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**הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ה**

שבת קודש פרשת בהר
Shabbos Parshas Behar
י' אייר תשע"א - May 14, 2011

טיב התבלין

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

הדלקת נרות לשבת – 7:47 *

זמן קריאת שמע/מ"א – 8:40

זמן קריאת שמע/הגר"א – 9:10

סוף זמן תפילה / הגר"א – 10:28

שקיעת החמה ליום השבת – 8:06

מוצג"ק צאה"כ/ מעדים – 8:56

צאה"כ/ לשיטת רבינו תם – 9:18

בראתי יצד הרע
ובראתי לו

תורה תבלין

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* **פג המנחה – 6:36** (מי שמדליק מוקדם אין לאחר זמזון עצם קבלת השבת [משמאמר "בואי כלה"])

וידבר ה' אל משה בהר סיני לאמר (כה-א) – אין דברי תורה מתקיימין אלא במי שמשים עצמו כמדבר

השדה הרי צריך הוא להוציא את כל מה שכנס בביתו, ז"א שבשנת השמיטה או באים אל ההכרה שאין לו זכות קיום יותר מן הבהמה שבשדה. וזהו תכלית מצות השמיטה לעקור מלב האדם את הרגשת הגבהות וההתנשאות, שידע ויכיר כי יש בורא ומנהיג לבירה, ואותו הבורא אשר הורידו כאן לזה העולם ברא גם כן את כל הבהמות והחיות, וכולם נבראו לתכלית ומטרה אחת להרבות כבוד שמו ולגלות מלכותו בעולם. ואכן בבוא שנת השמיטה כאשר זה העשיר מפקיר את כל שדותיו שכל הרוצה יבוא ויקח, הרי בזו השעה יכול הוא להשריש בלבו את האמת כי כל רכושו אינו שלו, וכי כולם שוים במעלתם וחשיבותם קטן וגדול עני ועשיר, ותכלית זו המצוה שישכיל לחיות בזו ההרגשה גם למשך שש שנים הבאות ואז ייטיב לו בזה ובבא.

ואותו הדבר נאמר גם למי שרוצה לזכות בכתרה של תורה שצריך הוא ללמוד ממדבר סיני שהוא הפקר לכל, וידוע מאח"ל דלכך ניתנה התורה דוקא על הר סיני מפני שהוא היה הנמוך שבין כל ההרים. ויה"ר שנוכה ללמוד וללמד את תורתו הק' מתוך בריות גופא ונהורא מעליא אכ"ר.

**מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש**

מאוצרותיו של המגיד

כי תבאו אל הארץ אשר אני נתן לכם ושבתה הארץ שבת לה' (כה-ג) – שימוש בשפע החומרי בצורה ובכוונה נכונה

ויש לבאר את הכתוב באופן אחר, 'כי תבואו אל הארץ' - אל השפע הארצי והחומרי, עליכם להכיר 'אשר אני נתן לכם' - שאני נתן לכם אותו, וזאת כדי להשתמש עמו באופן הנכון ובמדיה וכוונה נכונה, שבכך 'ושבתה הארץ שבת לה' - שהשפע הארצי והחומרי ישוב אל ה' ויתורם.

ועד"ו ביאר **הרבי ר' אברהם יעקב מסאדיגורא** (הובאו דבריו בספר **נר ישראל, לבית ריו"ן**), "כשהש"ת משפיע לאדם עושר וכבוד וטוב עוה"ז, צריך האדם לדעת ולהאמין שהכל הוא ממנו ית', ובל יחשוב ש'כוחו ועוצם ידי, עשה לי את החיל הזה' (דברים ח' יז). וזהו 'כי תבואו אל הארץ', ר"ל מידי עסקכם בענייני ארציות ותראו בה ברכה, תזכור תמיד 'אשר אני נתן לכם', שהכל הוא מהש"ת, ועי"ז תתנו אל לככם לעשות עם העושר דברים טובים-מצוות, וצדקות', (כיון שה' נתנו לכם למען מטרה זו), וזהו 'ושבתה הארץ שבת לה', ר"ל ששייב הארציות לבורא ב"ה, ולא יעשה עם העשירות דבר נגד רצונו ית' ח"ו, ועי"ז יהיה 'שבת לה', ר"ל שכביכול גרם מנוחה לו יתברך", (גם ע"י שלא משתמש בשפע זה שלא כרצונו, וגם ע"י שקיימתם את רצונו להשיב את הארציות אליו ולרוממה), וגם תקבלו שכר על זה.

plenty of time - so many years await him, why must he take life seriously? The *Torah* uses the way we count the years of *Shemithah* in multiples of seven, to teach us a valuable lesson. Rather than look at the sum total of seventy years of a man's

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**
Laws and Customs that Merit a Good Parnassa (9)
Being Clean, Neat and Hygienic Can Keep Away Poverty.

In relation (1) to the previous topic about washing for bread and bringing *parnassa*, let us recall an important statement found in the Gemara (2): *"The name of the Heavenly Angel in charge of bringing poverty is repulsive."* Rashi explains that this angel comes to areas where bread is eaten in a filthy and repulsive manner and causes poverty. On the other hand, eating in a clean, neat and hygienic manner keeps this angel away. From a different Rashi elsewhere (3) it seems that this concept applies to all activities. Whatever is done in a repulsive way can bring poverty, and whatever is done in a clean, neat manner (which according to the **Ramban** is a fulfillment of the *mitzvah* of (קדושים תהיו" [ויקרא יט-ב]) can keep poverty away.

Saying a Chapter of Tehillim. The *Mishna Berura* (4) writes in the name of the **Zohar** that a person should daven for his food (*parnassa*) daily before eating a meal. Later (5), he adds: (To fulfill the obligation (6) of saying words of *Torah*) One should at least say a chapter of *Tehillim* during a meal. It is desirable to say "נמנור לדוד ה' רעי לא אסור" (תהלים פרק כ"ג) after eating the bread, which is both words of *Torah* and davening for *parnassa*. In this chapter, *Dovid Hamelech* expresses his

life, let him calculate his life in groups of seven years - ten *Shemitos* - which equals one and a half *Yovels*. Looking at it in this more concise fashion, a person now realizes that life moves quick - he **ONLY** has a *Vovel* and a half to live!

**מאת מו"ה ברוך הירשפלד שליט"א
רב דקזא אהבת ישראל, קליבלנד הייטס**

faith that *Hashem* will not leave him without sustenance. He also makes a number of requests for good *parnassa*.

When to Say it. From the *Mishna Berura* it seems that the ideal time to say this chapter of *Tehillim* is before washing for a bread meal. If one forgot to say it then, some *Poskim* (7) permit it to be said between the washing and the *beracha* of the *parnassa*. They feel that it is not considered a הפסק - an interruption between the washing and the blessing, because it is somewhat a timely need for the meal. The *Mishna Berura* concludes that the preferred time to say it is after he finishes swallowing the bread of *parnassa*.

Non-Bread Meal. The *Poskim* only mention saying this chapter when one eats a bread meal. Nowadays, however, when many people eat many weekday meals without washing, it seems to this writer that one could still fulfill this by saying it before or during that meal. (**Note:** Many people avoid washing for bread because they have no time for washing and *bentching*. They eat "fast foods" and just wash for the 3 *Shabbos* meals. If they would take to heart and fully believe that washing for bread - with a lot of water - brings blessings of good *parnassa*, they would find time. Some people overdo dietary restrictions and keep away from bread products, when they really could eat a minimal slice of bread with washing and *bentching*.)

הוא היה אומר

(1) עיין פרישה א"ח קנח ו-1 (2) פסחים קיב: (3)
שבת סב: (4) קטיו"ק (5) קט"א (6) אבות ג' (7) עיין
משנה ברוכה שם

The Holy **Zohar** writes:

"Countless blessings, both physical and spiritual, come to us through *Shemithah*. A person who views his financial success as a result of his own efforts, really enjoys limited success. However, one who observes *Shemithah* declares that it is, in fact, *Hashem*, Who enables him to achieve. When we realize that, we can be blessed with His limitless bounty."

R' Chaim Shmulevitz ZT"l (Sichos Mussar) would say:

"The *Gemara* (כתובות סב:) relates a story about Rav Rechumi, who died as a result of causing his wife to cry, when he failed to come home on time on *Yom Kippur*. The question is, if Rav Rechumi's wife cried because he was late, certainly she would be shattered by his death! Why was he punished with death? The answer is that punishment for interpersonal sins has nothing to do with rectifying an injustice that took place. Causing others emotional pain is like playing with fire. If one places his hand in a fire, the burn he sustains is not a punishment; rather it is the result of the fact that fire burns. Thus, Rav Rechumi was not punished; he was 'burned' by having caused his wife pain."

A **Wise Man** would say:

"If you wear a mask for long enough, it will eventually become your face."
A SPECIAL MAZEL TOV TO MR & MRS SHIA KALISCH ON THE BIRTH OF THEIR FIRST SON, YAAKOV AKIVA, AND TO THE TAUB, HOFFMAN AND KALISCH GRANDPARENTS.
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מעשה אבות סימן לבנים

אל תקח מאתו נשך ותרביית ויראת מאלקיך וחי אחיך עמך וגו' (כה-לו)

“If two (people) are traveling on a journey (far from civilization) and one has a pitcher of water; if both drink, they will (both) die, but if only one drinks he can reach civilization. The son of Petura taught, ‘It is better that both should drink and die, rather than one should behold his companion’s death.’ Until Rabbi Akiva came and taught: ‘That your brother may live with you’ - ר'ייד קודמין" - Your life takes precedence over the life of your neighbor.” (בבא מציעא סב.)

In the transit camp known as Atlit, near Haifa, groups of young children, orphaned survivors of the Holocaust and Communist Russia, were brought under the auspices of the Jewish Agency (a non-religious organization bent on assimilating religious youth who had grown up in a *Torah* environment) with the intention of transferring them to other camps and ultimately to permanent homes. These children, known as the “Yaldei Tehran” due to the fact that they arrived in the Land of Israel through a circuitous route which took them through Tehran, the capital of Iran, had spent three years running from the dreaded Nazis, wandering from place to place, leaving behind warm and safe homes, parents and siblings, and enduring hunger, deprivation and unbearable conditions. Now, as they finally arrived in the Holy Land, the Jewish Agency subjected them to ideological brainwashing. Those in control of the transit camps were intent on using any method necessary to destroy all vestiges of *yiddishkeit* from these poor souls; it was their belief that there was no place for religious observance in a land that required much work and sweat, and they had no qualms about ripping away *Torah* and *mitzvos* from the minds and hearts of these unfortunate and innocent children.

In terms of a practical response, there was very little that the *Rabbanim* and religious organizations in Israel and abroad, could do. The Jewish Agency controlled the money and the resources needed to house, clothe and feed the children, and although they did so in a most arrogant and heartless manner - forcing children who had seen their parents killed in front of them to renounce the values their parents held so dear - they had the final say and the decision-making authority.

One man, however, sprang into action. The **Ponovezher Rov, R’ Yosef Shlomo Kahaneman ZT”L**, refused to sit by and let these children wallow. With cunning ingenuity, he managed to whisk thirty children away from Atlit and in a further display of his organizational creativity, he managed to house them in a makeshift shack on the outskirts of Bnei Brak.

With what little money he had, he set up a small kitchen and bought metal bedframes for the beds. There was just one problem: what good are metal bedframes without mattresses, blankets and pillows? For these items, he knew he was going to have to come onto the kind donations of his fellow Jews - and nobody made a pitch better than the Ponovezher Rov!

The following *Shabbos* - one day before the thirty children were set to arrive - the Ponovezher Rov got up to speak in the *Bais Medrash HaGadol*. “*Rabbosai*, there is a *halacha* that states that when a man purchases a slave (עבד עברי), he must see to the needs of the slave before his own. If he has only one pillow, he must give that pillow to his slave and he must sleep without a pillow. The question that is asked is what about the rule of ר'ייד קודמין" - in which the owner’s own needs should take precedence? Why must he give away what he needs for his own existence, so that his slave should be comfortable?

“The answer, my friends, is that the *Torah* understands the inner workings of a Jew. If a Jewish owner will sleep in his bed all the while knowing that his slave has nothing to sleep on, he will suffer such a deep emptiness within him that he is not at all fulfilling ר'ייד קודמין" After all, he is in pain! On the other hand, if he gives away his very last pillow so another Jew can be comfortable, he is so full of joy, that he has literally given precedence to his own personal need to help another Jew!”

The Ponovezher Rov raised up his voice now and cried, “My dear merciful Jews, if you want to sleep peacefully in your beds at night, I will tell you how. Give your cushions, pillows and blankets to the poor and unfortunate ‘Yaldei Tehran’ and then you will feel such a gratifying feeling of fulfillment, that you will experience ר'ייד קודמין" first-hand!” The next morning he had all he needed in place!

משל' למה הדבר דומה

וספרת לך שבע שבתת שנים שבע פעמים והיו לך ימי שבע שבתת השנים תשע וארבעים שנה (כה-ח)
משל' A beggar made his daily rounds collecting pennies and various other coins. He was quite pleased with himself, for almost his entire cup was full with money.

Holding the cup aloft, he began dancing around in a circle with a beatific smile of pleasure plastered on his face. “I am a rich man, I am a rich man,” he began to sing, and he held the cup filled with pennies in front of his fellow beggars to gloat over his fortune.

One of the beggars - undoubtedly the sharpest pencil in the pack - said to the dancing man, “You think you’re so

rich because you have a cup-full of coins? Change all those coins into bills and see if you’re still so rich?” The beggar stopped dancing; hey, that wasn’t such a bad idea!

Turning to a passer-by in the street, he asked if he could change the coins into bills. The man obliged and after counting all the coins in the cup, he handed him back two whole dollar bills! He was crestfallen, for now he knew that he really was not rich after all - far from it!

במשל' The **Dubno Maggid ZT”L** explains that a person sees his whole life in front of him and thinks that he has

ולא תונו איש את עמיתו ויראת
מאלקיך כי אני ה' אלקיכם וגו' (כה-יז)

The *Torah* addresses a warning to all members of *Klal Yisroel*: “And one (man) shall not grieve another and you shall fear your G-d, for I am Hashem Your G-d.” They are not to “grieve” one another, and they shall fear *Hashem*. It is incumbent upon every Jew to recognize that the Almighty’s “eye and ear” is directed towards each and every person and that He is equally the G-d of all his brethren.

This statement, notes **R’ Shamshon Raphael Hirsch ZT”L**, delineates the most immediate effect of the institutions of *Shemitah* and *Yovel* upon the communal life of the people who dwell together in the Holy Land of Israel. *Shemitah* and *Yovel* introduce the concept of inserting *Hashem* into all the business transactions of man, while at the very same time make it clear that all men live and work together on the holy soil, in the land of *Hashem*, where He is the Master and Owner of all property and where, exercising His rights of ownership, He expects us to pay Him homage in all our transactions.

The obvious corollary to this idea, i.e., that all of communal life takes place before the eye of *Hashem*, is that *Hashem* is present not only in the Temple but also in the midst of all business and commerce transacted by the Jewish people. *Hashem* will support and bless these transactions in *Eretz Yisroel*, His land, and the individuals involved in them, only if they bring happiness and prosperity to all. One may not “grieve” another, nor may he abuse the position he has attained on *Hashem’s* soil, or the breath he draws in *Hashem’s* land, to cheat another Jew. The ultimate goal is for all to realize the one basic truth of all truths - “*I am Hashem your G-d*” - with all its consequences, so it shall become permanently imbedded in every phase of our lives, both as individuals and as a nation.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

נצח

The word “נצח” - eternity, has the same root as the word “לנצח” which means “to win.” The **Chacham, R’ Eliezer Papu ZT”L (Pele Yoetz)** points out that all *machlokes*, fighting, hatred, and controversy that exists in the world, comes from one source: “אהבת הניצוח” - the desire to win. WE ALL NEED TO WIN! In a calm and relaxed moment of intellectual clarity, though, we all know that the best way to win a fight is to avoid one. Thus, when you feel very strongly about something, an overwhelming urge to give someone a “piece of your mind” - stop and realize that you probably cannot afford it. You need all the mind that you have! In fact, this is probably where the expression, “mind your own business” comes from. It means use your mind over your emotions - and just keep quiet! People do not appreciate your “well-meaning” rebuke, even if you tell them that you are only saying it for their own good, or because you love them. Think at least three times before you say something and be sure your words will be well received. Otherwise, you’re just planting seeds of *machlokes*.

So to be a winner, don’t start a fight. Avoid a fight! If someone else starts the fight, don’t continue it. The Jewish way to being an eternal winner is not by HOLLERING but by SWALLOWING!!

Dovid Hamelech endured so much hardship in his life. In his most difficult moments, though, what did he do? He poured out his heart to *Hashem*. He wrote: “למנצח מומור לידו” - to the real winner (“למנצח”) from Whom we learn to be tolerant. Let us achieve the *middah* of “נצח” by putting a stop to all controversy and being true winners in the eyes of *Hashem*.

ונתנה הארץ פריה ואכלתם לשובע
וצויתני את ברכתי לכם בשנה הששית (כה-ט, טא)

TORAH GEMS

The *gemara* (בבא קמא :) cites an opinion regarding the method one should use to make himself pious and righteous (חסיד): Among other things, he should be vigilant in “מילי דברכות” - the *halachos* dealing with *berachos* and the manner in which to bless *Hashem*. **R’ Yeshaya Levy Shlit’a** offers a new understanding in this idea of being vigilant in “מילי דברכות” based on an incident that took place with **R’ Shlomo Zalman Auerbach ZT”L**.

One day in early spring, R’ Shlomo Zalman was walking with a *talmid* and talking in learning. The *talmid* noticed that they passed a number of fruit trees upon which they could have made the “ברכת האילנות” - the blessing recited over blossoming fruit trees in the month of *Nisan*. However, R’ Shlomo Zalman passed by these trees and instead paused in front of a lone fruit tree. There, he recited the special blessing with intense concentration.

The young man was surprised and wondered out loud why the *Rov* hadn’t made the blessing over a cluster of trees - a halachic preference - rather than making it on a single tree.

R’ Shlomo Zalman smiled and said, “My son, take a good look at the tree and tell me what you see.”

The young man looked closely and saw nothing out of the ordinary. “Look again,” said R’ Shlomo Zalman.

This time, he said, “*Rebbi*, all I see is a house behind the tree, and an elderly lady standing in the window watching.”

“היטבת לראות” - You have seen well,” said R’ Shlomo Zalman. “This lady is a widow who waits every year for Rabbi Auerbach, the well-known rabbi, to recite a blessing over her tree. This gives her great pleasure. How can I deny her that pleasure by making the blessing someplace else?”

What is “מילי דברכות”? It is blessing *Hashem* by acting with righteousness, humility and the need to help others!

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

דרגת יתירה

כל שרוד הבריות נוחה הימנו רוח המקום נוחה הימנו וגו' (פרקי אבות ב-יג)