

מאת הגאון מ"ר הרב ברוך הידעפילד שליט"א,  
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

# A SERIES IN HALACHA LIVING A “TORAH” DAY

**Halachos Pertaining to Fruit.** Since *Tu B'Shvat* is the *Rosh Hashana* for trees (1), many people have a custom to eat fruit to celebrate this day. Fruit grown before this day was produced by rain of the previous year, thus its spiritual *mazel* is different from any newer fruit. *Chazal* explain that rain is a shower of blessing that falls from Heaven and many different kinds of spiritual energy gets “dropped” from the skies during a rain shower. Since all material bounty in this world is based on a flow of spirituality, on the *Rosh Hashana* of trees - which is clearly a day of material bounty - it must also be a day of great spiritual opportunity (2). Hence the **Bnei Yissaschar** writes that *Tu B'Shvat* is a good time to *daven* for a beautiful *esrog* for next *Sukkos* (3).

**The Beracha on Fruit.** Fruit that grows on trees essentially comes from the ground, but since fruit emanates from lasting “year-to-year” trees, they are given the *beracha* of “בּוֹרֵא פְּרִי הָעֵץ”. If a person mistakenly said “הָאֲדָמָה” instead of “הָעֵץ” he has still

איסורי מצבח פ'היב'. רמב"ם. The [ויקרא ביג'] "על כל קרבנך תקריב מלח", as it says, הקרבה must be salted before מנחות and קרבנות All - "מלח" <sup>ו</sup>  
askens if a קרבן is brought without מלח, one is over a לאו and חייב מלקות because it says, "ולא תשבית מלח ברית אלקיך". However, the קרבן <sup>ו</sup>  
still הורצה except by a מנחה, where מליחה is מעכב. The [ויקרא ביג] רמב"ן suggests the reason for מליחה is it is not proper to offer קרבנות to <sup>ו</sup>  
He says קרבנות בעלי מומין and sick animals אל מוסר בניא gives נביא This is found where the קדש fit and tasty to us. "הקריבו נא לפתחך"  
would you offer this (quality) to your governor's? [קטין הינדק] explains: salt is a preservative and prevents loss, so we are <sup>ו</sup>  
רש"י explains the pasuk "מלח ברית אלקיך": this ברית was madmad when one brings a קרבן from הפסד and is נמצא <sup>ו</sup>  
מיים התחתונים They were guaranteed they would be brought up on the מצבח through their salt and המים ברוך <sup>ו</sup>

The **מנחת חינוך** [קוט] quotes **רש"י** על הומוש that the **בית מלח** was with the **הרחותנים** and says it's **משמע** from this **מדרש** that the salt being used, should originate from water. But this is only a **לכתחילה** as the **Gemara** is **דורש** from the **pasuk** that **קרקע** salt-mined from **קרקע** may be used. \*It seems the **גר"צ** is learning the **מדרש** differently, because he says **מלח** from **water** is only a **מצוה**, but not a **לכתחילה**. The **מנח"ח** also says **קרבנות** **קטנות** that says if there is no **לח** available to **salt** **קרבנות**, **sugar** may be used, because it also has **preservative** qualities. **רמב"ם** **ש"ת** **תורה לשמה** **ושאלה** **ת"ק** says: based on above **קטנות**, even though dipping **לח** into **salt** at one's table is a **עמקה**, if one doesn't have **salt** for his table, he may dip his **לח** into **sugar**. **עיי"ש** where he brings **Gematrias** and points out that **מלח** and **לח** are the same **אותיות**.

(1) ר"ה ב. (2) בסידור יעב"ץ כתב שאכילת פירות בט"ו בשבט "תיקון גדול בעולמות העליונים" (3) בני יששכר מאמרי שבט מאמר ב' אות ב' (4) או"ח ר"א: (5) שם רג"ב

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מוקדש לע"נ הרה"ג מו"ר  
רדכי אברהם בן הר' אהרן ארי'  
ב"ץ זצוק"ל, יארצ'ט י' שבט  
תהא נשמתו צרורה בצרור החיים

**תורה**

**TORAH TAVLIN**

לכתב "אברהם יוסף שניאור אהרן בן ר' טוביה דל  
ויעקובי וישא דל"ת"ר אברהם שלמה צביה קורין

אברהם יוסף שמואל אלתר בן ר' טובי ו"ל  
ישראל רחל בת ר' אברהם שלמה ע"ה קורץ

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# טיב התבלין

מאת הגד"צ רבי גמליאל הסק רבנובין שליט"א, ר"י שער הטמאים ירושלים עה"ק

**מֵאֲרֶץ מִצְרַיִם ... (טו-לב) - המשכת פרנסה בזכות תורה ואמונה**  
**פְּרָשִׁי:** לדרוטיכם - בימי ימיהו כשהיה ימיהו מוכיחם, למה אין אתם עוסקים בתורה, הם ואמרים נניח מלאכתנו ונעסוק בתורה, מהיכן נתפרנס, הוציא להם צנצנת, המן ואמר להם (ידימיהו ב' לא) הדרו אתם ראו דבר ה', ששמן לא נאמר אלא ראו, בוד נתפרנסו אבותיכם. הרבה שלוחין של לו למקום להכין מזון לידאיו.

דברי הנביא לא נאמרו רק לאנשים רמי מעלה, שכן הוכיח דבריו מ'צננות המין' והוא הוכחה מן התורה הנצחית ש'נִתְּנָה' לכל הדרות. ואכן ישראל קדושים צברו נסיון בדבר, ויכולים להחיות על הרבה מקרים שבהם ראו איך נתקיימו דבריו. אחד המקרים המדועים בהם נתגלתה סגולה התורה היה בימי 'הארץ החדשה' עוד בטרם

לומדים מאת רוב אבותם וכל אבטטין שליט"א בעמ"ס שוה אבות

ונראה להוסיף על דבריו, שבאמת זה עיקר גדול להכנה לקבל את התורה, ודי  
מה דתנן במתני' (אבות פ"ו מ"ד) מהו בידורו של תורה: "כך הוא בידורו של תורה  
במלח תאכל ומים במשורה תשתה ועל הארץ תישן וחי' צער תחיה ובתורה אתה ע'  
ואם אתה עושה כך אשריך וטוב לך אשריך בעולם הזה וטוב לך לעולם הבא", ע'  
מבואר, שעיקר הצורה של תורה הוא אך דרך בינינו ומלכותו, ומי שאינו עמל בתורה  
אינו יודרכה של תורה, וצ"ל, בכלל ישראל הוצרך לדור צמצם לקבל התורה

וכשביקש **האד"ר חיים** לעלות ולחונן עפ"י הארץ הזו, נפרד מבני קהילתו, ואי-הנחה את דרכם וזאת, ואמר להם שכל עוד ששמרו עתויות: לתורה כפי שנקבעה בבעודו עמם יזכו ויעשו חיל גם בעסקיהם באותן שעות מועטות ויזכו לעושר רב ולא יהיו חסדים כלום. ואכן רבות בשנים לאחר מכן היו אנשי עיר שומרים את פקודות רבם. ואכן ראו ברכה בלתי טבעית בעסקיהם ורק כעבור הרבה שנים ניתגלפו הדורות והתחילו בני המאוס להקל בבוראתם הצידי, וככל שרפו ידיהם מן התורה חזרה שגרת הטבע עד באסמדם או אי באו לכלל הבנה שכל עושרם הניתנת בשכר עמלם בתורה, והעידו הכל כי התורה זנה ומפרסת את העמל בה.

ובלילה, וע"ז זה היה מוכנים לקבל את התורה.

וכתב **הר"ש** (במס' פרה פ"ד מ"א) דבר נפלא בשם התוספתא בענין עמילות בתורה וז"ל: שוהיה רבי יהושע אומר כל הלומד ולא עמל כאש הוורע ולא קוצה"עכ"ל. הרי, שתכלית של לימוד התורה אינו רק עצם הלימוד שלמד, רק העסקה והעמילות והזגיעה, שעמל לעמוד על עומק ואמיתת הדברים, ומי שלומד ואינו עמל, הרי הוא כמו הוורע ואינו קוצה! הרי, שאין שום תכלית כלל וכלל מצד עצם הלימוד ולא עמילות, דנחשב כוורע על קציר, הרי מבוזר הפירות של הלימוד. והוא אף רק ע"י העסק והעמילות, ובלי עמילות בתורה, חסור בעיקר לימוד התורה! ונסיים בדברי **ר' ישראל סלנטר (אבן ישראל)** דרוש ח) וז"ל: "יש חילוק גדול בין כל התכמות והמלאכות, לתורתנו הקדושה, כי כל הדברים העיקר הוא התכלית... ממש"כ בתורתנו הקדושה, העיקר היא הסיבה, והיינו הזגיעה בשלימות לידיעת התורה בעומקה... כי אין ציווי הבורא להגיע אל הידיעה בשלימות, כי לא עליך המלאכה לגמור, רק שתהיה הזגיעה בתמידות ובשלימות גדול, עד שצמציו לא יבדד החשגה... אפילו לא ידע מאומה, הוא צדיק גמור, ואהוב יותר אצל הקב"ה ממי שהשיגהו במשכול חלק גדול מה התורה, והיה זה לא יגיעה מרוב וצדק שכלו וחסדותו, שהוא לא מרוב עוף לגן עדו, ואורבא ידש גתנום על מיעוט השתתלותו"עכ"ל.

<div>מעשה אבות .... סימן לבנים</div> <div>זה הדבר אשר צוה ה' לקבץ ממנו איש לפי אכלו עמר לגלגלת מספר נפשותיכם איש לאשר באהלו תקחו ... (פז-מז)</div> <div>The <i>Torah</i> describes the miraculous nature of the <i>Mann</i> in the wilderness of the <i>Midbar</i>. Regardless of whether a person gathered an abundance or a small amount of <i>Mann</i>, they returned to their tent to find exactly one <i>omer</i> per person. The <i>Mann</i> has always served as a timeless blueprint for <i>bitachon</i>, a reminder that sustenance comes from Above, not from human manipulation, exertion, or management. It teaches us a lesson that echoes across generations: dishonesty can never increase what is meant for you, and integrity can never diminish what <i>Hashem</i> has already decreed. While this principle is often spoken about in abstract terms, every so often a real-life moment crystallizes it with striking clarity. Such a moment unfolded recently in Jerusalem, involving an ordinary <i>yungerman</i> who found himself in an unexpectedly profound test of honesty.</div> <div>A few weeks ago, this <i>yungerman</i> was driving through the city when he was involved in a minor car accident. <i>Baruch Hashem</i>, no one was hurt, and the damage appeared manageable. The other driver, who had clearly been at fault, approached him apologetically and asked if they could handle the matter privately. He preferred to avoid involving insurance and offered to pay for the repairs out of pocket. The <i>yungerman</i>, wanting to keep things simple and avoid unnecessary complications, agreed. He took his car to a local mechanic, who went over the entire automobile and assessed the damage at 6,000 <i>shekels</i>, a fair and straightforward estimate.</div> <div>But the situation soon shifted. The other driver reconsidered and decided he would rather file an insurance claim after all. Once the insurance company became involved, they sent their own professional appraiser to evaluate the damage. As is common in such cases, the official appraisal came back significantly higher - 11,000 <i>shekels</i>. The <i>yungerman</i> was surprised but assumed this was simply how the system worked. If the insurance company wanted to pay more, that was their prerogative. He accepted the updated assessment and thought the matter was essentially resolved.</div> <div>Then came the unexpected twist. One day, he received a phone call informing him that the insurance company had discovered that the other driver’s license had been confiscated at the time of the accident. He had been driving illegally - hence his preference to avoid involving insurance - and as a result, they were refusing to cover the claim entirely. The case was being transferred to legal representatives, who would pursue the driver personally for the full 11,000 <i>shekels</i>. Suddenly, the <i>yungerman</i> found himself in a very different position. According to <i>Halacha</i>, now that the insurance company was no longer involved, he could not claim the inflated appraisal. He was entitled only to the actual cost of the repairs, the original 6,000 <i>shekels</i>. Anything beyond that would be taking money that did not rightfully belong to him.</div> <div>The driver, clearly distressed, called the <i>yungerman</i> and offered to pay the 6,000 <i>shekels</i> out of pocket. When the <i>yungerman</i> assured him that he had no intention of demanding the higher amount, the driver was overwhelmed with relief and gratitude. He thanked him repeatedly for his integrity, expressing how much it meant that the <i>yungerman</i> refused to exploit the situation or use the legal system to pressure him for money he did not owe.</div> <div>What happened next felt like a whisper from Heaven. The very next day, the <i>yungerman</i> received a call from the <i>gabbai</i> of <i>Ezras Achim</i>, a local charity organization. The <i>gabbai</i> sounded excited. “I have some amazing news for you,” he said. “You just won our grand prize drawing ... 5,000 <i>shekels</i>!” The <i>yungerman</i> was stunned. The amount was not approximate. It was not symbolic. It was the exact difference between the inflated appraisal and the true cost of the repairs - the precise sum he had declined to take dishonestly.</div> <div>In that moment, the message felt unmistakable. When he refused to accept even a single <i>shekel</i> that was not rightfully his, <i>Hashem</i> returned that very amount to him in a way that was pure, peaceful, and undeniably destined. It was a living illustration of the lesson of the <i>Mann</i>: what is yours will come to you, and what is not yours will never bring blessing.</div> <div><div>ותשר דבורה ... (שפתיים ה-א)</div><div>A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN</div><div>תורת הצבי על הפטרות</div><div><i>HaKeini</i>. ” If the salvation came because of these two women, why was it even necessary to mention their husbands? Explains R’ Chaim, <i>Chazal</i> tell us that although women should aspire to achieve great things in life, a true Jewish wife plays the vital role of “עוזר כנגדו” - a “helper” to her husband and family. <i>Sarah Imeinu</i> was the first woman to teach this lesson by demonstrating how she was “עושה רצון בעלה” - “doing the will of her husband” and how she was always available to aid <i>Avraham Avinu</i> in his holy work, restoring lost souls. Devorah and Yael learned this lesson well and although they were the critical players of the Jewish Nation’s victory, they never strayed from their stated purpose and unique role to their husbands and families.</div></div> <div><div>CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ZT"l</div><div>מחשבת הלב</div><div>וירא ישראל את הדי הגדלה אשר עשה ה' במצרים ויראו העם את ה' ויאמינו בו' ובמשה עבדו ... (ד-לא)</div><div><i>Chazal</i> teach us that even the maidservants “saw” the <i>Shechina</i> at <i>Krias Yam Suf</i>. A surreal revelation of <i>K’vod Shomayim</i>. Yet the <i>Baalei Mussar</i> teach us that these servants remained at the same spiritual level; nothing materialized from this astounding revelation they experienced. How were they not motivated to improve? The simple explanation is that the flame of a mere momentary stimulus with no immediate concrete action to solidify said inspiration will have no lasting fire.</div><div>But perhaps we can offer another <i>pshat</i> with a relevant <i>machshava</i> בס"ד. There’s a <i>Gemara</i> cited a few times in <i>Shas</i>. שמעון had an uncanny ability to expound on and <i>darshan</i> all the “את” in the <i>Torah</i>. That was until he reached the <i>posuk</i> “<u>את</u> ה' אלקך תירא” and he abruptly stopped as he felt nothing could be a <i>tafel</i> to the הקב"ה.</div><div>The <i>Maharsha</i> (<i>Pesachim</i> 22b), asks: Why wasn’t he troubled with an earlier <i>posuk</i> in this week’s <i>sedra</i>. It says <u>את</u> העם את ה', the nation feared <i>Hashem</i>. What could he learn out from that “את”? He quotes the <b>מהרא"ט מפראג</b>: Here it says they feared <i>Hashem</i>, using the שם הרמזים. But what stopped him was “<u>את</u> ה' אלקך תירא”, even through the שם מדרת הדין. In other words, it’s much easier to attain fear when the going is good. The “<i>kuntz</i>” is when it’s <i>din</i>, when it’s challenging, to still see and fear <i>Hashem</i> with complacency. Additionally, the <i>posuk</i> says, “וירא ישראל את היד הגדולה” - They saw the open hand of <i>Hashem</i>. When one sees open miracles so vividly it’s barely a “<i>kuntz</i>” to believe. Hence, שמעון העמסוני only dwelled on “<u>את</u> ה' אלקך תירא”.</div><div>Thus, when without any follow-up effort the maidservants saw the <i>Yad Hashem</i>, the spark fizzled - unlike the נביאים who attained their lofty levels through <i>avodas Hashem</i> and unyielding determination. That is everlasting.</div><div>As the saying goes: no pain, no gain, May we be <i>zoche</i> to מדרגות of <i>yiras Hashem</i> in all life’s situations.</div><div><div>ויחי ידיו אמונה עד בא השמש ... (ז-יב)</div><div>משל למה הדבר דומה</div><div>In Jerusalem in the 1600’s there was a devastating drought that brought much pain. The local Ottoman governor (Pasha) needed a scapegoat to blame. Like so many before, he flew into a rage, blaming the Jewish community for the lack of rain. With his sword held high up in the air, he threatened them with expulsion if the drought didn’t break.</div><div>R’ Moshe Galante ז”ל led the community out to the tomb of <i>Shimon HaTzaddik</i> to pray. But before they left the city walls, he issued a strange command: “Everyone must wear their heavy rain coats and carry their umbrellas.”</div><div>The day was blistering hot and the sky was a clear, mocking blue. As the Jews marched through the streets in their rain gear, Arab neighbors and Ottoman soldiers laughed and jeered at the “crazy” people carrying umbrellas and other such paraphernalia in a desert heatwave.</div><div>However, as soon as R’ Moshe finished his prayers, the sky suddenly turned black. A massive downpour erupted with such force that the very soldiers who had been mocking them had to beg them for shelter under those same umbrellas.</div><div><b>נמשל</b>: One of the focal points of <i>Parshas Beshalach</i> is faith; <i>emunah</i> and <i>bitachon</i>. From their heroic exodus from Egypt to the miracles performed at the sea, they were coupled with trails. Afterwards, they had only bitter water to drink and ran out of food. The <i>Mann</i>, although it seems historically fantastic, was hard to manage on a daily basis (איש פת בסלו). Our Sages tell us that those who were lacking faith had to travel out of the camp to get their portion of <i>Mann</i>. Finally, the <i>Torah</i> records the battle against <i>Amelek</i>, the paradigm of evil. That battle was fought with faith. When Moshe raised his hand to the heavens the Jewish people triumphed!</div></div><div><div>ויסע משה את ישראל מים סוף ויצאו אל מדבר שור וילכו שלשת ימים ולא מצאו מים ... (פז-כג)</div><div>GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM AND BE A BETTER JEW BY R' YEHOShUA GOLD</div><div>הנחמדים מהב</div><div>It is known how important it was to <i>Hashem</i> for the <i>Yidden</i> to leave <i>Mitzrayim</i> with phenomenal wealth and riches, a promise that had been made to <i>Avraham Avinu</i> at the <i>Bris Bein Habsarim</i>. The question is: Why was it necessary to happen this way? Furthermore, <i>Chazal</i> tell us that “גדולה היתה בית הים מבית מצרים”, the spoils at the Red Sea were even greater than the spoils of Egypt! What was unique about the בית הים? Was it merely greater in monetary value?</div><div>The <i>Bris Bein Habsarim</i> was formed because of <i>Avraham Avinu</i> asking, “במה אדע”, how could I be certain that future generations will exist? Several animals were sacrificed, split in half, and <i>Avraham</i> and <i>Hashem</i> “walked” through them. In addition, a bird was offered but left whole. <i>Chazal</i> reveal that <i>Avraham</i>’s question lacked an element of <i>Emuna</i> on his level, and <i>Shibud Mitzraim</i> resulted from it. How can we understand this if, after all, our original forefather is the pillar of <i>Emuna</i>?</div><div>R’ Yosef Nechemia Kornitzer ז”l explains that <i>Avraham Avinu</i> understood his own life to be a symbol of the lives of his descendants. As the only person of his time who sought <i>Hashem</i>, he was hated by the world and even faced attempts on his life. <i>Avraham</i> realized that his children, the smallest of the nations, were destined to face the same fate. From the moment we accepted the <i>Torah</i> on <i>Har Sinai</i>, the other nations have harbored hatred toward us and sought our destruction. <i>Avraham</i> did not doubt that <i>Hashem</i> would bestow blessing, rather he questioned how we would survive in order to receive that blessing.</div><div><i>Hashem</i> replied that the key to our existence is unity. As long as the bird, symbolizing the Jewish people, remains whole, we possess <i>achdus</i> and are untouchable. This is why בית הים was so essential. When the Jews were impoverished slaves, unity came easily. Who could truly hold an opinion and what was there to fight about? But after they attained wealth and profound spiritual clarity, “מה שראתה שפחה על הים לא ראה יחזקאל בן בוז”, and still remained united, that was true <i>achdus</i>.</div><div>Today, in a world of comfort and abundance, we must preserve genuine unity to endure <i>galus</i> until <i>Mashiach</i> arrives.</div></div></div>
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