

"לאמר" - *you (in the matter of tzedakah) saying.*” The word “Saying,” writes **R’ Yechiel Heilprin ZT”L (Baal Seder HaDoros)**, teaches us that it is not enough to give charity with an open hand, but you must also say it - talk about it,

A SERIES IN HALACHAH
LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (34)

Wasting, Ruining, or Degrading Food (cont.) Certain foods, like cut bread and cake, become repulsive if liquid falls onto them. The *Gemara* ⁽¹⁾ therefore cautions us not do things that are liable to make them become wet. Thus, one should not:

- 1) Pass a cup or bowl full of liquid over bread or cake,
 - 2) Cut bread over a bowl because a slice might fall in. The *poskim* ⁽²⁾ extend this prohibition to any other foods that become ruined even if they are not as important a food as bread. Even if it will become only partly repulsive and even if he plans to eat it afterwards, he still shouldn’t pass liquids over them because he is still degrading the food ⁽³⁾.
 - 3) Let raw meat or other such greasy items touch food(s) that will become even slightly repulsive as above.
 - 4) Cut meat while holding it, because he might cut himself and blood will make the meat repulsive.
 - 5) Sit on a soft container of the types of foods that become even slightly squashed.
- Using Food for Other Purposes When it Becomes Ruined.**
One is not allowed to use food for any other usage which ruins it and disqualifies it from being used for human consumption. For example, if one makes tuna fish and wants to wipe clean the remains of the tuna off the spoon he was using with a piece of apple, he is degrading and ruining the apple. (If the piece of apple is less than a *kazayis* - half or third of an egg -

understand it and encourage others to do so as well. If a person never speaks about the act of “giving,” he will surely never understand the true meaning of *tzedakah* and will be nothing more than a “taker” all his life!

מאת מו"ה גרוד הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

it is permitted, but some are strict if there are a few small pieces that could combine to a *kazayis*. It might be that even this stricter opinion is only by bread.)

For Healing Purposes. One can use food for a remedy or for the purpose of healing, even if it gets ruined. One can therefore:

- 1) Use oil to heal skin rashes, cuts, abrasions, etc.
- 2) Put potatoes, garlic, etc. on burns

For other purposes, such as washing clothes, one can use food if that is customary or a common usage in that area. One could therefore soak a garment in some drink, smear a lemon on a stain, etc., if that is a common usage. Today, when synthetic detergents are used for these tasks, one should not use food.

Destroying Food to Keep a Chumra. If a person finds himself in a situation where he is offered or served food that is substandard to his level of *kashrus* (not acceptable *hechsher*), and it is hard to refuse, he can destroy the food in an unseen way in order to keep his *chumra*. Even if he just wants to keep a good deed quiet he can do the same. For example, if he is fasting a voluntary fast and doesn’t want to tell those who served him food that he cannot eat, he may destroy the food.

Not Letting Food Become Prohibited. One should not let food become prohibited permanently. For example, one cannot put food on top of a coffin to beautify it because that makes it forbidden to eat. To give it a temporary *issur* is acceptable and therefore one may put food inside a *sukkah* for decoration.

(1) ברכות נ: (2) משנה ברורה קע"ג:
(3) עטרת צבי קע"ג

הוא היה אומר ...

R’ Shamshon Raphael Hirsch ZT”L would say:

“The blessing, if you will listen to the commandments of Hashem, your G-d.” Just the ability to be able to listen to *Hashem*’s commandments is in itself a blessing. Every Jew should merit being able to hear and absorb the words of *Hashem* and His *Torah* in his very soul.”

R’ Shneur Zalman of Liadi ZT”L (Baal HaTanya) writes in his **Iggeres HaKodesh**:

“I am aware of the hardships of these times, that the means for livelihood have declined ... nonetheless, it is not right to close the hand which openly gave with benevolence toward all, essential necessities for the needs of the innocent destitute whose eyes are lifted to us. When the poor need bread for the mouths of babes, and wood and clothes against the cold, and the like, then all these take precedence over any fine clothes and family-feasts, meat and fish, and all the delicacies of man and any members of his household. The rule ‘*Your life takes precedence*’ - חייך קודמים - does not apply in such a case, because all these are not really essential to life, as are the needs of the poor.”

A Wise Man would say:

“Inspiration is a guest who does not like to visit lazy people.”

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(Monsey, NY)

הדלקת נרות שבת - 7:38 *

זמן קריאת שמוע/מ"א - 8:57

זמן קריאת שמוע/הג"א - 9:33

סוף זמן תפילה / הג"א - 10:42

שקיעת הזמנה של יום השבת - 7:55

מוע"ש"ק צאת הכוכבים/ מוע"רב - 8:45

צאת הכוכבים / כש"טות רבינו תם - 9:07

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(יום ה) 10:03 PM מיש 6 חלקים

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* פלג המנוחה בערב שבת בשעה 6:28 - מי שמדליק מוקדם, אין לאזור מזמן עצם קבלת השבת (מו"אמר "בואי כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה"ק

טיב התבלין

העונות ופירושים לעורר את האדם לעבודת
הש"י ותחזקות בצמנה ובטחון מאת

כי יהיה בך אביון מאחד אחיד באחד שערך בארץ (טו-ז) - צריכים לדאוג כל אחד צרותיו של חבירו כאילו הם שלו וזה מרומז בתורה כאן, "כי יהיה בך אביון", היינו צריכים להרגיש שהאביון הוא בך ממש, וממשיך התורה ואומרת אך ידמה זאת האדם, ואין יחשוב זאת כך, והוא שיחשוב כאילו זה "מאחד אחיד" ממש, וכאילו שקרה כל זה "באחד שערך", והיינו להרגיש שאצלך קרה הדבר ממש, והיינו שמה שיכול לקרב יותר הדבר לעצמו, כך הוא צריך לעשות.

ואפשר להוסיף ולפרש בו ברמז על ענין התורה, כי "בך" הוא רומז על המספר כ"ב, שהוא כמנין הכ"ב אותיות שבתורה, שבא לרמז ולומר לנו, שאביון הגדול ביותר הוא כשחסר לו הכ"ב אותיות בתורה, שמי שחסר לו לימוד וקיום דברי התורה הקדושה, אין עניות יותר גדולה מזו, וזה רמזו גם כן בפירוש "בך", שהיינו כך בעצמך, שהוא העצם של האדם, הכ"ב אותיות שבתורה, ולכן הרחמנות הגדולה ביותר הוא למי שחסר לו התורה והוא האביון האמיתי, ולאיש כזה הוא המצווה הגדולה ביותר לעזור לו, ולהוציא אותו מעניותו. וזה הרמז כאן, אם יהיה חסר ה"בך", תדע שזה האביון הגדול ביותר שיש, "לא תאמץ את לבבך", "ולא תקפוץ את ירך מאחיק האביון", אלא תפתח לו את ירך, שאם נאמר הדבר במזון הגשמי ובאביון גשמי, כ"ש באביון הרוחני, שטאמר זאת צריכים לעזור לו.

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלובסקי

ש"ל המגיד

לקחי חיים ודברי התעוררות
נסדרו ע"פ פרשיות השבוע

וכי ירבה ממך הדרך כי לא תוכל שאתו כי ירחק ממך המקום (יד-כז) - כשלא תימשך אחר החומר תשאף אל הרוח ותזכה לה נסע גם ה' לקראתו, וקירב את מקום המקדש אליך, וזה נכלל בכונת הכתוב, "הלך ונסוע הנגבה" - הנגב, שבו השראת השכינה, נסע לקראתו. וכמו אצל אברהם, כן כל יהודי שמתחשק באמת להתקרב אל ה', גם ה' יתקרב אליו. ולכן אם אכן נשאר מקום המקדש רחוק ממך, זאת סימן שאין לך חשק להתקרב אל ה'. ולפי"ז ביאור הכתוב הוא, "כי ירבה ממך הדרך", זאת משום "כי ירחק ממך המקום", היינו שה- 'מקומו של עולם' רחוק מלבך, ואינך מתחשק להתקרב אליו, וכיון שאינך מתחשק להתקרב אליו, גם הוא אינו מקרב את עצמו אליך, ומקום שכיתו נשאר רחוק ממך. ויש לפרש על דרך זה גם את הכתוב אח"כ, "וצרת הכסף בידך", שהרי

הסיבה שאינך מתחשק להתקרב אל ה', משום שלא שלטת על תאוותך, ונמשכת אחר החומרות, ולכן אינך נמשך כלל אחר התענוג הרוחני של קרבת ה'. והעצה לך, "וצרת הכסף- לשון כיסופים-תאוות" בידך", היינו שתחזיק את תאוותך תחת ירך ותשלט עליה, ולא תימשך אחר תאוות חומרות, ואז תתחשק אל ה', ותתחשק ה' אליך, ויקרב אליך מקום שכיתו.

ולפי"ז כונת הפסוק היא, "וכי ירבה ממך הדרך", היינו סיבה הראשונה- ריבוי הדרך, "כי לא תוכל שאתו", היינו סיבה השנייה- ריבוי המשא, והכתוב מבאר אותם בהמשך, "כי ירחק ממך המקום וגו'", היינו לך יש לך דרך מרובה, "כי יברך וגו'", היינו לך יש לך משא מרובה:

אבל **האלשיך** (בראשית י"ב ט') מפרש אחרת, בהקדם ביאור הפסוק, "ויסע אברם הלך ונסוע הנגבה" (שם), שיש להבין מדוע כתוב 'הנגבה', ולא 'נגבה'? ומבאר כך, כיון שאברהם חשק ביותר להתקרב אל ה', ולכן חשק להגיע אל דרומה של ארץ, ששם 'הר המוריה', המקום שבו שורה השכינה, חשק זה עורר גם את החשק ה' אליו, ולכן כשנסע אברם אל ה'

מעשה אבות סימן לבנים

כי עם קדוש אתה לה' אלקיך לא תבשל גדי בחלב עמו וגו' (ד-כא)

The Jewish People are a holy and sanctified unit. We are enjoined: "קדש עצמך במותר לך" (יבמות כ.) - *"Sanctify yourself with what is permitted to you."* What is permitted for a gentile is not permitted for a Jew. This applies on various levels. On the one hand, the *Torah* forbade certain actions which the gentile nations freely partake in. Thus, we refrain from them because this is the Will of *Hashem*. Yet, on a deeper level, our Sages tell us that the *mitzvos* of the *Torah* refine a person. (בראשית רבה מד) - *"The mitzvos were given only in order to refine a human being."* The *Torah* purifies a Jew and makes him holy. As a result, he physically cannot act, eat or recreate in the forbidden manner of the gentiles. His purified soul will not allow his body to go along with it.

There was once a *chasid* by the name of R' Boruch Neustadter. He was an accomplished and well-known *Talmid Chacham*, and also an ardent follower of the holy **Noam Elimelech, R' Elimelech of Lizhensk ZT"l**. He often traveled to Lizhensk in order to spend *Shabbos* with his saintly *Rebbe* and he was always careful to discuss every issue pertaining to his life, his family, and his business, with his *Rebbe*.

One *Motzei Shabbos*, after R' Boruch had spent a wonderfully enlightening *Shabbos* in Lizhensk, R' Boruch came to bid his *Rebbe* farewell. R' Elimelech looked deep into his eyes and spoke to him as follows: "You must know that every *mitzvah* in the *Torah* makes us holy. For instance, there is a law forbidding us to eat meat that was cooked together with milk. A Jew who keeps this *mitzvah* becomes pure to such an extent that his stomach cannot digest this combination. If milk and meat were to enter his throat together, he would not be able to swallow, but would instantly cough them up."

After these words, the *Rebbe* blessed him with success and R' Boruch took his leave. But he was puzzled. Why, of all topics, did the *Rebbe* choose to speak about milk and meat just as he was departing? Was he not always careful in this area? He was unable to come up with a valid answer and the incident troubled him for quite some time.

A few weeks passed. R' Boruch was in *shul* one night learning *Torah*, when suddenly one of his children burst into the *Beis Medrash*. "Tatte, come quickly!" the child exclaimed breathlessly, grabbing his father's hand. "Mama was eating supper and a piece of meat got stuck in her throat! She can't breathe! Hurry!"

The two ran out of the *shul* and hurried home. R' Boruch found his house full of neighbors trying all sorts of remedies and homemade tricks to save his wife. All to no avail. The poor woman was lying on a bed, her face blue and her eyes bulging, struggling to breathe as she attempted to dislodge the piece of meat that was obstructing her airway. A doctor had been summoned as well, but he was no more successful than the rest in helping the choking woman.

Seeing his wife in such a state of distress, R' Boruch thought to himself, "If only I could ask the *Rebbe* of Lizhensk to pray for her! Or at least for some advice as to what to do." R' Boruch paced desperately.

And then it hit him like lightning! The Noam Elimelech's cryptic message lit up his mind, and he knew just what to do.

R' Boruch quickly prepared a glass of hot milk. Prying his wife's mouth open, he poured some of the beverage inside. And just as he knew it would happen, the moment the hot milk touched the meat that was stuck in her throat, his wife began to cough and retch. It only took a moment for the meat to be dislodged.

The *Rebbe* was right; the body of a pure and observant Jew could not digest that which is forbidden. Within a very short time his wife was breathing freely and was soon completely recovered.

R' Boruch hastened to Lizhensk to thank the *Rebbe* for his advice. But the *Rebbe* only smiled...

משל' למה הדבר דומה

על כן אנכי מצוך לאמר פתח תפתח את ירך לאחיך לעניך ולאבינך בארצך וגו' (טו-יא)

משל' There was once an infamous miser who refused to give a penny to charity. He was so stingy that the word "give" was literally foreign to his vocabulary.

One day this man was traveling by ship on business. He became careless on the deck and suddenly he fell overboard! Thrashing about in the water, he was sure he was going to drown. Immediately, another passenger stretched his hand out to the fellow and said, "Here, quick, give me your hand!" But the miser kept splashing about and did not offer up his hand.

"Give me your hand and I can save you," the man called out desperately, but the miser could not understand the word "give" and continued to struggle helplessly. Finally, the other man yelled, "Take my hand!"

Suddenly, the drowning man stopped thrashing and stretched out his hand. The other man grabbed it and pulled him to safety. He could think only in terms of taking rather than giving and only when he heard the word "take" did he respond and save himself!

גמסל' The *Torah* writes: *"Therefore, I have commanded*

עלתיכם וזבחיכם מעשרתיכם ותדומת ידכם וכל מבחר גורדיכם אשר תדוד לה' וגו' (כ-יא)

Rashi quotes the words of the Sifri: *"There you shall bring the choicest of your Nedarim (vow offerings) that you vow to Hashem."* This teaches us that one should bring (korbonos) from the finest (מן המובחר).

The **Ramba'm** takes these words to an elevated level: *"This applies to everything which is done for the sake of good (namely, that it be of the finest and the best). If one builds a house of prayer it should be finer than his private dwelling. If he feeds the hungry, he should give him of the best and the sweetest of his table. If he clothes the unclothed, he should give him of the finest of his garments. Hence if he consecrated something to the Lord, he ought to give of the best of his possession."* (הל' איסורי מבחז' יא)

It is told that the **Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT"l**, was informed about a certain community that was "overrun" by charity collectors and the frustrated townspeople decided to organize a central *tzedakah* committee which would collect a sum from each family and distribute the funds to each and every collector. This way, each "*meshulach*" and organization in need would receive money and the people would not have to be "bothered" with incessant intrusions at their doors.

The Chofetz Chaim became agitated and made it very clear that this is not the way of the *Torah*. "A poor person who comes to the door provides the homeowner with a great opportunity. Firstly, it awakens feelings of pity and *rachmanus* in the Jew's heart. But more importantly, it teaches a Jew how to do *chesed* and gives him a chance to give from his best offerings. How can a child understand how to do *chesed* if he does not ever see his parents doing it? How can a child grow up with feelings of mercy in his heart, if he has never experienced them in his home?"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

רצות

Moshe Rabbeinu addresses the entire *Klal Yisroel* as a whole during his final "37-day *Mussar Shmuess*" before his death. However, he begins the message of free choice with the word "ראה" - "See" - in a singular form. The reason, *Chazal* tell us, is that Moshe is speaking to every individual to choose life by SEEING situations positively. If something can be viewed in more than one way, then make sure to view it the RIGHT way, the POSITIVE way. In actuality, we cannot choose our life experiences; we don't even know what will be in 5 minutes from now! The only thing we can choose is how we will react to each specific situation, and of course that depends on how we view it.

R' Zelig Pliskin Shlit'a explains that this concept is the key to happiness in life. Every single thing that happens to a person is a FACT. Nothing is intrinsically great or terrible. It depends how we look at it. YOU are the one who decides if this FACT is positive, negative or neutral! If you decide that something is terrible, i.e. the car breaks down (now I'm stuck, and it will cost me a fortune to fix!), then you will be miserable! But if you decide that everything is terrific, i.e. the car breaks down (now I'll finally get some exercise!), then you will be happy. And only by being happy are you truly alive!

This is why Moshe tells his beloved nation: "Look and SEE the good. Each one of you - individually - can choose life, not by choosing the circumstances in life, but by choosing how you will react to those circumstances."

Remember, a person's ALTITUDE in life depends on his ATTITUDE in life!!

TORAH GEMS

נתן נתן לו ולא ידע לבבך בתתך לו כי בגלל הדבר הזה יברוך ה' אלקיך בכל מעשך ומשלח ידך (טו-י)

The *Torah* assures us that if we give *tzedakah*, we will be blessed in all our undertakings. **R' Shimon Shkop ZT"l** writes that one of our main functions in this world is to help others. Just as a person who is appointed to be in charge of dispensing a certain amount of money and properly carries out his duties will be entrusted with larger amounts of money in the future, so too, if a person takes *tithes*, from his income, distributing part of his wealth to the poor and to other worthy causes, he shows that he is a reliable treasurer and *Hashem* will entrust him with greater wealth.

The *Medrash* relates a story: *Rav Elazar, Rav Yehoshua, and Rav Akiva were collecting money for needy Torah students and arrived in Antiochia, home of Abba Yudan, the famous magnate who contributed generously to charity.*

When Abba Yudan saw the Sages arriving, his face turned pale with shame and grief, for he had lost all his money and would not be able to give. His wife, who was more generous than even he, advised: "Sell half of our remaining field and give them the money." When the Sages received his gift, they blessed him, "May the Almighty replenish your loss!"

Later, while Abba Yudan was plowing his remaining portion, his cow fell into a hole and broke her leg. As Abba Yudan descended to attend to her, he suddenly spotted a treasure that was buried in that hole. Overjoyed, he exclaimed, "It was for my benefit that my cow was injured!"

The next time the Sages visited, Abba Yudan came out to welcome them. "Your prayers for my success were immensely beneficial," he said to them. "Hashem not only replaced the money I gave you, but blessed me with more than I ever had!" They replied, "Your success is due to your own charitable deeds. Since you donated so generously to tzedaka, Hashem considers you worthy of His blessing!"

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ראה אנכי נתן לפניכם היום ברכה וקללה וגו' (יא-כו)