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

בראתי יצר הרע ובראתי לו

תורה תבלין

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Shabbos Parshas Behar - Third Perek

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(Monsey, NY)

פלג המנחה / ע"ש - 6:42	מנחה גדולה / שבת - 1:30
הדלקת נרות של שבת - 7:55 *	שקיעה של יום השבת - 8:14
זמן קריאת שמע / מ"א - 8:37	צאת הכוכבים / מעריב - 9:04
זמן קריאת שמע / הגר"א - 9:13	צה"כ / לשיטת רבינו תם - 9:26

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

מדעת עליון

וידבר ה' אל משה בהר סיני לאמר וגו' (כה-א)

פרש"י מה ענין שמיטה אצל הר סיני, והלא כל המצות נאמרו בסיני? אלא מה שמיטה נאמרו כללותיה ודקדוקיה מסיני, אף כולן נאמרו כללותיהן ודקדוקיהן מסיני עכ"ל. וקשה להבין בזה שאמר "מה ענין שמיטה אצל הר סיני", דמשמע שאין שייך שמיטה לסיני. והלא כל התורה כולה יש לה שייכות לסיני?!

ומפרש **הגמו"ר אלתר יצחק וויינבערגער זצ"ל, בס' בית יצחק,** בהקדמת דברי חז"ל שהם סותרים זה לזה, דבגמ' (פסחים נ.) אמרי' איזהו עושה צדקה בכל עת, זה הזן בניו ובנותיו כשהם קטנים ע"כ. והוא כנגד הגמ' (כתובות לג:) חייב אדם לזון בניו ובנותיו כשהן קטנים עיי"ש, ואם הוא חייב לזון אותם א"כ אין זה צדקה.

והנה בשמיטה שאין חורשים וזורעים ולפעמים לג' שנים, ומובן שבדרך הטבע אין ההרחבה כ"כ גדולה, ואז הוא מפקיר נכסיו והעני והעשיר שווים המה ליטול כל שצריך, זהו מסירת נפש ואין לך אהבה גדולה מזה. ובאמת מצות אהבת ישראל הוא בפועל ממש לעזור ולהושיע אף בשעת דחקו, כמשאחז"ל. לכן המלוה לעני בשעת דחקו של בעל הבית שיש לו משפחה גדולה לפרנסן, היינו מה שאמרו איזהו עושה צדקה בכל עת הזן בניו ובנותיו כשהן קטנים, ואעפ"כ הוא נותן צדקה לעניים ויש לו אמונה ובטחון בה', זהו היסוד לכל התורה כולה, ומי שנותן צדקה וכן מי שמקיים מצות שמיטה, סימן שמאמין בה' ותורתו.

ולפי"ז י"ל דמשפרש"י "מה ענין שמיטה אצל הר סיני" - כלומר, דמכאן נלמוד על כל התורה, דשפיר שייך שמיטה לסיני, דאמונה הוא היסוד לכל התורה, ומה שהוא מקיים מצות שמיטה הוא לאות שמאמין בכל התורה כולה.

כי עבדי הם .... לא ימכרו ממכרת עבד וגו' (כה-מב)

בפרשה זו נשנו דיני עבד עברי שלא יעבוד בו עבודת פרך ועבודת עבד כנעני שהוא דרך בזיון, כי האדם בצלם אלקים נברא וצריכים להחשיבו, אבל כשמבזין אותו מבזין מעשה אלקים. והנה מדכתי' שלא ימכר לצמיתות משום "עבדי הם", כלומר, מכיון שבנ"י עבדים להשי"ת צריך להחשיבם, כי עבד למלך גדול הוא חשיבות גדולה, ולכן אין למוכרם לצמיתות. ועוד יותר שצריך להחשיב עצמו ולא למכור עצמו לעולם.

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

A SERIES IN HALACHAH

AVOIDING THE ISSUR OF RIBBIS

Parshas Behar is one of the areas in the *Torah* that instructs us on the prohibition of ריבית - taking interest on money from another Jew. *Chazal* have added many additional *halachos* in order to safeguard us from this איסור. Although many more *halachos* apply than will fit in this column, it is worthwhile to mention a number of common mistakes that people do not even realize and need to ask a *shaila* about. The following situations are generally forbidden although some may be permitted if done in a permissable manner:

Credit Cards: If one allows another person to use his credit card and the second person pays the interest to the credit card company, this would seem to be prohibited (1).

Paying in advance: A school production (play, concerts, etc.), or a summer camp which offers a discount for those who pay in advance, should not do so without first consulting a *Rov* (2).

Discount for paying with cash: One should be wary of any sale which has a double-choice price, i.e. paying on credit will result in a higher price than paying in cash (3).

Late payment penalties: Jewish doctors who charge their patients late fees by percentage, when this penalty increases from month to month, must first consult a *Rov* about this practice (4).

Guaranteeing a loan: Although the issur is not apparent, one must be careful when becoming a guarantor for another Jew, who takes a loan from a bank, even if it is a gentile-owned bank (5).

Business favors: Giving someone a business loan on the condition that he will give a donation to your favorite charity, is forbidden (6).

Loss of interest: It is forbidden for one to take interest-earning money out of a gentile-owned bank and lend it to another Jew, asking him to cover his lost profit (7).

Token of appreciation: One should not offer a gift or gratuity as a token of his appreciation, even after repaying a loan (8).

Any, or all of the above, should not be done without consulting a *Rov* for a practical halachic determination. In certain cases, a *Heter Iskah* can resolve many of the issues. A *Heter Iskah* essentially structures a loan into a business venture in a way that the borrower and lender agree to form a partnership with one partner investing money (e.g., the loan), while the other manages the venture (e.g., does what he wants with the loan). The investor-lender is entitled to profit, as in any joint business venture. We will discuss the mechanics of *Heter Iskah IY"H* in next week's issue, so that all parties involved in these and other situations, can garner a basic understanding of it.

(1) עיין שו"ע יו"ד קסח:א, יז (2) יו"ד קעג:ז (3) שם:א (4) שם קעז:טז (5) שם קעא (6) שם קס:יד (7) עיין טורי זהב יו"ד קע:ג (8) יו"ד קס:ו

הוא היה אומר.....

R' Yaakov Emden ZT"L would say:

"I abhor the *Rabbonus* and go out of my way to avoid accepting any such position. I even say it every day during *davening*. When everyone recites the *beracha* 'שלא עשני עבד' - *'Who has not made me a slave,'* I add the words 'שלא עשני אב"ד' - *'Who has not made me an Av Beis din'*!"

R' Aharon of Kaidanov ZT"L would say:

"A leader's personal conduct must serve as an example of the type of behavior that he demands of others. This is the meaning of 'הוא היה אומר' that we find written by many of our great leaders. 'הוא היה' - *'He became'* - by embodying the lessons they wished to preach and living up to those ideals, they were capable of 'אומר' - saying what was needed to say."

A Soviet dissident once said:

"When I decided to fight for *aliyah* (moving to Israel), it was then that I resolved not to make any moral compromise. So, I was a free man, even in prison."

MANY THANKS TO MR & MRS SRULI SCHORR FOR SPONSORING THIS ISSUE

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ומבאר **מרן הגמו"ר ברוך סורוצקין זצ"ל**, שזהו כוונת הכתוב שאסור לו לבן ישראל להמכר לצמיתות, שאף שתהיה לו ההזדמנות ויכולת למלאות כל התרי"ג מצות, מ"מ מכיון שהוא מרגיש שנמכר לעולם למי שהוא, א"כ כבר א"א לו להרגיש שהוא עבד ה' וכל המציאות שלו הוא רק כא' מהמלכות של הקב"ה, שכל מגמתו בחיים הוא רק שהמלכות יהיה יותר גדול ויותר מפואר, כי כבר יש לו התענינות אחרת בחיים, והוא מרגיש שהמציאות שלו הוא ג"כ למלאות רצון האדון שקנה אותו. משא"כ כשנמכר רק לזמן וסופו לצאת לחירות, אז אף שבמשך הזמן עליו למלאות דרישת אדוניו, מ"מ אין זה מפריע שירגיש שהמציאות שלו הוא כעבד ה' ממש.

ומש"ה מצינו שהתורה הכתירה למשה רבינו כ"עבד ה'", כי זהו השבח היותר גדול שאדם יבא למדריגת עבד ה', שירגיש שכל מציאותו הוא רק כעבד ה' לבד.

מעשה אבות....סימן לבנים

ונתנה הארץ פריה ואכלתם לשבע וישבתם לבטח עליה וגו' (כה-יט)

A fascinating tale is told about the neighborhood in *Yerushalayim* known as *Meah Shearim*, and its humble origins. About 120 years ago in the holy city of *Yerushalayim*, lived an *askan* by the name of **R' Zalman Baharan ZT"L** (son of the holy **R' Nochum of Shadik ZT"L**). He had a beloved student by the name of Yissochar who was betrothed to a girl from a fine family, but two years passed after their engagement and they were still not married. Eventually the bride's father gave him an ultimatum: Either marry my daughter at once, or break off the engagement. Unfortunately, Yissochar did not have two pennies to rub together, let alone enough money to make a wedding and support a wife.

R' Zalman was touched by the young man's plight and longed to help him. At first he considered going from door to door collecting donations, but he knew that his student would never accept a handout. To further complicate matters, his own dire financial straits prevented him from helping Yissochar, either.

Now, R' Zalman had a cousin who was also named Zalman; to differentiate between the two, one was called R' Zalman Baharan and the other R' Zalman Baharil (ben Harav Yaakov Leib's). R' Zalman decided to ask his cousin's advice, and the two Zalmans put their heads together to devise a plan. It was obvious that they couldn't take out a loan, for how would they ever repay it? R' Zalman Baharil then suggested that they wait until *Sukkos* and sell *esrogim*, but his cousin countered that it would deprive the regular *esrog* merchants of their livelihood. In the end it was R' Zalman Baharan himself who came up with a viable plan: There was a vacant field north of the city, that they hoped to eventually use to build a settlement, although they had yet to obtain enough money to start building. "Why don't we use part of the land to grow wheat for *shmura matza*?" he suggested. "We'll have lots of customers, as everyone trusts our integrity. We can earn some money, and the profits will pay for Yissochar's wedding!"

That very day the residents of *Yerushalayim* were astonished to see two of its most distinguished citizens setting out with hoes over their shoulders. For three days straight the two Zalmans weeded and plowed until the ground was ready for seeding. The day after the wheat was planted a light rain fell - a sign, the two men agreed, that G-d approved their plan. Indeed, the crop seemed to take to the land and it was not long before they began to see results. A few days later, R' Zalman and his cousin informed the girl's father that the wedding would take place before *Pesach*. From there they went and secured a loan, confident that they would be able to repay it. Yissochar and his bride were blissfully wed.

At the end of the season, the two R' Zalmans harvested the wheat, bundled it into sheaves, and personally milled and sifted it. It was a very fine quality of wheat, and kosher for *Pesach* according to the highest standards of *kashrus*. It sold well, and with the money they made they easily repaid the loan.

They continued to succeed in this righteous endeavor until they earned enough money to begin construction on the land, and in this way, the holy community of *Meah Shearim* was founded.

TORAH GEMS

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

Rashi explains that the *Torah* is discussing the idea of victimization, whereby one Jew should avoid hurting another Jew financially, by setting a price which is too high or too low. Based on the number of years until *Yovel* - the jubilee year, in which all land transactions revert back to the original owners, a fair and reasonable price should be established with a mutual understanding of the equitable terms of the deals.

The **Meor Einayim, R' Nochum Twersky ZT"L of Chernobyl,** writes that when a person engages in business in a completely honest manner, and avoids such deceitful practices as price-fixing, charging interest, and employing inaccurate weights and measures, this in itself is considered a great and holy spiritual act of Divine Service. When someone performs an actual business exchange (be it a cow for a donkey, or money for goods), and in the process recalls and concerns himself with all the relevant *Torah* laws and *dinim* of *Choshen Mishpat*, is it not obvious that this too is an elevated level of serving *Hashem*, an experience of religious upliftment?

It is all too easy for us to forget that apparently "mundane" matters can be filled with holiness. We expect to find religion in *shul* and while performing certain rituals. But when viewed properly, our days are filled with opportunities to serve *Hashem* to the utmost. Honesty in business, raising children to be upright and G-d-fearing, small acts of kindness - all of these are also *Torah* commandments, and so much so the will of *Hashem*. One cannot even imagine how many *mitzvos* a person can perform in a single day.

וכי תאמרו מה נאכל בשנה השביעית .... וצויתי את ברכתי לכם בשנה הששית וכו' (כה-כ,כא)

What is the point of raising this moral dilemma and espousing it among the masses? If the people truly believe in the beneficient Hand of G-d, supporting and supplying them with food throughout the years, why would they even question Him now, when He promises to provide the people with food for the *Shemitah* year?

The answer to this question, explains **R' Shaul Natanson ZT"L** may be based on an answer given by the **Taz** to the famous question that is raised regarding the miracle of *Chanukah*: Why do we celebrate eight days of this holiday, if in fact the miracle of the burning oil, was only miraculous in nature for seven days, since the first full day it burned as it normally would? He answers that *Hashem* does not employ supernatural means to effect blessing on this world only where there exists something upon which the blessing can be developed. Where nothing at all exists, *Hashem* does not create a new entity - יש מאין - upon which to base his *beracha*. Therefore, the oil that burned that first fateful day must have left over something on which the miracle of the next seven days could take effect; this, in itself, was part of the miracle.

In the same vein, this was the difficulty that the Jews had upon hearing of the concept of *Shemitah*. For if the people would plant and harvest as usual during the sixth year, measuring their exact needs for that year, no more no less, with what would *Hashem* have to work with to bless the land during the seventh year, a miracle that would allow thm to subsist without the normal means of agriculture? Thus, *"(Hashem) will command blessing for the sixth year,"* to enable the miracle of the seventh.