

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

(Monsey, NY)

פּלג המצוה עש"ק - 6:33

הדלקת נרות לשבת - 7:44

זמן קריאת שמע/המ"א - 8:42

זמן קריאת שמע/הגר"א - 9:18

סוף זמן תפילה/הגר"א - 10:30

שקיעת החמה ליום השבת - 8:03

מוצש"ק צאת הכוכבים - 8:53

צאת"כ / לרבי"ץ תש" - 9:15

* משמליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"בואי כלה)

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שבת קודש פרשת בהר - י' אייר תשע"ד

Shabbos Parshas Behar - May 10, 2014

כ"ה בעומר
פרק ג' דאבות

לקחי חיים ודברי התעוררות צדור עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

וידבר ה' אל משה בהר סיני לאמר. דבר אל בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני נותן לכם ושבתה הארץ שבת לה' וגו' (כה.א.ב) - בענין השייכות של 'שמיטה' לה' סיני' תב רש"י, "מה ענין שמיטה אצל הר סיני, והלא כל המצוות נאמרו מסיני וכו'". ויש ליישב, בהקדם מה שנאמר אצל מתן תורה בהר סיני 'ויוחן שם ישראל נגד הרה. ומשה עלה אל האלוקים וגו' (שמות י"ט פסוקים ב' וג'), וכתב רש"י, "ויוחן שם ישראל - כאש אחד בלב אחד וכו'", ומקור דבריו מדברי המכילתא (פרשת בחודש, א'). 'ויוחן שם ישראל - כל מקום שהוא אומר 'זיסעו ויחננו', נוסעים במחלוקת וחוננים במחלוקת, אבל כאן השוו לב אחד, והוסיף במדרש (ויקרא רבה ט' ט'), "חזקיה אמר, גדול השלום, שבכל המסעות כתיב 'זיסעו ויחננו' - נוסעים במחלוקת וחוננים במחלוקת, כיון שבאו כולם לפני הר סיני נעשו כולם חנייה אחת, הדא דכתיב 'ויוחן שם ישראל', ויחננו שם בני ישראל' אין כתיב כאן, אלא 'ויוחן שם ישראל', אמר הקב"ה, הרי השעה שאני נותן תורה לבניי, כיון ש'התורה כולה שלום (וכמו שנאמר 'וכל נתיבותיה שלום' [משלי ג' י"ז]), ולמי אני נותנה, לאומה שהיא אוחות שלום" (פסיקתא דרב כהנא מ'י"ב י"ד), וגם משום שללא אוחות זו ולא יתכן שכל יהודי יקיים כל תרי"ג מצוותיה, וכהנהיג יקיים כל אחד מ ישראל תרי"ג מצוות, שבהם מצוות השייכות רק בכוהנים ומצוות שהם בישראל ולא בכוהן, וכדומה דברים הרבה וכו', אבל אם יהיו כל בני ישראל באגודה אחת, ואיש את אחיו יאהב כנפשו, או תתקיים התורה בכללה ע"י כל ישראל יחד, וייחשב כאילו כל יהודי קיים הכל" (כתב סופר, ויקרא כ"ה א', ד"ה עוד נ"ל וכו').

ולפ"ז יש לכאר השייכות של 'שמיטה' לה'ר סיני, שהרי גם לגבי 'שמיטה' מצינו את ענין האחדות, וכמו שכתב **בשם משמאל'** (בהר תרע"ג ד"ה ולפי האמור מובן וכו'), "וכמו ששבת בימים רוא דאח"ו (וכדאיאת **בוזה"ק** ח"ב קל"ה) - 'רוא דשבת איזי שבת דאנאחאד ברא דאחור וכו'", כל היא שמיטה בשנים, וכהנהיגה השנה השביעית נכללו כולם כאחד, ואז 'ושבתה הארץ שבת לה', וכן היה בפשיטות המצוה, שאו תהיה יד כולם שווה, כעניים כעשירים, ובמכילתא (פרשת משפטים מסכת נזיקין, כ') 'והשביעית תשמטנה וגו' - שלא תאמר, מפני מה אמרה תורה, לא שיאכלו אותה עניים, הרי אני מכניסה ומחלקה לעניים, ת"ל 'והשביעית וגו', מגיד שפורץ בה פרצות (בגדר, כדי שיהא ראוי להיכנס ברווח) וכו', ובש"ס ר"ה (ט"ו). 'אתרוג קשיא ליה דיא, ואידי דממשמשי ביה כולי עלמא בשביעית, לא טעין פרי עד תלת שנין, וכל זה כדי להורות שיד כולם שווה ואינו נוהג כבעל הבית כלל אלא הפקר לכל, וזה מורה על ביטול היחיד לכלל'.

שכר ברא לעולם היראה ויודע את כל מעשי בני אדם וכל מחשבותם, והוא גומל שכל טוב לעושי מצותיו ומעשיו לעוברי מצותיו. ואו מתעורר היראה באדם, ובכוהן להתגבר על תאוותיו.

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

והארץ לא תמכר לצמחת כי לי הארץ כי גרים ותושבים אתם עמדי וגו' (כה. בג) - "כי לי כל הארץ"

אפשר לפרש בזה, 'והארץ לא תמכר' - שאסור לאדם למכור את עצמו לארציות - לצמחיות, דהיינו בדרך קבע. והיינו כי אף שחוב מוטל על האדם להשגיח על גופו, להאכילו ולהשקותו כדי שלא יחלה, אמנם לא יהיה שקוע בזה, ועליו להיות זהיר מלהימשך אחר תאות החומר, אלא יסתפק רק במה שהוא לצורך קיומו, וכל כך למה? - 'כי לי כל הארץ', כי תכלית הבריאה אינה אלא לעבוד בה את הש"ת, ולקנות בה קנינים רוחניים, כי תכלית ההשגה בזה העולם אינה אלא הכנה לעולם הבא, שאין בה לא אכילה ולא שתיה, כי אם תענוגים רוחניים מכוח הדבקות בהש"ת, ועל האדם להתאמץ בזה העולם להתדבק בהשם יתברך, כדי שיהיה מוכשר לזה בעולם הבא. וכמאמר התנא (אבות ד, טז) התקן עצמך לפרחודור כדי שתיכנס לטרקלין. וכל עוד שהאדם שקוע בחומריות, לא שייך במציאות שבו בזמן יתעלה במעלות העבודה והדבקות, כי היצר מתגבר מתוך קופה של בשר, וכמבואר **בוזה"ק** (ח"א קי). שיצר הדע מתרבה בגו מעודו דבר נש מגו אכילה ושתיה. ומקרא מפורש דיבר הכותב (דברים לא, כ): 'ואכל ושבוע ורשן ופנה אל אלהים אחרים; ונמצא שע"י לא די שאינו מתקרב אל הש"ת, אלא מתרחק יותר, והוא מפסיד את התכלית הנרצה מברית העולם, ויודע מה שכתב האר"י ז"ל, על מה שהובא בגמרא (ברכות כט, א). שיוחנן כהן גדול שימש בכהונה גדולה שמונים שנה ולבסוף נעשה צדוק, שהסיבה לכך היתה פגם באכילה, ועל כן ראוי לו להשגיח שלא להימשך אחר עצת היצר המנסה להמתיק תענוגי העולם הזה, ואז יהיה ביכולתו להתדבק בהש"ת ע"י קיום מצוותיו. אך ידע האדם כי לא קלה היא המלאכה לפניו, כי היצר יודע כל זאת, שאם יתרחק האדם מתאוות החומר, ממילא יזכה להרגיש באור הנשמה בכוח מצוותיו, ואז יכסוף לקונו וברואו, ויצא לגמרי מרשותו, ולכן מנסה הוא בכל הדרכים להחזיק את האדם ברתו, ומיפה לפניו כל מעדני העולם כדי שיתאוהו להם, וגם כשהאדם מתגשם, ממילא אין הוא מרגיש באור השש"ת, ונבנקל הוא יכול להסיתו ואם להטארו וכשהאדם יידע מדבר זה, אז יתאזר כגיבור נגד יצרו, כי יידע כי בנפשו הדבר, ואז יזכה לסיוע מן השמים, להתגבר נגדו ולבערו מקרבו.

ורואים עד כמה צריך להיות תקיף וחזק כנגדו, ולנהל איתו מלחמה על כל צעד ושעל, וכמו כן על האדם להתפלל להקב"ה על ענין זה בכל כוחו, כמו שכתוב (שמות ח, כה): 'ויאמר משה הנה אנכי יוצא מעמך, והעתרתני אל ה', ואז בסיעתא דשמיא יזכה אדם לצאת מ"מצרים" ולנצח במלחמת היצר.

ועוד ב' עצות עומדים לעזרת האדם כשיצרו מנסה להסיתו ולהמשיכו לתענוגי העולם, הראשונה, להרבות בתורה, שבכך לימוד התורה אפשר לנצח את היצר, שהמאור שבה מחזיר למנוח. וכמו שאמרו חז"ל (קידושין ל ב) כן אמר הקב"ה להם לישראל: בני, בראתי יצר הרע ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה - אין אתם נמסרים בידו וכו'. והעצה השניה, לקיים מצות 'שויתי ה' לנגדי תמיד', ולזכור

צמשל: The Beis Av explains that the underlying concept of *Shemita* is to impress upon us that everything we have comes from *Hashem*. There is no rationale for cheating; one may think his underhanded methods bring him additional monies,

A SERIES IN HALACHA LIVING A "TORAH" DAY

הלכה למעשה

Keeping the Jewish Camp Holy (3) - "והיה מחניך קודש" **Scriptural and Rabbinical Ervah**. Previously, we discussed the *Torah* prohibition of reciting holy words (*Torah*, *Tefillah*, *Berachos*) in view of the actual *ervah* of a male (age 9 and above) or female (age 3 and above) - Jewish or not. The Rabbis expanded on this prohibition and stated (1): טפח באשה ערוה, קול: "טפח באשה ערוה, a handbreadth (*tefach*) of a lady's exposed skin (that should be covered) is like an *ervah*; the singing voice of a lady is like an *ervah*; the uncovered hair of a **married Jewish woman** is like an *ervah*. Therefore, all the restrictions we will learn about, unless explicitly stated different, apply to all the above, with certain minor leniencies by the Rabbinical *ervah* cases, as will be explained.

Prohibition of Words. If one finds himself in a place that is in clear sight of one of the above-mentioned improperly exposed cases of *ervah*, he is not permitted to say holy words in any language, even quietly or to himself. This is derived from the *posuk*: "ולא יראה בך ערות דבר" (2) with the word "דבר" alluding to "דיבור" or forms of speech.

Prohibition of Thinking. The Sages teach (3) that thinking words

R' Shmuel of Lubavitch ZT"l (Mahara'sh) would say:

‘And you shall not deceive one another and you shall fear your G-d.’ Can a person really deceive another Jew, especially in spiritual matters? In truth, even if he succeeds in his deception, the victory is only temporary and the deceit is eventually revealed in almost all cases. The only person, therefore, who has been effectively deceived is the deceiver himself. And is it so difficult to fool a fool?"

R' Zusia of Anipoli ZT"l (as quoted in Noam Elimelech) would say:

“‘And if you shall say, what shall we eat in the seventh year? Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years.’ When Hashem created the world, He established spiritual channels through which material blessings flow from the upper spheres. Our task here is not to create the channels - they are already here - but rather to make sure we do not damage these pipelines and destroy the paths that have already been forged for our benefit. As long as *Klal Yisroel* does not ask the question, *‘What shall we eat?’* we are guaranteed heavenly blessings in limitless bounty merely from the power of our *bitachon*. However, if we become worried and start to ask questions, we damage the spiritual channels through which our sustenance and blessings flow. As a result, Hashem now has to create a new path, a special blessing: *‘Then I will command My blessing upon you.’* Hashem will shower us with new blessings, but now we will have to pay the price with hard work in order to receive it.”

A Wise Man would say:

“Never let the things you want make you forget the things you have.”

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Mazel Tov to Avi Gold on his Bar Mitzvah. May he grow up with Torah and Yiras Shamayim and be a source of Nachas to his Parents, Mendy and Dini, and to his Grandparents on all sides

but in reality, if he truly believes that everything comes from *Hashem*, he cannot expect to outsmart Him. As *Chazal* tell us (יומא ל"ה): *“One does not touch, even by a hairsbreadth, that which has been preordained for his friend.”*

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

of *Torah*, *Tefillah*, etc. is permitted. This includes one who is reading a text in front of him and not actually verbalizing what he is reading. For example, those who travel on public transport and wish to learn from a *sefer*, even where there are women not properly clad in their direct view, they can do so as long as they are not verbalizing what they are reading.

Prohibition of Writing. There is an interesting halachic ruling from the **Eishal Avraham** and other *poskim* (4) that one is not permitted to write words of *Torah* in places that he cannot speak holy words. They understood that the difference between speech and thought is that thought is considered to be a passive participation in holy words, while speech is active. Therefore, the *psak* is that writing is an active action and is prohibited, unlike one who is reading silently which is permitted.

Listening to Holy Words. The **Mishna Berura** (5) writes that if one wishes to listen to *Kiddush*, *Havdala* or a *Beracha* said by someone in a suitable place, however, the listener is in an unsuitable place, this is prohibited. The reason is because the rule of *“listening is akin to answering,”* makes it as if the listener is actually saying the words in front of an *ervah*.

(1) ברכות כד. (2) דברים כג:טו (3) שבת קכ. (4) אשל אברהם אר"ח ע"ה, ושו"ת שלמת חיים ס"ח (5) משנה ברורה בפתיחה לס' עז, וכן עהכט

מעשה אבות... סימן לבנים

את כספך לא תתן לו בנשך ובמרבית לא תתן אבלך וגו' (כה-ל)

One of the most remarkable Jewish leaders of the previous two centuries was **R' Shmuel Salant ZT"l**, who served as the Chief Rabbi of Jerusalem for over seventy years, until his passing in 1909 (5669). He was known for his wonderful ability to unite *Yidden*. As *Ashkenazi* Chief Rabbi, he had tremendous respect and rapport with his *Sephardic* counterpart, **Chacham Yaakov Shaul Elyashar ZT"l**, and they worked together concerning the needs of all Jews. A brilliant *Gaon* and *Tzaddik*, R' Shmuel was particularly recognized for his wise leadership and guidance of the fast-growing religious community of Jerusalem, as well as his halachic rulings, and his open-door policy for all who wished to consult with him. He was once advised to set specific hours for receiving the public, but R' Shmuel simply replied, "Our goal in this world is to try to emulate the *Aibishter*; just as He doesn't keep specific hours, we too cannot keep specific hours!"

In 1888 (5648), R' Shmuel's eyesight began to fail, and soon after he became totally blind. This did not stop his extensive activity in assisting the public and keeping to his rabbinic duties. In fact, it proved his unique greatness on even more levels. **R' Isser Zalman Meltzer ZT"l** recalled a story that occurred one *Shabbos* many years ago in the old Churva Synagogue of *Rabbi Yehudah HaChassid*, which held the seat of the *Ashkenazi* Chief Rabbi.

On *Shabbos* afternoon, immediately following the *Mincha* prayer, R' Shmuel asked his attendant to call over a specific member of the community. The man came over and R' Shmuel asked him, "I remember that you once loaned a considerable amount of money to one of your neighbors. Has he paid you back yet?"

The man replied that he had not yet been paid back although it was quite some time since the loan was executed. "In that case," said R' Shmuel, "the minute *Shabbos* is over, run to his house and demand the money back!"

Indeed, as soon as the man finished davening *Maariv*, the man hurriedly ran to the borrower's home and was shocked to see a wagon almost fully loaded with all his possessions. It was clear that he was leaving town in a hurry.

"Wait! Where do you think you're going?" asked the lender. "You owe me money and I will not let you run away from here until the debt is paid in full!" He stood directly in front of the wagon and refused to move. When the borrower saw that he was not going to succeed, he broke down and admitted that he did not have the money.

"Tell me," he said finally, "how did you know I was leaving town? I told no one - not even my wife and children were aware of my intentions. My plan was to run away right after *Shabbos* and move far far away from here - to America!"

"R' Shmuel Salant told me to come here right after *Shabbos* and that is what I did," he replied.

By now, a crowd had formed and everyone was discussing the sagacious advice of R' Shmuel Salant. Clearly, he had *Ruach Hakodesh* and uncovered the man's secret travel plans. Although his eyes may be blind to what is plain and clear to others, obviously he could see well beyond that of the human eye! How else could he have known what no other person in the world was privy to? Forced to abandon his plans and curious to find out how the venerable *Rav* had known what he had been up to, he went to R' Shmuel's house the very next morning and asked him this exact question.

R' Shmuel welcomed the man into his home and asked him to sit down. Then, shaking his head, the *Rav* answered, "Believe me, it was no more *Ruach Hakodesh* than just simple deduction. You see, in my many years as Chief Rabbi, I have made it my business to know each and every Jew's family history. I know when every Jew has a *Yahrzeit* for a loved one, or a *simcha* in the family, and I can tell you when each person requires an *aliyah* or needs to say *Kaddish*. Yesterday, I recognized your voice when you received an *aliyah* and I wondered to myself why you were getting one. It was not due to a *Yahrzeit* of either your father or your mother, or even your in-laws. Then, it occurred to me that, as is customary, before one travels overseas, he usually requests an *aliyah* from the *Gabbai* and I assumed that you did the same. In that case, it was clear to me that you were planning to leave Jerusalem and I didn't want you to do so without paying up all your debts!"

משל למת הדבך דומת

וכי תמכרו ממכר לעמיתך או קנה מיד עמיתך אל תונו איש את אחיו וגו' (כה-ד)

משל: A wealthy man found himself embroiled in a serious situation which required Divine intervention. The man went to his *Rebbe* and gave him a *kvittel*, together with a *pidyon* - a princely sum in the amount of \$10,000. He begged the *Rebbe* to pray on his behalf and the *Rebbe* assured him that all will be well. Sure enough, a few days later, the problem was solved and the rich man was saved from harm.

On that same day, a poor man also came to the *Rebbe* and cried that he had no money to marry off his daughter. The *Rebbe* instantly handed him the envelope that the rich

man had given him earlier and blessed him with success. When the poor man came home and saw the money, he was thrilled. But then he noticed the envelope and saw the return address on it, which belonged to the rich man.

He called the rich man, telling him about the envelope and the money he received from the *Rebbe*. There was a pause on the line. Then, the rich man said, "Now, I remember. You had asked me for a \$10,000 loan a while back and I refused to give it thinking you would never pay me back. Now *Hashem* gave you the money outright, and you don't owe me a thing!"

ופקרת לך שבוע שבתת שנים שבוע שנים שבוע פעמים ודו לך שבוע שבתת השנים תשע וארבעים שנה (כה-ח)

The dual *mitzvos* requiring a "seven-fold count" is practiced not only by each individual Jew during *Sefiras Ha'omer*, but also by *Beis Din* as representatives of the community during the fifty-year count towards the *Yovel* year. The *mishnah* in *Pirkei Avos* (א-ד) teaches: "אם אין אני" "If I am not for myself who is for me, but if I am for myself, what am I?" In other words, each and every one of us exists in dual dimensions - alone (if I am not for myself) and, equally essential, as part of a larger community (if I am alone what am I).

As we know, each individual Jew enjoys a process of purification and spiritual reawakening while counting the forty-nine days of the *Omer* leading up to the holiday of *Shavuos*. However, the Jewish community-at-large undergoes a similar spiritual revival when its leaders commence the long count towards *Shemita* and *Yovel*. Moreover, the actions of *Klal Yisroel's* representatives - the *Beis Din* - leave an impact not only on the entire congregation but also, by extension, on every individual Jew.

The **Sefas Emes, R' Yehudah Leib Alter ZT"l of Ger**, notes that when discussing the requirement that all fields belonging to Jews must revert to their original owner during the year of *Yovel*, the *Torah* writes: "ושבתם איש אל" "Every man should return to his inheritance." Not only does real property revert back to its rightful owner but also every individual Jew returns to his heritage.

The *Sefas Emes* further suggests that in the merit of counting *Sefiras Ha'omer*, each Jew may earn the ability to also participate in the communal count of the *Shemita* and *Yovel* as well. Let us take to heart and integrate the great annual opportunity for purification of every individual offered by *Sefiras Ha'omer* and pray that we merit the great communal revival of the *Yovel*. (**Chasdei Hashem, Rabbi Mordechai Kriger Shlit'a**)

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

והחזקת בו

The *Yerushalmi* in *Maseches Orlah* teaches us a fascinating botanical phenomenon that also gives us great insight into human nature. The *Yerushalmi* writes that when a small plant is grafted onto a tree, if the plant is taking all of its nutrients and nourishment from the older tree, then the laws of *Orlah* do not apply. But if the plant is self-sustaining and does not derive its sustenance from the tree, then the laws of *Orlah* do apply and this plant cannot be used for three years. How can one know from where is the source of its nourishment? The answer is that if the plant receives its sustenance from the big tree, its leaves all turn away from the tree, since - as explained in the *Yerushalmi* - it is embarrassed to be supported by others.

This *Yerushalmi* helps us understand the explanation of the **Cheshev Sofer, R' Avraham Shmuel Binyamin Sofer ZT"l** (great-grandson of the **Chasam Sofer**) on the words: "והי עמך" "And if your brother becomes poor ... you shall strengthen him ... and he shall live with you." *Chazal* teach us (ב"ב) that one who gives a poor person money receives six blessings, and one who speaks to a poor man with kindness and warmth receives eleven blessings. Why? Because the kindness one shows to a poor man is the biggest *chessed* one does for him. By just handing him money, the poor man is made to feel embarrassed and inferior, and (in most cases) finds it is difficult to look his benefactor in the face. For this reason, the *Torah* is adamant that if your brother becomes poor you shall help him out, but make sure you do it in a way that he can still live with you and not be embarrassed to be in your presence.

TORAH GEMS

וקדשתם את שנת החמישים שנה וקראתם דרוך בארץ לכל יושביה ויביל דא תהיה לכם וכו' (כה-י)

The famous Liberty Bell, the symbol of the American revolution located in Philadelphia, PA, has inscribed on it a Biblical verse taken from our *parsha*: "Proclaim liberty unto the land and to all its inhabitants." Proclaiming liberty is a *Torah* imperative that applies to all individuals, nations and times. There is no substitute for individual liberty, for it alone justifies the possibility of freedom of will and choice. The *Torah* tells us that only a free person can truly serve *Hashem*, and this is the meaning of *Chazal's* statement that only one who is involved in *Torah* is truly a free person (בן חורין).

Possessions have a tendency to enslave us. Explains **R' Berel Wein Shlit'a**, the *Torah* bids us to "give freedom to the land," meaning not only to free land for return to its original owner, but to give ourselves freedom from that land, from the binding chains of materialism that often force disastrous choices upon us. Once we feel that we own something, that we have earned it, we cannot part with it, often to our own detriment. A proper view of the place of possessions in our lives is one of the primary goals of a *Torah* perspective. The *Torah* does not encourage poverty as a virtue, and people need possessions in their lives. Nevertheless, it is obvious that humans should possess goods and not vice versa. Freedom from the dominance of possessions is a necessity for one to live a life of true holiness.

The concept of *Yovel* is one of freedom and rebirth. Our task is not to discard the old or cast off traditional Jewish values, but rather to infuse them with a new sense of enthusiasm and purpose - a new birth of freedom. But the sense of freedom that is required is not solely an external loosening of the bonds of oppression; it is also a strong sense of internal liberty and happiness, the feeling of being in control of our possessions rather than being controlled by them. So let us listen to our own internal Liberty Bell and "proclaim liberty unto the land and all its inhabitants."

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

וכי ימוך אחד וממנו ידו עמך והחזקת בו (כה-לה)