turn, are tasked with educating the world how to serve יהקב"ה; a simile of sorts.

The **Kedushas Levi** offers 2 *pshatim*. *Klal Yisroel* was granted the supremacy of *Malchus*. A king may decide to do as he pleases. He may pardon the “guilty”, cancel wicked decrees, or bestow immense wealth upon any of his subjects, as he wishes. We, as *Yidden*, also have this *koach* to alter our destiny and to cancel any גירות קשות that may be poised to harm us.

*Kohanim* here, refers to the *middah* of *chesed* (**Zohar**). Hence, through תשובה ותפילה we induce the kindness of *Hashem* to annul any harsh *gezeiros*, לא עליו. Perhaps we can say that the word ממלכת is an allusion to the word נמלך, commonly used to connote changing one's mind. Also, as we know, there exist three מלכות: כהונה, מלכות, כתר. Of them, the only one that automatically is passed down to the next generation, is כהונה. A *Kohen* can only beget another *Kohen*. Thus, we are being told here that there's a special תמורה אבות מסורת that forever connects us all the way to *Matan Torah*. We are but a link in the chain. In fact the *Gemara* extrapolates many a time a halachic angle based on this. It says even today we are מילכים בני.

*Parshas Yisro* wasn't a “one and done” event. *Matan Torah* happens every year and every day. Let us all try to live up to these special titles of קדוש וגוי כהנים and, בסיעתא דשמיא, be *zoche* to continue perpetuating our holy legacy.

## משל למה הדבר דומה

ולא תעלה במעלת על מוכחי אשר לא תגלה ערותך עליו ... (כ-בג)  
**משל**: Once, a powerful king appointed a new prime minister to lead the government. While many accepted the appointment, one influential senior minister was deeply dissatisfied. He believed the new appointee was completely incompetent. He publicly spoke harshly against the new prime minister before large crowds of people.

Word of this public criticism quickly reached the palace. The king was furious. He immediately summoned the minister to the throne room. “How dare you speak about my prime minister in such a disgraceful manner?”

The minister, tried to justify himself. “Your Majesty,” he pleaded, “please understand. I did not speak out of malice, but out of loyalty! I hastened to criticize him because he lacks the skills to serve the King properly. I was merely

pointing out his flaws to protect your administration.”

The king's anger only intensified. “You fool!” the king thundered. “When you publicly declare the prime minister unfit for the job, you are effectively saying that I am unfit to be King! Since it was I who used my judgment to select him, by attacking my choice, you have effectively spoken against the King himself!”

**נמשל**: **Rashi** explains the law that the *Torah* forbids taking wide strides over the *Mizbeach* to preserve its dignity: If senseless stones, which feel no pain, must be treated with respect simply because they serve a holy purpose, how much more so must we respect a fellow human being! Humans have feelings and possess intrinsic holiness, making them worthy of absolute honor. Every person is crafted by the “King” - created in the image of *Hashem*. To disrespect a person is to criticize his or her Maker.

ויאמר יתרו ברוך ה' אשר הציל אתכם מיד מצרים ומיד פריעה אשר הציל את הוקם ... (יה-י)

**GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM AND BE A BETTER JEW BY R' YEHOSHUA GOLD**

After hearing of all the miracles *Hashem* performed for *Klal Yisroel*, Yisro felt compelled to join the nation. Upon his arrival at the camp, “*Moshe told his father-in-law everything that the Almighty had done to Pharaoh and the Egyptians for Bnei Yisroel's sake, all the hardships that had befallen them, and how Hashem delivered them*.” Yisro responded by blessing *Hashem*. If Yisro had already heard the story, why did Moshe repeat it to him? What was added that elicited Yisro's response?

A *bochur* once came to the **Chazon Ish זי"ל** feeling very discouraged. “I *daven* every day without results. How can I be passionate when I don't believe my *tefillah* is reaching *Shamayim*?”

The *Chazon Ish* replied with a question, “Are you inspired when speaking with another person? Do you get emotional when talking with your father or your *rebbe*? And yet, the relationship exists anyway. Remember, *Tefillah* is not measured by how you feel when you speak. It is the fact that *Hashem* desires a relationship with you and you are talking to Him”

In *davening* we say: “משפיל גאים ומגביה שפלים ועוזר דלים ועונה לעמו בעת שועם אליו”. The **Chasam Sofer זי"ל** explains that *Hashem* lowers the haughty, raises the downtrodden, and helps the needy regardless. Yet, He still waits for us to call out to Him, because He desires our prayer. The greatest proof of this was *Yetzias Mitzrayim*. Immediately upon leaving Egypt, the Jews faced a life-threatening situation: the sea in front of them, their former oppressors closing in from behind, and wild animals on either side. But if we stop for a moment, do you think *Hashem* would wipe out His people right after performing all those miracles? Of course not! The situation existed for the sake of *tefillah*.

This is what Moshe added and Yisro was amazed by; the closeness of *Hashem* to His people and how our relationship and outreach to Him are so desired. Every word of *tefillah* is a moment of standing before *Hashem*. Whether we feel uplifted, tired, inspired, or empty, the connection is created by the act itself, and that is what *Hashem* desires.

# מחשבת הלב