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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

TIME IS LIFE

Rav Pam on Chumash by Rabbi Sholom Smith

הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁ חֳדָשִׁים

This month shall be for you the beginning of the months (Shemos 12:2).

The mitzvah of *Kiddush HaChodesh*, the sanctification of the new moon, was the first commandment given to the Jewish people as they were about to become a nation. *Kiddush HaChodesh* is the manner by which Jews measure the passage of time and is the basis for the yearly cycle of *Yamim Tovim*.

Sforno comments on this mitzvah, "From now on, the months will be yours to do with them as you wish." There is a deep significance in *Kiddush HaChodesh* as the first mitzvah presented to a nation of freed slaves. A slave has no time to call his own. His days and nights are controlled by his master. Freedom means the ability to use time as one wishes and not be dependent on the needs or desires of one's master. Only when a person is in control of his time can he be a mitzvah *v'oseh* to perform the mitzvos of the Torah. Therefore, as a prelude to their new obligations to uphold the Torah, *Klal Yisrael* was given this special mitzvah which is the key to all the other mitzvos.

It is the *Beis Din's* task to sanctify the cycle of months. It is the task of every Jew to sanctify the gift of life he has been given by proper utilization of time.

When a person has a sizable amount of money to invest, he doesn't simply accept the first offer that comes his way. He will seek the advice of expert investment bankers to guide him because his financial future is at stake.

Yet while most people understand that investing money requires careful forethought, very few people realize that even more forethought, advice

and planning is required in investing time — a commodity infinitely more valuable than money.

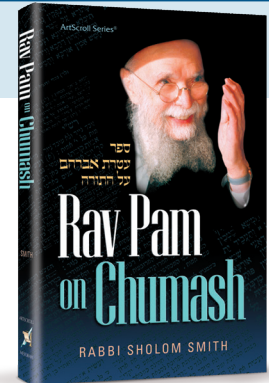
Every human being is allotted a specific amount of time on this earth and a person's task is to make the optimum use of this priceless gift. In what should a person invest his time to yield the greatest "returns" in this world and the World to Come? Someday a careful reckoning of every moment of life will be made by the Heavenly Court to ascertain if this gift of time was used properly.

The *Chofetz Chaim* would often repeat the following aphorism to his students: "*Ihr meint az men darf zine frum? Men darf zine klug!*" ("Do you think you have to be frum? You have to be smart!")

His intention in this remark can be explained with a statement from the Gemara (*Chagigah* 4a) which teaches that a *shoteh* is defined as someone who loses whatever is given to him. Thus, a person who is given the gift of time and life and thoughtlessly wastes it with nonsense is in the category of a fool.

Yet in America there are multi-billion-dollar industries devoted to helping people "kill time" which, given its immense value, is essentially first-degree murder.

Let us not fall victim to their tactics by discarding our valuable time — essentially our lives — and utilize the gift of time and thereby earn the full blessings of Hashem to live our life to the very fullest. 📖



Rav Avrohom Pam

It is hard to describe what it means to be an *adam gadol* or, for that matter, an *ishah gedolah*.

The secular world wrongly assumes that our leaders hold that position because they are the greatest teachers, most capable of imparting knowledge. While it is certainly true that our *Gedolim* generally teach Torah, what makes them great — and what inspires us when we are around them — is that they are elevated people.

Yeshiva Darchei Torah owes its existence to a *baalebos* who was one of the pioneering *bnei Torah* in Far Rockaway. A *talmid* of Rav Chatzkel Levenstein, Reb Yisroel Bloom burned with zeal to do, to build Torah and *chessed*.

His son shared a childhood recollection of how his father would bring small change to shul each morning, twenty-six cents for the *pushka* — one quarter and one penny.

The child wondered why his father specifically gave that amount each morning.

“Dovid,” Reb Yisroel answered his son, “it is because a Yid must give what he can — and then he should push himself to give a bit more... Twenty-five cents is the normal amount, so that extra penny represents the push to do more...”

Yiddische tenuos. Yiddische hergeishim. Innately Jewish feelings and gestures. There is no halachah that says anything about giving a penny above what is considered normal, but those who had the opportunity to be around great people picked up this approach of constantly striving for more.

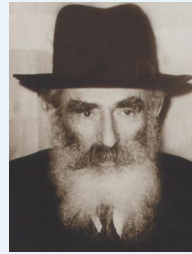
Greatness is in the small details, and to me, it is a special *zechus* for our yeshiva that its founder was

a Yid who lived this way, always pushing himself to do a bit more.

...

When I had my first opportunity to visit Eretz Yisrael as a newlywed, I was eager to encounter the *Gedolei Yisrael* whose names and lessons had inspired me since I was a child. I davened a *tefillah* in the Ponevezher Yeshiva, using the opportunity to observe the conduct of the sainted Mashgiach, Rav Chatzkel Levenstein.

**TWENTY-FIVE
CENTS IS
THE NORMAL
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THE PUSH TO
DO MORE**



Rav Chatzkel Levenstein

Every part of his *tefillah* was sublime, the *yiras Shamayim* radiating from him, but what is especially memorable is what happened when davening was over. He went to straighten the shelf of siddurim, arranging them into order and ensuring that they were given the proper *kavod*.

Is that the halachah? I do not know. But it is pure *Yiddische hergesh* and it's part of becoming great!

...

I still remember a habit of my sister, Rebbetzin Esther Epstein, and it always moved me. She lived in Boro Park, in the same house as my mother, so I was often there visiting. I noticed that whenever an ambulance passed by the house, sirens blaring, my sister would stop what she was doing and say a *kappitel Tehillim*.

She did not give a *shmuess* explaining the *minhag*, because she did not have to. If we are all family, then when an ambulance is heard in the neigh-

borhood, there should be worry and concern, so this reaction is only appropriate.

The *tenuos* of Yiddishkeit...

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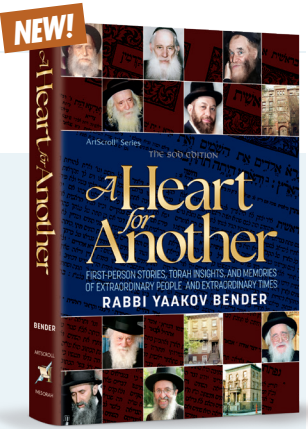
I remember a Yid at whose side I merited davening Shacharis every morning. Reb Mordechai Aryeh Yosef Weinberger was a simple, *ehrlliche* Yid from Ungvar — but there was nothing simple in the way he davened.

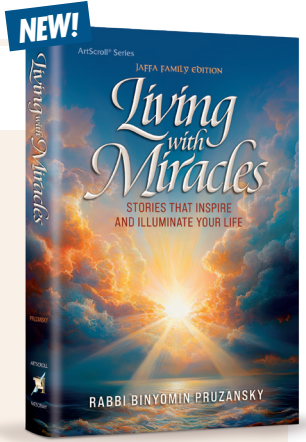
He slowly, lovingly unwrapped his *tefillin*, *tefillin* that had miraculously accompanied him through Auschwitz, *tefillin* that he had donned at some of the darkest moments of Jewish history; and in Far Rockaway of a half-century later, he wore them with pride.

This image, an older man in a windbreaker holding *tefillin* as if they were the greatest treasure imaginable, seared itself onto my mind. I know that there are people who have *tefillin* that were written with more *hiddurim*, but I don't know too many people who put on their *tefillin* with such humility and gratitude. When he replaced them in their bag, it was with the seriousness of a person replacing a diamond in its setting.

His *tefillin* might have had a special history, but every pair of *tefillin* is just as precious. We have to remain sensitive to that, and not let ourselves be distracted and pulled away by a world that comes so fast, relentless in its push to deprive us of those feelings.

Sometimes, it is the smallest actions that tell of a person's greatness. 📖





The Spring Hill Times is a relatively new publication that has inspired many Jews around the world. Most newspapers carry all types of news, from happy and inspiring to sad or even tragic. Rabbi Yitzchok Kaufman of Chestnut Ridge, New York, decided that Klal Yisrael needed a publication that carried only positive, uplifting news. He fills his publication with stories and articles that inspire emunah and bitachon. It provides perfect reading for Shabbos, as it imbues readers with joy and pride in being a Jew.

On Monday morning, Parashas Behar, 2024, Rabbi Kaufman sat looking at the \$3,650 bill that sat on his desk awaiting payment. If he wanted to keep the Spring Hill Times running, he had to come up with the money. He decided that as a merit for his father's neshamah, he would dip into his own savings to cover the bill; certainly, in some way, Hashem would repay him.

That Thursday night, on arriving home, he took in the mail. One envelope was from New York State. On opening it, he found a check. The accompanying letter explained that the money was a bonus the state had granted to playgroups like the one his wife ran. It was worth more than double the amount he had paid out for the newspaper! Rabbi Kaufman knew Hashem would repay him, but so much, so fast? He could hardly believe his eyes.

On Friday, he woke up to find a message on his phone from his brother who lives in Kiryat Sefer:

"I have amazing news to share with you. I just bought a desk for my son, and he wanted to put a picture of a gadol on it. As you know, I have a lot of things in storage that you left behind when you left Eretz Yisrael, and in one of the boxes I knew there was a picture of Rav Malkiel Kotler (rosh yeshivah of Beis Medrash Govoha).

"The only problem was that the frame was the kind that hangs on the wall. My son wanted the kind he could stand on his desk. So, I figured I would get him a new frame. I opened up the frame with Rav Malkiel and you'll never guess what I found between the picture and the backing. An envelope containing \$6,000 in cash! The en-

velope had your old Israeli phone number written on it. It's yours!"

After hearing this message, Rabbi Kaufman began to recall what had happened fifteen years ago, before he left Eretz Yisrael. His father had sent him \$6,000, and fearing that someone would steal the money, he had hidden the envelope in the picture frame. He gradually forgot all about the hidden envelope and packed the picture away with a variety of items he had left behind in his brother's storage room. In fact, his brother once came close to giving the picture away.

Now, fifteen years later, the true purpose of the hidden envelope emerged. Hashem knew back then that there would come a time in the future when Rabbi Kaufman would launch a newspaper called the Spring Hill Times. Further, Hashem knew that on the Monday of Parashas Behar, 2024, Rabbi Kaufman would take \$3,650 from his own pocket to keep the Spring Hill Times in print, spreading love for Hashem and trust in His goodness. Therefore, Hashem inspired Rabbi Kaufman's father to send him \$6,000. He wiped the memory of the money from Rabbi Kaufman's mind, ensuring that it would remain untouched. It would lie in a storage box until it was found on Erev Shabbos of that week, repaying Rabbi Kaufman for the sacrifice he had made in his father's merit.

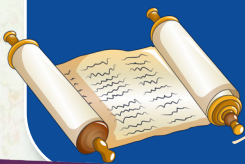
Within five days of laying out the money, Rabbi Kaufman had received back more than four times what he had spent. Could there have been a clearer message that Hashem was pleased with his avodas hakodesh, and that his father was pleased with his son?

When Rabbi Kaufman was laying out the money to support his publication, he had no idea how he would be repaid. He only knew that when we do something l'sheim Shamayim, Hashem takes care of us. Within days, he saw his amazing reward. In our own lives, we too should remember that when we do our utmost for the sake of Shamayim, we can only benefit. 📖



The picture frame with
Rav Malkiel Kotler

YOMI SCHEDULES FOR THIS WEEK:		SHABBOS JAN 25 כ"ה טבת	SUNDAY JAN 26 כ"ו טבת	MONDAY JAN 27 כ"ז טבת	TUESDAY JAN 28 כ"ח טבת	WEDNESDAY JAN 29 כ"ט טבת	THURSDAY JAN 30 א שבט	FRIDAY JAN 31 ב שבט
	BAVLI	Sanhedrin 39	Sanhedrin 40	Sanhedrin 41	Sanhedrin 42	Sanhedrin 43	Sanhedrin 44	Sanhedrin 45
	YERUSHALMI	Shabbos 60	Shabbos 61	Shabbos 62	Shabbos 63	Shabbos 64	Shabbos 65	Shabbos 66
	MISHNAH	Makos 1:4-5	Makos 1:6-7	Makos 1:8-9	Makos 1:10-2:1	Makos 2:2-3	Makos 2:4-5	Makos 2:6-7
	KITZUR	46:17-29	46:30-40	46:41-47:7	47:8-21	47:22-48:5	48:6-End	49:1-6



Parashah for Children

פרשת בא

THE MITZVAH OF KORBAN PESACH

1 Imagine what it was like in Yerushalayim on Erev Pesach two thousand years ago.

Millions of Jews are coming from all directions, walking up the mountain to the Beis HaMikdash. A solid column of smoke rises from the Mizbei'ach (Altar). Jews are either leading or holding young lambs or goats in their arms.

You and your family join them and take your animal to the Beis HaMikdash.

The most beautiful music you have ever heard will be coming from a platform where Levi'im are playing instruments and singing Hallel. Around the Mizbei'ach are rows and rows of Kohanim.



You get in line, and after your animal is slaughtered and the avodah (service) completed, you take it to where you are staying in Yerushalayim. There you put the entire uncut meat of the lamb on a stick and roast it over a fire.

At the Seder, you will eat matzah and maror, and everyone in your group will end the meal with a piece of the Korban Pesach.

These are some of the basic laws you need to know to be ready to eat the Korban Pesach when Mashiach comes:

- ▶ The Korban Pesach is brought from a lamb or goat that is less than one year old.
- ▶ A Jewish man who has no bris can't bring the korban or eat from it.
- ▶ A father whose son is over eight days old can't eat from the korban unless his son has a bris.
- ▶ You can't give the meat to a non-Jew to eat.
- ▶ The animal is roasted whole over a fire on a spit.
- ▶ When eating it you can't break any of its bones.
- ▶ It can't be taken outside the walls of Yerushalayim.
- ▶ The entire korban should be eaten by midnight.
- ▶ Any leftovers are burned on the first day of Chol HaMoed.

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ARTSCROLL
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THE WEEKLY QUESTION

Question for Bo:

**What does the three-headed shin on the head-tefillin remind us of?
What about the four-headed one?**

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

Winner for Vayishlach is: NETANEL NATHANSON, Woodmere, NY

Question for Mikeitz was: Why didn't the brothers recognize Yosef, their brother who they grew up with?
Answer for Mikeitz is: His face was covered with a beard.



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