

בראתי יצר הרע ובראתי לו
תורה תבלין

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י"ט אייר תשס"ה / ל"ד בעומר - May 28, 2005

1: 31 - מנחה גדולה / שבת	(Monsey, NY)	6: 47 - פלג המנחה / ע"ש
8: 20 - שקיעה של יום השבת	~~~~~	* 8: 01 - הדלקת נרות של שבת
9: 10 - צאת הכוכבים / מעריב	~~~~~	זמן קריאת שמע / מ"א - 8: 35
9: 32 - צה"כ / לשיטת רבינו תם	~~~~~	זמן קריאת שמע / הגר"א - 9: 11

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

מדעת עליון

**וישבתם לבטח בארצכם. ונתתי שלום בארץ
ושכבתם ואין מחריד וכו' (כו.ה.ו)**

פרש"י שמא תאמרו הרי מאכל והרי משתה, אם אין שלום אין כלום, ת"ל אחר כל זאת "ונתתי שלום בארץ" מכאן שהשלום שקול כנגד הכל. וכן הוא אומר "עושה שלום ובורא את הכל" עכ"ל. ויש להעיר, הרי אחרי שכבר נאמר בקרא "וישבתם לבטח בארצכם" דמשמע שיגיעו לעצם התכלית וישוּבו בארץ מתוך שלווה ושלוש, למה הוצרך הכת' לומר "ונתתי שלום בארץ"? אלא מובא בספרים הקדושים שהכוונה היא לשלום הפנימי, דהיינו ביניים לבין עצמכם, בין איש לרעהו, בין מפלגה למפלגה, בין סיעה לסיעה. וזהו "ונתתי שלום בארץ" - תפארה בין כלל ישראל בעצמם האהבה ושלוש וריעות כשיושבים באדמתם.

והוסיף ע"ז **האדמו"ר ממודזיץ**, הרה"ק מו"ר **שאל ידידי טאוב צ"ל**, שהנה דוד המלך בתהלים כתב "אני שלום וכי אדבר המה למלחמה" (קכז). ומה טיבו של שלום זה? ומה "וכי אדבר", הרי דיו לומר "אני שלום והמה למלחמה"? אלא צ"ל שהשלום האמיתי הוא כשאין מקום וצורך להסביר את הנטייה והרצון לשלום.

זהו דבר המובן מאליו עד שאין צורך לדבר עליו כלל. אבל כשצריכים להתעסק בשלום ולטפל בו הרבה, כשמכניסים ועידות למען השלום ומייסדים ליגות למענו, והשלום עולה תמיד על הפה, סימן הוא שפניהם של אלו ומזימותיהם למלחמה, והשלום בסכנה. וזהו מה שכתב דוד המלך: "אני השלום" - רגש של שלום אמיתי הוא בי בקרבי ובמהותי, אבל "וכי אדבר" - כשהאוייר מלא דיבורים ואמירה של שלום בלי שום כוונה לדבר. אכן אות הוא ש"המה למלחמה".

ושלחתי דבר בתוכם ונתתם ביד אויב וגו' (כו-כה)
פרש"י ועל ידי הדבר ונתתם ביד האויבים הצרים יכם. לפי שאין מלינים את המת בירושלים (בב"ק 61:), וכשהם מוציאים את המת לקברו נתנים ביד האויב "ל". ולכאורה תמוהין הדברים, שאם האויב צר על גיר לכן צריכים לקבור מתייהם בתוך העיר. ואף שאין הגוין לקבור את המתים בירושלים, אמנם האיסור אינו רק מדרבנן ואין ע"ז חובת מסירות נפש, ובשעת חסר כשהאויב מחוץ לעיר בודאי ראוי לקבור בעיר ח"כ לפנותו. ולמה לא עשו דבר כזה ולא סיכנו את

A SERIES IN HALACHAH

UNDERSTANDING HETER ISKAH

The *halacha* of *Heter Iskah* (permitting a transaction by making it an investment) is relevant to many individuals. 1) Those who have mortgages with Jewish-owned banks or mortgage companies. 2) Those who perform acts of *chessed* by lending money, but cannot afford to do so without seeing some return. 3) Those who deal with other Jews on "2/10 net 30", and some other cases.

For the *Heter Iskah* to work, some *poskim* require the parties to fully understand the way it works. The parties involved cannot simply assume that nothing has changed and that signing this "magic form" permits taking interest (1). **What is "Iskah"?** (As explained in עקיצור ש"ע)

When one gives money to another Jew, it is not given as a loan which would place full responsibility of loss on the receiver of the funds. Rather, it becomes an investment of sorts, with one party (the investor) providing the money for the second party (the manager), who works to create a profit. The amount of money is divided into two distinct parts: One part remains a loan, with all profits and losses attributed to the manager. The second part remains the investor's capital, whereby all gains and losses are the investor's share. A minimal amount (\$1) is usually given to the manager for his efforts on behalf of the money. This arrangement is called "Iskah" and leaves the provider at considerable risk of

(1) ברית יהודה מ:ז (2) מעשה רב ק"ח (3) עיין חתם סופר חושן משפט מ"ח, שסמך על הגדולים שתקנוהו. ועיין אמרי יושר א:קצב (4) ברית יהודה מ:ט

הוא היה אומר.....

R' Chaim Elazar of Kalish ZT"l would say:

"Some people believe that every business deal requires deception, even to a small degree, and thus feel permitted, in the interest of earning a living, to bend the truth and twist the rules. They should know, however, that the Ten Commandments were written on both sides of the tablets. This teaches us that no matter how you turn them, they still read, *'You shall not steal!'*"

R' Shamshon Raphael Hirsch ZT"L would say:

"*Do not converse excessively with the woman*" - including one's wife. A man who truly respects his wife will have more to offer than just idle chatter for her amusement. He will want to discuss with her the serious concerns of life and derive enjoyment from her exchange of views and counsel."

R' Avrohom Borenstein ZT"L of Sochatchov (Avnei Nezer) would say:

"There are many ways to properly serve *Hashem*, but the best way is to learn *Torah*!"

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gemara and raising deep questions if you allow that very talent to keep you from moving on and using it further. The *Ribono Shel Olam* wants our continued עמלות - *diligence*, in *Torah* study. Don't ever fall victim to your own outstanding qualities."

TORAH GEMS

**והתהלכתי בתוכם והייתי לכם לאלקים
ואתם תהיו לי לעם וגו' (כו-יב)**

In *Toras Kohanim*, we find the following: "*To what **can** this be compared? To a minister walking in his orchard, while his servant cautiously strides behind him, hiding himself from view. Said the minister to his servant, 'Why are you hiding yourself from me? I am no different (a human being) than you.'* So too, *Hakodosh Boruch Hu will stroll with the righteous ones in Gan Eden and the tzaddikim will see and tremble before Him. Hashem will say to them, 'Why are you trembling before me? Am I no different than you?'"***The Vilna Gaon ZT"L** provides a measure of understanding to the words of this amazing *Medrash*. Hashem was comparing Himself to the *tzaddikim* in that just as He planted this wonderful garden in Paradise, the virtuous and worthy ones tend to its upkeep and continued existence through the fruits of their labor in *Torah, mitzvos* and good deeds.

From here we see how great is the strength and G-dliness of the human spirit, writes **R' Aharon Kotler ZT"L**. One may think that attaining the ultimate reward of *Gan Eden* and existence in the World-to-Come is far beyond the comprehension and capabilities of a human being. How is one made of flesh and bones able to reach the heights of spirituality and ethereal bliss? But from here we understand that this is not the case. In fact, *Hashem* is telling us, "*You are no different than Me!*" By virtue of one's constant pursuit of *Torah* and complete performance of *mitzvos* and acts of *chessed*, he compares favorably to the ultimate *kedushah* and holiness of *Hashem Yisborach*. Thus, far from hiding ourselves from our Master, we must embrace His wishes and commandments.

לא יבקר בין טוב לרע ולא ימירנו וכו' (כז-לג)

The *gemara* (בכורות יד:) questions if one may substitute an animal of higher quality and value for a lesser one, and concludes that this, too, is not permissible since the קדושה - sanctity, had already taken effect on the inferior animal. But why? If one changed his mind and wants to increase his donation to הקדש, why is he not allowed to exchange a better animal for one of lesser quality?

At the end of *Hilchos Temurah*, the **Rambam** details, at length, the prohibition of תמורה: The *Torah* probes the recesses of a person's heart and examines his inclinations. Man's natural desire is to accumulate an abundance of wealth and to safeguard his property from possible loss. For this reason, if one dedicates an object to the *Bais Hamikdash*, he may later decide to redeem it for less than its value. Thus, the *Torah* imposes upon the redeemer a levy of one quarter the object's value to ensure that he does not cheat *hekdes*h.

R' Yissachar Dov Loriner ZT"l extends the words of the Rambam a bit further. In very much the same way, a man might entertain the thought of switching an animal that he had sanctified as a *korbon*, for another of inferior quality. Thus, if the *Torah* had granted permission to replace an animal with one of superior quality, a person might try to replace a better animal with an inferior one and contend that the latter was, in fact, better. Therefore, the *Torah* prohibited replacing any *korbon*, and fined the person who substitutes one animal for another by invalidating the exchange and considering both animals consecrated. Through these regulations the *Torah* enables us to subjugate our *yetzer hora*, refine our actions, and improve our character.

ויוצאים לקבור שם כמו בעת שלום, וסומכין על זה שיד הגורל לא תפגע בהם.

וזהו דבר פלא ודרך רשעים, שרואים בהנהגת הטבע מזל וגורל, ואף שמדברים כאן בעת סכנת מות ממש וההאויב נמצא סמוך ומבקש להצר להם, בכל זאת ממשיכים הם להכביד את לבם לדבר ה' ורואים את דרכי העולם כטבע. משי"ה סומכים על עצמם לעשות דברים כהרגלם ולא מכירים את האמת.

עצמם להוציא המת מחוץ לעיר? וביתר יש לתמוה, הכיצד ישראל כשעוברים רצון השי"ת, מוסרים נפשם על ההלכה מדרבנן שלא לקבור בירושלים?

ונראה להגמור"ר משה שטרנבוך שליט"א, בס' טעם ודעת, שכשבני ישראל נהיים במצב זו של "ואם לא תשמעו לי", ואינם שומעים היטב למצות השי"ת, אזי הם תולים את עונשי ה' במקרה, והיו גם בזים לענין של פיקוח נפש. וכיון שבית הקברות מחוץ לעיר. א"כ היו

מעשה אבות... סימן לבנים

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

The study of *Torah* and the need for constant diligence and עמליות, is a Jew's most important obligation in this world, and every minute that one spends in the pursuit of *Torah* knowledge is richly rewarded, both in this world and in the next. A story told about the great halachic authority and *Posek Hador* of a previous generation, **R' Yitzchok Elchanan Spektor ZT"L**, vividly portrays this idea. One day in the *Kovno Yeshiva*, R' Yitzchok Elchanan was approached by a student who complained that he had come across a very difficult passage in the *gemara*, which describes the basis for a specific *halachah*. This student was one of the brighter minds in the *yeshiva* and he explained to the *Rosh Yeshiva* that in his view, this particular *halachah* was simply irreconcilable with everything else he had ever learned. He said he had been working for days to solve the problem, but to no avail. He pleaded with the *Rosh Yeshiva* to search for a possible solution, and reconcile the opposing concepts, because until this conflict was satisfactorily resolved, he was unable to go on with his studies.

R' Yitzchak Elchanan listened to the question, and saw his *talmid's* distress. After a few moments of thought, he referred the young man to a particular *gemara* and told him to look in the *Tosafos* (early Talmudic commentary) there, citing page and verse.

The student was relieved and eagerly looked up what he had been told, expecting to delight in a sure path out of his difficulty. He read it once, twice and then a few more times, but could not understand his *Rebbe's* intention. What did this *Tosafos* have to do with his question? It wasn't long before he returned, distraught and annoyed. He had not found anything in that particular *Tosafos* that was in any way related to the subject at hand. He told his *Rebbe* as much.

"Oy vey, you have missed the point entirely," R' Yitzchok Elchanan told the discouraged fellow. He sat his student down and began to explain to him in a clear voice. "The *Tosafos* that I told you to look up raises a very difficult problem regarding a particular *halachah*. By the end of *Tosafos*, though, it is apparent that no solution to the problem is provided. Yet, the *Baalei Tosafos* didn't just give up; they moved on and continued to deal with other portions of the *gemara*. They were not paralyzed and defeated by being at a loss to properly answer this question."

The young man listened intently but did not give up. "But *Rebbe*, what can I do? In my soul, I feel a void at not being able to understand. How can I just put that aside?"

At this point, R' Yitzchok Elchanan smiled and put an arm around his student. "You are a smart person with a good head, but you do a terrible injustice to your obvious skill at understanding the words