

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Tzedakah - continued

The Gabbai - The Person who Collects and/or Manages Tzedakah Funds. It is extremely important to have honest and efficient people in charge of the monetary affairs of *tzedakah* and *chessed* organizations (1). One who is asked to accept such a position should grab the chance to perform this noble task, and his eternal reward will be very great (2). If such a job would cause him to have drastic cuts in his learning or in other activities that are his responsibility, he may decline (3).

When one collects *tzedakah*, as a *gabbai* who collects for others or even for himself, he must be careful of the following things:

- 1) Not to pressure another person into giving more than he can afford (4).
- 2) Not to accept money from someone who is only giving to save himself from embarrassment (5).
- 3) Not to even gently ask somebody who's known to give more than they can afford (6).
- 4) Not to make misleading statements about the cause. For example, if one knows a person that has a "soft spot" for helping young poor people get married, and he is now collecting for a different cause, he cannot fool the donor and tell him its for marrying off the poor (7).

(1) יו"ד רמ"א (2) דרכי משה יו"ד רמ"א (3) עין בסי צדקה ומשפט (4) יו"ד רמ"א (5) ספר חסידים שו"ת (6) שם (7) יו"ד רמ"א (8) יו"ד רמ"א (9) פתחי תשובה יו"ד רמ"א (10) מהרש"ם יו"ד ר' (11) יו"ד רמ"א (12) יו"ד רמ"א

הוא היה אימר...

R' Shmuel Borenstein ZT"l of Sochatchov (Shem MiShmuel) would say:

"In the six hundredth year of Noach's life, in the second month, on the seventeenth of the month, on that day all the wellsprings of the deep were burst and the floodgates of the heavens were opened." The **Zohar** tells us that in the 600th year of the sixth millenium (the year 5600-1840), the gates of wisdom will open. Since the Jews were not worthy of attaining this new knowledge, it was given to other groups and indeed, since 1840, there has been exceptional progress in the natural sciences and other fields of knowledge!"

R' Noson Tzvi Finkel ZT"l (Alter from Slabodkah) would say:

"After the *mabul*, Noach and his family exited the Ark into a brand new world, a world that was basically starting fresh. Every person should follow the example of Noach. Make it a daily practice to view the world as if you and it were created today. Mentally picture yourself coming into the world for the first time and observe everything with freshness. This will transform the mundane into a thrilling experience."

A Wise Man would say:

"The happiest people don't necessarily have the best of everything. They just make the best of everything."

MAZEL TOV TO MR & MRS JAY RODIN ON THE BAR MITZVAH OF THEIR SON ELIYAHU

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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת נח

Shabbos Parshas Noach

ראש חודש מר חשון תשס"ה - October 13, 2007

הדלקת נרות שבת - 6:03 (Monsey, NY) מנחה גדולה / שבת - 1:13

זמן קריאת שמע/מ"א - 9:18 ~~~~~ שקיעה של יום השבת - 6:19

זמן קריאת שמע/הג"א - 9:54 ~~~~~ צאת הכוכבים / מעריב - 7:09

סוף זמן התפילה / להג"א - 10:50 ~~~~ צאתה"כ / לשיטת רבינו תם - 7:31

מאת הרב שלום פערל שליט"א
נו"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

שפך דם האדם באדם דמו ישפך כי בצלם אלקים עשה את האדם וגו' (ט-ו)

אִנֶּה במשנה נאמר על זה (אבות ג, יח): "הוא היה אומר, חביב אדם שנברא בצלם. חיבה יתרה נודעת לו שנברא בצלם, שנאמר, כי בצלם אלקים עשה את האדם". ומבואר שיש הטבה נוספת וגילוי חיבה נוסף בכך שגם מודיעים לו הטובה שעשה עמו. וצריך ביאור איזו חיבה נוספת יש בהודעה זו?

מבאר הרמב"ם (בפירוש המשניות), שלפעמים אחד מטיב עם חבירו מתוך רחמים ואינו מחשיב אותו, אבל אם מדבר עמו, זה מראה על חשיבותו בעיניו. נמצא שבהודעה שמודיע לו ומדבר עמו, יש גילוי על חשיבות, וזוהי תוספת החיבה שבה. וב"לב אבות" (הובא במדרש שמואל) מבאר באופן אחר, שכשמודיע לו ההטבה שהטיב עמו, שהיא המעלה שניתנה לו, ביכולתו לנצל אותה להתעלות על ידה, ונמצא שיש בהודעה זו תוספת חיבה והטבה. והנה מקשים המפרשים (מדרש שמואל ועוד), מדוע כדי להוכיח שהאדם נברא בצלם הביאה המשנה פסוק בפרשת נח, ולא מפרשת בראשית הקודמת לה, כגון "ויאמר אלוקים נעשה אדם בצלמינו וגו'" (א, כז), "ויברא אלוקים את האדם בצלמו בצלם אלוקים ברא אותו" (א, כז), "בדמות אלוקים עשה אותו" (ה, א)?

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called together the Muslim merchants and devised a plan; the Jews will be forced to buy their precious fruits at the Muslim merchants' stalls and at that point, he suggested, they can raise their prices exorbitantly and have roving gangs "rough up" the Jewish patrons. That will teach them a thing or two, said the Armenian minister with an evil grin, and the Muslim merchants were only too happy to play along.

And so it happened that early one morning, a lone Jew made his way to the central market to buy fruit for *Yom Tov* and found the place entirely empty. Noticing a passer-by carrying heaps of produce, he asked how the man was able to buy all that when the market was closed. He was told that the Muslim market was open and brimming with every sort of fruit imaginable. Not sensing anything was amiss, the man made his way to the Muslim quarter and found that indeed, the stalls were heaping with merchandise. Engrossed in locating the symbolic fruits needed, he didn't realize that a large gang of ruffians had surrounded him. The moment he looked up, they attacked and beat him mercilessly. Thankfully, he was able to escape and ran, battered and bleeding, to the revered rabbi of Izhmer, **Chacham Chaim Tato ZT"l**, where he managed to describe the trap the Muslims had set for him and any Jew attempting to buy fruit for *Rosh Hashanah*, before he collapsed from his wounds. Unfortunately, before the Chacham had time to alert the masses, a number of similar incidents occurred and the prospects of purchasing the precious *simanim* in time for *Yom Tov* looked bleak. But the Chacham told the people not to worry: With *Hashem's* help, there will be more than enough fruit and vegetables for all the Jews of Izhmer this *Rosh Hashanah*.

Calling in his trusty *shamash*, the Chacham handed him a slip of paper and charged him with a mission to enter the Muslim market as surreptitiously as possible and leave the slip of paper in the largest pile of fruit that he could find. The *shamash* was fearful, understandably, and begged his master to be excused from the mission, but the Chacham smiled calmly and told him not to worry. The *shamash* did as he was told and stole into the marketplace early on *Erev Rosh Hashanah*, hoping to fulfill his duty undetected. But as he was looking for a suitable pile of fruit, he was recognized and the masses converged on him. He dropped the note into the nearest stall and ran for his life, amidst the bloodcurdling screams of the advancing mob.

But he wasn't caught and when he turned around to see why, he beheld an amazing spectacle: emanating from the spot where he had left the note, arose a whirlwind - a mini tornado - which shot every kind of fruit and vegetable into the air in all directions at bullet-like speeds, striking Muslim merchants, upending stalls and wreaking havoc on the market. Terrified vendors and patrons ran for their lives as stall after stall was hit by the flying fruit and it wasn't until the Chacham was called and he secured a promise from the Turkish overlord that all produce would be available to the Jews of Izhmer, did the mayhem finally die down.

Tallying up the casualties from the mini-disaster, it was determined that although much fruit and vegetables were ruined, only one human fatality was recorded: the Armenian minister who had caused all the problems, was found face down and dead on the ground, after being hit by a gigantic flying watermelon!

משל למה הדבר דומה

וירא אלקים את הארץ והנה נשחתה כי השחית כל בשר את דרכו על הארץ וגו' (ו-יא)

משל: In the city of Lomza, Poland, there was a hospital that had a very unsavory reputation. No matter what a person went into the hospital for, he almost always came out with another sickness. However, since it was the only hospital in the city and it catered to a majority of the city's populace, people had no choice but to make use of the facilities there. Of course, many people tried to avoid going in there in the first place, even if they were sick.

It got to the point where a specialist was brought in to do a full inspection of the hospital to determine what was the cause of all these sicknesses. He was there for a only short time before he knew the answer.

"This hospital building is extremely old," he announced. "Its been around for many years. As a result, these old walls have become infested with mold, mildew and parasites. It is no wonder that when a person stays in this hospital, he becomes infected with all sorts of diseases and infections."

גמשל: Explains **R' Eliyohu Lopian ZT"l**, the same thing happened during the דור המבול. The people were so evil, full of immorality, robbery and perverse behavior, that even the animals became "infected." When every animal and living organism had become so infested with sin, than - "הארץ והנה נשחתה" - even the land itself became contaminated and distorted.

ויעש נח ככל אשר צוה את אלקים כן עשה וגו' (ו-כב)

TORAH GEMS

וידד ה' לראות את העמד ואת המגדל אשר בנו בני האדם וגו' (א-ה)

The last two words of this *posuk*, "כן עשה" - "*so he did*" seem to be redundant; we have already been told that Noah did as *Hashem* commanded him. Why then does the *Torah* include these words? Throughout the *Torah*, we find that these words are usually used to praise someone for obeying *Hashem's* command even when he may not benefit from doing so and might even lose. How does this praise apply to Noah?

R' Dovid Feinstein Shlit'a provides us with an understanding. If someone had asked Noah why he was building an ark, a natural answer would have been that he wanted to save himself and his family from the coming flood. However, Noah's motivation was higher than that. The word "כן" literally means correct or upright, as we find in *Yosef Hatzaddik's* brothers' answer to his charge that they were spies, "כנים אנחנו" - "*We are upright men.*" (בראשית מב-יא)

Thus, the *Torah* testifies that Noah acted correctly and uprightly, in keeping with the spirit of *Hashem's* command. Noah spent 120 years building the ark so that the people of his generation would ask him what he was doing, and he could warn them to repent for their sins before *Hashem* brought a flood to destroy the world. He knew that if they repented, the flood would be averted and all of his work would be in vain. In that case he would be left looking like a complete fool, the man who spent 120 years building an ark for a flood that never came. And yet, Noah continued his work, all the time with the correct frame of mind. He understood that the process of building was desirable in itself, and that even if the ark was never used, he would still have done *Hashem's* will by performing the *mitzvah* he had personally been given.

מעשה אבות ... סימן לבנים

כירק עשו נתתי לכם את כל וגו' (ט-ג)

The Jews of Izhmir, Turkey, were making their final preparations for *Rosh Hashanah*. *Teshuvah*, *Tefillah* and *Tzedakah*, were in abundance and with a few days left before *Yom Tov*, it was now time to purchase the special symbolic fruits and vegetables that were used for the סימנים (good omens), a custom held very dear to the Jews of Izhmir. However, just days before *Yom Tov*, they were surprised and dismayed to find that the huge central marketplace where they normally shopped was closed and empty.

What happened? It seems there was a high ranking Armenian minister who caught wind of this precious custom of the Jews and decided that he would do his utmost to disturb, and possibly damage, the tight-knit Jewish community. He managed to have an edict issued closing down the central marketplace and allowing the only area in the city available to purchase market wares, to be the dim and crowded Muslim quarter. Then he