



MENUCHA V'SIMCHA

Vol. 22 Issue #19

SPRINGTIME MIGRATION

BY RABBI YOSEF
FRANKLIN

PARSHAS
VAYIKRA

I encountered a Snow Goose one fine spring day. He was migrating south. "I don't mean to intrude, my feathered friend," I gently began, "but are you not supposed to be flying north? Why are you traveling in the wrong direction? And why do you seem so forlorn and dejected? Perhaps you have lost your way?" "Oh I am quite lost," he tearfully replied. "I was flying over the city last night. The lights were so dazzling, I just couldn't resist the temptation to check it out. It seemed so exciting. I was entranced. But now the sun rose. The glitter and glamour faded away. I am so hopelessly lost," he sobbed. "If only I had stayed on the right path."

I encountered a childhood friend one fine spring day. We hadn't seen each other in years. He seemed to have strayed from the meaningful path of Torah and Mitzvoahs. "I don't mean to intrude, my friend," I gently began, "but are you not supposed to be flying high with joy? Why are you traveling in the wrong direction? And why do you seem so forlorn and dejected? Perhaps you have lost your way?" "Oh I am quite lost," he tearfully replied. "When I was young I was lured into the temptations that the outside world had to offer. Everything was so dazzling, I just couldn't resist the temptation to check it out. It seemed so exciting. I was entranced. But now the reality of life hit me. The glitter and glamour faded away. I am so hopelessly lost," he sobbed. "If only I had stayed on the right path."

I took a stroll in the park the other morning. I chanced upon a lone Tundra Swan. He seemed quite disoriented. We began to chat. "Why are you alone? Where is the rest of your flock?" I inquired. "Oh I am so lost," he wailed. "We stopped for a drink in the pond. I somehow got left behind. And I don't know the way home. Oh, How I long for the great Canadian Arctic. "Why don't you follow your internal compass?" I suggested. "I can't," he honked. "I got so accustomed to following the flock, that I lost my own sense of direction."

I took a stroll in the park the other morning. I chanced upon a young man. He seemed quite disoriented. We began to chat. He seemed do have difficulty in deciding between right and wrong. "Why don't you follow your moral compass?," I suggested. "I cant," he moaned. "I got so accustomed to following the crowd that I lost my own sense of direction."

I met a Yellow Warbler. He was on his way to Merion Botanical Park. He was equipped with the latest model collar tag. It was updated with Waze, a GPS, and Google maps. He was set for navigation in any climate and on all terrains. The battery life was 14 years, doubling the bird's lifespan. It seemed that where all had failed, technology had triumphed.

I saw him 3 days later. "There was a storm and I lost signals," he bashfully confessed. At some point my collar got wet and the device short circuited. Now I have no idea as how to make my way to the feeding spot."

I was at a wedding. I was seated next to a gentleman, who spent the duration of the event with his eyes glued to his phone. Aside from a cursory nod and a mumbled mazal tov, my existence went unacknowledged. At some point during the main course, he lifted his head, rather despondently. "My phone died!" he morbidly exclaimed. "Now I can't do anything." "Well perhaps we can take the opportunity get acquainted" I offered. "Nah," he shrugged, "I have a charger in my car." As he stood up, I wondered what he would do if his phone would short circuit. I politely wished him a good night, and secretly hoped that he knew how to find his way to the car without the aid of an app.

I met a monarch butterfly. He was flying so regally, with such determination and purpose. "How do you navigate," I asked him curiously. "Allow me to explain," he confidently began. "Since I was a little caterpillar my parents taught me to follow the map. I would study it, analyze it, review it and discuss it with my mentors and friends. I internalized the concepts of direction and migration. I memorized the forests, the marshes and the fields until I knew them like the back of my wing. I learned how to navigate new obstacles and developments, preparing to deal with any new challenge that could arise with our ever changing world. I was imbued with a strong sense of conviction to stay on course. The dazzling lights of the world could not entice me. If the crowd abandoned me I could hold my own ground. The advent of technology could not consume me. That is how generations of Monarchs have done it, and I continue to follow in their way. Now I do apologize, but I must be on my way." Then, with a graceful flash of orange and black, he was gone.

עץ חיים היא למחויקים בה... אז תלך לבטח בדרכיך
Torah is a tree of life for those who grasp it. If you hold on to it you will walk securely on your way.

.....
Par. 1,2 דרך רשעים כאפילה וגו' וארח צדיקים כאור נגה הולך ואור עד כנו היום; משלי ד, יח-יט.
התאוני, כשהוא חומד כל תשוקת העולם הזה סופו יהיה מרה לו לעצמו (גרא משלי א, טו)

שבני אדם המתרחקים עצמן מן התורה הוא מחמת ג' ענינים, אחד מחמת שנתפתו ביצרים לילך אחר תאוות עולם הזה וסוברים שזה בעצם טוב ויהיה ק לעולם (שם כ)

Par. 3,4 כי כל המצוות שהן תליון בסברה ובאובנתא דליבא כבר הכל מחתיבין בהן מן היום אשר ברא אלקים אדם על הארץ עליו ועל זרעו לדורו דורים. (קהלת רב ניסים גאון למס' ברכות)

Par. 6,7 עיני מלבים שמות יח ד. וכמו שבאר הגר"א בפסוק "חנור לנער על פי דרכו גם כי יקין לא יסור ממנה" (משלי כ"ב, ו). "והי' שנתאמר חנור לנער על פי דרכו, דרך מזלו וטבעו כן תחנכהו לעשות מצוות, ואדם כאשר יקין לא יסור ממנה. אבל כשהוא מכריחו נגד טבעו, עתה ישמע לך מראתא אותך, אבל אחר כך בעת יוסר עולך מעל צוואר, יסור מהז כי אי אפשר לו לשובר מזלו", עכ"ל.

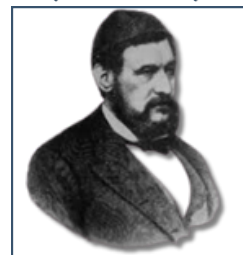
Par. 7,8 אמר להם לישראל והכה ה' את ישראל כאשר ינוד הקנה מה קנה זה עומד במקום מים וגזעו מחליף ושרשיו מרובין ואפילו כל הרחות שבעולם באות ונושבות בו אין מיות אותם ממקומם אלא הולך ובא עמיהן דמנו הרחות עמד הקנה במקומו. (תענית כ') ובעלי החכמה לא שמיעו קולם בשחוק כי לכבדות חכמתו אפילו כל רוחות ההיתול שבעולם אין מדיחין אותו ממקומו. אבל הכסיל רוח ההיתול וליצנות כל שהוא יתניע לבבו ודעתו (גרי"א ישעיה ד' ב)

Par. 9,10 משלי ג' י, כג. עיני רבינו יונה שם שמפרש דקאי על השומר את תורה

LESSONS FROM OUR LEADERS

BY RABBI YEHUDA WAITMAN

RAV MEIR (MARCUS) LEHMANN



1831-1890

Akiva. The Family y Aguilar. Bustenai. These are only some of the novels written by Rav Meir (Marcus) Lehmann. Whose works are as well known and beloved as Marcus Lehmann? But who was he? Born in 1831, in Verden, Germany, he studied in the local gymnasium in his youth, later moving to the yeshiva in Halberstadt, Germany. He subsequently studied in Prague under the tutelage of Rav Shlomo Rapoport, the Rav of Prague, and then in Berlin, in the Adas Yisroel Seminary headed by Harav Ezriel Hidesheimer. In addition to his erudition in Torah study, he was also well versed in all facets of general knowledge. In 1856, he was appointed as the rav of the Orthodox community in Mainz, Germany. He used his position to strengthen Torah life, which was under attack by the ascendant Reform movement. One of the ways he attempted to influence people was by publishing articles of authentic Torah values in the local Jewish periodicals. However, as they were all under Reform influence, they refused to print his articles. In response, he founded his own newspaper, Der Israelit, to disseminate the Torah viewpoint. It was in the pages of Der Israelit in which his famous novels were originally serialized. These stories spanned the gamut of Jewish history, and brought to the fore the ideals of living a Torah true life. The stories were widely popular, and in recent history have been translated and reprinted in English. In addition, he authored a commentary to the Haggadah and to Pirkei Avos. In a nod to his status as a serious Torah scholar, Rav Lehmann published the tractate Berachos in the Talmud Yerushalmi, with his original commentary, titled Meir Nasiv. This sefer earned glowing approbations from many leading scholars, including Rav Yitzchak Elchonon Spektor, the Netziv, and Rav Meir Leibush Malbim. Rav Marcus Lehmann was niftar in 1890 and he was buried in Mainz.



BORROWING WITHOUT PERMISSION: PART 2

Q: I came to *shul* but forgot my *tefillin* at home. I see a pair of *tefillin*. Am I allowed to use them without asking the owner?

A: We generally assume that people are happy for others to perform a *mitzvah* with their possessions when it causes them no loss. Therefore, in many cases one may occasionally borrow another person's *tallis*, *tefillin*, or *lulav* and *esrog* in order to fulfill the *mitzvah* if the owner is not around to ask. However, they may not be taken out of the premises, even if they will be returned, and the *tallis* or *tefillin* must be folded and put back exactly as they were found.

שו"ע או"ח סי' י"ד ס"ד, מ"ב שם.

Q: Am I allowed to use someone's *siddur* or other *sefer* without asking permission?

A: There is a debate whether one may use someone else's *sefer* without asking. According to many contemporary authorities, one may use a private *sefer* that has been left out, since the owner is assumed not to mind occasional use. However, if the *sefer*, *siddur*, or other items mentioned in the previous *halacha* are kept in a private or more secure place, they may not be used without permission. Likewise, if there are circumstances in which the owner would object, for example if the borrower is unkempt or unclean, it is forbidden to use it without permission.

ערוה"ש או"ח סי' י"ד סי"ג, מעשה איש ח"ד עמ' קמ"ב, ספר ממון ישראל עמ' ס"ה בשם הגריש"א, ועי' רמ"א ומ"ב או"ח שם.

Q: My parking meter is about to expire and I may get a ticket. May I take a quarter from someone without asking if I plan to pay it back?

A: To avoid a loss, *Chazal* allowed taking something without permission to prevent a greater loss, provided he intends to repay. Accordingly, he may take a quarter with the intention to pay it back.

רמ"א חו"מ סי' ש"ח ס"ז.

In conclusion, to summarize and reiterate: using an item that does not belong to you is forbidden under the prohibition of stealing, and according to many, it is biblical. It is only permitted in certain cases where we are confident the owner does not mind, such as when the item will not be damaged or is used for a mitzvah. If we cannot assume the owner does not mind, and especially if he clearly states otherwise, it is absolutely forbidden to use it.

עי' פתחי חושן הל' גביה והונאה פ"ז סק"א שהביא השיטות אם זהו מדאורייתא או מדרבנן.

THE SHABBOS AFTERNOON HALACHA SERIES WITH THE ROSH KOLLEL בענייני דיומא

Shiur: 5:30 PM
Mincha: 6:00 PM

PARSHAS VAYIKRA

THIS WEEK'S TOPIC:

TO SELL OR NOT TO SELL:

*Why do some people
not sell (real) chometz
and others do?*



THE PHILADELPHIA COMMUNITY KOLLEL
WOMEN'S DIVISION PRESENTS

PESACH & TRUE FREEDOM

With
REBBETZIN
RACHAEL
BIBERFELD

SHABBOS AFTERNOON
PARSHAS VAYIKRA
MARCH 21, 4:15 PM

At the home of
JULIE BEN DAVID
109 BRYN MAWR AVE, BALA CYNWYD

THIS SERIES OF SHIURIM FOR WOMEN
is facilitated by
SYLVAN & REBEKAH GARFUNKEL
As a Zechus
לדפוש לאסתור מלכה
בת טעמה שחתי

THIS SHIUR HAS BEEN SPONSORED BY
SUSAN GABAY
In memory of her mother
Elana Ben Sarah
and in honor of Lila (Hana Naomi) Ben Sarah
for her SHABBOS KALLAH

PARSHAS VAYIKRA SHABBOS ZEMANIM

Friday, March 20

- 5:15 pm - Likras Shabbos Program
- 5:45 pm - Mincha/Maariv
- 5:57 pm - Plag Hamincha
- 6:55 pm - Candle Lighting
- 7:13 pm - Shkiya/Sunset

Shabbos, March 21

- 8:15 am - Shacharis
- 9:29/10:05 am - Latest Krias Shema
- 6:00 pm - Mincha
- 7:14 pm - Shkiya/Sunset
- 8:09 pm - Maariv
- 8:26 pm - 72 minutes
- 9:30 pm - Rabbi Reisman