

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

פלאג המנחה עש"ק - 6:28 *

הדלקת נרות לשבת - 7:38

זמן קריאת שמע/המ"א - 8:46

זמן קריאת שמע/הגד"א - 9:22

סוף זמן תפילה/הגד"א - 10:32

שקיעת החמה ליום השבת - 7:57

מוצש"ק צאת הכוכבים - 8:47

צאת"כ / לרביע זמן - 9:09

* מי שמדליק מיקדם אין לאודי מוזמן עצם קבלת השבת (משאימר "בואי כלה")

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בראתי יצר הדע ובראתי לו תורה

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שבת קודש פרשת בהר בחוקת - ל"ט בעומר - כ"ד אייר תשע"ג **Shabbos Parshas Behar Bechukosai - May 4, 2013**

לקחי חיים ודברי התעוררות צסדרו עפ"י פרישיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

אם בחוקתי תלכו ואת מצותי תשמרו ועשיתם אותם וגו' (כו-ג)

- בעניין קיום תפקידנו תמיד ללא כל שינוי ובשמחה

מבאר האוה"ח הק' (אות כ"ט), על פי מה שכתב רש"י על הכתוב

"העידותי בכס היום את השמים ואת הארץ, החיים והמוות נתתי לפניך, הברכה והקללה, וברחת בחיים, למען תחיה אתה ודורך. לאהבה אתה' אלוך,ך, לשמוע בקולי וגו'" (דברים ל', פסוקים י"ט וכו'), "העידותי בכס היום את השמים וגו'- אמר להם הקב"ה לישראל, הסתכלו בשמים שבראתי לשמש אתכם, שמא שינו את מידתם, שמא לא עלה גלגל חמה מן המזרח והאיר לכל העולם וכו', הסתכלו בארץ שבראתי לשמש אתכם, שמא שינתה מידתה, שמא זרעם אותה ולא צמחה, או שמא זרעם חטים והעלתה שעורים, ומה אלו שנעשו לא לשכר ולא להפסד, אם זוכים אין מקבלין שכר ואם חוטאים אין מקבלין פורענות, לא שינו את מידתם, אתם, שאם יכיתם תקבלו שכר ואם חטאתם תקבלו פורענות, על אחת כמה וכמה", והיינו, שצריך האדם ללמוד מוסר מחוקות השמים, שלעולם אין משנים את תפקידם.

ומוסיף **הכ"ל יקר'** (שם), "למען תחיה אתה ודורך-הוכיך כאן 'ודורך', לפי שאמר במדרש, העידותי בכס היום את השמים ואת הארץ, הסתכלו בחמה שבראתי לשמשכם, שמא שינתה מידתה וכו', ומה אלו שלא נבראו לא לשכר ולא להפסד, ואינן חסים ועל בניהם ועל בנותיהם, לא שינו מידתם, אתם, שנבראתם לשכר ועונש, ואתם חסים על בניהם ועל בנותיהם, על אחת כמה וכמה שלא תשנו מידתכם, כך היא הנוסחה בילקוט פירוש האוניו, ומנא ליה לבעל מדרש זה, שהוכיז בקי' זה בנים ובנות, אלא לפי שמצא שכתוב אחר עדות זה, פסוק 'למען תחיה אתה ודורך', וקשה ליה למה הוכיז בייעוד זה ודורך, יותר מבכל הייעודים, אלא שכך אמר להם הקב"ה לישראל, אם אין אתה יוצא ממעשיך הרעים בגניך, כי ההנאה המוחשית תלחץ אותך שלא תחוש בעתיד, לפחות צא בגין ודורך, כי אין חלק בהנאה זו אבל בעונש שי להם חלק".

ומלבד שיש ללמוד מחוקות השמים לגבי הקיום התמידי של תפקידינו ללא כל שינוי, גם יש ללמוד מהם לגבי קיום תפקידינו בשמחה, מכוח אהבה לה' המעוררת בלבנו רצון לגרום לו נחת רוח ע"י קיום רצונו, וכמו שאומרים בברכת קידוש הלכנה 'אשר במאמרו ברא שחקים, וברוח פיו כל צבאם, חוק ומנן נתן להם, שלא ישנו את תפקידם, ששים ושמחים לעשות רצון קונם וכו', וכ"כ ב'כ"ל יקר' (שם), "ואמר 'העידותי בכס היום'-כי תסתכל בגלגל היום' שעובר מאהבה, וכך אתה 'לאהבה את ה' וגו'".

ולפ"י מבאר האוה"ח הק' את הכתוב, "והוא אומרו אם תלכו בדרך חוקתי, שהם חוקות שמים וארץ המתמידים לעשות רצון קונם בלא שינוי ובשמחה, וכן אתם 'זאת מצותי תשמרו' שלא תעברו עליהם ותעשו את שישנם בעשה, כי תאמרו, ומה אלו שאין להם שכר ועונש כן, אנו על אחת כמה וכמה".

צמשל: The mitzvah of Shemitah is a lesson in Emunah. It is a mitzvah whereby Hashem tells His chosen nation not to worry and not to fret: "I will take care of you and all your needs if you just follow My word." The Torah describes the mentality.

מאת מו"ה ברוך הירשפלד שליט"א **ראש כולל עטרת חיים ברוך קליבלנד הייטס**

From the simple wording of the above-mentioned *posuk* it seems that looking at one's *Tzitzis* helps a individual so that he will be diligent in performing *mitzvos* and keeping away from *aveiros*. Therefore, one should attempt to look at his *Tzitzis* many times during the day, especially when some potential sin or anger might make him transgress. This will help the person overcome his inclination to sin.

- Other Segulos of Looking at the Tzitzis.**
- 1) It brings a person to true שמים - Fear of Heaven (4).
 - 2) It brings great merit for a good *parnassa* (5). (**Arizal**)
 - 3) The **Chozeh M'Lublin ZT"l** is quoted as saying that it is a *segulah* for healing if the sick person looks at *Tzitzis* (6).
 - 4) It helps a person to have a good memory (7).
 - 5) The **Noam Elimelech** writes that "seeing" the *Tzitzis* helps a person to "see" everything in the correct, *Torah* way (8).
 - 6) The *Gemara* (9) states that looking at one's *Tzitzis* can rescue a person from sin and from thoughts of sinning. The **Kaf HaChayim** (10) says that it can also save one from anger, and the **Chida** (11) adds also from *Ayin Hara*.
 - 7) **Rabbeinu Yonah** writes it adds holiness to an individual (12).
 - 8) It brings benefit to the soul of a person (13).

(1) במדבר ט"ו: (2) חדרת קודש על חרדים פרק ב' (3) שהל"ש ב' פרק אחרון י"ג (4) בית אהרן (קרי"ן) פ' שלח (5) טעמי מנהגים (6) ענין אוצר חיים מנהגי צאנו (7) חתם סופר פ' שלח (8) נועם אלימלך שם (9) מנחת מדי (10) כדרכה (11) דבש מפי צכו (12) שערי תשובה גכב (13) שער הכוונות דרוש י'

חזא תיה אומר

Chacham Rabbeinu Yosef Yavetz ZT"l (Avos) would say:

"The *posuk*, 'And I shall give your rains in their time,' can be explained with a parable. A wealthy man hired a contractor to build him a palace. He invested a great deal of money in the project but he demanded a guarantee from the contractor that he would not renege on the deal, nor delay the construction. He explained that if the contractor fulfills these conditions, he will become very wealthy. Similarly, our Creator demands that we increase our *Torah* and *mitzvos*, and in return, He will grant us our reward in *Gan Eden*. In the meantime, though, he has taken collateral, and that is our rain. If we delay our work, *chalila*, it will be a whip in His hands to force us to do our work."

R' Benzion Halberstam ZT"l HY"D of Bobov (Kedushas Zion) would say:

"At the end of the *Tochacha*, the memory of the *Avos* are mentioned, however, not in chronological order, but rather in the order of the attributes and eras they personified. After the *Torah* was given at *Sinai*, *Klal Yisroel* entered the era of *Torah*, personified by Yaakov who was the pillar of *Torah*. When the *Bais HaMikdash* was built, they entered the era of *avodah*, and Yitzchok embodied the attribute of service. And these last generations of the era before *Moshiach* are connected to Avraham who was the epitome of *chessed*, lovingkindness. The **Baal Shem Tov** explained that now, in the final era before *Moshiach*, emphasis must be placed on deeds of kindness to hasten the redemption."

A Wise Man would say:

"A Jew believes that everything works out in the end. So if its not good yet, then its not the end!"

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Mazel Tov to Yankel and Nechama Taub on the birth of their daughter, Pinya Leah. Mazel Tov to the Taub, Hoffman and Lesser grandparents. May they see much nachas from her.



מעשה אבות... סימן לבנים

אם בחוקתי תלכו ואת מצותי תשמרו ועשיתם אותם וגו' (כו-ג)

The Ohr HaChayim Hakadosh, Chacham Chayim ben Attar ZT”L, devoted his life to *Torah* study and writing his commentaries, but he also earned a living as a weaver, who specialized in gold thread, with unparalleled workmanship. He spent most of his day in the pursuit of *Torah* and *Kabbalah*, but for the few hours that he did devote to his trade, he earned enough money to support his family, as well as see to the needs of many poor *Torah* scholars in his city.

Eventually, he became the rabbi of a city in Morocco called Sali. It was his custom every Friday, to slaughter an animal in honor of the *Shabbos* meal, and after providing for his family, he would distribute meat from the animal he slaughtered to poor *Torah* scholars in the city. It happened that one Friday, a number of animals were slaughtered by the local *shochet* in town, however, they were all found to be *treife* (unfit), with the sole exception of the Ohr HaChayim’s animal. As he was giving a portion to a poor *Talmid Chacham*, a rich member of the community, who had not been able to purchase meat due to the shortage, demanded that the poor scholar sell him his meat for *Shabbos*. On being refused, the man started cursing and abusing the *Talmid Chacham*. All those present, including the Ohr HaChayim himself, were stunned into silence, after seeing the outburst of the wealthy and influential community leader. They obviously did not wish to get involved.

That night, the Ohr HaChayim had a dream in which he was chastised for standing idly by while a *Talmid Chacham* was being abused. As a result, he was ordered by Heavenly decree to go into exile (*golus*) as an atonement. The Ohr HaChayim accepted his fate and with the conclusion of *Shabbos*, took up his walking staff and began wandering along the coast of Morocco. He walked for the next six days, stopping in old dusty synagogues to pray and often to sleep for the night. He ate little and studied much *Torah*. By the following Friday - the day before the weekly *Torah* portion of *Bechukosai* was to be read - he sat down in a random *Beis Medrash* and wrote down *Chiddushei Torah*, his novel and original *Torah* novellae. That day, the Ohr HaChayim composed 42 comments on the first words of the *parsha*, “אם בחוקתי תלכו,” - “*If you will walk in My statutes and keep My commandments.*” Till today, one who studies the commentary of the Ohr HaChayim on the first *posuk* of this *parsha* is awestruck at the prolific proficiency with which he transcribed his holy thoughts.

Friday night, after *Kabolas Shabbos*, one of the locals kindly invited the unknown visitor to stay with him over *Shabbos*. R’ Chayim kept his identity secret. After the meal, the host and his guest went to visit the local *Chacham*, who had a reputation as a Kabbalist, who recited *Torah* that was being discussed in heaven. The *Chacham* announced that he was going to say 14 explanations on the first *posuk* that was now being said in heaven in the name of the Ohr HaChayim Hakadosh, Rabbeinu Chaim ben Attar. Suddenly from the back of the room, a voice was heard. “Chaim ibn Attar,” shouted the unknown visitor without the title rabbi! The local *Rav* did not look pleased at the slight to the honor of the great Ohr HaChayim, but carried on not wanting to make a fuss. The next day, the same thing happened after lunch. The *Chacham* recited another 14 explanations being discussed in heaven in the name of Rabbeinu Chaim ben Attar, and once again, the stranger shouted, “Chayim ibn Attar.” It happened a third time at the *seudah shlishit* and this time, the *Chacham* as well as the local townspeople, had lost their patience with the visitor. They took him and put him in a community lockup.

Suddenly, and without warning, a powerful storm arose, the likes of which had never been seen in that place. The lights went out and the buildings rocked. The people were terrified - they had never seen such a ferocious wind. The *Chacham* recognized that something was amiss and proceeded to make a “שאלת חלום” (inquiry of heaven in the form of a dream).

The answer came back. Over *Shabbos*, the souls of those in *Gehinnom* are released to spend *Shabbos* in heaven. Unfortunately, now that *Shabbos* is over, these tortured souls cannot return to their place as the holy Ohr HaChayim is locked in your jail! The rabbi realized what had happened and who their illustrious guest is, and quickly released the great *Tzaddik*. The Ohr HaChayim was then informed that his exile was over as he had suffered the same abuse that he had witnessed in silence.

משל למת הדבר דומה

כי תבא אל הארץ אשר אני נתן לכם ושבתה הארץ שבת לה' וגו' (כב-ב)

משל: There was once a rabid sports fan who enjoyed following his favorite team. He would never miss a game until one time when he had to go out of town and asked a friend to record the game so that he can view it when he gets back. The friend did so, but just as he was handing over the videocassette, he said, “Wow, great game. Your team won!”

The fellow sat down to watch the game and immediately his team fell behind. By halftime they were trailing by 20 points. Normally, he would be nervous, wringing his hands in worry. But this time, he was perfectly calm because he

knew that in the end his team was going to win. He was relaxed, and thoroughly enjoyed his team’s great comeback.

This same concept applies to faith in *Hashem*. When a person places his trust in *Hashem*, he knows that everything in his life is going to turn out good. Inevitably, there may be some hitches along the way, but deep down, he knows that the Almighty will not fail him. Even if at some point in his life, he finds himself trailing by 20 points at halftime; but since he knows that in the end, he will overcome and succeed, nothing should ever upset him or get him down.

וכי ימך אחד וממה יד עמך והחזק בו ... את כסףך לא תתן לו בנשך ובמרבית לא תתן אכלך וגו' (כה-הל)

The Jewish point of view is that our money is not our own; it is ours only under certain conditions. The One Who is truly entitled to exercise control over our money is *Hashem*. It is He Who commands us to place some of the assets, which are His but which happen to be in our hands, into the “hands of our brother” through loans and charity, to enable him not merely to obtain the necessities of life, but also to help him maintain and continue his business activities. Helping our fellow brother is not an act that we should do out of a sense of obligation, or so that we do not appear to be greedy and heartless, but rather out of a recognition that we have only been placed in a more fortunate position for the sole purpose of helping others.

A young Talmudic scholar moved to a distant city and was soon besieged by many of the townspeople with their various problems, halachic and otherwise. The young man wrote a letter complaining to the *Rav* of Prague, **R’ Yechezkel Landau ZT”L (Noda B’Yehuda)** that it was not his position to serve as a counselor to the community, and that his studies were suffering. He asked for advice on how to discourage people from bothering him.

The Noda B’Yehudah understood that this person was not only unwilling to assist others, but equally incapable of being at all useful. Thus, he offered the following advice. “It is really quite simple. Some people who come for advice are wealthy men asking for your blessing on some new business venture, while others come because they are poor, and are looking for guidance on how to escape from poverty. If the people who consult you seem to be people of some means, ask them to lend you money. I assure you they will not come back very soon. On the other hand, if they are needy people, lend them some money. In the fear that you may ask them to return the money, they will avoid you. You will see that you will hardly be bothered at all!”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... השנחה

The *Korban Omer*, like the *Mann* is a symbol of our faith. The *Omer* was an offering, made of fine barley-flour, that the Jewish people brought on the second day of *Pesach*. It was a small offering but it was forbidden to use any of the new crops of grain (חדש) before it was offered. It brings a great realization to the Jewish people that EVERYTHING belongs to *Hashem*. NOTHING is ours and we can use His gifts only if and when He allows us to. *Pesach* - the holiday of *Emunah* - is a perfect time to internalize the lesson of the *Omer*; we believe that *Hashem* is in control of every single aspect of this world.

The *gemara* (מגילה טז) tells us a fascinating incident about Haman. When he was finalizing his plan to kill all the Jews, he met Mordechai and the elders and asked what they were studying. Mordechai answered that they were reviewing the laws of the *Omer* offering. Haman replied, “Your handful of flour overcame my 10,000 silver pieces.” **R’ Eliyahu Dessler ZT”L** explains that Haman was afraid because he truly understood the meaning of the *Omer*. He realized that his expensive plan to kill the Jews - 10,000 silver pieces - is not fool proof. The G-d of the Jews can do ANYTHING. Even growing produce in a field is not “natural” at all - it is the Almighty *Hashem* Who is behind all occurrences in this world! This was the message of the *Omer* that Haman understood clearly and for this reason he was afraid. Of course, in the end, his plan was foiled and he was hung on the 16th of *Nisan*, the day the Jews bring the *Korban Omer*! If Haman got the message, surely we should understand how *Hashem* guides every movement in our lives. Deepening this belief will be a merit in our ability to truly receive the *Torah*.

אלה החקים והמשפטים והתורת אשר נתן ה' ביני ובני ישראל בחר סיני ביד משה וגו' (טו-טז)

The *gemara* (מגילה לא) quotes in the name of Rabbi Shimon ben Elazar, that *Ezra HaSofer* instituted the practice whereby we read the curses (קללות) in *Toras Kohanim (Vayikra)* before the holiday of *Shavuos*, and the curses of *Mishne Torah (Devarim)* before *Rosh Hashana*. The reason is: “*In order to finish off the year and its curses.*”

The curses before *Rosh Hashana* can be understood. It is a time of *Teshuvah*, of repentance, and the fear and trepidation brought on through reading about the hideous curses can bring even hardened sinners to repent their ways. But what is it about the *Tochacha* and the curses found in *Parshas Bechukosai*, that *Ezra HaSofer* specifically intended it to be read before *Shavuos*. What is the “end of year” referring to?

The **Gerrer Rebbe, R’ Avraham Mordechai Alter ZT”L (Imrei Emes)** gives us a penetrating response. The *gemara* tells us that the holiday of *Shavuos* is the *Yom HaDin* - Day of Judgment - for the fruit and trees (פירות האילן) of the field. This *Yom HaDin* is not to be confused with the “*Rosh Hashana*” of the trees which we know is on *Tu B’Svat*. Thus, the concept of *Teshuvah* does not apply then; rather at this time of year, before *Shavuos*, when the trees are actually judged by the Heavenly Tribunal, it is at this very time that the curses of *Toras Kohanim* are necessarily read.

And yet, the question still remains: How does this *Yom HaDin* apply to us, to human beings, and why must we endure the curses of the *Tochacha*? The Imrei Emes explains that before *Shavuos*, the *Yom Tov* of accepting the *Torah*, it is incumbent upon every Jew to recognize the “עץ החיים” - the “Tree of Life” - in other words the holy *Torah* which breathes life into our bodies and nurtures our souls, is the purpose of our existence on this world. It is this holiday which celebrates the “Tree of Life” which serves as the Day of Judgment for all trees of the field. We must utilize this time for *Teshuvah*, so our “Tree” will truly provide us with life.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOMO

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