

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה

(Monsey, NY)

*** פלג המנחה עש"ק - 6:51**

הדלקת נרות לשבת - 8:06

זמן קריאת שמע/המ"א - 8:34

זמן קריאת שמע/הגר"א - 9:10

סוף זמן תפילה/להגר"א - 10:25

שקיעת החמה שבת קודש - 8:25

מוצש"ק צאת הכוכבים - 9:15

צאה"כ / לרבעו עם - 9:37

ימי שמדליקמוקדם אין לאחד מזמן עצם קבלת השבת (מש"אמר "בואי כלה")

תורה תבלין

A Torah Taolin Publication

34 Mariner Way Monsey NY 10952

NOW AVAILABLE ONLINE AT

WWW.TORAH TAVLIN.ORG

TO VIEW ARCHIVES, STORIES, ARTICLES OF INTEREST OR TO SUBSCRIBE TO RECEIVE THIS EMAIL WEEKLY

מ"ב בעומר
פרק ה'
דאבות

שבת קודש פרשת בחוקותי – כ"ז אייר תשע"ו

Shabbos Parshas Bechukosai - June 4, 2016

טיב התבלין

מאת הגה"צ רבי גלגאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה

פרשת בחוקותי הכנה לקבלת התורה

אם בחוקותי תלכו ואת מצותי תשמרו ועשיתם אותם - (כו-ג)
ביאור כוונת המילים 'אם בחוקותי תלכו ואת מצותי תשמרו'
(כתב רש"י, "אם בחוקותי תלכו, יכול זה קיום המצוות, כשהוא אומר 'ואת מצוותי תשמרו ועשיתם אותם', דרי קיום המצוות אומר, הא מה אני מקיים 'אם בחוקותי תלכו', שתהיו עמלים בתורה. ואת מצוותי תשמרו-הו עמלים בתורה על מנת לשמור ולקיים, וכמו שנאמר 'ולמדתם אותם ושמרתם לעשותם'".
ופירש ה'**מורה'**, שאם בחוקותי תלכו, וכן 'ואת מצוותי תשמרו', א"א לפרש לא זה ולא זה בקיום המצוות, שדרי כתוב אחרים 'ועשיתם אותם', שמורה על קיום המצוות, וא"כ, ע"כ לומר, ד'אם בחוקותי תלכו ואת מצותי תשמרו', תרוייהו ב'שתהיו עמלים בתורה' קמיידי, אלא דחד מינייהו בסתם עמלים, וחד מינייהו בעמלים ע"מ לקיים". (והמשך, "ואת מצותי תשמרו, הוו עמלים בתורה ע"מ לשמור ולקיים, וכמ"ש 'ולמדתם אותם ושמרתם לעשותם' - פ', דשמירה בלב משמע, שישמרו בלבם בעת שהם עמלים בה לעשות כל האמור בה, [והיינו 'ולמדתם אותם ושמרתם לעשותם', וכן כוונת 'ואת מצותי תשמרו' היא, שישמרו בלבם בעת שהם עמלים בה, לקיים את מצוותי הכתובות בה], וזהו ששנו בתורת כוהנים, [וכן הוא אומר 'זכור את יום השבת לקדשו', יכול בלבך, כשהוא אומר 'שמרו', דרי שמירת הלכ אמורה, את מה אני מקיים 'זכור', שתהא שונה בפך"].
ובמשל **לדור** הוסיף, ו'ואת' תרתי בלימוד התורה ל"ל 'שדרי כבר התבאר, שאם בחוקותי תלכו ואת מצוותי תשמרו', תרוייהו ב'שתהיו עמלים בתורה' קמיידי, לכתוב 'אם מצוותי תשמרו' לחוד, וליכא למימר, דא"כ, הוה אמינא דאידי בלימוד כל דהוא, אפילו שלא על מנת לשמור, דהא ממילת 'תשמרו' מוכח דאידי דוקא בעל מנת לשמור. וז"ל, ד'אם בחוקותי תלכו' אצטריך כדי לומר, דלעולם לימוד אדם תורה אפילו שלא לשמה, דמתוך כך יבוא ללמוד על מנת לשמור, וכדאמור רבנן (פסחים ג:) ד'מתוך שלא לשמה בא לשמה", (ולפ"ז נמצא, שנרמז ענין זה במ"ש כאן - 'אם בחוקותי תלכו' - שתהיו עמלים בתורה אפ' שלא לשמה; כיון שמתוך כך תבואו ללמוד לשמה [ע"מ לשמור]-ואת מצוותי תשמרו' [כנ"ל]).
והמשך, ו'וראתי לדור בעל '**קרבן אהרן'** שהרגיש בקושייתינו זו, ויישב, דאיכא ב' מיני לימוד, חד, לימוד סודות ועמקי התורה, דלגבייהו לא שייך לומר 'על מנת לשמור', ובהכי מיירי רישיה דקרא-'אם בחוקותי תלכו', וסיפיה - 'ואת מצוותי תשמרו' מיירי בלימוד פשטי ודיני התורה, דלגבייהו שייך לומר 'על מנת לשמור', וקשיא לי, דאם כן, אין סדר למקרא, דהרי תחילה צריך ללמוד פשטי ודיני התורה, ורק אחר שמילא כריסו בבשר ויין, אז ישייל בפדרס, וכמו שכתב הרמב"ם בהלכות יסודי התורה, ואפילו עם היות שאפשר ליישב, דמכל מקום הקדים בקרא לימוד הנסתר שהוא העיקר, ועל דרך 'תחילת המחשבה סוף המעשה', מכל מקום, לעניות דעתי נראה טפי כמסתובבנא (כיון שבו אין שום קושי מכלתחילה), ועל פי דרכינו מיושב טפי תבנת 'תלכו', דלימוד זה יהיה בחילוך בעלמא - דרך דקרא, והיינו, בתחילת לימודו בלבד".

נמשל: The words of Rashi on the opening *posuk* of the *parsha* are legendary: "אדם בחוקותיו תלכו ... שתהיו עמלים בתורה". The manner in which a Jew follows the ways of the *Torah*, is by totally immersing himself in the Sea of Talmud. By strenuously pursuing *Torah* studies and devoting one’s mind

A SERIES IN HALACHA LIVING A "TORAH" DAY למעשה הלכה
Keeping the Jewish Camp Holy (84)
Wearing Clothing of the Other Gender: "לא ילבש" Cosmetic Surgery.
In today’s day and age, it is possible with plastic surgery, for a person to change their appearance. This can be used to remove undesirable scars, birth marks and/or shapes that form on the body from birth or later, or just to look better.
For the Sake of Beauty. One of the contemporary *Poskim* permits cosmetic surgery for men, with the logic that such an elective surgery is not very common even among ladies and it is therefore not classified as "תקויו אשר". Most of our *Poskim*, including Rav Elyashiv זצ"ל and R’ Shlomo Zalman Auerbach זצ"ל, do not agree with this logic and they prohibit it. This would include an *issur* to use this surgery to change signs of aging.
For the Sake of Removing Embarrassment. If the purpose of the surgery is to remove something that causes a man embarrassment on his body or his skin, it should be similar to the concept of dyeing white hairs when the situation is embarrassing. We discussed this case last week and those who were lenient in that case - and that is the custom - would be lenient here. In reality, our scenario is even more lenient, because white hair, which happens to everyone as they age, is not a physical blemish. On the other hand, one who has an abnormality or unusual feature growing on his skin which

הוא היה אומר ...
R’ Yisroel Baal Shem Tov of Mezhibozh זצ"ל would say:
A Jew must never become settled in his habits and fixed in his ways, for the laws of *Hashem* are meant to be ‘walked in’ (תלכו). The *avodah* (service) that one puts into serving *Hashem* should never be static, but should lead us to higher and higher levels of sanctity.”

R’ Avraham Borenstein of Sochatchov זצ"ל (Avnei Neizer) would say:
The *gemara* (שבת קה:) tells us: ‘*Whoever sheds tears over the passing of a virtuous man* (אדם כשר) *, the Holy One blessed be He counts his tears and puts them aside in His treasury.*’ Why is the term 'אדם כשר' (virtuous man) used as opposed to *Chasid, Tzadik, Gaon? Chazal* teach us (חולין נח:): ‘*A Treifah (animal with one of the 18 terminal symptoms) cannot live for twelve months.*’ Why twelve months? Because it is during the course of twelve months that an animal will experience various situations, such as heat and cold, wet and dry. If the animal can endure all situations, then this is a sign of ‘Life’ and the animal is rendered ‘Kosher.’ Similarly, every single person goes through difficult situations and challenges throughout his life. If one can serve *Hashem* even in the toughest situations - the high points and the low points - then he is truly rendered an 'אדם כשר' - a virtuous man.

A Wise Man would say:
"If you just want to walk fast, walk alone. But if you want to walk far, walk together!"

Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)

והיו כישרון מלך ביהמ"ק ראינו עם * * * קול שישון וקול שמחה קול חתן וקול כלה
Special Mazel Tov to the Hoffman & Kornbluth families, on the Aufruf and Upcoming Chasuna of their children, Yitzy and Chanala, and to the Hoffman, Blonder, Kornbluth and Fisher Grandparents. May all of Klal Yisroel derive nachas from their future נאמן!

מעשה אבות סימן לבנים

והתודו את קונם ואת עון אבותם במקלם אשר מעלו כי וכו' (כו-ב)

When speaking about his childhood and growing up in the holy city of Jerusalem, the famed **Maggid, R’ Sholom Schwadron zt”l**, would always insist that he was a wild child. “I owe a great deal of thanks to my **Rebbe, R’ Leib Chasman zt”l**, for he removed half of my wildness.” And when he was asked about the other half? R’ Sholom just smiled.

What lay beneath this early wildness? What was the nature of R’ Sholom’s personality during this period? We can learn some of the answers from a story his friends have preserved from their days in the *Talmud Torah* of *Meah Shearim*. R’ Sholom himself authenticated this tale and repeated it to one of his beloved grandsons. “The *gabbai* of the local *chevrah kaddisha*,” he recalled, “was a very tall man. He also had an unusual walk, which, together with his height, gave him an unusual and out-of-the-ordinary appearance.” The boys were playing in the *Talmud Torah* schoolyard one day when the *gabbai* climbed the stairs of the nearby *Ohel Sarah* Synagogue. Seeing him, young Sholom Schwadron began imitating the *gabbai*’s movements. His appreciative classmates doubled over with laughter at his antics. At first, the *gabbai* swallowed the insult in silence. As the laughter grew louder, however, he spun around and called out angrily, “Who is making fun of me?” Young Sholom was rendered mute, but his friends exploded in frightened cries. The man descended the stairs, walked toward them at a rapid pace, and entered the *Talmud Torah* schoolyard. At once, all the boys fled into the building.

“I was scared,” R’ Sholom recalled. “I still remember how I felt that day. He was a giant of a man, chasing me in fury.” To his friends’ credit, they did not tell on him. The *gabbai* searched the *Talmud Torah* for a while, then left, frustrated.

“I could have let myself forget that incident, but the man’s humiliation bothered me deeply. Regret gnawed at me all that day and night. A Jew had been hurt because of my wildness and callousness. The next morning, I made a daring decision. I would find the *gabbai* and ask his forgiveness. The problem was, I didn’t know where he lived.”

Young Sholom searched for the *gabbai* across the length and breadth of *Meah Shearim*. One day, he stepped inside a *shul* and glimpsed the man he sought, standing at his full height in the center of the room. Little Sholom fled in a panic. In both age and stature, Sholom was small. And the *gabbai* was huge! Sholom was afraid of his own idea. He was terrified at the notion of entering that *shul* again. What if the *gabbai* decided to “repay” him as he deserved? The boy’s heart pounded and his breath became short. More than anything, he longed to return to his *cheder*. He wished he could vanish from the spot and run back to school. But the regret that had filled his heart the preceding day held him firmly in place.

“I gathered my courage,” said R’ Sholom, with a wistful smile, “stepped back into the *shul* doorway, and stood looking inside. I lifted my head, cupped my hands around my mouth, and screamed out (in *Yiddish*), ‘I am the boy who laughed at you yesterday. Please forgive me!’ With that, I turned quickly and began to make my escape.”

R’ Sholom smiled as he recalled the memorable event that helped shape his future growth. “Suddenly, the giant man spun around and came after me. He took giant steps. Before I could get far, he had caught me in a vise grip!”

Young Sholom trembled with fear. He tried to struggle, but the man’s grip was too strong for him. The *gabbai*, a good and honest man, held the boy’s arm and shook him vigorously. Then he lifted the boy almost to the ceiling, brought him close, and stared into his eyes. The little boy, feet dangling helplessly in the air, thought he saw his short life flash before his eyes! This was it! The end was near! And then the giant man gently kissed young Sholom on the forehead! His face transformed into a wide smile that lit up the room and he turned to the other congregants in the *shul* saying in a ringing voice, “Look at this boy! Have you ever seen a boy ask for forgiveness?”

He set Sholom down on the floor and patted him on the head. Worn out from the mental and physical struggle, Sholom left the *shul*, chastened, but far lighter in spirit than when he had arrived. It was unconfirmed, but perhaps this giant *gabbai* removed the other half of young Sholom’s wildness, paving the way for him to become one of the leaders of the Jewish people in the coming generations.

משל למת הדבר דומה

אם בחוקתי תלכו ואת מצותי תשמרו ועשיתם אתם וגו' (כו-ג)

משל: On one occasion, the great Lakewood *Rosh Yeshivah*, **R’ Aharon Kotler zt”l**, was traveling from *Eretz Yisroel* to London. R’ Aharon was a nervous traveler and any time he needed to fly somewhere, he was always anxious and on edge.

As he waited in the terminal for his flight, a *talmid* sat down next to his *Rosh Yeshivah* and began talking to him in learning. Their conversation was deep and intense and it continued unabated, even as their flight was called. Still deep in conversation, R’ Aharon and his *talmid* stood on line, boarded the aircraft and even sat down next to each other. The fire of their *Torah* discussion was evident and

the continuous flow of opinions from the *Gemara*, *Rashi* and *Tosfos*, did not let up until the plane was in mid-air.

Suddenly, R’ Aharon looked around and realized that he was sitting on a moving aircraft that was flying at 35,000 feet! His innate nervousness took over and he cried, “*Oiy! Mehn fleet shoin!*” (“*Oiy! We are flying already!*”)

Immediately, R’ Aharon took out a *siddur* from his valise and began to say *Tehillim* with extraordinary intensity and concentration. He didn’t stop saying *Tehillim* until the plane landed in London. But as long as he was involved in a deep *Torah* discussion, he had no idea he was even on the plane!

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

דבר, אל בני ישראל ואמרת, אליהם איש

כי יפלא נדר בערכך נפשתי לה' וגו' (כו-ב)

Just as people can donate money to *hekdesh*, a person can make a נדר (vow) to give the value (ערך) of himself or even the value of another person to *hekdesh*. The **Baal HaTurim** questions why the *parsha* of ערכך follows immediately after the תוכחה. What is the connection? He explains that if we total the sum of all the different values of people mentioned in the *Torah*, ranging from three for the youngest girl, to fifty for a grown man (שקלים), we arrive at a total of 143. Now, there are 45 curses in *Parshas Bechukosai* and 98 curses in *Parshas Ki Savo*. All together they add up to 143. What is the best way to turn the 143 curses into blessings? *Chazal* tell us: “צדקה תציל ממוות” - Charity saves one from death. If a person will devote his resources to *Tzedakah*, he has the ability to transform the קללות which bring death, into ברכות which are the source of life.

One who undergoes קללות in his life, with hope and *emunah* in *Hashem*, speaks volumes regarding the value of such a person. It is told that when the **Satmar Rebbe, R’ Yoilish zt”l** came to *Eretz Yisroel*, a *chasid* urgently asked him for a *beracha* for his wife and children, saying that once the *Rebbe* leaves he won’t have whom to go to for a *beracha*. The *Rebbe* famously replied, “Go into any *shul* in the morning and when a man rolls up his sleeve to put on his *Tefillin* and you notice the number tattooed on his arm (a survivor of the Nazi concentration camps) his *berachos* are the most worthy of all *berachos*!”

I personally heard from the **Bluzhever Rebbe, R’ Yisroel Spira zt”l**, that in his barracks in Bergen Belsen, there was a hidden pair of *Tefillin*. At night, after a heavy day of work and torture, *Yidden* would line up to put on the *Tefillin* - even for one moment - knowing that if they were caught, they would face torture and death. That is how he viewed the “ערך” - the value of men in his barracks. May we all be *zocheh* to a life of *nachas*, serenity and happiness *ad meah v’esrim shana*.

DRUSH V'CHIDDUSH

כל ימי השמה תשבת את אשר לא שבתה בשבתתיכם ... (כו-ה)

Chazal tell us regarding our attitude towards the day-to-day performance of *mitzvos*, that we must relate to them as if they were “new” to us (והיו בעיני כחדשים), as if we had just been commanded these *mitzvos* that very day. In other words, they should not become “old hat.” This seems a bit unrealistic. A person who has done the same *mitzvah* a thousand times is supposed to view it on the thousand -and-first time as if it were actually the very first?

R’ Nison Alpert zt”l writes in the name of the **Chazon Ish** that if each time one performs a *mitzvah*, he does so with the intent of fulfilling that *mitzvah* in its entirety, down to its smallest detail, then each time he performs the *mitzvah* it will be as if this were his very first time, as if he were just commanded regarding this particular *mitzvah*.

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF **הערצות**

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ונתתי נשמייכם בעתם ונתנה הארץ יבולה (כו-ד)

The **Ramban** writes about the many beautiful effects of nature from rain falling in its proper time. The entire world is enhanced! The air is purified, the oceans swell, the trees bear fruit and the flowers blossom. The crops grow and mankind is satiated. These are all direct and indirect blessings that come from GESHEM. In fact, the entire world is truly dependent on the blessing of rain. Just as the world was set into motion, only after *Adam Harishon* prayed for rain, so too, it is rain that brings שפע (bounty) into this world. It is an awesome gift from *Hashem* and a blessing will come if we follow the ways of the *Torah*.

With this in mind, I would like to ask you a personal question. The last time you opened your eyes in the morning and saw dark clouds and rain pouring from the sky, what was your reaction? Did you jump out of bed with great enthusiasm, or did you moan and groan and mutter something about getting wet as you pulled the covers back over your head? Imagine how you would feel if you bought your children a beautiful and expensive gift and all they did was complain! Instead of a thank you, all you get are grumpy children, completely ignoring your wonderful gift! How terrible would that be? Well isn’t that what we are doing to our Father in *Shamayim*, who literally “showers” us with His abundant blessings of rain, and instead of seeing it as a blessing, we perceive it as a curse? Sometimes in life, a blessing can be wet, messy, uncomfortable, noisy or in many ways inconvenient! Our job though, is to recognize the blessings in our lives and appreciate them! We must appreciate rain and thank *Hashem* for the many blessings it brings! **R’ Avigdor Miller zt”l** was known to say, “The darkest clouds have the most rain!”

Our vision is often “clouded” as we tend to complain about the darkness rather than see the light. We complain about our jobs, our spouses and our children! We turn our blessings into curses because we don’t focus on the blessing! Let us realize *Hashem*’s *berachos* and appreciate His kindness to us! Guess what! They are predicting rain for the weekend! Get ready to celebrate!

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead