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**תורה  
תבלין**

**נראתי  
עץ חיים  
ובראתי לו**

**TORAH TAVLIN**  
*for subscribers*

**34 MAIRNER WAY  
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Seeding and harvest, cold and heat, summer and winter, and night shall not cease.” **Daas Zekainim M’Baruch** writes that after the flood, nature will prove to be reliable.

**A SERIES IN HALACHA  
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"ותלמוד תורה כנגד כולם" - The Greatest Mitzvah

שנים מקרא ואחד תרגום. There is a well-known Gemara (Shabbat 120a) which states: "A person should always complete the parsha in the synagogue - (by learning) *shnayim mikra v'echad targum*."

The **Baal HaTurim** comments that this *halacha* came from the first *posuk* in *Parshas Shemos*: "וְיִשְׂרָאֵל" (V'Yisroel).

אחד תרגום בקול נאים ישר יחיה שנים רבות ארוכים לעולם"

קָח שֵׁם וַיִּפֹּת אֶת הַשְּׂמֹלָה וַיְשִׁימוּ עַל שִׁכְמָם שְׁנֵיהֶם וַיֵּלְכוּ אַחֲרָנִית וַיִּכְסּוּ

**פרשת ויקרא ... ועדות אביהם לא ראו (פ-ג) - לפום צערא אגרא**  
 ויקרא שם ויפת אֶזְרָא כְּתִיב כֹּהֵן וַיִּקְרָא אֶלָּא וַיִּקְחָ לִימָד עַל שֵׁם שְׁתַּאמְצָא  
 מִצְוָה יוֹתֵר מִפֶּת לִכְך זֶכֶּר בְּנֵי לְטָלִית שֶׁ צִיצִית וּפֶת זֶכֶּה לִקְבֻרָה לְבִנּוֹ, שְׁנֹאמֵד  
 חֻקָּא לִט-א) אֲתָן לְגֻז מִקֻּם שֶׁ קָבֵר. וְהֵם שְׁבוּה אֶת אֲבִי נֹאמֵד בִּדְעוּ (יִשְׁעִיָּה כ-ד)  
 וַיִּנָּה מִלֵּךְ אֲשֹׁרֵת אֶת שְׂבִי מִצִּירִים וְאֵת גְּלוּת כֶּשֶׁן נְעִירִים וְקִינִים דְּעוּם וַיִּחַף וַיְתוּפֵם וְשֵׁן  
 כִּמְכָּא לְמִדֵּם אֲנִי כִי עֵינֵךְ הַמּוֹדֵד בְּמַעֲלֵת הַעֲבֻדָּה תְּלִיחָה מִבְּמִידַת הָאִיכּוֹת  
 הַתְּתַאמְצוֹת בְּקִימוֹה, שְׁהִי הַתּוֹרָה מַעֲיִדָה כִּי בְּפוֹעַל קִימוֹ שְׁנֵי בְנֵי נַח שֶׁם וּפֶת יָחִד  
 הַתְּתַאמְצוֹת, אֶךְ בֶּד בְּבֵד רִמּוּה לֵנו הַתּוֹרָה כִּי עֵינֵךְ הַמִּצְוָה נִקְרָאת עַל שְׁמוֹ שֶׁל שֵׁם, וְכֹל  
 מִפְּנֵי שֶׁהִתְאֲמָצָא יוֹתֵר בְּקִימוֹה, וְזֹאת אוֹמֶרֶת, כִּי הֵגֵם שְׁבוּחֵךְ הַמַּעֲשֶׂה הִיוּ שְׁנֵי  
 תּוֹתִיפִים שׁוּוֹה שְׁבוּוֹת, מְכַל מִקֻּם כִּיֹּן שְׂכָרִי לְחֻצִּיאָה אֶל הַפַּעַל הַתְּתַאמְצָא שֶׁם בִּיחֻד  
 כִּי הַחֲשִׁיבָה הַתּוֹרָה מַעֲשִׂיּוֹ פִי כִמָּה מַעֲשִׂיּוֹ שֶׁל וּפֶת, וְכִשְׁמוּדִים מַעֲשִׂיּוֹ שֶׁל זֶה  
 וְזֶה מַעֲשִׂיּוֹ שֶׁל זֶה נִחְשָׁב מַעֲשִׂיּוֹ שֶׁל וּפֶת כִּדְעוּ מוֹל מַעֲשִׂיּוֹ שֶׁל שֵׁם, וְעַל אִפֵּךְ  
 הַתּוֹרָה מְחַשִּׁיב כִּי פְעוּלָה קֻטְנָה שֶׁהָאֵדָם עוֹשֶׂה לְמַעֲנֵהוּ, וְכִפִּי שְׂרוּאִים אֲנִי שֵׁן  
 וְהַתּוֹרָה מְתַעֲלֶמֶת לִגְמַר מַעֲשִׂיּוֹ שֶׁל וּפֶת, מְכַל מִקֻּם כִּשְׁמוּדִים מַעֲשִׂיּוֹ שֶׁל וּפֶת  
 וְזֶה מַעֲשִׂיּוֹ שֶׁל זֶה נִחְשָׁב רַק מַעֲשִׂיּוֹ שֶׁל שֵׁם כִּמְעַשֶׂה, וְדִק עֲלֵיו אֲמַרָה תּוֹרָה 'וַיִּקָּח'.

מעלה זו ניכרת ביותר בשכר קיומם, כי ההבדל בין שכרו של זה לשכרו של זה הוא רחוק שמים מן הארץ. שם שבא לו המצוה מתוך התאמצות וכו ורעו לטלית של ציצית, ואילו יפת עתידים צאצאיו ליכות בזכותה לקבורה בעת מלחמת גוג ומגוג.

*tzitzis* is a reward for the Jewish people for w

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

ויבא נח ובניו ואשתו ונשי בניו אתו אל התיבה מפני מי  
המבול (i-i) - ביאור כוונת המילים 'מפני מי המבול'

תב רש"י, "אף נח מקטנני אבנה היה מאמץ ואינו מאמץ שיבוא המבול ולא נכנס תיבה עד שדחקוהו המים". אולם **ברד"ק** פירש, "שבעה ימים נכנס קודם שידור 'מי' (ושהי' ה' אמר לו 'כי למים עוד שבעה' [אחרי שנגזר ק"ך השנים שהארץ ה'] פ' בשביל אנשי דור המבול, כדי שיהיו בהם, וכמשפשי' ו' שם ו' ג' "עד ק"ך שנה אחר ליה' לא, ואם לא שובו אנשי העולם מבל"ל אנכי ממטיר על הארץ ארבעים יום וארבעים לילה" ומחזית את כל העולם אשר עשיתי מעל פני האדמה).

וב**הכתב הקבלה** הוסיף, ש"כנס נח אל התיבה בעשירי לחדש, בו ביום שנצטווה (פרק כ"ג) שבעשירי לחדש נכנסו כולם אל התיבה, ובין בו ידו מי המבול על הארץ...ימי א'ח' בשבעה עשר יום לחדש. בצעם היום הוא בא חושם וגו' היינו, שבי"ו בו היתה ביאה מוחלטת שלא יצאו עוד מן התיבה, אבל בעשירי שבא מפני הציווי, היא היתה ביאה שאינה מוחלטת, כי בשבעת הימים האלה יצאו וגו', להביא אל התיבה הנצרכים, כל בית כל תבשיל ומימי מאכל לו וכל צרכי ביתו, וכן אכלו של הצדיק מתשלח להפסידו (מנחם ק"ה; ויהי לשבעת ימי ולבחרתו, וכן אכלו של הצדיק מתשלח להפסידו (מנחם ק"ה; ויהי לשבעת ימים וגו', מה טיבם של שבעת הימים, אמר רב, אלו ימי אבילות של מתשלח), ולפי

predictable, each part of the earth experiences regular cycles of seasons and crops which ripen during those seasons will provide mankind with it needs. Our lesson to remember is that since Hashem did it this way, we must always appreciate it.

## הלכה

Accordingly, by reading the *parsha* with its original *targum*, we are, in fact, presenting the *Torah* in the same manner as it was given at *Har Sinai*. The **Mechaber** (6) cites both opinions and rules that one can fulfill his obligation with either one, *Targum Onkelus* or *Rashi*. However, he concludes that it is preferable to do both, as that way one can satisfy both interpretations.

**When to Start?** The **Shulchan Aruch** (7) rules that the proper time to fulfill this *mitzvah* is from the Sunday of the week when a given *parsha* is read, over the course of the whole week and preferably finishing before the *Shabbos* day meal (8). If one has not yet done so, then he has “until *Mincha*” to finish. Some hold that this refers to one’s personal *Mincha*, meaning that a person

can finish the *mitzvah* of *shnayim mikra* until he himself actually *davens Mincha* (9). Others maintain that the intent was until the time of *Mincha Gedolah*, the earliest time that one may *daven Mincha* (10). A third approach is that it refers to the time when *Mincha* is *davened* in the local *shul* (11). There does not seem to be any clear-cut consensus on this issue.

**Proper Order.** How should one do *shnayim mikra - posuk* by *posuk*, section by section, or *parsha* by *parsha*. There does not seem to be a clear consensus on this either. The **Mishna Berura's** (12) advice is to use the **Vilna Gaon's** method of learning a small part every day right after *Shachris* (i.e. on Sunday up to *Sheini*; on Monday up to *Shlishi*, etc.). By following this technique one will have finished this *mitzvah* by *Shabbos*, every week.

**הוא היה**

שְׁמֵאל - According to Rashi the *mitzvah* of the father Shem had done with the cloth he used to cover his father was rewarded with both *Tefillin* and the *mitzvah* of *tzitzis*. And the merit of the *mitzvah* of *Talis*, it was not clear to which Avraham refused to be enriched by the King of Sodom.”

ns from Noah to Avraham, to display Avraham's lineage. Noah, in this list it does not state 'וימת' - '*and they died,*' of previous generations is only mentioned to tell us that they years before, and Mesushelach who died seven days before."

מוסד דעם לערנען וואס מען ר' אריה

handed a folded one.”

**CAUTION** Many children <sup>and</sup> <sup>Bachman</sup> **WERE** watching ...  
**NOW**, many **ARE** talking & playing with cell phones <sup>instead</sup> <sup>of</sup>

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(1) ברכות ח. (2) ע' רא"ש ותוס' שם (3) או"ח רפה:ב (4) מגילה ג. (5) שו"ת רמ"א קצו-קל (6) או"ח רפה:ב (7) שם:ג,ד (8) חיי אדם הל' שבת זט, שו"ע הרב או"ח רפה:ה, ערוך השלחן שם, מ"ב שם:ט

# מעשה אבות .... סימן לבנים

ביום הזה נבקעו כל מעינות תהום רבה וארבת השמים נפתחו וגו' (א-1)

As a result of the burgeoning growth of the *Sephardic* community during the latter half of the 20th century, there was a constant need for more *yeshivot* and *Talmudei Torah*. **Chacham Rav Ben Zion Abba Shaul זצ"ל, Rosh Yeshivah of Porat Yosef**, helped to launch a religious revival among *Sephardi* Jews in Israel as the founder of *Ma'ayan HaChinuch HaTorani*, a network of *Sephardi* schools, which is the equivalent of *Chinuch Atzmai* for *Ashkenazim*. He promised to fund the first year of operation for any *Talmud Torah* that was opened in a city that did not already have one. He also worked to strengthen *Sephardi* communities in other countries including England, France, Iran, Mexico, Panama, Colombia and the United States.

With the help of **Rabbi Shlomo Cohen שליט"א**, a new *Talmud Torah* by the name of “*Beit Dovid U'Shlomo*” was launched in the Romema Neighborhood of Jerusalem. It began with a mere four students but almost immediately, it began to grow and blossom. In a few short years, the *yeshivah* was bursting at the seams and a search for a new location was underway. Eventually a large building in *Kiryat Yovel* was found which would be perfect for the *yeshivah*. It was only after the building was purchased and renovation work was underway, did they learn that a portion of the building was built illegally years earlier and did not have a current valid permit. Nobody had said anything for years and it might've continued on this way if not for some non-religious neighbors, appalled at the idea of a religious *Talmud Torah* “invading” their neighborhood, who ran to the local municipality authorities and with spiteful malice, openly demanded that the building be torn down. The *yeshivah* attempted to fight it, but the neighbors had more influence and gained the upper hand.

In the late fall of 5752 (1991), soon after the completion of the *Sukkot* holiday, a demolition order (צו הריסה) was issued for the *yeshivah* building which mandated that within or about the next forty days, a crew from outside Jerusalem would be hired to come in and tear down the building. This was intentionally done so that the demolition company should not be bribed or influenced by the local population or organizations they serve, as is often commonplace with an “in-town” company. Meanwhile, Rabbi Cohen used any means of influence in the municipality to try and stop the demolition, but he was fighting an uphill battle. In great need of advice and guidance, he went to *Chacham Abba Shaul* and explained that if something wasn't done soon, the *yeshivah* building would be torn down right in the middle of the winter.

*Chacham Abba Shaul* listened closely and heard the whole story from beginning to end. Then, to the surprise of Rabbi Cohen, he told him to go to the *Kotel Hama'aravi* and *daven*, and not to worry about the building being torn down. “You will see,” said the *Chacham*, “nothing will happen to the building and peace will prevail.” Rabbi Cohen did indeed go to the *Kotel* and prayed with great intent, watching and waiting to see from whence his salvation will come.

Nature is a funny thing. It can beat you up and tear you to pieces, but it can also step in and take away a problem before it even happens. According to the Israel Meteorological Service, the city of Jerusalem gets two snowfalls a year about every five years. Ninety percent of the average snowfall occurs in spells of 1-2 days, but there have been snow spells as long as six days in duration. An extraordinary snow event lasting 15 days occurred in the winter of 1873 with 15 snow days in an 83-day period. This record was broken in the winter of 1991-1992, an especially harsh winter, when the capital had 19 days of snow in a 34-day period. In January 1-2, 1992, more than 50 cm of snow fell in Jerusalem. Under the heavy snow and gale winds, thousands of Jerusalem pines collapsed, cutting power lines and leaving 80,000 people without electricity for four days.

As serendipity would have it, the demolition crew from outside of Jerusalem was scheduled to arrive and tear down the *yeshivah* building in *Kiryat Yovel* during the worst snow event in recorded Jerusalem history. Needless to say, travel was impossible and the crew chief, not wishing to lose days, perhaps weeks, of work waiting for the weather, accepted another job in another locale. This effectively canceled the original demolition mandate and with true bureaucracy at work, it would take months before another could be issued. Meanwhile, during this time, Rabbi Cohen managed to speak to the right people who managed to secure the right permits at the right time. Through the words of the *Tzaddik*, the *Yeshivah* building was saved.

## משל למת הדבר דומה

עד כל ימי הארץ זרע וקציר וקר וחרם וקיץ וחרף ויום וליילה לא ישבתו וגו' (ח-ב)

**משל**: There was a man who had four sons. He sent them each on a quest, to go and look at a pear tree that was far, far away. The first son went in the winter, the second in the spring, the third in summer, and the youngest in the fall.

When they all came back, he called them in to describe what they had seen. The first son said that the tree was ugly, bent, and twisted. The second son said it was covered with green buds and full of promise. The third son said it was laden with blossoms that smelled so sweet and looked so beautiful – it was the most graceful thing he had ever seen.

The last son disagreed with all of them; he said the tree was ripe with fruit, full of life and fulfillment. The man then explained to his sons that they were all right, because they had each seen but only one season in the tree's life. He told them that you cannot judge a tree, or a person, by only one season, and that the essence of who they are and the pleasure, joy, and love that comes from that life can only be measured at the end, when all the seasons are up. If you give up when it's winter, you'll miss the promise of spring, the beauty of a summer and the fulfillment of the fall.

אמחה את האדם אשר בראתי מעל פני האדמה ... כי נחמתי כי עשיתם ונה מצא חן בעיני ה' (ו-ז)

The *Torah* tells us that *Hashem* intended to destroy the whole world and everyone in it. However, He changed His mind and saved Noah. Why? Because “ונה מצא חן בעיני ה'”. The **Seforno** explains that because of his “*chein*” (lit. favor), *Hashem* saved Noah and his children. Not because they deserved it, but because of their father's “*chein*.” Ordinarily, when a *gezeira* is issued against an entire society, it is applied even to the righteous minority. Hence, the degree of annihilation should have included Noah as well, despite the fact that he was a *tzaddik*. But because Noah found “חן בעיני ה'”, he and his family were saved. How does one achieve this special *chein*? One way may be found in the *posuk* in *Mishlei* (3:34): “לענוים יתן: *Hashem* grants *chein* to the humble; those who do not boast or call attention to themselves. There is an additional method of acquiring *chein*. Through *Limud HaTorah*, as the *Gemara* tells us from *R' Zeira* that when a person learns *Torah* at night he is endowed with special *chein* the following day. Why did Noah find favor in the eyes of *Hashem*? The *Gemara* (קטג) says that one who doesn't become angry and remains humble receives *chein* from the *Ribono shel Olam*. Ultimately, it was Noah's sterling *middos* and humility that saved him from the *Mabul*. Perhaps this is why in *Birchas Hamazon*, we ask *Hashem*, “ונמצא חן ושכל טוב בעיני אלקים ואדם”, please send me Your *chein* and all the *berachos* that come with it.

Still, we must realize, that once the gift of “חן” is bestowed on someone, it is not theirs forever. The *Torah* demonstrates this clearly after the *Mabul* by transferring Noah's title from “איש צדיק” to “איש האדמה”. He lost his *chein* due to his now adoptive priorities. His *tafkid*, post-*Mabul*, was to plant wheat and other staples that had been destroyed; instead, he planted a vineyard, demonstrating that he was ready to retire and enjoy a drink of wine, putting his own wants before the needs of mankind. May we all be *zoche* to have our request of “ונמצא חן ושכל טוב בעיני אלקים ואדם” be answered תמיד נחת והרחבת הדעת.

## DRUSH V'CHIDDUSH

לא אפה לקלל עוד את האדמה בעבור האדם ... (ח-ב)

Although we ascribe some level of intellect to animals, we have no evidence that earth or plants have any *bechira*. It appears the land did not have free choice before the *Mabul*; the land was linked to Man. The *posuk* explains, *Hashem* destroyed the land because of man. The land was tied to man not just on a physical level, but on a spiritual level. When man kept the Divine law, so did earth and plant life. When man violated *Hashem's* law, the earth and plants did as well. There was a total link between man and land. The land did not have free will, but it appears it had the ability to respond to man's will. If man was evil, the land would reflect this.

After the *Mabul*, the land was destroyed and now no longer had that spirit. It became physically responsive to man, its organic and inorganic matter react to stimuli, but the soul was destroyed. Now the response to the morality and the

### EDITORIAL AND INSIGHTS ON THE MIDDAH OF .... הארת

### דרגה יתירה

### FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

צדק תעשה לתבה ואלי אמה תכלנה מלמעלה ... (ו-1)

One of the specifications of Noah's “תיבה” was that he build a “צחר”. Rashi tells us that some say this means a window and some say it means a precious stone. **R' Nachman M'Breslov זצ"ל** explains the difference between the two. A window has no light of it's own. It receives light from the outside. A precious stone does the exact opposite. Even if there is no light coming from outside, it itself illuminates even the darkest place. In all generations, and most certainly in ours, life is stormy. I have heard people who have married off all their children say that they are happy that they do not have to raise children in our generation because it is extremely challenging to navigate children through the turbulence of our times. The only way to succeed is by making our homes into arks! We must block out and seal our homes from the negative and dangerous influences of the world. And in our *Teiva*, we must make sure there is a *tzohar*! On the one hand we must seek the advice and illumination of *Rabbanim* and educators who can give us insights and practical suggestions in *chinuch* and other important areas of life. Their clarity and objective opinions can shed so much light on issues that we would not have considered otherwise. But at the same time we must not disregard the precious intuition and understanding that shines within ourselves! Why do so many children not respect their parents? Because their parents do not respect themselves! They are either unsure what to do for their own children or they follow the popular opinion of others on all matters. They don't look inside themselves to find the answers to their questions, even though there is great light and wisdom that lies right there inside! We are too often afraid to take a firm stand on what we believe is right! But the *Torah* is teaching us here that we must make a *tzohar* for our home. Sure, we can use the wisdom that is illuminated by others, but we must be sure to trust the special light and clarity that is found within ourselves.

On behalf of thousands of Shomer Shabbos Jews - www.chickenforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead