

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

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Tzedakah - Levels of Obligation

Giving a Fifth. Last week we discussed the different levels of giving. The two highest levels are giving a tenth (מעשר) of one's earnings which many keep (and according to some authorities is an obligation), and the highest level, which is giving a fifth of one's total profit earnings.

Not Giving More Than a Fifth. The *Gemara* ⁽¹⁾ teaches: "One who gives large amounts should **not give more than one fifth because by doing so he might end up having to come onto help from others.**" The *Poskim* ⁽²⁾ argue whether this is just good advice or an actual prohibition.

Exceptions. In the following cases, all or most of the *Poskim* **permit** a person to give more than a fifth.

- 1) To save another person from death, captivity, hunger and/or sickness ⁽³⁾.
- 2) A very wealthy person who's four fifths and regular cash flow, are way above his needs ⁽⁴⁾. This may also include a person who has a steady job and a pension plan, who under normal circumstances is covered (with *Hashem's* help, of course) and has extra in his life. Such a person may give more than a fifth ⁽⁵⁾.
- 3) Before death, if one wants to receive a final merit and atonement ⁽⁶⁾. This should be done very carefully and in consultation with a *Talmid Chacham* to make sure that:
a) His family is well provided for and b) If it is put into

(1) כתובות נ. (2) יו"ד רמט"א (3) אהבת חסד בכ"ב (4) שם (5) שם (6) רמ"א יו"ד רמט"א (7) מנחת אלעזר דמו (8) שו"ת חתם סופר יו"ד רלט (9) אהבת חסד בכ אות ד' (10) מנחת שלמה ביו"א

הוא היה אימר...

R' Chaim Ben Attar ZT"L (Ohr HaChaim) would say:

"When a *tzaddik* calls upon his constituents to dedicate themselves to spirituality, they may say, 'What does he know from the pleasures of this world and what can he possibly know of its enjoyment?' Thus, Moshe tells *Bnei Yisroel* - 'ראה אנכי' - look and see that I grew up in Pharaoh's home - I am wealthy and prestigious. Nevertheless, I urge you not to be drawn after the vanities of the world; rather take for yourselves the eternal blessings of the fulfillment of *Torah and mitzvos*, the pleasantness of spirituality."

R' Chaim Meir Hagar ZT"L (Vizhnitzer Rebbe) would say:

"A humble person realizes that nothing is owed to him, and therefore, he feels satisfied with what he has. Such a person does not raise his sights to receive what is above him. He constantly has peace of mind and feels the joy of life."

A Wise Man would say:

"It is a great ability to conceal one's ability."

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תורה תבלין

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שבת קודש פרשת ראה - מברכים חודש אלול - פרק ו' דאבות

Shabbos Parshas Re'eh - Sixth Perek

כ"ז אב תשס"ז - August 11, 2007

הדלקת נרות שבת - 7:44 * (Monsey, NY) מנחה גדולה / שבת - 1:36

זמן קריאת שמע/מ"א - 8:55 ~~~~~ שקיעה של יום השבת - 8:01

זמן קריאת שמע/הג"א - 9:31 ~~~~~ צאת הכוכבים / מעריב - 8:51

סוף זמן התפילה / להג"א - 10:41 ~~~~ עצה"כ / לשיטת רבינו תם - 9:13

* פלג המנחה בעש"ש בשעה 6:33 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א
נו"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ראה אנכי נותן לפניכם היום ברכה וקללה. את הברכה אשר תשמעו וכו' (יא-כו)

וא"כ יש לשאול, איך מצליח יצר הרע לפתות את האדם ללכת אחר התענוגים הדמיוניים ההם, שהפסדם מרובה על שכרם? התשובה מבוארת בנדרים (לב): "בשעת יצר הרע לית דמדבר ליה ליצר טוב". שבשעת התאווה, אין היצר מנחין להתבונן בדברי יצרו הטוב. עצה אחת נותרה, להשקיע את עצמו בתורה. בה יחוש תענוג אמיתי, וימאס בשקרו של יצר הרע. וכן מבואר בקידושין (ל): "אם פגע בד ממול זה (יצה"ר), משכחו לבית המדרש". ותחוש בתענוג האמיתי, ואז, "אם אבן הוא נימוח", היינו שע"ז ה"אבן", הרומזת על כבודות החומר, תימס. [מהר"ל, נתיבות עולם, נתיב היצר א']

והאדם שחש בתענוג האמיתי, לא רק שניצל מיצה"ר, אלא גם נהפך לאיש רוחני. וכמש"כ בתהילים "ומתוקים מדבש ונופת צופים" (תהילים יט, יא). ומבאר החפץ חיים (בהקדמת ספרו ליקוטי הלכות): "שידוע שיש בטבע הדבש כח מתיקות גדול, עד שאם יפול בו איזה דבר, לחם או בשר וכדומה, וישתהה בו שיהוי רב, במשך הזמן יתהפך הלחם והבשר לדבש גמור. והנה לרוב הפוסקים אפילו אם נפל בו דבר איסור חוזר להיות היתר גמור. וזהו שאמר הכתוב, שכח מתיקות התורה, הוא גדול הרבה יותר מדבש ונופת צופים, דהיינו אם אדם שוקד על התורה ומתדבק בה כראוי, אפילו אם טבע נפשו היה מתחילה רע מאוד, כח התורה מטרתו ומקדשתו, ונהפך להיות איש אחר ממש".

ש להבין מדוע נקט הל' בברכה "אשר תשמעו", ולא נאמר "אם תשמעו", כמו שבקללה שנאמר "אם לא תשמעו"?

ומתוך האור החיים "כי השמיעה בתורה היא תענוג מופלא ומחיה הנפש, כאומרו (ישעיה נה ג) שמעו ותחי נפשכם, והטועם טעם התורה, יחוש שעליו לשלם גמול טוב למי שנתן לו מתנה כזו, וודאי שאין לו לתבוע שכר עליה". והיינו, שהתורה רומזת לנו, שעצם השמיעה היא הברכה - רגש של אושר ותענוג שאין לשער. **ושמיעה** זו היא עמל התורה, שעל ידו מבין האדם איך יקיים המצוות כראוי (שמיעה פירושו הבנה).

והנה בכל תענוגי העוה"ז, אף שהאדם מתענג לשעה, אינו אלא תענוג מדומה, וגם לאח"ז לא נשאר ממנו מאומה, ואדרבה הפסדו מרובה. וכמבואר במסילת ישרים פט"ו "סתכל האדם בגריעות תענוגות העוה"ז וכו' היות הטוב ההוא כוזב לגמרי, מדומה, וכו' הנה תענוג המאכל, היש דבר אבד ונפסד יותר ממנו? הרי אין שיעורו אלא כשיעור בית הבליעה. וכיון שיצא ממנה וירד בבני המעים אבד זכרו ונשכח כאלו לא היה. וכך יהיה שבע אם אכל ברבורים אבוסים, כמו אם אכל לחם קיבר. כל שכן אם ישים אל לבו החלאים הרבים שיכולים לבוא עליו מחמת אכילתו, ולפחות, הכובד שמגיעו אחר האכילה, והעשנים המהבילים את שכלו וכו' ושאר כל ההנאות שבעולם כמו כן וכו'".

of the town and they demanded that the *Rov* take action. Of course, R’ Yisroel Meir immediately removed the kosher certification from the butcher shop and let it be known that the butcher had no חזקת כשרות - *presumption of innocence*. In a very short time, he was out of business.

A few days later, a weeping and repentant butcher came before the *Rov*. “Rabbi,” he cried, “I have done a terrible thing. I have hurt you, the townspeople and my family. I feel horrible about it and I want to do *teshuvah*. Please, please tell me what I must do to remove this stain from on top of my head!”

R’ Yisroel Meir observed him closely and was able to discern that the man was truly upset and repentant. His cries were sincere and his entire body shook from the pain of what he had caused. The *Rov* decided to prescribe a regiment of *teshuvah* and required the former butcher to pay an amount of forty liters of candles to the local *Beis Medrash*, a large sum which would allow it to remain lit and warm for a very long time. The butcher agreed at once and did a complete repentance, fulfilling everything the *Rov* told him to do. However, the pain and humiliation was far too much to bear for the butcher and he passed away a short time later.

R’ Yisroel Meir would customarily learn in the back of the *Beis Medrash*, behind the curtain of the woman’s section. One day, in the midst of his learning, he felt a tremendous fatigue come over him and before he knew it, he laid his head down on the table for a short nap. He then saw a vision of three regal and majestic individuals, eyes shining and imposing in stature, coming towards him. The leader of the three called out, “R’ Yisroel Meir, do you recall the incident with the butcher who sold non-kosher meat? You required him to pay forty liters of candles to the *Beis Medrash*. Tell us now, what was the purpose of this payment? Was it a fine, a punishment for his misdeed, so that he and the rest of the merchants should know to never attempt such an act again? Or was it an atonement for his hideous sin, a completion of his *teshuvah* process?”

The young Chofetz Chaim was speechless. He could not utter a word. The leader of the three exhorted him to answer their question and told him that they would not leave until he did so. He thought hard for a moment and then responded that as far as he could remember, it was a fine. Instantly, the three men vanished.

R’ Yisroel Meir woke up from his slumber with a heavy head and turned back to his learning. Once again, though, he felt a great weariness come upon him and he closed his eyes. This time, he saw the butcher, haggard and distraught, calling to him accusatively, “Rabbi, look what you’ve done to me! When I stood before the Heavenly Tribunal, they wanted to put me away for a long time due to my terrible sin, but I told them that I had already paid up my debt to society. I did a real *teshuvah* and even paid a huge amount to the local *Beis Medrash*. The accusing angel, however, dismissed this claim and said that this was not part of my *teshuvah*, and it was decided to come to you and ask you what your true intention was. But now that you answered that it was only a punishment for my sin, and not an atonement, I am forced to undergo the terrible fires of *Gehinnom*!” After that, the Chofetz Chaim quit the *Rabbonus* and never entered it again.

משל למח הדבר דומה

כי יסיתך אחיך בן אמו או בןך או בתך ונעבדה אלהים אחרים אשר לא ידעת אתה ואבותיך וגו' (יא-כא)

משל: It is told that the holy Chid”a, R’ Chaim Yosef Dovid Azulai ZT”L, was born premature, in the seventh month. It was a difficult labor and delivery, and when the baby finally emerged, he did not cry nor move at all. The midwife and those family members standing around were sure that the unbreathing baby would not survive and cast the baby aside in order to better work on the health of the mother.

Just then, the grandmother of the baby arrived and when she couldn’t get close to her daughter on the bed, noticed that the baby was lying still on the floor! She scooped him up, caressed and warmed his body and somehow managed to get the baby breathing.

This tiny baby, who was left for dead by unthinking people, grew up to become a light unto his nation, all thanks to one person who took the time to help him and bring him back from the land of the dead.

במשל: Today, there so many “lost souls” - young people who have been cast aside by society and left to die a spiritual death. These people, who have lost their way from yiddishkeit - whether spitefully or just victims of circumstances - need to be sought after, for someone to take an interest in them and nurture their inherent abilities until they can begin “breathing” again. Let us seek out these souls who have fallen through the cracks and help restore them to their glory.

TORAH GEMS

כי לא באתם עד עתה אל המנוחה ואלי הנחלה אשר ה' אלקיך נתן לך וגו' (ב-ט)

From the moment the Jewish People reached the “*Resting Place*” - a reference to *Mishkan Shiloh*, and the “*Nachla*” - “*Heritage*” - an allusion to the *Bais Hamikdosh*, they were forbidden to bring *korbonos* on their own personal altars (במות).

R’ Zalman Sorotzkin ZT”L provides a novel approach to understand *Hashem*’s “Master Plan” as to why the original *Mishkan* rested in Shiloh for a short period of 369 years, until it finally settled in its rightful place in Yerushalayim for all eternity. This, he says, is a reflection of “מעשה אבות סימן לבנים” - “*The actions of (our) fathers are an indication to the sons.*” Originally, it was *Rochel Imeinu* who was to be the sole and most beloved wife of Yaakov, the one to have borne him all of the twelve *shevatim*. However, *Hashem* decided otherwise and saved her sister Leah from Esav by having her marry Yaakov. And when *Hashem* saw that Leah was “שנואה” - “*Hated*”, He delivered to her six of the twelve *shevatim*. Thus, in Leah’s position as Matriarch of half the tribes, her children were entitled to receive a greater portion of the “heritage” than *Rochel*’s children.

For this reason, *Mishkan Shiloh* - which was located in the portion of Ephraim, son of *Rochel* - was established first, although it only lasted 369 years. Likewise, the מלכות - *kingship*, of *Klal Yisroel* was originally bestowed upon *Shaul*, a descendant of *Rochel*. However, they were both removed from the domain of *Rochel* and placed for posterity in the domain of Leah, due to the sins of *Bnei Ephraim* in *Shiloh*, and *Shaul*’s inaction in killing out *Amalek*. Thus, the *Bais Hamikdosh* was restored in *Yerushalayim* and the royalty given over to *Dovid Hamelech*.

מעשה אבות ... סימן לבנים

וכל ישראל ישמעו ויראו ולא יוסיפו לעשות עוד כדבר הרע הזה בקרבך וגו' (ג-יב)

It is well known that the holy Chofetz Chaim, R’ Yisroel Meir Hakohen Kagan ZT”L, who lived for much of his life in the tiny village of Radun, served as neither the *Rov* of the town, nor the *Rosh Yeshivah* of the local *yeshivah*. Nobody knew the reason for this and it was only after he passed away, that his son-in-law, R’ Aharon Cohen ZT”L, revealed what his great father-in-law had told him in confidence.

When R’ Aharon was much younger, he was experiencing difficulty securing a job in the *Rabbonus*. He complained about this to his *shver*, and was surprised when the Chofetz Chaim attempted to convince him not to bother. He then relayed the following story which served as the basis for his decision not to be a *Rov*.

In his early days in Radun, R’ Yisroel Meir was indeed appointed the *Rov*. Not long after he took the position, a local butcher was caught in the act of selling non-kosher meat. It was a terrible blow to the Jews of

עשר תעשר את כל תבואת זרעך הוציא השדה שנה שנה וגו' (ד-כב)

The *Torah* promises every Jew: “עשר בשביל שתתעשר” - “*Tithe (give charity) in order that you will become rich.*” (ספרי) This guarantee is not contingent upon any other variable: If a person is careful to give a tenth of his earnings (מעשר) to charity, there is no question that he will become wealthy. Not only that, say the commentators, but his wealth will make him happy, content and a living embodiment of the words in *Avos* (א-ג): “*Who is rich? One who is satisfied with his lot.*” What greater blessing can one receive?

Aside from the weekly reading of *Parshas Re’eh*, we also learn the *parsha* of “עשר תעשר” on the holiday of *Shemini Atzeres* outside of *Eretz Yisroel*. In Israel, however, where *Shemini Atzeres* and *Simchas Torah* are celebrated on the same day, the *parsha* that is read is “וואת הברכה”. The holy **Satmar Rebbe, R’ Yoel Teitelbaum ZT”L**, once remarked that the order of the readings in *Eretz Yisroel* and abroad is very fitting. Since, when the Jews of the Diaspora (those living outside the Land of Israel) are properly fulfilling the *mitzvah* of “עשר תעשר” by supporting the many needy individuals and institutions all over the world and especially in the Holy Land, they are bringing the “וואת הברכה” to the people living in Israel who rely on their assistance. But it goes both ways, since even in the Diaspora, *Chazal* tell us that every Jewish home, synagogue and institution of *Torah* learning, contains within it a bit of the *kedushah* - holiness, that permeates *Eretz Yisroel*. Therefore, when one gives charity and brings bountiful blessing to the Land of Israel, he is, in fact, creating a “boomerang” effect of wealth and blessing back into his own home and city thereby allowing him to give more charity!