

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

בראתי יצר הרע ובראתי לו
תורה תבלין

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* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

מדעת עליון

צו ושמיני אל תרומה, תצוה, ויקהל ופקודי. אחיני הפרשיות המדברות אודות קדושת כלל ישראל ועניני טומאה, קדושה ופרישות, שכל אלו הפרשיות יש להן שייכות למקדש ולהשראת שכינה בישראל. ומשגמר את זה, סידר משה הדינים האחרונים ששמעם בהר סיני - בהר בחוקתי - וציין בתחלתם ובסופם ששמעם בהר סיני, ובתחילת סדר במדבר הדגיש עוד פעם שמכאן ואילך ידבר מה שנא' באהל מועד.

ונתתי גשמיכם בעתם ונתנה הארץ יבולה וכו' (כו-ד)
 לכאורה יש להקשות, למה הזכירה התורה שכר
 עולם הזה עבור קיום המצות ולא הזכירה שכר עולם
 הבא כלל? ועוד, הרי מבואר מהמשנה (אבות א-ג): "אל
 תהיו כעבדים המשמשים את הרב ע"מ לקבל פרס".
 שאם הקב"ה מבטיח לנו שכר בעוה"ז - "אם בחוקתי
 תלכו ונתתי גשמיכם בעתם" - אז תהיה כוונת
 העובד ע"מ לקבל שכר, כי קשה מאד לעצור המחשבה
 הזאת בעת שיודע שיקבל שכר, וכל עת שהוא עושה
 המצות יכוון ג"כ לשכר המצוה?

אלא מוכרחים לומר, כתב הרב ה"ה אליעזר פרידמאן

וידבר ה' אל משה בהר סיני לאמר וגו' (כה-א)
למה נאמר כאן "בהר סיני"? ואם נדקדק נראה,
שבסוף פרשת בחוקתי כת' "אלה המצות אשר צוה ה'
את משה אל בני ישראל בהר סיני". הרי שכל המצות
האמורות בב' פרשיות אלו של בהר ובחוקתי נאמרו בהר
סיני. וא"כ למה לא נאמרו במקומן בסדר שמות, טרם
שנעתק הדיבור מאת הקב"ה מהר סיני אל אהל מועד,
דהיינו בתחילת סדר ויקרא?

אלא מתרץ מרן הגמ"ר זלמן סורוצקין זצ"ל, **בס' אֲזִינִים לתורה**, שכל האמור בפרשיות אלו של בהר ובחוקתי, נא' למשה בהר סיני יחד עם מעשה המשכן, וכשירד משה מן ההר ביוה"כ לימד כל זה לכלל ישראל. כמשנא' "ואחרי כן נגשו כל בניי ויצום את כל אשר דבר ה' אתו בהר סיני" (כי תשא לד-לב). וממחרת יוה"כ צוה משה את בניי הלכה למעשה על מעשה המשכן וכליו ובגדי כהונה עד שהוקם המשכן בר"ח ניסן, ואז התחיל הדיבור מאת הקב"ה לבוא מאהל מועד.

ולכן, כאשר בא משה לסדר את סדר הפרשיות, הסמיך את כל הפרשיות זה לזה, בין אלו ששמע בהר סיני, ובין אלו ששמע מאהל מועד, והסמיך פ' ויקרא,

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN YESHIVAH (24) - BEING HEALTHY

Every Jew is commanded to take care of his or her well-being, both physically, mentally and emotionally. The *Torah* cites a number of *posukim* to this effect:

1) The *gemara* (1) explains this *posuk* to mean: "I (Hashem) will demand of you for any activity which harms your health."
2) - This is clarified by the *gemara* (2) as follows: "Be very careful not to endanger your life in any way."

3) "ונשמרתם מאד לפשותיכם" (ד-טו) - The *gemara* (3) again explains this *posuk*: "Be very careful to guard your life."

Other sources in *gemara* and *halachah* depict the supremacy of "lengthening life" over keeping *Shabbos* and *Yom Kippur*. Of course, even without clear *Torah* verses, it is a logical obligation to maintain one's health, since only a truly healthy and energetic person, can constantly perform the *mitzvos* to perfection. The **Rambam** ⁽⁴⁾ and **Kitzur Shulchan Aruch** ⁽⁵⁾ quote many laws pertaining to guarding one's health, including a healthy diet, proper sleep, exercise, and avoiding any dangerous activities.

Young *Yeshivah* and seminary students who are in their formative years, have an even greater obligation to remain healthy, especially leading an active *Yeshivah* schedule. The *gemara* ⁽⁶⁾ tells us that Rav Chisda was known to discuss health matters during his *shiurim* and

(1) בבא קמא צא, ועיין שערי תשובה ג:פב, שבועות לו: (3) ברכות לב: (4) הל' דעות (5) פרק לב' (6) שבת פב. (7) בן איש חי ויגש (8) לב:ו (9) שבת הלוי י:רצה

הוא היה אומר....

R' Yisroel of Chortkov ZT"L would say:

"Astronomers have predicted that a comet would collide with the earth and cause much death, damage and destruction, but in fact it hasn't happened. Because man can say what he wants, but a human mind can never predict with certainty the will of the Almighty concerning this world."

R' Shlomo Ephraim Luntzitz ZT"L (Kli Yakar) would say:

"During *Shemitah*, there is no sowing or harvesting, nor has anyone contributed to the produce in the fields. Consequently, no one has any rights or claims of ownership. Since most arguments originate from the impulse for ownership, the *Shemitah* year, when everyone is equal, is the true formula for peace."

R' Koppel Reich of Budapest ZT"L would say:

"Before I speak in public, I am very nervous. But not because I am afraid of what I am going to say - I am concerned that I should be wise enough to know what to leave out!"

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called in his loyal <i>chasid</i>, R' Yisroel, to speak with him on an urgent matter. "Do you see?" said R' Aharon smiling. "Until now, you have looked after the garden well and did all I asked. But now the year of <i>Shemittah</i> has arrived! Take all your tools and hoses and put them carefully away in a locked room - till after <i>Shemittah</i>!" Only then did they understand the <i>Rebbe's</i> true intent. TORAH GEMS לעולם בהם תעבדו ובאחיכם בני ישראל איש באחיו לא תרדה בו בפרך וגוי' (כה-מו) When discussing a slave-owner's responsibilities toward his עבד עברי (Jew who was forced to sell himself into slavery), the <i>posuk</i> twice reiterates the requirement to treat him well: "לא תרדה בו בפרך" - "<i>Do not subjugate him through harsh labor.</i>" Why is it necessary to mention this understandable and reasonable prohibition two times - once in the beginning of the <i>parsha</i> and once at the end? The tendency of human nature is to become accustomed to one's surroundings and through force of habit, to maintain a similar approach and application of deed and behavior to each and every situation that presents itself, whether it is warranted or not. Explains R' Yosef HaChasid Yaavetz ZT"L, once a person gives in to accommodating his own conveniences, even for a <i>mitzvah</i>, it is but a small step before he heads in the opposite direction when that is the more convenient course of action. For example, the <i>Mishna</i> in <i>Avos</i> states: "<i>Do not give excess מעשר - tithes by estimating.</i>" (א-טז) The reason being that if one relies on estimation instead of careful measurement for a <i>mitzvah</i>, he may come to follow this same practice in a situation that could lead to an <i>aveirah</i>. The <i>Torah</i> wants people to know that every action of a Jew must be regulated and exact. In the same vein, a Jewish slave-owner must not be callous into believing that just as he may force his non-Jewish workers to perform harsh and menial labor, as is his right, he may require his Jewish slaves to do the same. Thus, the <i>Torah</i> repeats this prohibition to remind him not to allow his force of habit to determine his personal behavior when dealing with another Jew. אם בחקותי תלכו וישבתם לבטח בארצכם (כו-ג,ו) The <i>parsha</i> begins with the immortal concept of "<i>You should toil diligently in Torah study,</i>" and the <i>Torah</i> further promises that when <i>Klal Yisroel</i> is following in the ways of the <i>Torah</i> and studying the laws laboriously in order to properly fulfill the <i>mitzvos</i>, <i>Hashem</i> will reign peace over the Land of Israel: "וישבתם לבטח" - "<i>And you will dwell securely in your land.</i>" The connection between <i>Torah</i> study and the safety of <i>Eretz Yisroel</i> is not merely one of conjecture and hyperbole, but rather an actual guarantee that will protect the physical well being of those who truly strive in <i>Torah</i> learning. During the Gulf War that was waged against the invasionary armies of Iraq, the Land of Israel was targeted by enemy forces with Scud missiles, as a means to potentially unify Arab forces against the allied onslaught. Many people ran to receive blessings from the <i>gedolim</i> as שמירה - <i>protection</i>. However, R' Chaim Kanievsky Shlit'a refused to give <i>berachos</i>. Instead, he made a general statement for all to hear: "The city of Bnei Brak has nothing to fear. The merit of the <i>Torah</i> that is learned here will protect the city!" When the missiles began falling in <i>Eretz Yisroel</i>, even Rebbetzin Kanievsky was overcome with fear and anxiety. "The missiles are falling here," she exclaimed to her saintly husband. A calm R' Chaim soothed her worries. "It cannot be," he proclaimed confidently, "There are no missiles falling in Bnei Brak....." In fact, not one single missile of the thirty-nine that were launched, ever reached the confines of the city of Bnei Brak. Just as R' Chaim announced: "The merit of <i>Torah</i> learning will protect the city!"		שליט"א, שאין "גשמיכם" בבחינת "שכר" כי שכר מצוה באי עלמא ליכא, אלא הענין הוא עפ"י מה דאיתא בגמ' (סוטה ב.): "א"ר יהודה אמר רב ארבעים יום קודם יצירת הולד בת קול יוצאת ואמרת בת פלוני לפלוני שדה פלוני לפלוני" ע"כ. הרי שכל מה שיש לו לאדם מקניני עוה"י כבר מיועד לו טרם שנולד ואין זה דבר שנתחדש אצלו אח"כ כשבא לעולם הזה. וזהו מדויק בלי הקרא "גשמיכם" - ולא גשמים, מעשה אבות סימן לבנים ובשנה השביעית שבת שבתון יהיה לארץ שבת לה' שדך לא תזרע וכרמך לא תזמר וגוי' (כה-ד) After the miraculous escape of the Belzer Rebbe, R' Aharon Rokeach ZT"L, during WWII from the Nazi inferno, he arrived in <i>Eretz Yisroel</i> in 1944, and was received by all the residents - <i>Chassidishe, Litvishe, Yerushalmi, Mizrach</i>i and irreligious alike - with tremendous respect and fanfare. He was hailed as one of the <i>Tzaddikei Hador</i>, and the amazing tale of his grueling journey and secret escape quickly became known to one and all alike. Although it was assumed that he would settle in the holy city of Yerushalayim and re-establish the Belzer dynasty amidst the pure and mostly religious atmosphere there, he amazed everyone when he adamantly decided to purchase a home in the city of Tel Aviv, and no amount of disuasion from his <i>chassidim</i> and close acquaintances could change his mind. He strongly advised his religious cohorts to persevere with the struggle for Tel Aviv's soul rather than abandon it for the more conducive religious atmosphere in other places. "What happened in <i>der heim</i>?" he would ask, "Did <i>chassidim</i> not come into contact with all of their neighbors, not just their religious ones?" 63 Achad Ha'am Street, the <i>Rebbe's</i> house, contained a flourishing garden with flowering plants and trees. The previous owners had worked hard to create a beautiful landscape and upon noticing it not long after moving in, the <i>Rebbe</i> asked his loyal <i>chasid</i>, R' Yisroel Klapholtz, to do the gardening. Although he had no experience in this field, he had no qualms about obeying his <i>Rebbe's</i> wishes. After buying the correct tools and water hoses, and learning a basic understanding of the art of gardening, he went about tending to the beautiful garden nearly every other day. The fact that the <i>Belzer Rebbe</i> seemed to consider this minor enterprise as important enough to appoint a gardener was surprising to many of his followers, but what was even more surprising was that the <i>Rebbe</i> kept up a keen and detailed interest in the garden, occasionally descending to ground level to inspect its progress. The whole affair was an enigma to Mr. Klapholtz and the many visitors to Belz: Such a saintly man, absorbed all day in Heavenly matters, should spare time and sentiment for such a worldly and apparently mundane hobby? When the <i>Belzer Rov</i> noticed R' Yisroel's deep puzzlement, he smiled and reminisced that his very own <i>Zeide</i>, R' Yeshie'le of Belz ZT"L, had likewise had a garden planted around his house, but one <i>chasid</i> took a deep dislike to the idea that his <i>Rebbe</i> should appear extravagant with gardens and plants, and had ruined everything the gardener had planted. Although R' Yeshie'le had pleaded in protest to this obviously important <i>chasid</i> and had hinted that he had a higher, esoteric purpose, the man rudely replied, "I don't want my <i>Rebbe</i> to be busy with a garden!" Indeed, he repeatedly destroyed whatever the gardener planted, said R' Aharon, "while my <i>Zeide</i> never said another word to the man." Mr. Klapholtz was now even more puzzled then before but faithfully tended the <i>Rebbe's</i> garden from <i>Pesach</i> until shortly before <i>Rosh Hashanah</i>. Before the new year was about to begin, the <i>Belzer Rov</i>