



February 17, 2012

כ"ד שבט תשע"ב

פרשת משפטים

פרשת שקלים

Candle Lighting 5:56 PM

Rabbi Binyomin Luban
Rabbi Yisroel Y. Niman
Rabbi Mordechai Palgon

ראשי הישיבה

Issue 11



Dvar Torah - The Transformational Power of Torah and Mitzvos by Rabbi Kalter

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Among the joys of learning and teaching Torah is coming across a Chazal whose beauty and profundity speak for itself. One need not dig deep to appreciate its message. The Sefer

transformational power of Torah and mitzvos.

The secular world has a saying in the name of Lord Astor, "Power corrupts and absolute power corrupts absolutely." The reality of human nature is that when one has power over another, one can't help but use that power. Whether we are talking about corrupt despots or simply the power we have over others in our relationships, it is natural for one to abuse that power. One can't help but use one's power to one's own benefit and very likely to another's detriment.

HaChinuch on the laws of *Eved Ivri* (a Jewish indentured servant) is an example of this.

In explaining what he calls the *shoresh hamitzvah*, or root of the mitzvah, he writes the following: G-d wants His Nation of Israel, which he had chosen as a holy nation, to be filled and crowned with all good character traits. In that way, they will be worthy to receive His blessing. Kindness and compassion are two of the most praiseworthy traits. Therefore, Hashem has commanded us to have mercy over those who are dependent on us and to bestow kindness upon them.

The Sefer HaChinuch shows us that Hashem can give us a mitzvah challenging one of mankind's weakest character failings as an exercise that will result in our being crowned with the finest and loftiest of character traits.

Only the divine wisdom of the Torah, formulated by our Creator, Who has total understanding of His creation's potential, can design commandments challenging us to overcome our basest instincts. It helps us rise above them and become a nation imbued with the holiest of character traits.

Isn't this a beautiful description of the fundamentals of our relationship with Hashem and the ultimate purpose behind His commandments? Indeed, in the few words of the Sefer HaChinuch, we have an insight into the

What is the ultimate purpose behind all this? Hashem wants us to be able to receive His blessings which He yearns to bestow upon us. Let us continue to strive for our own growth and transformation so that we can bring Hashem's blessings to our homes and to all of Klal Yisroel.

Dvar Halacha - The Reading of the הפטרה by Nadav Levine, 11th Grade

During the time of a גזירה which stopped the Jews from reading the תורה, the רבנן were מתקן the reading of the הפטרה as a substitute. The הפטרה is a portion of נביא that corresponds to the part of the תורה that should have been lained on any given week. It is for this reason that the minimum number of פסוקים in a הפטרה on שבת is 21, corresponding to the minimum of three פסוקים for each of the seven עליות. The minimum for יום טוב is, likewise, 15 פסוקים, three for each of the five מהבר. The הפטרה brings down, however, that a הפטרה can have fewer פסוקים than the usual minimum if an entire topic is covered. An example of such a case is the הפטרה for פרשת צו, which is only 19 פסוקים.

read from a קלף, but must be read from a ספר containing all of נביא. The פרי מגדים seemingly says that it needs to be read from a ספר with all of תנ"ך, although the שער הציון says that he doesn't actually mean תנ"ך but agrees with the אברהם.

According to לבוש, the הפטרה must be read from an actual קלף (parchment), just like when laining from a ספר תורה. Both the מגן אברהם and the פרי מגדים argue with the לבוש. The מגן אברהם says that it doesn't actually have to be

Since the תקנה was originally made for a time when there was no קריאת התורה, the ביאור הלכה explains, the תקנה changed once the גזירה was lifted, and nowadays the הפטרה is only read if there is a מנין that lained. This limitation is stretched, however, in certain cases. For example, the מנין can lain the הפטרה even in a different place from where they lained. Additionally, if they find that the תורה was פסול after laining, they can still lain the הפטרה even with its ברכות. The ביאור הלכה brings down that if the מנין is lost during the הפטרה it is completed with its ending ברכות. If the מנין is lost during the actual laining or even between the end of the laining but before the הפטרה, the הפטרה is not read.



Schedule and Featured Speakers

16th Annual Learnathon

All fathers and friends are invited to participate in this exciting *Tom Iyan*.

27 SHEVAT, 5772 / MONDAY, FEBRUARY 20, 2012

12:00 - 7:30 PM

ROHR MIDDLE SCHOOL / 1051 N. MIAMI BEACH BOULEVARD
DR. ABE CHAMES HIGH SCHOOL / 1025 NE MIAMI GARDENS DRIVE
NORTH MIAMI BEACH (Presidents Day)

At Our Middle School Campus

12:00 - 12:30 P.M.

Rabbi Hershel Becker
YOU DON'T SAY.....

1:15 - 1:50 P.M.

Rabbi Gedalya Glatt
KEDUSHAS HA'EMES:
THE SANCTITY OF TRUTHFULNESS

1:50 - 2:10 P.M.

Mincha followed by Refreshments

2:10 - 2:50 P.M.

Rabbi Moshe Berger, Rabbi Noam Grossman, Rabbi Naftali Kalter, Rabbi Mordechai Slafer, Rabbi Yitzchok Selmar & Rabbi Yosef Weinstock

2:50 - 4:00 P.M.

Rabbi Elias Obadia
HIDDEN CODES IN THE TORAH

At Our High School Campus

1:45 - 2:00 P.M.

Mincha

2:00 - 2:30 P.M.

Break

2:30 - 3:15 P.M.

Rabbi Yaakov Tzvi Blejer, Rabbi David Lehrfield, Rabbi Moshe Matz, Rabbi David Sharfman & Rabbi Pinchas Weberman

3:15 - 4:00 P.M.

Rabbi Ephraim Shapiro
ACHIEVING GREATNESS ONE STEP AT A TIME

4:00 - 4:45 P.M.

Rabbi Abraham Benzaquen, Rabbi Yosef Galimidi, Rabbi Yaacov Gross, Mr. Chaim Hirsch

4:45 - 5:15 P.M.

Rabbi Gedalya Glatt
KEDUSHAS HA'EMES: THE SANCTITY OF TRUTHFULNESS

5:15 - 5:30 P.M.

Mincha for Guests | Refreshments

5:30 - 6:00 P.M.

Chavrusos - Bais Medrash

6:00 - 6:45 P.M.

Dr. Hillel Abramson, Rabbi Chaim Albert, Rabbi Kalman Baumann, Dr. Norman Bloom & Rabbi Meir Shaffren

6:45 - 7:30 P.M.

Keynote Address:
Rabbi Binyomin Luban, Rosh HaYeshiva

7:30 P.M.

Ma'ariv followed by Dismissal

*For further information, or to be a sponsor of this meaningful event,
please call Rabbi Mordechai Palgon at 305-944-5344.*