

## Value Added When Taxed

"If a man steals an ox or a sheep, and then slaughters or sells it, he must pay five oxen for each ox, and four sheep for each sheep." (Shemos 21:37)



The Torah teaches us that if one steals and is caught, he pays double. However, if one stole a cow or sheep, then slaughtered or sold it, he would have to pay 4 or 5 times the original value. Chazal explain that he pays 5 times for a cow because he was easily able to lead the cow away, but only 4 times the value for a sheep because he had to carry it on his shoulders – a very embarrassing situation. Therefore, the penalty is "discounted".

For years it bothered me: Why is the thief's embarrassment a reason to reduce the penalty? No one forced him to steal the sheep! Obviously, if he decided to steal this sheep, he felt it was worthwhile – perhaps he should even have to pay more than 4x because he decided to steal despite the embarrassment!

I saw another question asked by the *Ben Yehoyada* (*Ben Ish Chai*): If the reason that he is given a discount is because of his embarrassment **when he stole the animal**, shouldn't the discount also be given for when he steals an animal without selling or slaughtering it? The *Ben Yehoyada's* answer can be summarized as follows: We often find ourselves saying that we are doing mitzvos with a full heart, even though we are really just not "there". In the words of Chazal, this is called *mitzvos anashim milumada*. Even regarding sins, we find that the Rabbis discount even the service of idols when done by rote, saying "the custom of their forefathers is in their hands" – they are only following a custom.

(Continued on page 3)

## The Rav will be away this Shabbos

As such, the following changes will take place:

- Friday night *drasha* will be given by **Rabbi Yakov Haber**, Rebbe at **Yeshivas Shapell's/Darché Noam**.
- No *Beis Elokim* shiur.
- Shabbos Day *Drasha* from **Rabbi Zev Cohen** from Congregation Adas Yeshurun (Chicago).
- No *Pele Yoetz* shiur on Shabbos Afternoon.
- No women's shiur or *Mishnayos* shiur on Sunday.
- No halacha shiur on Tuesday.

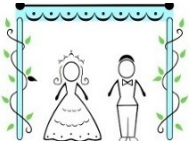
THE RAV  
IS OUT

## Lifecycles

Mazel Tov to **Rabbi & Mrs. Akiva Teichtal** on the birth of their Granddaughter **Chana Rochel** to their children **Yeshaya and Tamar Fish**.



Mazel Tov to **Shimon and Shalhevet Solway** on the engagement of their daughter **Tehila** to **Zevi Kamionski** of Ramat Beit Shemesh.



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## Shabbos Schedule Parshas Mishpatim לוח שבת פרשת משפטים

Erev Shabbos		ערב שבת
Mincha 1	12:30	מנחה א'
Candle Lighting	16:43/17:03	הדלקת נרות
Mincha 2	17:05	מנחה ב'
Sunset	17:23	שקיעה
Shabbos Day		יום השבת
Brachos	08:00	ברכות
Shochein Ad	08:30	שוכן עד
Latest Shema – M. A.	08:25	סוף זמן ק"ש למג"א
Latest Shema – G'ra	09:11	סוף זמן ק"ש לגר"א
Mincha 1	13:00	מנחה א'
Pele Yoetz	✗	פלא יועץ
Mincha 2	16:40	מנחה ב'
Sunset	17:24	שקיעה
Ma'ariv 1	18:01	מעריב א'
Ma'ariv 2	18:24	מעריב ב'

# ANNUAL MELAVEH MALKAH

MOTZA'EI SHABBOS PARSHAS TETZAVEH  
FEBRUARY 24TH 2024  
אור לט"ז אדר א' תשפ"ד



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*Test yourself on your knowledge of Hilchos Shabbos with  
questions from the upcoming Q&A book on Chelek Gimel  
(Shabbos) from RBSsemicha.com*

## **Q&A: You Call That a Knife?**

**Q** Yehuda was in a great mood. He had just enjoyed a wonderful Shabbos meal with the Rosh Yeshiva in his home in Rechavia and was walking through the empty streets of "downtown" Jerusalem on his way back to the Yeshiva. Suddenly, a man wearing a black ski mask appeared from out of an alleyway brandishing a large knife. "Give me the gold ring," he demanded, pointing to the ring on Yehuda's right hand. Little did the would-be thief know that the ring was given to Yehuda when he won the Krav Maga World Championships (Krav Maga is an Israeli martial art). Yehuda knew that in about 3 seconds he could disarm this man. But once disarmed, would Yehuda be permitted to take the knife and stab his attacker to ensure that he would not be able to steal his ring?

**A** No. Yehuda is forbidden Biblically to cause a wound (*chabura*) to another person on Shabbos to save his money – even if the attacker is a Gentile. However, if Yehuda felt that after disarming the would-be thief his life was still in danger and stabbing the attacker would save him, then Yehuda would be permitted to stab him to save his own life.

OC 329 M.B. 12 & 16

## **אבות ובנים**



**AuB Motza'ei Shabbos 19:00!**  
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**AuB for ages 3-7 is still Shabbos afternoon  
30 minutes before the last mincha 16:10-16:40**



(Continued from page 1)

A *baal teshuva* from Russia once told me, "I am not a regular *baal teshuva* – I am a RUSSIAN *baal teshuva*." I asked "What's so special about Russian *baalei teshuva*?" He answered, "Most people in the world already believe in G-d somewhat, so when they become *baalei teshuva* they just increase the intensity of their practice. Or those who convert, just switch teams, so to speak. Whereas I was an atheist. It was a much bigger change to become a believer in G-d!" To this I responded, "I believe that Russian atheists are non-believers to the same extent that the average American is a believer. Neither really thought about it and they are both repeating what society dictates!"

If one were to ask a derelict bum why he steals, he would probably answer, "I have to make a living somehow!" He legitimizes it to the extent that he considers himself a functioning citizen in society. Therefore, how much can we blame him for not realizing that stealing is a bad thing?

When we look at this thief, we perhaps would just see his selling or slaughtering as the way that he fences his goods and just a continuation of his initial robbery. However the Torah sees the person who goes the extra step to sell or to slaughter the animal as an additional sin, though connected to the first one, because the thief made a conscious decision to do an additional vile act. At this point, after he made it impossible to rectify the situation by returning the object, we can truly demand of him, "Didn't you hear at Har Sinai not to steal? Now we see that you are not just doing it out of habit, but *thought* that it was worthwhile to steal."



The thief showed that it was not on impulse, rather that he consciously weighed the pros and cons and came to this conclusion, and is willing to suffer the embarrassment. That is why at this stage he gets a discount.

I believe that we can take a lesson from this. We know that the "good measure" is always greater than the negative measure. When a person overcomes embarrassment to do a mitzvah, he will definitely be rewarded both for the good which he has done, and even greater reward for his decision to accept the discomfort that came with performing the mitzvah.

There are many occasions where this is worth keeping in mind. For example, if one finds himself in a place where the status of the kashrus is uncertain, one should avoid eating, though it may be uncomfortable. Or one can overcome his discomfort and speak to a competent Rav about the kashrus. This is with the knowledge that this discomfort that you will feel will definitely be rewarded greatly by Hashem.

## Netziv Hayom

Sponsor *Netziv Hayom* in memory of your loved ones or in honor of a special occasion, and all the learning and davening that take place in our shul during that day will to your merit. Just 120¢ per sponsorship, which is announced via a notice on the "*Netziv Hayom*" board in the shul, as well as an announcement in this newsletter. To sponsor a day please contact Mrs. Zakoo [Netziv@ahavasshalom.org](mailto:Netziv@ahavasshalom.org).



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המשך מעמוד 4

ומוכן לסבול את הבושה. לכן רק כששחט או מכר את השם מורידים את הקנס.

אני מאמין שאפשר ללמוד מזה. אנו יודעים ש"לעולם מדה טובה מרובה ממדת פורענות" (סוטה יא:א). כאשר אדם מתגבר על הבושה כדי לעשות מצווה, הוא יקבל שכר על הטוב שעשה, ובהחלט יקבל שכר יותר גדול על החלטתו לקבל את אי הנחות שבאה עם קיום המצווה.

יש הרבה מקרים שבהם כדאי לזכור זאת. למשל, מי שמוצא את עצמו במקום שבו רמת הכשרות אינה ברורה, יש להימנע מאכילה, אם כי זה עלול להיות לא נוח. או שאפשר להתגבר על אי הנחות ולדבר עם רב מוסמך לברר הכשרות. זאת מתוך ידיעה שאי הנחות הזו שירגיש בהחלט תזכה אותו לקבל שכר גדול מה'.

## Shiurim with the Rav



Due to *Sheva Brochos*, the Rav will not be giving any shiurim this week.

Past shiurim are archived at [ahavasshalom.org/yt-videos/](http://ahavasshalom.org/yt-videos/)

## GROWTH THROUGH THE PARSHA

WITH RAV ZACHARIASH

ON HIATUS!

NEXT SHIUR WILL BE

**SUNDAY FEB 18**

ALL SHIURIM ARE RECORDED AND AVAILABLE ON [AHAVASSHALOM.ORG](http://AHAVASSHALOM.ORG)

## Building Report

We currently have just over 1.4 million ILS in the building fund account, the majority of which is in a high interest account. There are still a number of *Horat Kevas* and pledges yet to be fulfilled.

Over the past several months, we have spoken with numerous building and construction consultants and professionals, and the consistent advice we receive is that building a **concrete building** would be the smartest and most economical option in the long term. We have engaged an architect who has drawn up a preliminary set of plans for a ~700 meter two-story building, which will be submitted to the Irya next week for approval. These are not the final plans but will be used to obtain a building permit, which should be issued within 5 months. In parallel, we will be finalizing the building design which will be shared with the Kehilla before sign off.

There is an option to add a third floor or basement, which may attract an investor (kollel, yeshiva, catering/event hall, shabbos rentals, etc) who could assume much of the upfront building costs. If you know of anyone who may be interested in this, please approach Aitan Zacharin.

A full building update will be published on the **building blog [ahavasshalom.org/bb](http://ahavasshalom.org/bb)** next week.

*The Building Committee.*

נא לא לקרוא את העלון באמצע התפילה או בקריאת התורה  
נא לשמור על קדושת הדף