

הלכה למעשה

מאת הנאמן מ"ר הרב ברוך הייטלדיל סליט"א, ראש סניף עשרת היים ברוך, קליבלנד הייטס

to find a *minyan*, or can he rely on the fact that the distance by car is more than a *mil* and thus he does not have to go? Regarding washing for bread, the **Biur Halacha** (5) says we apply the time factor and not the distance factor. However, in **Mishna Berura**, regarding *tefillah* [water for *tefillah* and presumably for a *shul minyan*] it seems that one riding an animal goes after the distance factor, and not the time factor (6). This looks like a contradiction. **Opposing Approaches of Two Gedolim, Shevet Halevi** (7) writes that the M.B. means to be strict by bread washing because it involves an act of *issur* - eating bread without washing. Regarding *tefillah* with a *minyan*, where no act of *issur* is done, and he is *davening*, just not with a *minyan*, he is lenient to go after distance, not time. He also brings a quote from the **Shoel Umeishiv** to support this leniency. **R' Chaim Kanievski ז"ל** in a letter (8) however, differentiates between traveling on an animal with its unique hardships and traveling in a train or car, which is certainly much easier, and thus he must travel the eighteen minutes. We have no clear ruling on this and whatever one does, he has upon whom to rely. Certainly one who is strict and does the car travel up to eighteen minutes to a *shul* is praiseworthy.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Monetary, Interpersonal Laws and Din Torah (27)
Tefilas Haderech in a Car. Passengers sitting in a vehicle can recite *Tefilas Haderech* while the car is moving. However, there is a preference to stop the car, if they can do so safely, and say it while standing (1). The driver should not say it while driving and should not listen to it being said to be *yotzei* while driving. If it is dangerous to stop or the delay will put disturbing pressure on the driver, he may say it while driving since it is a short prayer. In this case, it might be better to be *yotzei* from another (2).
Traveling by Car for Tefillah B'tzibbur. A person walking to *shul* is obligated to walk up to one *mil* [a Talmudic measure] which is about three-quarters of a mile and takes about eighteen minutes to walk (3). The **Shulchan Aruch** writes (4) that the same is true if one wants to eat bread and has no water to wash; he must walk the above distance to get water if he knows that water is available within that distance. If no water is available he can cover his hands and eat bread without washing. If a person is anyway walking in that direction, he must go up to four *mil*. There is a common question about one who is traveling by car. **Do we obligate him to do eighteen minutes of car travel in order**

בין הדינים – תבלק מדף היומי – סנהדרין סב:

The *Gemara* [כריתות יט] learns from the *posuk*, "אשר טמא בה", the word "בה", is פרט למתעסק i.e., if one was *oiver* an עבירה while preoccupied with doing something else (מתעסק) he is פטור. פטור says, if one was *oiver* the עבירה of eating חלב (forbidden fats) or any of the עריות (forbidden relationships), even though he was a מתעסק, he would still be חייב because "שכן נהנה". He adds, if one was a מתעסק and a מלאכת מחשבת, we need מתעסק is not considered a מלאכת מחשבת because regarding שבת פטור because he is שבת on מתעסק, he is one who has חלב and שומן in front of him (and knows that the חלב isn't kosher) and he reaches for the חלב and eats it. A שומן would be if he thought the item he's picking up was שומן and he did pick it up, but turns out it was לבן. חלב ד"ה להגביר] **תוס'** asks, why does שמואל have to tell us פטור is מתעסק because שבת was need only exempt פטור למתעסק, Tosfos answers, מלאכת מחשבת is always מתעסק a "בה" פרט למתעסק that a מתעסק is always פטור anyway? Tosfos answers, מלאכת מחשבת would even if he had מתעסק even if he had מתעסק, מלאכת מחשבת is will exempt a מתעסק, מלאכת מחשבת is the action considered as not done by the person, rather it is viewed as it happened on its own and is not מתייחס back to the person. However, by עריות and חלבים ועריות, the *Torah* was [עייני קובץ שיעורים ח"ב, ג' ו']. חייב he is הנהא he ultimately has הנהא one derives from the action, not the מעשה itself, so since he is הנהא that's only because of the *svara* of the ר"ן. However, the first night of סוכות has a *din* of ישיבת סוכה as well and כוונה is needed for that. since a מתעסק are we מוחייב להפרישו, מתעסק while being a *Yid* being *oiver* איסור, are we מוחייב להפרישו, מתעסק, ממועט is not to say he hasn't done an all. Rather, he is considered a מתעסק and be פטור? Since he doesn't know about it, he should be considered a מתעסק but is still considered as being עובר the עבירה he has committed.

הוא היה אימר

R' Shlomo Ephraim M'Luntzitz ז"ל (Kli Yakar) would say: Most illnesses are caused either by food that is ingested, or from an intensification of internal forces within the body. *Hashem* promised to send His blessing in both of these areas, blessing the food one eats - *'your bread and water'* - as well as *'removing sickness from your midst'* - making sure that illness does not come from within."

A Wise Man would say: "Lose an hour in the morning, and you will spend the rest of the day looking for it."

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MONSEY EDITION
 הדלקת נרות שבת – 5:20
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 7:02 PM (71 אום)

שבת קודש פרשת משפטים – כ"ד שבת תשפ"ה Shabbos Kodesh Parshas Mishpatim - February 22, 2025

טיב התבלק

באת הטיב רב גמלאה סניף ובסניף סליט"א, רי שש תלמידי חסידים עדיין והשביעית תשמטנה ונמשתה ואכלו אבינו עמך ויתרם תאכל חית השדה בן תעשה לברמך לזיתך ... (בג-א) - חומרת צער בעלי חיים [אנה בזה הכתוב נהנה התורה ערך לחיי 'בעלי חיים' והורה לנו להתחשב עמהם וכשם שיש ענין נתינה לאבינו, כך יש ענין נתינה לבעלי חיים, וכל עוד שלא זכו גם הם בחלקם, אסור לו לאדם לאסוף את הנשאר לו בשדהו לעצמו. מידה זו אינה ידועה כל כך בקרב החמוק, ולרוב אין אנו נוטנים לב לצרכיהם ולצערם של בעלי חיים, אולם עלינו לדעת שעל פי השקפת התורה עלינו להתחשב עמהם, ולהיות זהיר מלצערם. חז"ל (ב"מ פת) מספרים לנו אודות יסוריו הקשים של רבי יהודה הנשיא, שסבל י"ג שנים כמחצית אאלו הי"ג סבל מאבן ששהה במקום יציאותיו, ובמחצית השניה היה סובל מנחלה שבפיה, ויסוריו היו קשים מנשוא, וכשהלך לבית הכסא לעשות את צרכיו היה צועק בקול קולות מרוב יסוריו, וכדי שלא יבחינו בצעקותיו היה שומר הסוסים של רבי מאכיל את בהמותיו באותה שעה שהיה רבי עושה צרכיו, כי סוסים עד אין מספר היו לו לרבי, וכשהאכילו אותם היה קולם נשמע שלושה מלין, ובכך קיווה למשמש את קולו של רבי, אך למעשה גברו צעקותיו של רבי ונשמעו גם ליורדי הים. ומספרת הנמרא שכל זה היה בסבית 'צער בעלי חיים' וכך היה המעשה: עגלה אחת הייתה והיו מעמידים אותה לשחיטה, וכיון שמיאנה בהשחתה הטמינה עצמה תחת גלימתו של רבי, והבחין בה רבי והבין את כוונתה, והורה לה להסכים לה השחיתה ולמסור עצמה לכן, שהרי בעלי חיים ובע"ב לא יבחינו בצערם על כך בשמים תמחו על כל הארץ הינו מוגל בצערם של בעלי חיים ועל אותה עבירה נענש ביסוריו הקשים, וכשם שבאר מסיבת צער בעלי חיים כך גם הלכו מסיבה זה, והיה זה כשהבחין רבי אך שאמתו מכבדת את הבית ומגשרת ב' חולדות. אמר לה רבי 'ודחמני על כל מעשיו כתיב! או

עדותך אתבונן

לשנים מאת הרב אברהם וינאל אבטסיץ סליט"א, בעמ"ס טוה אברהם
 כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם ... (כא-ב) - אמונה בהש"ת

[אנה פרשת משפטים הוא הפרשה של כל דיני חושן משפט - כל דיני ממנות בין אדם לחבירו. ויש לבאר, מדוע פתח התורה הקדושה, פרשה זו עם הענין של עבד עברי. שבאמת, זה שהוא נמכר לעבד הוא דבר מנוגד, שאחר מן הטעמים שאחד נמכר לעבד הוא משום שגנב, ואין לו מה לשלם עבור גניבתו. וצריך ביאור, שמדוע לא פתח בדבר טוב כגון הדינים בנוגע מי שמלוה לחבירו כסף, או דינים של השומרים שדינים אלו אינם דברים מגונים כמו פרשת עבד עברי [וכבר ביאור המפרשים כבר מהלכים בזה, אמנם נראה שיש לבאר באופן אחר]. ונראה לומר, שהתורה הקדושה מתחיל פרשת משפטים שהוא הפרשה עם כל דיני חושן משפט בהקדמה נחוצה. דנהג כל הפרשה מיסוד על 'השתדלות על פי דין תורה'. וכל הנסיגות בעסק בהשתדלות, האם יעשה אותן האדם על פי דין תורה או לו, מיסוד על זה, שאם יהיה לו אמונה בהש"ת, ויאמן שהקב"ה הוא הן ומפרינס כל אחד ואחד. שאם יש לאחד אמונה כזה, יודע שאם שום סיבה בעולם לעשות דבר שאסור לעשות כדי להרוויח, ואדרבה, אם זה אסור לעשות אינו סיבה כלל שידווח עם

עושה אותה השתדלות. שאחז"ל, (ביצה טו, ב): 'תני רב תהליפא אחוה דרבנאי חזואה: כל מוונותיו של אדם קצובים לו מראש השנה ועד יום הכפורים, הוין מוונצאת שבתות והוצאת יום טוב, והוצאת בניו לתלמוד תורה. שאם פתח - פוחתין לו, ואם הוסיף - מוסיפין לו', ע"כ. הרי כל מוונות של אדם קצובים מראש השנה. ואחז"ל (יומא לת, ב): 'אין אדם נוגע במה שמוכן לחבירו אפילו כמלא נימא'. הרי, פרנסתו של אדם שכבר קצוב לו, אין שום אדם יכול לנגוע במה שמוכן לק. ומוטלת על האדם רק לעשות השתדלות שמתרת על פי דין תורה. ומה שהאדם עושה שאסור לעשות על פי דין תורה, אין זה סיבה כלל שידוויח כלום. ובאמת חוינן יסוד זה להדיא מעבד עברי. מה קרה, הוא חשב שאם יגנב - ועושה השתדלות שאסור לעשות על פי דין תורה, אפשר שידוויח. אמנם זה טעות, שאם אסור לעשות אותה השתדלות לא ידוויח. ונמצא שהגנב הוא עומד עם חוב שחייב לשלם - כל אותו ממון שבא לידי באיסור, לא היה ממוכן לו. וכיון שאין לו כסף לשלם כל חובותיו, צריך להיות נמכר בעבד עברי כדי להשיג כסף לשלם חובותיו. חוינן מזה, שאם אחד עושה השתדלות שאסור לעשות, אינו סיבה שידוויח כלום. ועפ"י, נראה דאפשר לבאר מדוע פרשת משפטים התחיל עם הקדמה נחוצה, והיינו פרשת עבד עברי. ולהורות על יסוד זה. שכל הדינים של חושן משפט, כל דיני ממונות צריך האדם לידע שלא ידוויח כלום עם עושה דבר שאסור לעשות.

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מעשה אבות סימן לבנים

אם יקום ורתהלך בחיזו על משענתו ונקח הככה רק שבתו יתן ורפא ירפא ... (כא-ט)

The following story took place just a few years ago and demonstrates the power of *Emunah* and *Chessed*, over the power of doctors and medicine. A dynamic *yungerman* lives in Lakewood today and learns in a number of *kollelim* throughout the day. For a few years, he was asked to deliver a *shiur* once a week to a small group of men in Brunswick, New Jersey, and he developed a warm bond with many of the *shiur's* participants. He encouraged them to draw closer to *Torah* and *mitzvos* and not only was he successful with many of the families, they trusted him and would often speak to him to gain *Torah* wisdom and advice. Unfortunately, when Covid-19 broke out in early 2020, and the world as we knew it shut down for all intents and purposes, the weekly *shiur* was neglected and the *maggid shiur* stopped driving out to the small community where he gave it. Some of the participants stayed in touch but many did not.

Over nine months later, the *yungerman* stopped by a local *sofer* and happened to run into one of his former Brunswick *shiur* participants. They hadn't seen each other for close to a year and the reunion was sincere and heartfelt.

"What brings you to Lakewood?" asked the *maggid shiur*, and the man's face instantly turned from a smile into a frown. He explained that just a few weeks ago, he had experienced unusual symptoms and when he went to the doctor for a checkup, the doctor confirmed that a huge cancerous mass was lodged in his brain and the prognosis was dire. The doctor gave him a maximum of six months to live and the man had gone home to his family crestfallen. He had so much to live for and was not prepared to die. He remembered that if a person is undergoing tribulations in his life, he should check his *mezuzos* and hopefully that might alleviate his problems. This is why he was currently at the *sofer* in Lakewood.

The *maggid shiur* had tears in his eyes; he could feel the man's pain. Suddenly, he stood up straight and said, "My friend, never give up! Let us go to a big *Tzaddik* and get a *beracha*. My *rebbe*, **R' Yitzchok Sorotzkin *shlita***, lives here in Lakewood and I want you to talk to him. He will give you *chizuk* and a blessing that all will be okay." The man was eager to comply and right then and there, they got into the *maggid shiur's* car and drove to the home of Rav Sorotzkin.

Fortunately, R' Yitzchok was home and he received the visitors graciously. The *talmid* explained the situation in great detail and the *rebbe* listened quietly, stroking his long beard. Then, he looked at the man and asked him, "Tell me, what do you do for a living?" The man replied that he is a dentist. R' Yitzchok narrowed his eyes and asked, "As a dentist, do you work only to get paid and make money, or do you use your talents and abilities to help others, to do *chessed*?"

The man paused for a moment and then replied, "I actually do a lot of pro-bono work to help people in the community. Of course, I have to make a living, but I always look out to help others in need, whether dental or otherwise."

R' Yitzchok smiled and asked, "I have one more question. Do you pray in a *shul* that tolerates talking during *davening* or is it a synagogue that is quiet? What about you? Do you talk during *davening* or do you remain silent?"

The man nodded his head and assured Rav Sorotzkin that his synagogue is actually quite *makpid* not to talk during *davening*, and he is as well. R' Yitzchok closed his eyes and recited the words of *Tanna Dvei Eliyahu* found in the *Gemara (Bava Kama 85a)*: 'ורפא ירפא, מכאן שניתנה רשות לרופא לרפוא' - *'From here [we learn] that permission is granted to the doctor to heal.'* Then, he opened his eyes and announced, "The doctors have no right to kill you! Don't believe what they say! My friend, you are not sick and you are not going to live for only six months! Don't believe what they say!"

The very next day, the man went back to his doctor for a scheduled appointment and they took another series of scans. The doctors were shocked when the results came in: there was nothing there, no mass, no cancer, just an infection that would need to be treated. It took six months of further treatment but *Boruch Hashem* today, this man is alive and well. A valuable lesson was learned: doctors have permission from the Ultimate Doctor to heal - but not to kill!

תורת הצבי על הפטרות

As *Klal Yisroel* continued to maintain Jewish slaves in their homes, despite *Hashem's* repeated warnings to the contrary, *Yirmiyahu HaNavi* berates the people and predicts the eventual downfall of *Yerushalayim*. Nevertheless, *Hashem* maintained that, "If I hadn't established a covenant with the day and night, I wouldn't have set the laws and ways of the world." *Chazal* expound on these words and say that this is referring to the covenant of the *Torah* and *Bris Milah*, to derive from here that because of these all-important *mitzvos*, heaven and earth were created. But while we know that learning *Torah* is a requirement for every Jew, both by day and at night, the *mitzvah* of circumcision is a one that is only performed by day. What then is the comparison?

R' Akiva Eiger *zt"l* explains that *Torah* and *Bris Milah* do indeed have a lot in common with one another, for by cutting off the foreskin externally, the internal "גרלת הלב" becomes severed as well. This is essential for a child's spiritual growth since not only does it relieve the soul of "excess" weight, but it also leads to an opening in the child's heart which allows the study of *Torah* to surge inside. This gateway is the only way for a person to succeed in *Torah* study and is crucial for a child's development in the world.

Thus, while it may seem to only apply by day, the *mitzvah* of *Bris Milah* is in fact intrinsically tied to *Torah* study and is applicable not only by day but also at night as well. Truly, an integral component of heaven and earth.

וכי מבר איש את בתו לאמה
לא תצא כצאת העבדים ... (כא-ז)

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOPFMAN ZT"l

מחשבת הלב

Parshas Mishpatim contains a wide variety of *mitzvos*, *dinim* and subjects, touching on many *masechtos* in *Shas*. Starting with *Kiddushin*, *Bava Kama*, *Sanhedrin*, *Bava Metzia*, *Kesubos*, etc. Hence, the name *Mishpatim*. Why, if so many halachic subjects are discussed, was *עבד עברי* chosen to be the first one? Perhaps there are some lessons to be learned about the essence of the true *עבד* and its relevance to us as servants of *Hashem*. There are several ways an *עבד עברי*, who is sold for six years, exits his servitude. One of the options is if the *אדון*, his master, writes a *שטר שחרור*. **Rashi** in *Kiddushin 16a* says the source of this is a comparison to an *עבד כנעני* who also goes free with a *שטר*. The **Avnei Nezer *zt"l*** points out a flaw in the logic of this comparison. Maybe only an *עבד כנעני* has the option of *שטר*, just like he has other options that an *עבד עברי* doesn't. For instance, an *עבד כנעני* goes free with *ראשי איברים*. If the master accidentally knocks out his eye or tooth, he goes free. An *עבד עברי* on the other hand, does not; as the above-quoted *posuk* says, "לא תצא כצאת העבדים". (Neither a male or a female *עבד עברי* goes out like an *עבד כנעני*) So how can Rashi extrapolate from a *כנעני* to an *עברי* in regard to *שטר*?

The **Shem Mishmuel *zt"l*** answers with an insightful *machshava*. The main focus of an *עבד כנעני* in life is his physical existence, the need and ability to stay alive. Thus, when he is physically damaged, his essence is adversely affected. *מה שאין כן* the main focus of an *עברי*, even as a slave, is his *ruchniyus*, his innate spirituality. Therefore, an injury to his body doesn't impact his main function, his *neshama*, and his continued service to *Hashem*; the rational to be set free simply does not exist. (See **Kli Yakar** here who explains this *posuk* so beautifully.)

This *vort* sets the tone for our main purpose in life. Our *ruchniyus*. Our constant striving to improve in our *avodas Hashem*. And of course, our efforts expended to ensure that all of our future generations will follow suit.

משל למה הדבר דומה

ושהחד לא תקח כי השחד יעור פקחים ויסלף דברי צדיקים ... (ג-ה)
משל: In the city of Chabarivka (Ukraine) lived a *dayan*, a judge, who was afflicted with deafness. The entire town was in an uproar when it was reported that the *dayan* would accept bribes; this, they assumed, was punishment for his actions.

When a *tzaddik* by the name of **Rav Shlomke** in a neighboring town heard about this, he dispatched someone to find out if this rumor was indeed true. For if it wasn't true, he would put a quick end to the terrible slandering that was going around about the *dayan*.

Unfortunately, however, the messenger found that there was, in fact, grounds for the accusation. But this begged an explanation. "How is it that the *dayan* is not blind instead of deaf?" someone asked Rav Shlomke. "Doesn't it say in the *Torah* that 'bribery will blind the eyes of the wise'?"

Rav Shlomke answered, "If you knew the people of Chabarivka, you would not ask that question."

"Why not?" he was asked. "Well, because the people of Chabarivka only agree to pay bribes, but they do not actually pay those bribes. If the *dayan* had actually received cash as a bribe, doubtless he would have become blind, like the *Torah* says. But as it was, he only listened to the propositions, in the hope of receiving bribes, but in the end, he never actually received them. For this he became deaf, not blind!"

משל: *Chazal* describe the intense persuasion "bribery" can have on a person. **R' Zalman Sorotzkin *zt"l* (Oznaim L'Torah)**, explains the meaning of the verse "For bribery... will distort the words of the righteous" to mean, that even after the *dayan* gives his honest verdict - a bribe is so powerful that it can still have an effect and distort the righteous words of the *dayan*, long after the ruling.

ויקח ספר הברית ויקרא באזני העם ויאמרו
כל אשר דבר ה' נעשה ונשמע ... (כד-ז)

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

הנחמדים מזהב

Klal Yisroel accepted the *Torah* with the words "Naaseh v'Nishma." A host of *Malachim* then came down and placed two crowns on each Jew's head representing this *Kaballah*. Just a few *posukim* earlier (כד-ג) the *Yidden* already said *כל הדברים* "כל הדברים" yet. Why did they not receive the "Naaseh" crown earlier and just add the "Nishma" crown after, when they said the word? Why did they receive both crowns at once?

During World War II, the Allies bombed locations all throughout Germany. One location that was hit was a road that the Nazis had forced Jewish prisoners to build during the war. The Nazis devised a cruel game. Jews were ordered to jump over the craters created by the bomb. **R' Yisroel Spira *zt"l***, the **Bluzhever Rebbe**, was among the Jews in line to jump. There was also a *Yid* there who had lost his faith, who was certain he was about to fall to his death. When it was the *Rebbe's* turn, he leapt across the abyss. He was not young, yet miraculously he landed on the other side. A moment later, the other man landed next to him.

"*Rebbi*," he said excitedly, "I am young and barely made it across. How did you do it?" The *Rebbe* replied, "As I jumped, I stretched out my arms and suddenly I saw my father and my *Zeides* standing on the other side with outstretched arms. I grabbed their arms and they pulled me over. But my friend, how did you get over?" The man replied, "I held onto you!"

R' Moshe Feinstein *zt"l* explains that saying *Naaseh* just means "We will do." We will translate and explain the *Torah* any way we want to and we may totally distort the *Mitzvos* and their understanding. *Nishma*, however, means "We will listen" to our *Mesorah*, to our parents and our *Rabbeim*, and learn how they properly explain the *Torah*. The *Nishma* is a prerequisite for the *Naaseh* because first we need to understand the proper explanation of the *Torah* and then we can properly keep its laws. Our *Mesorah* is our lifeline because it is only through that connection that we may keep the *Torah* and *Mitzvos* properly.