

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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שבת קודש פרשת בהר - פרק ג' דאגות - כ"ז בעומר

Shabbos Parshas Behar - Third Perek

י"ב אייר תשס"ח - May 17, 2008

הדלקת נרות שבת - 7:51 * (Monsey, NY) מנחה גדולה / שבת - 1:29

זמן קריאת שמע/מ"א - 8:38 ~~~~~ שקיעה של יום השבת - 8:10

זמן קריאת שמע/ הגר"א - 9:14 ~~~~~ צאת הכוכבים / מעריב - 9:00

סוף זמן התפילה / להגר"א - 10:27 ~~~~ צאתה"כ / לשיטת רבינו תם - 9:22

* פלג המנחה בע"ש בשעה 6:39 - מי שמדליק מוקדם, אין לאחר מוזהר מן קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א

נו"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות

נסדרו עפ"י פרשיות השבוע

וידבר ה' אל משה בהר סיני לאמר. דבר אל בני ישראל ושבתה הארץ שבת לה' וגו' (כה-א,ב)

כח," שמתגברים על יצרם ומקיימים את מצות השמיטה.

וה' להוסיף שלכן הביא המדרש את ענין השמיטה בריש פרשת ויקרא שמדברת בענין קרבנות, שהרי אין לך קרבן יותר גדול מהזבחאת יצרו, ושומרי שביעית זוכים את יצרם שנה שלימה.

וכן מטעם זה נכתבה מצות שמיטה בחומש ויקרא העוסק בעניני הקרבנות, כי אין לך מקריב קרבן יותר משומרי שביעית. והנה כדי להתגבר על היצר במשך שנה שלימה ניתן רק מכוחה של התורה ועמלה, כי התורה עם אורה הגדול דוחה את חשכות היצר, וכמבואר בגמראקידושין (ל): "בראתי יצר הרע, בראתי לותרתתבלין".

עתה יתבאר מדוע הוזכר הר סיני אצל קיום מצות השמיטה, כדי ללמדנו, שקיום מצות השמיטה ניתן רק על ידי עמלות בתורה שניתנה בהר סיני, שאז יהיה להם הכוח להתגבר על יצרם שנה שלימה. ולאור תירוצו הראשון אכן בשנת השמיטה עוסקים עובדי האדמה בתורה המסייעת להם לשבות בשמיטה.

והנה בסיום הפרשה נאמר "את שבתותי תשמורו, ומקדשי תיראו", ויש לפרש, כי "שבתותי" הכוונה אל השנה השביעית, שנקראת "שבת לה'" (ע' אור החיים שמפרש כך), אשר על ידה מבטלים ישראל את חומרותם- יצרם, ומתרוומים ומתקדשים ע"י עמל התורה, ונעשים ראויים שתשרה השכינה עליהם. ולכן ממשיך הכותב "ומקדשיתיראו" שנוכה לבניית המקדש.

SPECIAL MAZEL TOY TOMR & MRS ELIKATZ (FORSHAY) ON THE ENGAGEMENT OF THEIR DAUGHTER

EXCITING NEWS! TORAH TAVLIN HAS PARTNERED WITH A PROMINENT PUBLISHER TO PRODUCE THE FIRST VOLUME OF TORAH TAVLIN IN BOOK FORM! SPONSORSHIPS AND DEDICATIONS ARE AVAILABLE. SUGGESTED SPONSORSHIPS ARE: DAY (1 PAGE) - \$50, SHABBOS / YOM TOV (2 PAGES) - \$100, WEEKLY DEDICATION - \$180. LARGER SPONSORSHIPS ARE AVAILABLE. TO DEDICATE A DAY OR WEEK OF TORAH TAVLIN IN MEMORY OF A LOVED ONE, A SIMCHA OR JUST FOR THE ZECHUS, OR TO RECEIVE THE WEEKLY TORAH TAVLIN FREE, PLEASE SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM OR CALL: 845-821-6200.

Hashem promises that if the people will keep the mitzvah of Shemittah, he will ensure that they will be sustained for the entire year. These heroes will lack for

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Finishing the Shabbos Meal before Nightfall. Last week we explained the significance of *Plag Hamincha*. This time period - one and a quarter hours before night - is the earliest time one can daven *maariv*, accept *Shabbos*, light *Shabbos* candles, etc. This is the basis for those who make early *Shabbos*. According to the **Shulchan Aruch** ⁽¹⁾ one can not only say *Kiddush* before sunset, he can even start and finish the first *Shabbos* meal before sunset. There are some individuals who want to fulfill a minority opinion that requires one to eat bread after צאת הכוכבים (when the stars come out and it is absolute night). To do this, they prolong their meal into the night and eat a *Kezayis* (volume of half an egg) of *challah*, or preferably a bit more than a *Kebeitza* (volume of an egg) of *challah*, after nightfall ⁽²⁾. **Maariv from Plag.** Whenever one davens *Maariv* early after *Plag Hamincha*, he must include all the additions that would be said by a later *Maariv* that night. For example, if that night is *Rosh Chodesh* or *Chanukah*, he inserts "עלה ויבוא" or "על הניסים" into the early *Maariv* ⁽³⁾. **NOTE:** Although (as stated previously) one should not contradict himself on the same evening by davening both *Mincha* and *Maariv* early, a *minyan* is permitted to daven in a contradictory way even on the same day, even on a weekday, because it is often hard to get a *minyan* together for *Maariv* if they disperse after *Mincha* ⁽⁴⁾.

Megillah from Plag. The *Poskim* discuss the following dilemma. On *Purim* night, after fasting *Taanis Esther*, one has to "extend" his fast a bit longer because one is not allowed to eat before hearing the *Megillah*. Many people find this to be

הוא היה אימר ...

R' Aharon Kotler ZT"L (Mishnas Rebbe Aharon) would say:

"What is so special about those who keep the *mitzvah* of *Shemittah*? What makes these observers so exceptional, since anyway *Hashem* promised that He would increase His blessing in the sixth year to provide enough food to last until after *Shemittah*? However, this shows us the full extent and power of the *yetzer hara* in battling a man and perverting his thoughts. A man's natural desire is for material success. Even though he has three years worth of crops, and he knows of the great miracle that brought it there, he still will look at his field lying fallow and think about how much he is 'losing.' Only a 'hero' can overcome this natural reaction and follow the *Torah's* will."

R' Shamshon Raphael Hirsch ZT"L would say:

"In situations where true men are lacking, where the interests of the community suffer for a lack of proper leadership ... it is one's duty to strive to become a man qualified to act as a leader and a spokesman for under such conditions, avoiding this responsibility would not be deemed modest but downright criminal!"

A Wise Man would say:

"If you really want to do something, you will find a way. If you don't, you will find an excuse."

nothing and even certain items that one would have difficulty attaining, *Hashem* will make them obtainable. One who trusts in *Hashem* - will be amply rewarded.

מאת מנ"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד היטס

hard and alsoconcentrating onthe *Megillah* can be quite difficult while still fasting. Because of this difficulty the Shulchan Aruch rules that one can rely on an opinion of the **Terumas Hadeshen** that allows one to read the *Megillah* as early as *Plag*. Many *Poskim* argue on this leniency and rule that the *Megillah* cannot be read before צאת They suggest a different solution for those who find it difficult to fast so long. The real prohibition of eating before a *mitzvah*, is a full meal with bread or a heavy snack of *mezonos* A light snack of foods whose after-beracha is בורא "בורא is permitted in cases of need. Therefore it is better to take a quick snack of vegetables, meat, juice, etc. after the fast is over before the *Megillah*. Even though this second opinion seems halachically to be the better way, nevertheless one who does like the opinion of the Terumas Hadeshen and hears *Megillah* from *Plag* has upon whom to rely, especially when taking a "quick" snack before *Megillah* is not feasible ⁽⁵⁾.

Chanukah Candles from Plag. If one will not be home at the proper time for lighting *Chanukah* candles he can light from *Plag* as long as there is enough oil or wax in the *menorah* to burn until one half hour after nightfall ⁽⁶⁾. Some *Poskim* advise using this leniency only if one is traveling far away and will not be home the entire night. If he plans on coming home, even very late that night, it is better to light then ⁽⁷⁾.

WEEKLY CHIZUK # 78

The fourth week of *Sefirah* corresponds to the trait of "Netzach" which translates as "endurance, persistence till one succeeds." Most people have certain self improvements or projects that they do as an ambition or have actually started and not followed through. This is the time to acquire the endurance and persistence to succeed.

(1) או"ח רס"ז:ב (2) משנה ברורה רס"ה: (3) שרי הציון
תרצ"ו (4) או"ח רל"א: (5) ענין או"ח תרצ"ד ומשנה
ברורה שם (6) או"ח תרע"א: (7) ש"ת שבט ה'לוי

מעשה אבות סימן לבנים

וכי ימוך אחיך ומטה ידועמך והחזקת בווכו' (כה-לה)

There are many people who have elevated the *mitzvah* of *Tzedakah* to an art form. Not as many, though, have been able to create an art out of accepting charity. The great **Baal HaTanya, R' Shneur Zalman of Liadi ZT"l**, was well known as a champion of the *mitzvah* of *Pidyon Shvuyim* - redeeming Jewish captives. He once came to a city that was famous for its miser. It seems that this stingy man, despite his considerable wealth, was loath to share his blessings, no matter how worthy or urgent the cause. Rabbis and beggars alike avoided his home. Anyone who did unwittingly end up on his doorstep was offered a single rusty copper coin, which even the most desperate pauper would promptly refuse.

When R' Shneur Zalman arrived in the town, he adamantly insisted on being led to the miser's home. The next day, the *Rebbe*, accompanied by two communal members, were standing in front of the miser's mansion. Before knocking on the door, the *Rebbe* requested that his companions not utter a word, no matter what they hear or see. Several moments later they were sitting in the luxurious parlor and the owner was returning from his safe with a small velvet money pouch.

"Yes," said the rich man, after listening to the *Rebbe*'s heartfelt plea, "A touching story indeed! Widows and orphans in captivity. Ah, the suffering of the Jewish people! When will it all end? Here, please take my humble donation." He handed over a single rusty copper coin. The others looked away with distaste but the Baal HaTanya seemed pleased by the gift. He was actually smiling warmly as he put the coin into his pocket and said, "Thank you. May *Hashem* bless and protect you always." The *Rebbe* stood and warmly shook the man's hand looking him deeply in the eyes with admiration.

"And now," he said, turning to his two companions, "we must be on our way. We have a lot of collecting to do tonight."

As the three rabbis walked to the door, the *Rebbe* turned and bade his host another warm farewell, thanking and praising him in flowery terms. The minute they were outside and the door was closed, however, one of the accompanying rabbis hissed loudly, "*Rebbe*, you should have thrown it back in his face. You call that a donation?"

"Don't turn around and don't say another word," whispered the *Rebbe* as they walked down the path to the front gate.

Suddenly, they heard the door opening behind them and the miser calling: "Rabbis, please come back for a minute. Please, I must speak to you, Please ... please come back in." They turned, surprised, and in a few moments were again sitting in the plush parlor. The rich man quickly asked, "Exactly how much money do you need to ransom these prisoners?"

"About five thousand rubles," the *Rebbe* replied. The rich man raised his eyes and looked impressed.

"Five thousand? That's alot of money. Well, I have decided to give you one thousand rubles," said the miser as he took a tightly bound stack of bills from his jacket pocket and laid it on the table. The other Rabbis were astounded. They stared at the money and were even afraid to look up at the miser, lest he change his mind. But the *Baal HaTanya* smiled, shook the miser's hand warmly thanking him, and wrote out a beautiful receipt replete with blessings and praises.

"That was a miracle!" whispered one of them to the *Rebbe* as they left the house and were again walking towards the gate. Once more the *Rebbe* signaled him to be still. Suddenly, the door of the house again opened behind them. "Rabbis, please I have changed my mind, please come in once more." They entered the house for a third time as the miser said, "I have decided to give the entire sum needed for the ransom. Here it is, please count it to see that I have not made a mistake."

"What is the meaning of this?" wondered the *Rebbe*'s astonished companions after they had left the rich man's home for the third time that evening. "How did you get that notorious miser to give 5000 rubles?"

"That man is no miser," said R' Shneur Zalman. "No Jewish soul truly is capable of stinginess. But how could he desire to give, if he never in his life experienced the joy of giving? Everyone to whom he gave that rusty old penny of his threw it right back in his face!"

משל למח הדבר רומח

וצותי את ברכתי לכם בשנה השטית וכו' (כה-כא)

משל: The year 5719 (1959) was a *Shemittah* year and an organization, originally formed under the leadership of the great **Chazon Ish ZT"l** years before, sprang into action. Their job was to assist, provide and exhort every farmer in the Holy Land to observe *Shemittah* and leave his field and crops unattended. Through their efforts, many farmers did keep this *mitzvah* and were sustained with all their food and material needs for the entire year.

That year, however, only one thing was missing: no matter

how hard they tried, they could not procure onions! Every other fruit and vegetable was obtained in bulk quantities, except for onions which were unattainable.

That was, until an abandoned cargo ship sailed into the Port of Yaffo filled almost to capacity with onions!

It turns out that this was an Egyptian vessel that inexplicably got lost. When the captain realized that he had entered Israeli waters, he panicked and ordered the crew to abandon ship. The boat came into port without a soul on board!

ודבר ה' אל משה ברד סיני לאמר (כה-א)

TORAH GEMS

Rashi introduces the *mitzvah* of *Shemittah* in a famously unique way: "*What is the concept of Shemittah doing next to Har Sinai? Just as with Shemittah all its rules, details and finer points were stated at Sinai, so too, all other mitzvot, their rules, details and finer points were given at Sinai.*"

The **Chid"l, Rabbeinu Chaim Yosef Dovid Azulai ZT"l** explains why the *mitzvah* of *Shemittah* was chosen over all the other *mitzvot*: The *gemara* (ברכות לה) describes how Rava told his students not to be seen by him during the months of *Tishrei* and *Nisan*; since these were the times of harvesting and gathering, they should occupy themselves with their *parnassah* to enable them to learn the rest of the year. Thus, we find that two months of the year they were not involved in *Torah* learning as during the rest of the year. In the course of six years they would not be learning for a total of twelve months. Therefore, the *Shemittah* year came to make up for the lack of learning in those months.

Har Sinai is mentioned next to *Shemittah* to allude to the *mishnah* (אבות ו-ב), that says that every day a Heavenly voice comes from Sinai and says, "Woe to people for the neglect of *Torah*." The *mitzvah* of *Shemittah* would come precisely to make up for that neglected period of *Torah*.

Additionally, the *Medrash* refers to those who observe the *Shemittah* year as: "גבורי כח עושי דבר" - "*Mighty warriors who fulfill His word*" It is unusual for one to observe a *mitzvah* for an entire month, week, or day, and yet here the *Torah* ordains that a farmer leave his field abandoned for an entire year - and still he remains silent. Every day he will walk past the field thinking of what he could be earning, and yet he restrains himself. Because he overcomes such strong natural tendencies, he is called "גבורי כח" - "*a warrior.*"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

אמונה/בטחון

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

והיתה שבת הארץ לכם לאכלה לך ולעבדך ולאמתך וכו' (כה-ו)

A great man once said: "The 'א and 'ב of *Torah* life is *אמונה* and *בטחון*!" As the *mitzvah* of *Shemittah* so clearly shows us, one cannot come close to *Hashem* and be a true *ehrlicher Yid*, without these two fundamental elements.

But what's the difference? **Eemunah** is the logical, intellectual understanding that *Hashem* is in charge. It is a belief that all that happens in this world is part of His master plan, and is good even when it doesn't seem so. **Bitachon**, on the other hand, is pure trust. It is the ability to translate the intellectual understandings of *Eemunah* into action. It means truly feeling a sense of calm under difficult circumstances because one knows - truly feels - that *Hashem* is looking out for him. For example, if you watch people on a roller coaster screaming and turning upside down, you tell yourself not to worry, you **BELIEVE** it's safe, isn't it? But when you get on the ride and you are the one turning upside down - that is the real test of **TRUST**!

Dovid Hamelech wrote: "הבטיח בה' חסד יסובבנו" - "*Kindness surrounds one who trusts in Hashem.*" Imagine, a sick old widow lying in bed calls you in the middle of the night since you are her neighbor and the only person she can turn to. She has no family or friends nearby. She tells you she must have a certain medication immediately! Well, as much as you are tired and want to go back to sleep, you will get up and get her medication for her. Why? Because she is counting on you! She has no one else to turn to and you know it. In much the same way, when we put our full trust in *Hashem* - knowing with our entire being that only He can help, only He will bring our *ישועה* and no one else - He doesn't let us down! He always helps!