



∞ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

An eye for an eye (21:24) * עין תחת עין (כא:כד)

Our Sages tell us that if a master knocks out the eye of his servant, he must pay a monetary sum and does not actually have his own eye removed. How do we know this? The *Gra*, in his *Sefer Kol Eliyahu* explains that the word תחת is not necessarily the most appropriate word to use. A better choice might have been בעד, as is used in *Iyov* (2:4). The *Torah* must therefore be telling us something by specifically using the word תחת. The *Gra* explains that תחת can also mean 'below'. If we were to write the *Aleph-Bais* in a vertical column, then the letter under, or below (תחת) the ע would be פ, the letter under the י would be כ, and the letter under the ך would be ס. These letters: ס, כ, פ— when rearranged— spell כסף, money! This indicates that the *Torah* requires a monetary payment and not an actual physical punishment. (*Chaim Shel Torah*)

∞ Parshah Thoughts – Ideas and Reflections – Rabbi Aron Moshe Jacobsohn

A law that we learn in this week's *Parshah* is, "...And flesh torn off in the field you should not eat it, throw it to the dogs" (22:30). *Rashi* points out, based on the *Gemara*, that this is as a reward for the dogs, when they did not bark at us in *Mitzrayim*. Rav Yitzchak Zilberstein sees an amazing point in this. Realizing the reward these dogs are still getting over thousands of years since they have acted like this in *Mitzrayim* when they did not bark, we can only begin to appreciate how great *our* reward will be for doing *Mitzvos* daily!

∞ B'Kitzur— Hilchos Bikur Cholim The Halachos of Visiting the Sick

It is a *Midas Chasidus* that one should not sign as a witness and not give advice in making a will where the natural heirs will be disinherited, even in a case when the son who is being disinherited does not act properly, and the inheritance is left to his brother who is a *Talmid Chacham*, who does act properly. This is because it is possible that the son who is not acting properly will have good and decent children. Even to give less to one child and more to another, there are those who say it is forbidden to do this and it is proper to listen these words. (*Kitzur Shulchan Aruch* 193:6)

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Pearls of Wisdom... A Word for the Ages

When the *Klausenberger Rebbe*, זי"ל, heard that a *Mashgiach* in a *Yeshivah* wanted to expel a student who had repeatedly failed to keep his promises to improve, the *Klausenberger Rebbe* said to him in this boy's defense, "I have promised *Hashem* over a thousand times to improve, and I haven't kept my word. In your opinion, should I give up? *Chas V'Shalom!* As long as a *Yid* lives, there is hope that he will improve his ways. This boy deserves another chance and he should not be thrown out of *Yeshivah!*"

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לע"נ: ברכה פנשע בת יעקב יצחק ז"ל

שבת מברכים

Rosh Chodesh Adar is on Friday & Shabbos

פרשת משפטים תשפ"ה

Parashas Mishpatim 5785

Compiled by: Rabbi Yehuda Winzelberg
Staten Island Z'manim

Erev Shabbos:

Plag HaMinchah: 4:31

Candle Lighting: 5:21

Sh'kiah: 5:39 Tzeis: 6:21

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 8:49 Gra: 9:25

Sof Z'man Tefillah (Shacharis): 10:20

Chatzos: 12:10 Sh'kiah: 5:40

Havdalah: Tzeis HaKochavim: 6:22

Rabbeinu Tam (72 minutes): 6:53

(some say 7:02)

Next Week: Terumah

Candle Lighting: 5:29

∞ The Siddur Speaks

Rav Meilech Biderman once said a story. A couple who was not *Bentched* with children went to many doctors for treatments. The treatments were extremely painful, however, all their attempts were not successful. One year, the husband came to his *Rebbe*, and he begged him to *Bentch* him with children. It was then during the time of year when *Selichos* are said, and he was hoping that he could merit to have a child in the coming year. The *Rebbe* replied, "If I tell you the name of a *Tzadik* who has the ability to *Bentch* you with children, will you go to him?" The man replied, "Certainly!" The *Rebbe* then said, "And if this *Tzadik* requests something very difficult from you, will you do as he advises?" The man said, "Of course I will. I'll do whatever I can to have children." The *Rebbe* said, "There was a *Tzadik* many years ago known as the *Tosafos Yom Tov*, זי"ל. He *Bentches* all people who don't speak by *Davening* to have children. I advise you to follow the *Tosafos Yom Tov's* advice. Be very careful and don't speak during *Davening*, and you will receive the *Brachah* from the *Tosafos Yom Tov*, and you will merit to have healthy children." The man followed the *Rebbe's* counsel, and a year later, around *Selichos* time, he had twins! He said, "The doctors gave painful treatments, but nothing was as hard as remaining silent during *Davening*. It was especially difficult when someone came over and wanted to speak with me. My face changed colors, as I motioned to them that I can't speak until after *Davening*." Rav Meilech said that this man passed the difficult test, and he received the *Brachah* from the *Tosafos Yom Tov*, and merited to have children!

∞ Sterling Character

Minimize your business, and be occupied with learning *Torah*. (*Kitzur Shulchan Aruch* 29:6)

Business is Business

One thing we can learn from this statement of the *Kitzur*, is that one should still work, but it should be minimal. He does not instruct that one shouldn't work at all. The *Rambam* in *Hilchos Talmud Torah* writes (3:10,11) that whoever puts his heart to learn *Torah*, but will not work and he will support himself from *Tzedakah*, this is a *Chilul Hashem*. He disgraces the *Torah*, he extinguishes the light of *Yiddishkeit*, and brings evil onto himself, and he forfeits the life of *Olam Haba*. The reason for this is because it is forbidden to derive benefit from the words of *Torah* in this world. *Chazal* have taught us in *Pirkei Avos* (4:7), that whoever benefits from the words of *Torah* forfeits his life in the world. Also, they have commanded and declared there, "Do not make the words of *Torah* a crown to raise oneself by, and don't make them an axe to chop with." *Chazal* have additionally instructed (*Pirkei Avos* 1:10), "Love work and hate Rabbinic positions." The *Mishnah* in *Avos* also teaches (2:2) that all *Torah* that is not accompanied by work will eventually be lost, and it will cause one to come to *Aveirah*. In the end, such a person will come to steal from others. *Continued* →

The *Rambam* notes that it is a tremendous advantage for one to earn his *Parnasah* from the work of his own efforts. This was the way of the devout *Gedolim* of the early generations. In this manner, one will merit all types of honor and benefits in this world and in *Olam Haba*, as the *Pasuk* in *Tehilim* says (128:2), if you eat from the work of your hands, you will be happy and it will be good for you, and the *Mishnah* in *Avos* states (6:4), you will be happy in this world, and it will be good for you in *Olam Haba*, the world which is entirely good.

The *Gemara* mentions that Rav Huna earned his *Parnasah* as a water carrier (*Kesubos* 105a). When Rebbi Yehuda would go to the *Bais Medrash*, he would carry a pitcher on his shoulder to sit on, and he would say, "Work is great because it brings honor to the worker who performs it. Similarly, Rebbi Shimon would carry a basket on his shoulder and say the same thing, "Work is great because it brings honor to the worker who performs it," (*Nedarim* 49b, with *Rashi*). The *Gemara* in *Gittin* (67b) says that when Rav Yosef suffered from the cold, he would work by grinding with millstones in order to keep warm. When Rav Sheishes was cold, he would work by lifting beams. He would say, "Great is labor because it warms its master." There are many examples of *Gedolim* who have worked, and they were still able to reach tremendous heights in *Ruchniyus*. For example, both the *Rambam* and the *Ramban* were physicians.

Rav Avigdor Miller, *zt"l*, was once asked how *Yeshivos* should prepare their students to earn *Parnasah*, and he said, "That's a very good question, because many times there are boys who are not going to become outstanding in the field of teaching *Torah*, and therefore, it's important for parents to think about the future of their children because the *Gemara* says that everybody must teach their son a trade. Now, if I would talk about that in a plain way, many people will criticize me because it's the style not to think about that at all. Of course, it's very useful for young people after they're married to continue a *Yeshivah* career. If he can remain in *Yeshivah* at least one year after marriage, it transforms his family into a *Kollel* family, and even though later he goes into *Parnasah*, it makes a big difference if he and his wife first lived a *Kollel* life at least for a year. If they have enough money to continue longer, *Mah Tov U'Mah Na'im*, how good and how sweet. However, eventually, every person should look for *Parnasah*. Not that his *Torah* learning should be his trade, unless he is capable of being chosen, of being prepared, for some career in *Torah*. If he can be a *Melamed*, why not? If he can be a *Rosh Yeshivah*, why not? If he can go into *Rabbanus*, yes. There are fields like *Hashgachah*. He can be a *Mashgiach*, or other related forms of *Parnasah* in *Ruchniyus*. But there are some people who are not built for that, and therefore, they must make up their minds when the time comes, and they must go into *Parnasah*. You must support your family! There's no such thing as being a loafer who hangs around the *Batei Medrashim* and you're not fit to do anything. You're not a *Melamed*. You're not a *Rosh Yeshivah*. Nothing at all. And many times these people don't support their families and they cause trouble in their *Shalom Bayis*, and many times they become ill, *Chas V'Shalom* because of unhappiness, and therefore it's a misfortune to live a life where it's not set with a regular program of *Parnasah*. Now there are all kinds of *Parnasas*. I'm not going to tell you what to do. There are all kinds of *Parnasas* to choose. But the main point is that everybody must make up his mind. If he's not going to be a person who is successfully learning, then he should choose some *Parnasah*. There are plenty of things to do. This man is in the carpet-laying business. This man is a plumber. This man is a painter. Another man opens a grocery store. There is no end of *Parnasah* options. Take the yellow telephone book and read it, and see all the different kinds of professions and trades available, and learn some kind of *Parnasah*. It's very important not to loaf and not to be a hopeless person and to waste your life in just being a disappointment to yourself and to your family. Now, some people are capable of learning all their lives, and being *Kollel* people all their lives. However, this can be only on one condition. The condition is that their wives are satisfied with that kind of a life. Otherwise, he should remember that he promised in the *Kesubah* to support his wife. He has to support his wife. Your wife will have children. You have to take care of the children. And therefore, he has to support his family. And if he sits and learns in the *Kollel* and his wife will be very unhappy, then he's a failure and he is not fulfilling his promise. If his wife is willing to work all her life or he has other means of support, then why not? Many people learned all their lives successfully because they had wives who were dedicated to that. Otherwise, *Parnasah* is a very big *Mitzvah*, a big obligation, and I have seen cases where people have neglected this principle and they lived lives of unhappiness as a result. What kind of *Parnasah*? I can't tell you. How should the *Yeshivos* prepare their students? I think that if boys in the high school will at least get a high school diploma, they'll know enough later in life to be able to do many things. In case you are a very good *Ben Torah* and you wanted to learn instead of going to *Limudei Chol*, that happens too today. Some don't go to high school at all. That's because they have good heads. They're succeeding in learning. But suppose you're not such a person? I think it's better to finish high school in the *Yeshivah* and be prepared to go out in the world and take some kind of a job. There are plenty of jobs available if a person makes up his mind that he wants *Parnasah*."

The *Gemara* in *Yoma* (35b) tells us about Hillel *HaZakein*. A poor person will come to face judgment before the Heavenly court, and they will say to him, "Why didn't you learn *Torah*?" If he says, "I was poor and I was busy working so that I could eat," they say to him, "Were you poorer than Hillel?" Hillel was extremely poor, and yet he succeeded and learned *Torah*. They said about Hillel *HaZakein* that every day he would work and earn a *Trapa'ik*, which *Rashi* says is a coin worth half a dinar. Half of this he would give to the guard of the *Bais Medrah*, and the other half he would use to support himself and his family. One time, he was not able to earn his wage, and the guard of the *Bais Medrash* did not allow him to enter. Instead, he climbed up to the roof of the *Bais Medrash* and sat at the edge of the skylight in order to hear the words of the *Torah* from Shemayah and Avtalyon. That day was an *Erev Shabbos* in the winter, and snow fell on Hillel from *Shamayim*. The next day, Shemayah said to Avtalyon, "Avtalyon, my brother, every day at this time the *Bais Medrash* is already bright from the sunlight, but today it is dark. Perhaps it is a cloudy day? They looked up at the skylight and saw the figure of a man in the skylight. They climbed to the roof and found Hillel covered with three *Amos* of snow. They took him from the snow, washed him with warm water and smeared oil on him, and sat him near the fire until he warmed up again. This was the sacrifice of Hillel. He did not let his poverty stop him from learning *Torah*."

The *Shulchan Aruch HaRav* (*Hilchos Talmud Torah* 3:3) makes a fascinating calculation. Hillel earned a coin each day that was worth half of a dinar. After giving half of it to the attendant of the *Bais Medrash*, he was left with one quarter of a dinar for the rest of the day. This was equal to three *pundayon*, which, according to the *Mishnah* in *Eiruvim* (8:2), was enough to buy bread equal to the volume of six eggs. This meager amount was all Hillel had in order to support his family every day, including *Shabbos* and *Yom Tov*. This shows true devotion to learning *Torah* at the expense of all physical needs!

Reb Yoni Schwartz shared a story. A young man who was rebellious and eager to escape his *Yeshivah* one Friday night, broke into the office of his high school *Rosh Yeshivah*, Rav Dovid Trenk, *zt"l*, stole his car keys, and was about to head to the movies, when a friend caught him. The friend said that he wanted to come along, and he threatened to snitch on him if he refused, which he did, when the young man didn't allow him to come along. The friend warned that if he gets caught, he will be kicked out of *Yeshivah*, to which the young man was happy about and said, "Good. That is exactly what I want. I am only here because my parents are forcing me. I do not want to be in *Yeshivah*." The boy drove off and the friend went to tell Rav Dovid Trenk that this boy stole his car keys and drove to the movies. When Rav Trenk heard this, he asked how to get to the theater, and despite it being a very long distance from the *Yeshivah*, Rav Trenk walked there. When he arrived, he explained to the admission desk that he was not there to stay, he simply had to tell his student something, and they allowed him to enter. Rav Trenk looked seat by seat in each of the dark theaters to find this boy, and finally, he found him, and quietly went and sat down next to him. After a few moments, the boy sensed someone sitting next to him, and he turned to look who it was. When he saw Rabbi Trenk sitting there, he shrieked, "*Rebbe!* What are you doing here?!" Rabbi Trenk said, "Shhh! People are trying to watch the movie." The boy said, "*Rebbe*, it's *Shabbos!* Why are you here?!" Rav Trenk responded, "I wanted to tell you something. I assume that as you are enjoying the movie, you will want to buy refreshments and snacks. I came to tell you that the popcorn here is not *Kosher*. Please do not buy it." Rav Trenk then stood up and left the theater, and started the long journey back home. A few minutes later, it was Rav Trenk, this time, who sensed someone next to him. He turned to look who it was, and this young man had come to join him on the walk back. Rav Trenk smiled, and together, they had a beautiful walk back, during which this boy vowed to never violate *Shabbos* again, and stay in *Yeshivah!*

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