

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

6:37 - פלג המצוה עש"ק -
הדלקת נרות לשבת - 7:50
זמן קריאת שמע/המ"א - 8:38
זמן קריאת שמע/הגר"א - 9:14
סוף זמן תפילה/הגר"א - 10:27
שקיעת החמה ליום השבת - 8:09
מוצש"ק צאת הכוכבים - 8:59
צאת"כ / לרביע"ת - 9:21

* מ' שמדליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"ר בואי כלה)

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שבת קודש פרשת בתוקות - י"ז אייר תשע"ד
Shabbos Parshas Bechukosai - May 17, 2014

ל"ב בעומר
פרק ד' דאבות

לקחי חיים ודברי התעוררות צדור ע"פ פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

אף אני אלך עמם בקרי והבאתי אותם בארץ אויביהם או אז יבנע לבבם הערל (כו-מא) - בענין טבע קשיות ערפם של ישראל תב רש"י, או אז יכנע - כמו 'או נדע כי שור נגח הוא; אם אז יכנע. לשון אחר, אולי, שמה אז יכנע לבבם', והיינו, שגם יכול להיות, שלמדת שהוכי שבע על חטאתיהם; עדין לא יכנע לבבם הערל. ואכן מצינו כן בדברי הגמרא (ביצה כ"ה), 'תורמוסא מקטע רגליהון דשנאיהן כי ישראל, שנאמר ויזסיפו בני ישראל לעשות דרע בעיני ה'; ועברו את הבעלים ואת העשטרות ואת אלוהי ארם ואת אלוהי צידון ואת אלוהי מואב ואת אלוהי בני עמון ואת אלוהי פלשתים, ויעזבו את ה' ולא עבדוהו', ופרש"י, 'תורמוס - מין קטנית, עגול כמין עדשה ורחב כמעט קטנה, והוא מר מאוד, עד ששולקין אותו שבע פעמים ונעשה מתוק וטוב, עד שייאכל למטעמים בקינוח סעודה. מקטע רגליהון דשנאי ישראל - דכתיבי שבעה עוז' בואי קרא, ולבסוף יעזבו את ה' ולא עבדוהו, שהתורמוס הזה, לאחר שהטריח את בעליו שבע פעמים הוא חוזר למוטב, והן הטריחו את בוראן להביא עליהן פורעניות (שבע על חטאתיהם) [מהרש"א ד"ה ששולקין], ולהכעיסו בשבעת אלה, ולא חוזר בהן'. והוסיף ב'הזכות' (עין עקב שם), 'שמעתי מאיש האומה, כי התורמוס, פרוי ועצו ועליו הכל מר, וזאת הששים שדום מוקים, ולכן כאשר שולקים אותו פעמים רבות, חוזר לשדו להיות מתוק כמזהו, וכן בנ"י שדשם מתוק, ר"ל, שהם זרע האבות הקדושים, ואם בזמן מה חוטאים, היה ראוי להם לחזור לשדשם על ידי השליקה במים, שהוא משל להתראות הנביאים והצרות הבאות עליהם, ולזה היה הקב"ה קובל עליהם וכו'".

וממשיכה הגמרא שם, 'ממשמע שנאמר ויעזבו את ה'; איני יודע שלא עבדוהו, ומה תלמוד לומר זלא עבדוהו, אמר רבי אלעזר, אמר הקדוש ברוך הוא, אפילו כתורמוס הזה ששולקין אותו שבע פעמים ואוכלין אותו בקינוח סעודה, לא עשאוני בני', ופירש ש"י, 'מאי פלגא עבדוהו-לשון קבלה הוא, שהוא קובל עליהם, הקריחני והקניטני שבע פעמים כבשול התורמוס, ואודי כל זאת לא נחשבה' וכתב במהר"ם ש"י (ד"ה ויעזבו), 'ממשמע וכו' - נראה שהוא מילתא באנפי נפשיה, ו'תורמוסא מקטע וכו' רצה לומר, שהתורמוס מטריח בעליו ז' פעמים ואח"כ חוזר למוטב, וישראל לא היו כתורמוס, ונמצא דהנמשל של התורמוס קאי על ישראל, ואילו בסמוך 'אפילו כתורמוס הזה ששולקין אותו שבע פעמים ואוכלין אותו בקינוח סעודה לא עשאוני בני', הנמשל של התורמוס קאי על הקב"ה, שלא נחשב אצלו אפילו אחר ז' פעמים, ודוק בפירוש רש"י."

יש להוסיף, שאי - היכנעות זו, היא מצד מידת העוונת וקשיות העורף שטבועה בהם המונעת מהם להכניע את א', וכן יש להוסיף, שמידה זו נטבעה בהם כדי שיוכלו לשמור תורה כראוי שהרי 'לא יבשין למד' (אבות ב' ה'), כיון ש'הדמבטיש לשאול לשמו ילעיו עליו, ישאיר תמיד בספקיותו' (ור"ב שם), וגם כדי שיוכלו לעבוד את ה' כראוי ו'לא יתביישו מפני בני אדם המלעיגים עליהם בעבודת ה'."

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

הלכה למעשה
A SERIES IN HALACHA
LIVING A "TORAH" DAY
Keeping the Jewish Camp Holy (4) - "והיה מחניך קדוש"

When one is in view of *ervah* (which includes a lady who is not properly covered or the uncovered hair of a Jewish married lady) one is not permitted:

- 1) To recite holy words (*Torah, Tefillah, Berachos*).
- 2) To write such words.
- 3) To listen to someone saying a *beracha* or *Kiddush* and have intention to be *יצא* with that recitation.

Even if the sayer is not facing the *ervah*, since the listener is facing the *ervah*, and "שמע כעונה" dictates that listening is like saying, it is not permitted. This could be quite relevant when one is attending a *Shabbos simcha* or some other gathering and some of the quests might not be dressed according to *Halacha*. (These details will be explained *IY"H* in a future issue.) However, to just think words of *Torah*, or read them without verbalizing them, even silently, is permitted.

Listening to a Live Shiur. If the person giving the *shiur* is in a suitable place and the listener is in the view of *ervah*, there seems to be a debate amongst the *Poskim* if this should be like the previous case of "שמע כעונה". The debate revolves around the understanding of the words of *Tosfos* in *Gemara Berachos*

- (1). Some *Poskim* hold that listening without having in mind to

הזאת היא צמר ...

Chacham Rabbeinu Chaim Yosef Dovid Azulai ZT"l (Chid'a in Ahavas Dovid) would say:

"*I will grant peace in the land.*" A house in which there is contention is a 'sanctuary' for the *Satan*. Indeed, the *Gemara* records that the *Satan* would incite an argument between a certain pair of people every *Erev Shabbos* late in the afternoon. Rabbi Meir went and stayed in the home until he brought peace among them. He heard the *Satan* lament, 'Woe is me, for Rabbi Meir has driven me from my home!' Peace is the utensil which contains *Hashem's* blessings as we learn that *Hashem* found no other utensil capable of containing the blessing of *Torah* other than peace, as it says, '*Hashem will give His nation strength*' - and 'strength' refers to *Torah* (זבחם קט.) when '*Hashem will bless His nation with peace.*'"

R' Yisroel Meir HaKohen Kagan ZT"l (Chofetz Chaim) would say:

"One who knows that information he has been told is true - yet the information can be interpreted in different ways, and that the speaker is simply viewing things negatively - it is a mitzvah for the listener to judge him favorably. One who violates this by not judging him favorably, but rather agrees with the one speaking derogatorily, has not only violated, "In righteousness shall you judge your fellow," he has also accepted *lashon hara*, for by not judging the subject favorably, he has accepted the derogatory statements made about him."

A Wise Man would say:

"The sum total of life shrinks or expands in proportion to one's courage."

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מעשה אבות... סימן לבנים

והבאתי עליכם חרב נקמת נקם ברית ונאמפתם אל עריכם ושלחתני דבר בתוכםם ונתתם ביד אויב וגו' (כו-כה)

One of the greatest Chassidic leaders of the previous generation was the Rebbe of Klausenberg, **R' Yekusiel Yehudah Halberstam ZT"l**. He was a natural leader, mentor, and father figure for thousands of Jews of all ages. In 1944, after the German invasion of Hungary, the *Rebbe* was taken away from his family and incarcerated under terrible conditions, in a number of concentration camps. His wife, eleven children and most of his followers were murdered by the Nazis *ym"ס*. He managed to survive with great faith and encouraged others to believe throughout the war. Afterwards, he rebuilt Jewish communal life in the displaced persons camps of Western Europe, re-established the Klausenberg dynasty in the United States and Israel, and rebuilt his own family with a second marriage and the birth of seven more children.

Soon after the conclusion of the war, the Klausenberger Rebbe was brought to the United States to speak on behalf of the *Shearis Hapleitah*, the broken survivors who had lost everything meaningful to them during the war and were barely clinging to their own lives in the D.P. camps of Eastern and Western Europe, physically, emotionally and spiritually. He conducted a *minyan* in the Beth Moses Hospital in the Bedford-Stuyvesant section of Brooklyn.

On one of the *Shabbosos* when the portion of the *Tochacha* was read, the *Rebbe* was unusually emotional. The *Tochacha* (admonishment) is filled with foreboding warnings of doom and destruction, lest the Jewish nation stray from the will of *Hashem* and refuse to listen to Him or perform His commandments. The lengthy *posukim* warn of unimaginable horrors: exile, starvation, robbery, murder and torture - to name just a few.

The custom of Jews all over is to read the *posukim* of the *Tochacha* quietly, so as not to (figuratively) rile up enemies - celestial and otherwise - who may wish to bring these very same calamities upon the Jewish Nation in an effort to dismantle, dishearten and ultimately destroy them. But to the Klausenberger Rebbe and the many war-ravaged survivors who were present that day, the warnings and dire predictions of the *Tochacha* were very real and actual. It was as if they were reliving the horrors of their recent history through the words of the ancient prophecies.

The *Baal Koreh* (*Torah* reader) began to *lain* (read) the *posukim* in a solemn and hushed tone. His tone was quiet and his pace was rushed, as per the custom in many synagogues.

Suddenly, the *Rebbe* banged on his *shtender* (lectern). “*Hecher!*” (louder) he shouted. The reader continued his pace but raised his voice a notch, thinking that perhaps in his effort to maintain the custom of “low and fast” he had gone a bit too low and now the *Rebbe* could not hear him. He raised his voice and continued in a louder undertone.

But the *Rebbe* was not satisfied. “*Hecher!*” he exclaimed, once again, and somewhat of commotion was beginning to brew directly in front of the *Rebbe's* place at the front of the room. The reader looked up from the *Torah* with a puzzled look on his face, but then continued to read with a raised tone. By now, he was *laining* as loud as his normal recitation, the way he would on any given *Shabbos*, and yet the *Rebbe* continued to bang on the lectern.

His face red from exertion, the Klausenberger Rebbe practically screamed out, “**HECHER!**” At this point, the *Baal Koreh* could not contain his puzzlement and instead of shouting the words of the *Tochacha*, he stopped completely and looked to the *Rebbe* for an explanation. The *Rebbe* immediately obliged.

“We no longer have to read these miserable curses quietly,” the *Rebbe* exclaimed. “There is no curse we have not experienced. There is no affliction we have not suffered! We saw it all. We lived it all. Let us shout with pride to our Father in Heaven that we have already received all these curses! We have survived these curses, and now it is His turn to bring us the blessings and the redemption!” The *Rebbe* stopped talking and looked back into his *Chumash*. And with that the reader continued reading the *Tochacha* loud and clear as if singing an anthem to his nation's tenacity. (**Parsha Parables, R' M. Kamenetzky Shlit'a**)

משל למת הדבר דומה

והעריך אותו הכהן על פי אשר תשיג יד הנדר יעריכנו הכהן וכו' (כו-ה)

משל: One night, in an isolated Siberian work camp during the second world war, **R' Yankel Galinsky ZT"l** woke up and saw a tall gentleman whose bunk was near his, remove a package from under his bed. The man looked around to make sure he wasn't being watched and quickly took off his prisoner garb. Then he opened his box and took out what appeared to be an army general's uniform. He put it on and began making various movements with his hands and feet like an officer would do. When he finished, he took off the uniform and placed it back into the box, while putting his

prisoner's clothing back on and getting into his bed.

The next morning, R' Yankel whispered to the man, “What were you doing in the middle of the night with that uniform?”

The man was shocked at first that his secret was discovered but then he explained, “They think that we are slaves, but I refuse to forget that I am a general. At least one moment during the day, I put on my general's uniform, to remind myself who is the real me! The rest of the day - this imprisonment - means nothing to me; the real me is the moment that you saw me wearing my general's uniform!”

בר יוחאי אשרי יולדתך אשרי העם לומרך ואשרי העומדים על סודך לובשי חשן תמיד ואוררך (פיט בר יוחאי)

The *gemara* (סוכה מה) quotes the words of the holy *Tanna*, **Rabbi Shimon Bar Yochai**: "יכול אני לפטור את - העולם כולו בדין" *"I can absolve/defend the entire world in judgment."* The question is: if he can, then why doesn't he go right ahead and do it? What is stopping him?

Answers the **Ben Ish Chai, Rabbeinu Yosef of Baghdad ZT"l**, there is a *machlokes* regarding the concept in *Hilchos Shabbos* known as “*Shenayim She'asu*” - if two people do a forbidden act (*Melacha*) together on *Shabbos*, they are both absolved from the sin. However, this only applies if each person was capable of doing the whole act by himself but chose to do it with another. If each person was incapable of doing it alone (אני יכיר) and it really required two people to get it done, than although it was done by 2 people in sync with one another, nevertheless, the *Rabanan* hold that they are both held responsible. *Rashbi* argues and says that even though each one individually was incapable of doing the *Melacha* and needed to come onto the assistance of his friend, nevertheless, each one is still *פטור*.

Chazal tell us (סנהדרין צא) that when a person goes before the Heavenly Tribunal, both his body (*Guf*) and his soul (*Neshama*) will each attempt to deflect blame for his sins onto the other so as to avoid retribution. The response will be that this is similar to a king strolling in his orchard where he sees a crippled man sitting on the shoulders of a blind man picking and stealing the king's fruit. Rather than each one saying he is incapable of stealing due to his disability, the king will punish them both as if they are one unified body, since each one is an accomplice to the crime. So too, rather than allow the body and soul to claim that it was the other's fault, *Hashem* will judge them as one unified body.

However, according to *Rashbi*, since the body and soul are incapable of sinning on their own, they should both be acquitted on account of “שנים שעשו פטור”. “I can absolve the world,” says *Rashbi*, “but the *halacha* is like the *Rabanan*!”

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

העשרות

The *mishna* in *Bechoros* (ט-ו) describes the procedure for tithing new-born animals. The entire flock is placed in a closed area and a narrow opening is made so that each animal must pass through individually. Thus, each animal gets counted, one at a time. The owner takes a stick and counts one, two, three, four, five, six, seven, eight, nine. The tenth animal to walk through gets marked with a red dye, and the owner proclaims, “This one is *maaser*.”

This procedure takes place whether one has ten new animals or ten thousand! The question is, why does one have to count his flock in this very time-consuming manner? If one has 10,000 new sheep to count, it could take him many hours to go through this process! Why not simply count the entire flock, and then deduct 10% of the entire amount?

R' Avraham Pam ZT"l answers this question with a story about the **Telzer Rosh Yeshiva, R' Eliezer Gordon ZT"l** who was once collecting money from a very wealthy man and the man was shocked at the sum that was requested. It seemed like a lot of money to him. R' Gordon told him, “The reason the *Torah* instructs one to tithe his animals by counting to ten and marking each tenth for *maaser* is because it makes one realize that one, two, three, four, five, six, seven, eight, and nine animals are for me, and one is for *Hashem*! When one does this again and again, he focuses on how much he has and may even feel embarrassed that he is giving so little for *tzedaka*!” This deep psychological insight teaches us that the way to give to others happily is by realizing how much one has - which is so much more than one's obligation is to give.

לא יבקר בין טוב לרע ולא ימירנו ואם חמר ימירנו ויהיה הוא ותמורתו יהיה קדש לא יגאל וגו' (כו-ל)

Rashi explains that one may not arrange the animals so that the choicest one should emerge the tenth, although in the case of other *korbonos* (sacrifices), one must specifically choose the best one. Now, if one may not arrange the animals before the tenth one is designated, surely one may not substitute another animal for the tenth after it has already been sanctified. Why, then, does the *Torah* find it necessary to write “ולא ימירנו”? Is this not obvious?

R' Moshe Feinstein ZT"l derives from here a lesson concerning the sanctity of an individual. Although surely the world cannot exist without people who work, one may say that he, personally, is not capable of learning *Torah* and must therefore go to work. Such a person is making a judgment that others are more suited for learning than he. The impropriety of this approach is symbolized by the rule of not distinguishing between good and bad, for the evil inclination will always convince one that he is unsuitable for learning.

The *Torah* tells us here that when one is young and his mind is sharp, he shall not distinguish between himself and others. Nor may a father distinguish between his sons and say that one of them is unfit for learning *Torah* and thus, need not be taught. On the contrary, one must learn, regardless of his ability, and he must teach all his sons, as in this matter one is not permitted to make any distinctions.

Everyone has the requisite intelligence for whatever he finds important, and a person forgets only something which is of minor importance to him. The bottom line is that one who realizes that learning *Torah* is the most important thing in life will understand his learning and will remember that he studied, and *Hashem* will do the rest. This is the case not only at the outset, but even after one has learned and has been sanctified by the *Torah* and *mitzvos* which he absorbed, one may not feel that now he may engage in other matters, since he has already learned as much as necessary.

**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOM**

דרגת יחירה

ובל מעשר בקר וצאן כל אשר יעבר תחת השבט העשירי יהיה קדש לה' (כו-לב)