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

בראתי יצד הרע
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פלא המנחה ע"ש – 6:41
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צאז"כ/ לשיתת רבינו תם – 9:24

סי סטדליק מוקדם אין לאור מוסק עצם קבלת השבת (נסיאמר "בואי כלחי")

Shabbos Parshas Behar Bechukosai - שבט קודש פרשת בהר בחקותי

May 19, 2012 - כ"ז אייר תשע"ב

מ"ב בעומר פרק ה' דאבות

הגדצרי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיריך

טיב התבלין

העניתי ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובשחון מאת רצוני את ברכתי לכם בשנה הששית ועשת את התבואה לשלש השנים (כה-כא) – אין אדם שומע לי ומסיד

ואמר אלי: איני יודע מה אתה רוצה, הרי בעיני אני רואה ועל בשרי אני מרגיש, שאם אני עובד ומשתכר מעבודתי יש לי כסף לפרנס את משפחתי, ואם איני עובד הרי אני ובני ביתי נשארים רעבים ללחם!

חשבתי לרגע מה אוכל לענות לו תשובה מתאימה, וב' בסייעתא דשמיא עלה ברעיוני תשובה קולעת, וכך אמרתי לו: נכון שיש בביתך מכות כביסה ומקרר ותנור אפייה, האם הינך יודע מהיכן שואבים הם את הכוחות האדירים האלו להפעיל את המכונה לכבס ולאפות, אין זאת אלא ע"י כח העלקטריי שיש בביתך שמכוחו פועלים כל המכונות האלו, אך אם יתק כח העלקטריי לרגע קט, הרי אין לך לא מקרר ולא מכות כביסה ולא שום מכונה אחרת, והרי הם נחשבים כגרוטאות של ברזל. ובכן, גם אתה טענתך בפיך שיגיע כפיך היא הנותנת לך לחם לאכול ובגד ללבוש, אך שכחת כי מאין לך הכח לעבוד אם לא ע"י נשמת רוח חיים אשר באפך, והלא אם אפילו לרגע קט יטלו את נשמתך ממך הנך נופל כפגר מת, וכל האברים המוכשרים אשר נתגאת בהם יהיו נמשלים לאבן דומם, ומי הוא המחיה אותך בכל רגע ורגע אם לא הקב"ה בכבודו ובעצמו! ונסיים בתפלה ובקשה לפני שוכן מרחמים שישפיע עלינו ממרומים שפע ברכה והצלחה מתוך רחמים מגולים אכ"ר.

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

מאוצרותיו של המגיד

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים לתת לכם את ארץ כנען (כה-לח) – בענייני יודר בא"י אני לו לאלקים

על דרך נס בטבע, כי אין בטבע שאם ילך בחוקות התורה שיהיה גשם ויצמיח ואם לא לא, עיין בו. והנה ארץ ישראל, היא ארץ אשר ה' דורש אותה ומושגחת בהשגחה פרטית, על פי דרכי היושבים בה אם הם טובים ואם רעים, כדכתיב בפרשת בחוקותי. והנה זה מכריח את האדם לעבוד את ה', כשיודע שאחר שטרוח ויגע חרש וזרע, שאם לא יהיה לבו שלם עם ה' יהיה יגיעתו לריק, כי הגשם ייעצר ולא יצמיח צמאמה, ולא ירוויח כלום, אבל זה שמלוה בריבית בטוח לבו שירויח, ואין דבר המכריחו לעבודת ה'. והנה תכלית יציאת מצרים וביאת ארץ ישראל היה לעבוד את ה', ולכן תלה את מחיתם בעושים רצונו או לא, כהנ"ל, ולכן, לגבי המלוה בריבית שאין לו דבר המכריחו לעבוד את ה', נאמר, אני ה' אשר הוצאתי אתכם מארץ מצרים לתת לכם את ארץ כנען, **כדי שאהיה לכם שם לאלוקים המשגיח עליכם באופן פרטי ובכך תהיו מוכרחים לעבדני**, כמתבאר, אבל זה שמלוה בריבית אין לו תועלת זו משיבת ארץ ישראל".

ולפ"ז יש לבאר מדוע נאמר קודם 'וראת מאלקדך', דמיון שלא תלזה בריבית-אל תקח ממנו נשך ותרביתי', ובכך לא יהיה לכך בטוח בהרווחתך, תציר את ה', ותעבוד אותו כדי שייטיב לך ותרוויח.

גמסל: The curses found in the *Tochacha* are terrifying to think about - but we must! Because all these hardships, all these disasters, all the poverty, disease and suffering in the world is an indictment of us who bring this upon ourselves

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (56)

Segulos From the Gedolei Hadoros. Sandek at a Bris Milah.

The RM'A (1) brings in the name of the **Mahar'il, Rabbeinu Yaakov Levi ZT"L** (a later *Rishon* whose writings are one of the basic sources of Ashkenazic custom and practice) that being the *Sandek* (person who holds the baby on his knees while he is circumcised) will bring him wealth. The reason for this is that the legs of the *Sandek* as he holds the baby are considered like a *Motzi* (alter) upon which the daily *Ketores* (incense) was brought. Just like the *Ketores* was known to bring wealth (2), so too being *Sandek* will make one wealthy. The **Vilna Gaon ZT"L** (3) seems to disagree with this as he comments on the RMA and says, "We have never seen a *Sandek* becoming rich."

Based on the above comparison of *Sandek* and *Ketores*, the RM'A brings a widely (but not universally) practiced custom. Since bringing *Ketores* can make a person rich, says the *Gemara* (4), they never let one *Kohen* offer the *Ketores* spices more than one time, so that more people would have the opportunity to become rich. Similarly, there is a custom to always honor a different individual to act as the *Sandek* for each new baby born into the family. There is a verified story about **R' Chaim Kreiswirth ZT"L** of Antwerp, that soon after he accepted the honor of *Sandek* for the first time in his life, he unexpectedly

הוא היה אומר

Chacham Rabbeinu Chaim ben Attar ZT"L (Ohr HaChaim) would say:

"What has the topic of *Shemita* to do with *Har Sinai*?" *Shemita* applies in *Eretz Yisroel*. *Hashem*, Who owns the entire universe and everything therein, willingly gave the land of Israel to us. The land, however, was given to us only 'at *Har Sinai*' as a result of our acceptance of the *Torah*. The more we attach ourselves to the heritage of *Har Sinai*, the stronger our hold on the Holy Land becomes. Conversely, the more we detach ourselves from the heritage of *Har Sinai*, our claim to the land will be challenged. There is no other way to acquire the land other than *mitzvah* observance!"

R' Meir Leibush Malbim ZT"L would say:

"There is a cup in *Hashem's* hand, with foaming wine fully mixed.' Meaning, *Hashem* holds in His hand, as it were, a cup overflowing with blessing and prosperity, which contains inside the choicest, finest wine. The *posuk* then continues, 'from this He pours' - *Hashem* constantly showers blessing upon the world. But if this is true, then why do so many crises and terrible disasters occur? The continuation of the *posuk* provides the answer: 'Draining it to the very dregs, all the wicked of the earth drink.' As a result of our sins, people absorb from this fancy wine only the harmful sediment. If only we perform *teshuvah* and increase our observance of *mitzvos*, we can remove the blockade and earn the bounty of goodness of blessing, good fortune and happiness."

A Wise Man would say:

"As the saying goes: You only live once. But if you do it right, once is enough!"

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

came into a large sum of money.

Different Versions of this Segulah. Many have been troubled by the fact that we see with our own eyes many people who take the honor of סנדקאות but do not seem to become rich, as the GR'A indicates. One possible explanation (with a number of variations) has been given by **R' Yaakov Kaminetzky ZT"L** (5) who says that the full *mitzvah* of being *Sandek* is when that person also pays for the meal of celebration that takes place after the *Bris*. This is especially true, writes R' Yaakov, when he helps a needy father to cover all the expenses. The *Gaavad of Yerushalayim, R' Moshe Shternbuch Shlit'a* adds (6) that in order to fulfill the full *mitzvah* of *Sandek*, there are a few conditions he must comply with:

- 1) The *Sandek* must pay the *Mohel* (if he charges).
- 2) He must hold the baby when the *berachos* are recited. (In some places, they call this מעומד סנדק)
- 3) He must drink some wine from the ברכה - cup the *berachos* were said on.
- 4) He must give a garment as a present to the child. There is a basis for this in *halacha* as well.

R' Shternbuch adds that the *Sandek* should do all the above with joy and preferably ask the father to be *motzi* him in the *beracha* of "להכניסו בבריתו של אברהם אבינו".

1) יו"ד רסה"יא (2) יומא כו. (3) ביאור הגר"א יו"ד רסה"מו (4) יומא כו. (5) אמות ליעקב יו"ד רסה (6) תשובות והנהגות ז-רכד

מעשה אבות סימן לבנים

ואף גם זאת בהיותם בארץ אויביהם לא מאסתים ולא געלתים לכלותםוכו' (כו-מד)

One of the greatest disciples of the holy **Baal Shem Tov ZT”L** was the *tzaddik*, **R’ Leib Sarah’s ZT”L**, who was known to travel far and wide sustaining and supporting hidden *tzaddikim* and uncovering sparks of holiness in far-flung places. It is told that one *Motzei Shabbos*, R’ Leib Sarah’s suddenly felt a Divine presence tugging at his conscience urging him to travel to a far-off land, where an unusually bright spark of greatness was hidden and needed to be uncovered. R’ Leib, the great mystic in faraway Ukraine, perceived that in Hungary there existed an exalted soul that was waiting to be redeemed. Early the next morning, he set out on his holy calling, to locate and cultivate the hidden spark of *kedusha*.

R’ Leib Sarah’s followed the direction the spirit was taking him and made his way to the outskirts of a little Hungarian town known as Kalev. Walking through the outer fields, he heard a young boy who was tending to a gaggle of geese, singing a beautiful tune. He moved closer to hear the song and the lament in the boy’s sweet and melodious voice. R’ Leib Sarah’s was awestruck upon hearing the song and could not pull himself away. Finally, he asked the lad who taught him the song.

“It’s a song every shepherd around here knows,” said the child. And here he sang the song again, as it once was:

Forest, O forest, how vast are you, Rose, O rose, how distant you are? Were the forest not so vast, My rose wouldn’ be so far. Who will guide me out of the forest, and unite me with my rose?

Then the boy said, “I have a different variation to this song,” and he sang it in the version R’ Leib Sarah’s had overheard:

Exile, O exile, how vast are you, Shechinah, Shechinah, how distant you are! Were the exile not so vast, The Shechinah wouldn’t be so far. Who will guide me out of the exile, and unite me with the Shechinah?

“What is your name, my child?” R’ Leib asked in amazement.

“My name is Yitzchok, but they call me Izik.” the boy answered. “I tend to the geese to support my widowed mother.”

“And what do you do out here all day long?” R’ Leib asked. “I sing songs,” young Yitzchok Izik answered.

“Can you sing this one again for me?” R’ Leib asked. The boy began to sing again with a sweet, crystal clear voice.

R’ Leib’s tears poured profusely down his cheeks and he kissed young Yitzchok Izik. He accompanied the boy home, and told his mother that he wanted to take him to study *Torah*, and that he would regularly send her money to support herself. The woman reluctantly agreed and she blessed her child and sent him off with R’ Leib, who took him to the *yeshivah* of the renowned chassidic master, **R’ Shmelke of Nikolsburg ZT”L**, where young Yitzchok Izik became an outstanding *Torah* scholar and *Rebbe*. His knowledge of both *niglah* and *nistar*, the revealed and mystical aspects of *Torah*, was legendary. Returning home to Hungary, he became a *melamed* (teacher) in the Jewish community of Nagy Kallo. Within a short time, he was named the Rabbi of Kalev, serving forty years and gaining thousands of new followers for the chassidic movement.

From then on, **R’ Yitzchok Izik Kalever ZT”L** made it a habit to walk in the outer pastures to listen to the melodies sung by the shepherds. And like the man who discovered him, R’ Leib Sarah’s, the Kalever chanced upon a shepherd surrounded by his flock and singing a Hungarian love song with the words, “*Szol a kakash mahr.*” The melody could never be forgotten. Moved to tears by the song, the Kalever insisted on buying it from the shepherd. At the request of the Kalever who wished to memorize the song, the shepherd sang the song once, then twice, but on his third attempt he could not recall the song at all. The *Rebbe* did, however, and forever after, the *niggun* belonged again to the Jews. The Kalever said, many times about the song, “that it was once chanted by the Levites in the Holy Temple and was in exile among the unlearned common people.”

One cannot hear a melody of the Kalever Rebbe and not be touched. *Chassidim* sitting in the darkness of the dusk late *Shabbos* afternoon at *sholosh seudos* often sing the revised song of the shepherd. The melody is a penetrating one, arousing a craving for closeness to *Hashem*, and a prayer that He bring our bitter exile to an end, so that we can join the Divine Presence in the Sanctuary in Jerusalem.

משל למח הדבר דומה

ואם עד אלה לא תשמעו לי ויספתי ליסדה אתכם שבע על חטאתיכם וגו' (כו-יה)

משל: A rabbi and a soap maker were having a discussion one day about religion. “If I were you,” the manufacturer said, “I’d go into another profession. How can you believe in G-d? If G-d exists, would there be so many sick people? Would there be abandoned children? If G-d existed, would there be suffering or pain. I can’t imagine a loving G-d who would allow all of these things to occur to his people.”

The rabbi thought for a moment and then said, “Come, let’s take a walk in the park, and we’ll discuss it further.”

It was a bright sunny day, and the park was filled with

cyclists, runners, strollers, and children. Soon they passed a sandbox, where a group of toddlers were playing. The rabbi stopped and turned to his friend, “You know, if I were you, I would change my profession.”

Taken aback, the man said, “What? Why?”

“Well, look at all those kids. They’re dirty and grimy.”

“Hey, wait a minute. That’s not fair,” the man protested.

“My soap is a perfect product; but those kids aren’t using it.”

“Aha!” said the rabbi. “G-d does exist but people aren’t turning to him. That’s why there’s so much pain in the world!”

ונתנה דארץ פריה ואכלתם לשבע
וישבתם לבטח עליה וגו' (כד-ט)

Faith and trust in *Hashem* are the cornerstones of the *mitzvah* of *Shemittah*. Even people who were not well versed in *Torah* nevertheless held a degree of faith and trust that merited Divine response by keeping the *mitzvah* of *Shemittah*.

A *chasid* of the **Tzemach Tzedek, R’ Menachem Mendel of Lubavitch ZT”L** once told his *Rebbe* that he was disappointed in the lack of great individuals among the Jewish people. “What makes you think you’re an expert on great people?” the *Rebbe* asked and proceeded to tell a story.

There was once a farmer who was very devout but totally ignorant of learning, so much so that he was unable to read a calendar. He would go into the city once a month, and the rabbi would write for him a list of instructions as to which prayers he was to say each day of the upcoming month.

One year there was a terrible drought, and the rabbi proclaimed a day of fasting and *teshuvah*. It so happened that the farmer came into town that day and went to see the rabbi, who was in *shul* all day because it was a fast day. The farmer went to the *shul* and complained to the rabbi that he had not given him any instructions to fast on that day or the special prayers that were to be said. The rabbi explained that this was not a regularly scheduled fast day, and he hadn’t known in advance that a fast day would be proclaimed to pray for rain.

The man appeared puzzled, “Why do you fast if there is no rain? If I need rain for my farm, I just go out and look toward the sky and say, ‘Father, I need rain,’ and then it rains.”

“Can you do this for us as well?” asked the rabbi, impressed.

“Why not?” the man responded. He went outdoors, lifted his eyes to the skies, and in a tearful voice said, “Father, your children need rain!” In moments, gray clouds appeared on the horizon, and soon abundant rain fell to the parched earth.

“Now,” the Tzemach Tzedek said, “do you think you can tell who is a ‘great’ spiritual person and who is not?”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

לב טוב

The entire 49 days of the *Omer* are really a seven-week, step-by-step easy-to-follow *middos* workshop, to prepare us for *Kabbolas HaTorah*! The question is, what have we done so far? Besides the seven *middos* based on the seven weeks that we are meant to work on at this time, there are an additional 48 ways to acquire *Torah* that are outlined in the sixth chapter of *Pirkei Avos*. These are the necessary prerequisites to true internalization of *Torah*. There are many people that are LEARNING *Torah*, but that is not the ultimate goal. One must LIVE *Torah*, inculcate it’s teachings and become a personification of *Torah* ideals. In order to make this happen one must prepare for true acceptance of the *Torah* by working on his character.

The reason that there are 48, rather than 49, קניני התורה - acquisitions of *Torah*, is because the 49th day of the *Omer* is meant to review the previous 48 and make sure that nothing was lost along the way. The 24th *kinyan*, the midway point, we are taught to acquire a לב טוב - a good heart. If at the halfway mark you find yourself being kinder to people, speaking softer and more patiently, then you know you are getting somewhere. If not, then go back to *Lev Tov* and start working from there. (If you haven’t been working on your *middos* at all during *Sefirah*, then start today! You’ll see, it’ll make all the difference!)

The numerical value of לב טוב is 49 - as represented by the 49 days of *Sefiras HaOmer*. On *Rosh Hashana*, *Hashem* judges us and decides how much *gashmius* we will have this year. On *Shavuuous*, *Hashem* decides how much *ruchnius* and *Torah* we will have! It all depends on how we prepare ourselves for *Kabbolas HaTorah*. So ... put your heart into acquiring a *Lev Tov*!

TORAH GEMS

ואם מבן ששים שנה ומעלה אם זכר והיה ערכך
חמשה עשר שקל והנקבה עשרה שקלים (כו-ז)

From the assessments for people in their prime years - “*the assessment of a male shall be fifty ... If she is female thirty*” - we see that the basic ratio of female to male is three to five. However, with regard to men and women after their prime years, the *Torah* does not employ the same formula. Rather, for a male sixty years and older, the assessment is fifteen *shekel*, whereas for a female, it is ten *shekel* - two to three. Why doesn’t the *Torah* maintain the same ratio as previously, and stipulate nine *shekel* for a female? The *gemara* (ערכך יט.) answers that a woman’s value does not decrease in old age as much as the value of a man. *Chazal* quote the folk saying as follows: “When there’s a grandfather in the house there’s breakage in the house; when there’s a grandmother in the house, there’s a treasure in the house.”

R’ Zalman Sorotzkin ZT”L (Oznaim L’Torah) denotes that this dictum of the sages cannot be interpreted as referring to the labor-market value of an elderly woman, for the valuation of human beings is calculated only according to age not according to economic value. Thus, for example, a disabled person who is completely unemployable has the same assessment as anyone else of his age and gender. In the valuation of human beings, the *Torah* takes into account only the “ערך נפש” - value of the soul, not the physical abilities of the body. This spiritual value varies with age and is fixed by the Creator of all souls.

A grandmother over the age of sixty is usually “a treasure in the house” because she continues to be useful around the house, within her strength. Therefore, she is happy with her portion and makes others happy. On the other hand, the grandfather is often full of complaints about the fact that he has lost his value as a merchant or craftsman and has become dependent on his children. Therefore the woman’s spiritual value does not decrease as much as the man’s.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

אלה המצות אשר צוה ה' את משה אל בני ישראל בהר סיני (כו-לד)