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הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק



שבת קודש פרשת בחוקותי
Shabbos Parshas Bechukosai
י"ז אייר תשע"א - May 21, 2011

טיב התבלין

והשבתי להוסיף על פי מה שאמרנו כאן את הבחינה הזאת שכלפי השכינה אין מציאות של הבדל חשיבות ומעמד. כי הנה אנו מתקרבם ליומא דהילולא של רשב"י, ומי שזכה להרגיש את השמחה הגדולה במירון ביום ההילולא יודע שככל מה שנרצה לתאר את האוירה הנפלאה והמרוממת השורה במקום הקדוש הזה בהאי יומא קדישא, אין די מלים בפיו להביע ולו במקצת את גודל השמחה והחדווה השורה על כל הנמצאים שם. והמופלא מכל הוא האחדות השוררת שם בין כל הנוכחים בצורה שלא נראית דוגמתה בעולם, כל גווני הקשת של הציבור החרדי רוקדים יחד, אברכים ובעלי בתים, רבנים וראשי ישיבות יחד עם פשוטי העם בלי שום הבדל ובלי שום גינונים.

והענין הוא כי כאן נתגלה הבחינה הזאת של בית המקדש, וכדאיתא באוהר הקדוש מאן פני האדון ד' דא רשב"י וכו'. וידוע מ"ש בספה"ק בית אהרן מה הקב"ה לכל אף ר' שמעון לכל ואפילו לפחותים. זכותא דרבי שמעון בר יוחי יגן עלינו ועל כל עם ישראל וזכה לראות בקרב בישועתן של ישראל אכ"ר.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

ולפי"ז מפרש את דברי התנא, דאין כוונת אומרו 'אני עמל' למי שעמל בתורה, אלא למי שעמל במלאכת עוה"ז ובכוונתו כדי שיוכל לעסוק בתורה מתוך מנוחת הנפש וללא כל טרדת פרנסה, וא"כ כוונת התנא היא, **'אני עמל'** במלאכת עוה"ז, **ומקבל שכר** נצחי בעוה"ב עליו, כיון שסיבת עמולי היא כדי שאוכל לעסוק בתורה כראוי, **והם עמלים** במלאכת עוה"ז ללא כל כוונה נעלה, **ואינם מקבלים שכר** נצחי בעוה"ב עליו'.

ועל דרך זה יש לבאר את הכתוב, 'אם **בחקותי** תלכו', היינו אם הליכתכם לעמול במלאכת עוה"ז היא **בשביל** שתוכלו לעסוק כראוי **בחקותי** - תורתי, יעזרו לכם מן השמים להרוויח את פרנסתכם בנקל. וולפ"ז יש לפרש את דברי המדרש, שגם הוא כוונתו לפרש את הפסוק 'אם בחקותי תלכו' בדרך זו, היינו על אותם אנושים המתעסקים בענייני עוה"ז לצורך עסק התורה, ועל כך הביא סמך מן הכתוב 'חשיבתי דרכי, ואשיבה רגלי אל עדותיך', שמדבר אודות אדם שהולך בדרך אל עמלו במלאכת עוה"ז-דרכי, ובמחשבתו וכוונתו-חשיבתי' כדי שיוכל לעסוק בתורה כראוי-ואשיבה רגלי אל עדותיך, היינו לעסוק בעדותך ותורתך.

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת - 7:54 *
זמן קריאת שמע/מ"א - 8:37
זמן קריאת שמע/הגר"א - 9:13
סוף זמן תפילה / הגר"א - 10:26
שקיעת החמה ליום השבת - 8:13
מוצג"ק צאה"כ/ מערים - 9:03
צאה"כ/ לשיטת רבינו תם - 9:25

* **פג המנחה - 6:41** (מי שמדליק מוקדם אין לאחר זמןון עצם קבלת השבת [מש"אמר "בואי כלה"])

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת

איש כי יפליא נדר בערךך נפשות לה' (כו-ג) - ערכה וחשיבותה של נשמת האיש הישראלי אינה נמדדת לפי השגתו כלל
אזנה מיד לאחר התוכחה נצטוונו בפרשת הערכין, ואולי נוכל לומר כי נכתבה פרשה זו כאן לאחר פרשת התוכחה, כי שמא לאחר שישמע האדם את כל התוכחה הזאת יעלה עצב בלבו, ויתחיל לחשוב בעצמו מה אני ומה חיי, ולא ידע להעריך נכונה את גדלותו ורוממותו של האיש הישראלי בכל מצב שלא יהיה. ובאה הפרשה הזאת ללמד כי נקודת המבט של האדם שונה לגמרי מן האמת, שאם יאמר האדם ערך פלוני עלי, אין אנו מעריכים את האדם על פי מעשיו כלל, אלא התורה קבעה שיעור לכל אחד אך ורק בהתאם לגילו, זאת אומרת שכלפי בוראינו יתברך הרי אין שום הבדל כלל בין איש אחד למשנהו, כי נשמת כל אחד ואחד חצובה מתחת כסא הכבוד.

ואמנם ודאי שיש חילוק גדול בין זה האיש אשר מתייגע כל ימיו בתורה ועבודת ה', שמוכך את עצמו ומתקדש בקדושתו יתברך, ובדאי שאין לדמותו אל זה אשר לא השכל ללכת באורחות התורה והלך שולל אחר יצרו הרע, אך בכל זאת יש נקודה פנימית אצל כל אחד ואחד אשר בו מתגלה חשיבותו וגדלותו שאינה נמדדת לפי מעשיו ופעולותיו.

לקחי חיים ודברי התעוררות בסדרו עפ"י פרשיות השבוע

אם בחוקתי תלכו ואת מצותי תשמרו ועשיתם אתם (כו-ג) - העמל במלאכת עוה"ז כדי שיוכל לעסוק בתורה כראוי
אצתא במדרש (ויק"ר ל"ה א'), "הה"ד, חישבתי דרכי, ואשיבה רגלי אל עדותיך". וצריך להבין את השייכות? ויש ליישב, בהקדם דברי ה**מאמר ושמש'** בביאור הכתוב 'אם בחוקותי תלכו', ובביאור דברי רש"י שפירשו 'שתהיו עמלים בתורה', "יש לשום לב על פירוש רש"י, שאין זה במשמעות התיבות של אם בחוקותי תלכו, שתהיו עמלים בתורה, שהרי אם כוונת הפסוק על עמלות בתורה היה לו לומר 'אם בחקותי תהגו, או תעיינו'. ויראה לבאר, על דרך שפירש **רבינו חיים בן עטר בספרו חפץ ה'** את מאמר התנא, 'מודה אני וכו', ששמת חלקי מיושבי בית המדרש וכו', שאני עמל והם עמלים, אני עמל ומקבל שכר, והם עמלים ואינם מקבלים שכר' (ברכות כ"ח), שיש להבין אומרו 'והם עמלים ואינם מקבלים שכר', הלא גם להם-העמלים במלאכת עוה"ז מקבלים שכר ומרוויחים ממלאכתם. ומיישב בהקדם יסוד, שאם אדם עמל במלאכת עוה"ז להרוויח לפרנסתו ופרנסת אנשי ביתו, ובכוונתו כדי שיוכל לעסוק בתורה מתוך מנוחת הנפש וללא כל טרדת פרנסה, ראוי הוא לקבל שכר נצחי בעוה"ב גם על עמלו במלאכת עוה"ז, כיון שסיבתו היא כדי שיוכל לעסוק בתורה כראוי.

במשל: The Torah discusses items that a person separates from his possessions in order to make them holy. As the *posuk* states: "Every devoted thing is most holy unto the Lord." But not only a person's possessions; a Jew who devotes his

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (10)

Salt on Table. We previously mentioned that when one makes his table like a **מזבח** (alter), he can bring atonement and *parnassa*. One of the ways one can make his table like a **מזבח** is by placing salt on the table, just as the קרבנות were salted before they were offered. There are 2 separate *halachos*. One, that he should dip the first bite of the *Hamotzi* in salt to make it more appetizing. The **Mishna Berura** ⁽¹⁾ quotes from the *Mekubalim* that one should dip the bread 3 times in salt. Two, that there should be salt on the table even if he is not going to dip bread in it ⁽²⁾. It should be left on the table till after *bentching* ⁽³⁾. The **RM"A** ⁽⁴⁾ writes as follows: "It is a *mitzvah* to bring salt to the table before making the *beracha* of *Hamotzi* because the table is like an alter, and eating (in order to be strong and healthy to serve Hashem. **M.B. 31**) is like a *korbon* (sacrifice), and it is written in the Torah: 'With all your sacrifices bring salt.' Also, having salt on the table is a protection from bad things happening."

Non-Bread Meal. It would seem from the words of the **RM"A** that even if one is not going to eat bread at all, or cannot dip bread into salt due to health reasons, he should still put salt on his table as a protection. For some reason many people do not do this. A person who is going to eat a meal on a trip or at work

time to *Hashem*, makes his time holy as well. Every moment of the day, a Jew can work to be "*mekadesh*" his day. Through *Torah* study, prayer, and even while eating, talking and yes, playing, he can make his time "*holy unto the Lord*."

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קהילתנו הייטס

should also prepare salt to have with him.
Bringing Salt to the Table. Some *Poskim* ⁽⁵⁾ mention a custom that women bring salt to the table to atone for the wife of Lot who was turned into a pillar of salt as a punishment for not bringing salt to the table for guests. Salt should be brought to the table even before one washes for the bread, in order to minimize the time (הפסק) between the washing and the *beracha* of *Hamotzi*, and between *Hamotzi* and eating ⁽⁶⁾. Some suggest that if one is using salt from a salt shaker, he should sprinkle out a bit of salt before washing so as to again minimize the time-break between the washing and *Hamotzi* ⁽⁷⁾. If that wasn't done, he should sprinkle out the salt before starting to say *Hamotzi*, rather than doing it between the *Hamotzi* and eating.
Alternative. If no salt is available, one should dip the *Hamotzi* bread into anything that makes the bread more tasty and preferably into a food that has salt in it ⁽⁸⁾. If salt is available but one forgot or accidentally did not bring it to the table, a person can - if necessary - talk out between washing and *Hamotzi*, and even between *Hamotzi* and eating, to ask that the salt be brought to the table. This does not invalidate the *beracha* since what he is saying is relevant to the *beracha* ⁽⁹⁾.

There are ten further reasons for having salt at the table and we will list them next week *IY"H*.

הוא היה אומר

R' Yitzchok Meir Alter ZT"L (Chiddushei HaRim) would say:

"The great *Chassidishe* leaders - both past and present - would give much of their time to guide and advise their followers. The reason why they do this and give up their precious time that could have been used to pursue their own *Torah* study and knowledge is from the *posuk* in *Tehillim* (לד-יא): *'there is no lack (of time) for those who fear Him.*' *Hashem* makes sure that a leader who helps others is given ample opportunity to pursue all of his spiritual quests. This is also the meaning of the words in our *parsha*: 'ופניתו עליכם: *Hashem* assures that He will give His 'free time' (פנתי) to all of those who give of their time to help others."

R' Chatzkel Levenstein ZT"L (Mir/Ponovezher Mashgiach) would say:

"In previous generations, people would push themselves to toil in *Torah* even when they were weak. Nowadays, people learn the same way that they eat. If it is difficult to complete the meal, what do they do? They wait an hour, go for a walk, and then come back and finish up. This is not the way *Torah* study is meant to be studied."

A Wise Man would say:

"Never let your head hang down. Never give up, sit down and grieve. Find another way. But don't expect your prayers to be answered when it rains - if you don't pray when the sun shines."

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מעשה אבות סימן לבנים

ונתתי שלום בארץ ושכבתם ואין מחירד וכר' (כ-ו)

Parshas Bechukosai begins with the wonderful blessings that await the Jewish people if they follow in the ways of the *Torah*. They are assured that they will live in their holy land, safe and secure - "וישבתם לבטח בארצכם" - with no worries and no constraints. Furthermore, *Hashem* will reign peace on the land and they will rest with no need to fear - "ושכבתם ואין מחירד". Of course, the manner in which a Jew, who spends his time in the pursuit of *Torah*, rests is quite different than the worldview of “resting.” The *Torah* never rests - and neither does the *Torah* scholar.

The *Rosh Yeshivah* of Kamenitz in Jerusalem, **R’ Asher Lichtstein ZT”L**, would relate that in the Mir Yeshivah back in Europe, during the winter *zman*, the *bochurim* would finish *Maariv* on Friday night, eat for forty-five minutes and then the entire *Yeshivah* would go to the *bais medrash* for a mandatory learning session. They would learn from seven in the evening until one-thirty in the morning! No one made the excuse that sleeping on *Shabbos* is a “*mitzvah*.” However, nowadays, lamented R’ Asher, we cannot impose this rule; the students claim to have found a *Gemara* saying that they must sleep! And by considering this to be one of the *mitzvos* of which the *mishna* claims: אלו דברים שאין להם "אלו דברים שאין להם" - it “*has no limit*” (פאה-א-א), they are “*machmir*” (meticulous) to sleep even longer! This results in two days of chopped-up *sedarim* and learning schedules. A few hours are cut off on *erev Shabbos* and half of *Shabbos* day is lost.

In the early 1970’s, **R’ Moshe Aharon Stern ZT”L** once spent a summer in Kiryat Sanz, a suburb of the Israeli city of Netanya. He decided to daven one morning in the Sanz Yeshivah where *Shacharis* was at seven o’clock. The first morning he was there, he came early - at six in the morning - and the *bais medrash* was totally full. R’ Moshe Aharon inquired and was told that the *bochurim* had a regular learning session from five to seven every morning!

“It must be noted,” said R’ Moshe Aharon later, “that we are talking about *chassidishe bochurim* who go to the *mikvah* daily before going to the *bais medrash*, meaning that they must get up at four in the morning! Every day!”

At one time, *bochurim* were trained to elicit the full amount of their potential in learning. When the **Bais Yisroel, R’ Yisroel Alter ZT”L**, was the Gerrer Rebbe, all the *bochurim* in the *Gerrer Yeshivah* were required to be in the *bais medrash* at three o'clock every morning, where they learned from three until seven. The Bais Yisroel came to make sure everyone was there - he himself would be awake since two in the morning.

The practice in *yeshivah* was that every morning, a “*vecker*” (waker) was sent to the dormitory to wake up the *bochurim*. Once, in the midst of his duties, a particular *bochur* refused to get out of bed. When the *vecker* insisted, the *bochur* growled at him, “Do not wake me up again! Pretend I am not here. And if you dare wake me up again, I am going to pour my *negel vasser* (cup of water and basin prepared by the side of the bed) on you!”

The *vecker* did not know what to make of this threat so he went to the *Rebbe* himself, told him what had happened, and asked “What shall I do?” The Bais Yisroel was quite surprised - and disturbed - by this report and paused for a moment before answering. “Is that what he said?” said the *Rebbe*, “Tomorrow, I am waking up the *bochurim* myself!”

The next morning, the Bais Yisroel went around waking up all up the *bochurim*. Of course, every *bochur* literally jumped out of bed - all except for this one boy who stayed fast asleep.

The Bais Yisroel tried again, but the *bochur* lay prone in his bed, not budging. After a few more tries, the *bochur* called out, “I warned you!” Without even looking, he sat up, grabbed his *negel vasser* and was about to pour it on his *vecker*.

The Gerrer Rebbe stood his ground and called out to him, “*Gis! Nu, gis!*” (Pour it!) At that moment, the *bochur* stopped suddenly. He recognized the voice. When he looked up and saw the Gerrer Rebbe, he nearly fainted from fright!

The word spread in all of Ger, and never again did a *bochur* refuse to wake up on time!

משל' למה הדבר דומה

כל חרם קדש קדשים הוא לה' וגוי' (יש-לה)

משל' In the city of Brezhan, it was well known that people

did not come to the *Rav*, **R’ Sholom Mordechai Hakohen Schwadron ZT”L**, the *Maharsham*, merely to chat, since the great *posek* was always involved in learning.

A Russian rabbi once visited the noted *posek*, and spent a considerable amount of enjoyable time in a learned conversation with the Galitzianer genius.

At the end of the visit, the Russian rabbi began to engage R’ Sholom Mordechai in conversation.

“Brezhaner Gaon,” the rabbi asked, “I was wondering,

do you play *shach* (Yiddish for chess).”

“Yes, I play,” replied the *Maharsham*.

The rabbi was delighted and quickly produced a chess set from his valise. The *Maharsham* hurried to his bookcase and removed a large volume of *Shulchan Aruch, Choshen Mishpat*, with the commentary of the **Shach** (an acronym for **Sifsei Kohen**, the erudite exegesis of the renowned halachic authority, **R’ Shabsi Hakohen ZT”L**).

The *Maharsham* displayed his notes in the margins of the *sefer* and said. “This is how I play *Shach*.”

ואם תלכו עמי קרי ולא תאבו לשמוע לי וספתי עליכם מכה שבע כחשאתיכם וגוי' (כ-כא)

Every Jew experiences difficulties in life, trials that attempt to disrupt his performance of *mitzvos*. However, *Hashem* wants to teach us not to act as non-Jews, not to reject the *mitzvos* when they are difficult to perform. We are to always carry them out despite trials and tribulations - because the greater the difficulty, the greater the reward.

Unfortunately, says **Chacham Dovid Pinto Shlit’a**, there are people who perform *mitzvos* only when it is convenient for them, refraining from observing them otherwise. For example, there are people who are “*Tzaddikim*” outside their homes. They are careful to accomplish both easy and difficult *mitzvos*, and people may even learn from them how to serve *Hashem*. However, in their homes, where no one sees them, these very same people behave like non-Jews. They conduct themselves with absolutely no modesty, holiness, or purity, not even performing basic *mitzvos*.

When the *Chacham* and Kabbalist **Rabbeinu Chaim Pinto ZT”L**, arrived in a certain town, there was a man who was involved in a dispute with the local *rav*. R’ Chaim reprimanded the man for his behavior, yet the man was obstinate and even mocked what the *Chacham* said to him.

R’ Chaim then called him to an isolated room and said, “Is it true that you are suffering from terrible headaches?” The man was quite frightened by this question, and he responded, “How does the *Chacham* know this?”

R’ Chaim replied, “I know, I know. During the Fast of Esther, you became very hungry, and took some food with you into a side room. Since nobody could see you, you ate the food without saying a blessing beforehand or afterwards. You’ve been suffering from headaches ever since!”

If a Jew thinks that he can hide his transgressions from *Hashem*, he will yet realize how wrong he really is!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

הוד

There are two words that describe beauty and splendor: "הוד והדר" as we say in the *piyut* on *Shabbos*. Is there a difference between them? The **Malbim ZT”L** explains that not only is there a difference but in fact they are opposites.

“*Hadar*” refers to external beauty; the *Torah* uses the words “פרי עץ הדר” when describing an *esrog*. Men will stand for hours examining the external beauty of an *esrog* before they purchase it. “*Hadar*” is a reference to the external.

“*Hod*” on the other hand is the term used to express inner beauty. Beautiful *middos*, a kind and loving heart, are expressions of the *middah* of “*Hod*.” It actually is the beginning of the word “הודא” which means appreciation. The *middah* of *hakaras hatov* is truly the trademark of a Jew. It is through real appreciation - of *Hashem*’s kindness and the goodness of others - that we can achieve great heights in *avodas Hashem*. Similarly, the word for Jew in Hebrew is “יהודי” and the internal letters of the word spell “*Hod*.” The letter “*Yud*” is placed on either side of the inner word. “*Yud*” symbolizes perfection. Thus, “*Hod*” represents the inner beauty, the beautiful *middos*, which is the true splendor of a *Yid*, while the “*Yud*” on either side describes the outer perfection and the external shine that radiates from the inner splendor of a Jew.

Thus, we say: "הי עולמים" - inner beauty and outer perfection can only be found in - "הי עולמים" - the One and Only *Hashem* Who lives forever. But by striving to see the good all around us and attaining real appreciation for all that we have, we can hopefully raise ourselves up to attain the *middah* of “*Hod*” - the true splendor of a *Yid*.

ואף גם זאת בהיותם בארץ איביהם לא מאסתי ולא געלתים ללכתם לדופר בריתי אתם (כ-כא)

When the **Noda B’Yehudah, R’ Yechezkel Landau ZT”L**, was the *Rav* in Prague, a decree was issued to draft Jewish boys into the army. The Noda B’Yehudah attempted to console those boys that were forced to serve, and even accompanied them when they reported for duty. Before parting, he instructed them to continue praying daily, and to volunteer for extra duty on Sundays so that their fellow soldiers might relieve them of their duties on *Shabbos*.

When he returned to Prague, he related to his congregants the following insight. Towards the end of the “תרכזה” it says: “*But despite all this, while they will be in the land of their enemies, I will not be abhorred by them, nor will I have rejected them to destroy them.*” Why does it say, “*despite all this*”? This *posuk* introduces words of comfort; why must we mention that it comes despite all the pain?

The Noda B’Yehudah explained that the decree drafting Jews into the army, may be seen as being somewhat beneficial for the Jewish nation, in that they are now equal to all citizens of the empire. Jewish soldiers will also be able to rise through the ranks and gain honor. However, this rise in prominence brings with it great pitfalls. When the *posuk* says, “*despite all this*,” it reminds us that one more curse will yet befall the Jewish people in their exile. When we will be, “*in the land of their enemies*,” there will come a time when we will not be hated by the nations. We will even be granted equal rights. However, we must beware that we are only treated this way by the gentiles in order to change us, to bring us to the point where our Jewish faith is endangered. The nations want us to act like them, so that we will be unrecognizable as Jews, severing our relationship with *Hashem*. Thus, “*despite all this*” *Hashem* will not forsake us, even as the nations will try to “*annul My covenant*.”

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

רבי אומר אל תסתכל בקנקן אלא במה שיש בו וגוי' (פרקי אבות ד-כ)