

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



שבת קודש פרשת בהר / בחוקותי - פרק ה' דאבות - ל"ט בעומר

Shabbos Parshas Behar / Bechukosai - Fifth Perek

כ"ד אייר תשס"ז - May 12, 2007

הדלקת נרות שבת - 7:45 * (Monsey, NY) מנחה גדולה / שבת - 1:29

זמן קריאת שמע/מ"א - 8:41 ~~~~~ שקיעה של יום השבת - 8:04

זמן קריאת שמע/הג"א - 9:17 ~~~~~ צאת הכוכבים / מעריב - 8:54

סוף זמן התפילה / להג"א - 10:29 ~~~~ עצה"כ / לשיטת רבינו תם - 9:16

* פלג המנחה בעשי בשעה 6:34 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "באי 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

אם בחוקותי תלכו ואת מצותי תשמרו ועשיתם אתם וגו' (כ-ג)

לעסוק בתורה ליום אחד. וזאת משום שע"י יציאתו מביתו, מסתלקים ממנו טרדות צורכי הבית. וזה הכוונה "אם בחוקותי תלכו", שכדי להצליח בעמלו בתורה, "תלכו" - הוי גולה מביתך למקום תורה. והנה ריוח נוסף יש בזה שגולה מביתו למקום תורה, שע"י יחסרו לו התענוגים ומחמדים הגשמיים שמצויים לו בביתו, ומתבטל חומריותו, וביכולתו לזכות לתורה הרוחני, ע"י עמלו בתורה מתוך הדחק. (עד"ז מפרש התפארת ישראל: אבות ד' די, בועז אות ב'). ולפי"ז יכולים לפרש "אם בחוקותי תלכו" - שע"י עמלות בתורה, "תלכו" מדרגא לדרגא, ותשיג זאת כש"תלכו" מבייך למקום תורה. ושי הביאורים שהזכרנו עולים בקנה אחת.

והנה בשבוע זו חגגנו הילולא דרשב"ל בל"ג בעומר, ומצינו בסוכה (מוה) שאמר רשב"ל ראיתי בני עלייה והם מועטים, אני ובני מהם. וביאר הערוגות הבושם (להקדמון רבינו אברהם ברבי עזריאל), שכונת רשב"ל באומרו זאת, לחזק את דורו לעמול בתורה אף שהם היו במצב של דוחק, שהרי הוא ובנו זכו לגדלותם הנשגבה, רק מכח זה שלמדו תורה מתוך הדחק במערה. וכן מפורש בפיט "בר יוחאי" ששרים בל"ג בעומר, "במערות צורים שעמדת - שם קנית הודך והדרך", שע"י עמלו מתוך הדחק, זכה לגדלותו הנפלאה. ומצינו שרשב"ל עצמו אמר זאת (שבת לג:) "אשריך שראיתני בכך (ביסורים) שסבלתי במערה) שאילמלא לא ראיתני בכך, לא מצאת בי כן".

ד' רשו חז"ל "שתהיו עמלים בתורה", וצריך להבין איך ראו במילים האלו שמדובר בעמלות בתורה?

ומפרש האור החיים הק' ע"פ דברי הזה"ק (ח"ג צא) בפירוש הפסוק "שור או כשב כי יולד", שמבואר שכבר נקרא שור משעה שנולד, וצ"ב דעד שנתגדל הרי היא עגל בעלמא. ומבאר הזה"ק, שאין חילוק מהותי בין עגל שנולד לשור שכבר נתגדל, וכל השינוי שיש בו הוא חיצוני בלבד, ולכן נקרא שור כבר משעה שנולד. לא כן בבן אדם, שבמשך חייו בכוחו להשתנות באופן מהותי ע"י עסק התורה, מלהיות נמשך אחר החומר, לימשך אחר הרוחניות, ומתעלה מדרגה לדרגה. וזה הכוונה "אם בחוקותי תלכו", שע"י עמלות בתורה, "תלכו" - מדרגא לדרגא.

ויש להוסיף, דאיתא בברייתא דרבי פנחס בן יאיר (ע"ז כ:) שהתורה מביאה את האדם לכלל המעלות הרוחניות, "א"ר פנחס בן יאיר, תורה מביאה לידי זהירות, וזהירות מביאה לידי זריזות, וזריזות מביאה לידי נקיות, וכו', רוח הקודש מביאה לידי תחית המתים", ומתבאר, שע"י עמל התורה מגיעים לכלל המעלות הנשגבות האלה, והיינו "תלכו" - ממעלה למעלה, עד למעלת תחית המתים.

והאור החיים שם (אות ז) מבאר עוד ע"פ דברי חז"ל "הוי גולה למקום תורה", שהאדם צריך לכתת רגליו ממקום למקום ללמוד תורה, וכדמצינו בחגיגה (ה:) שהיה אחד שנסע ששה חדשים בכדי

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

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

Keeping a Yahrzeit (2)

Last week, we mentioned in brief the different *mitzvos* that are done on a *yahrzeit* to benefit the soul of a deceased relative. We will now add some relevant details.

A *yahrzeit* is kept even more than fifty years after a relative's death (not like a minority opinion who argues (1)). If one forgot a *yahrzeit*, or was ill, etc., and was unable to fulfill the appropriate *mitzvos*, he should choose a day close-by (preferably the day after the *yahrzeit*) and perform them all then. If a relative died in a different time-zone, e.g. he died in Israel during the evening hours when it was still early afternoon for his son in America, the *yahrzeit* date is set according to the place of death (2).

Reciting the Kaddish

The person saying *Kaddish* for a deceased relative should understand the concept. It is not a prayer for the welfare of the soul, like the *tefillah* of *Yizkor* on *Yom Tov*, but rather a prayer for the sanctification of *Hashem's* Name. This, as well as leading the congregation to answer "יהא שמיא רבא" (3) is a great merit for the soul. It follows, that if one has a choice to say *Kaddish* in a larger *minyan*, or in a place where the *Kaddish* is answered with greater fervor and enthusiasm, he should choose that place to say *Kaddish*. In a place where many people say *Kaddish* together, great effort should be made that they all say it clearly, word-by-word,

(1) כל בו דף ת"ג (2) באר משה ביקיד (3) תשובת חתם סופר (4) תשובת חלקת יעקב חלק ג'

so that the congregation has a chance to answer properly.

Davening at the Amud - Leading the Minyan in Prayer

One should *daven* at the *amud* all three *tefillas* of the day. If he is unable to *daven* the entire *Shachris Tefillah* at the *amud*, he should take over at "ובא לציין". One should never get involved in an argument with another person about who should have the right to lead the *tefillah*, receive an *aliyah*, or recite the *Kaddish*. It should all be worked out before-hand, according to the *halachah* and custom of the place, in a calm and peaceful manner. If somebody is wrongly pushed out or turned away and is quiet for the sake of peace, he brings the greatest merit to his relative. Besides, the merit of any *mitzvah* goes to the soul of the relative who has the right to that *mitzvah* (4).

If one has *yahrzeit* on *Shabbos*, it is preferable to *daven Maariv* with a *minyan* at night (Friday night), or at least after sunset (שקיעה) rather than at an earlier *minyan* after *Plag* (one and a quarter seasonal-hours before sunset). This also applies on weekdays if the *shul* where he is *davening*, says the *Maariv tefillah* early (4).

WEEKLY CHITZUK # 30

The sixth week of *Sefiras Haomer* is known as the "week of Yosef Hatzaddik." His purity in *Mitzrayim* kept him away from the sins of the land. Similarly, we must watch our eyes and the eyes of our children, not to see anything undesirable. This requires self-discipline and censorship in all our life experiences, especially in the summer.

הוא היה אימר...

R' Yehudah Aryeh Leib Alter ZT"l (Sefas Emes) would say

"*Bnei Yisroel* wanted to know whether their food during the year of *shemita* would come through natural or supernatural means, like the *Mann* that fell in the desert for them. The first letters of the words 'מה נאכל' - 'What will we eat' spell out the word 'מן'. *Hashem* answered that a miracle would take place - much like the miraculous quality of the *mann* - in the form of nature itself and they would harvest crops in great abundance."

A Ger Tzedek once said:

"Being Jewish has given me happiness - not the momentary kind of happiness which comes from money or sports or material possessions. These pass swiftly and leave an empty feeling. The happiness that comes from Jewish living has to do with the serenity of the *nefesh* - soul, and it is a wholeness and satisfaction that one feels at the deepest level."

A Wise Man would say:

"It's so simple to be wise. Just think of something stupid to say and then, don't say it!"

MAZEL TOV TO MR & MRS HESHY SCHLOSSER ON THE BAR MITZVAH OF THEIR BECHOR BETZALEL י"ג.

MAY HASHEM GIVE THEM MUCH SIMCHA AND NACHAS FROM HIM AND FROM ALL THEIR CHILDREN

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the process of overrunning a large swath of the European continent, his intention was to bring an air of “enlightenment” to his conquered subjects. Many Jews were thrilled with the prospect of being free of tyranny and oppression that was the mainstay of a typical Jewish family in Europe, from as far back as the Middle Ages. They believed that this freedom would create equality for the Jewish People in whatever country they found themselves and as a result, most Jews welcomed Napoleon’s conquests. However, the religious Jews and the *Rabbonim*, both *Chassidish* and *Litvishe*, were able to see past the initial excitement and understood that the “enlightenment” that Napoleon intended for his subjects, was not in conformance with the rules and ways of the *Torah* and *mitzvos*. In fact, they were afraid that if Napoleon were victorious, it could tear apart the institution of the religious Jewish home, rendering *Torah* observance obsolete.

A staunch opponent of Napoleon was the holy **Baal HaTanya, R' Shneur Zalman of Liadi ZT"l**, who railed against the diminutive monarch and exhorted his followers to stymie the advance of the French armies. He even organized a network of spies throughout Russia and the Ukraine to work against Napoleon during his march on the Russian frontier in 5572 (1812). So involved was the *Baal HaTanya*, that the French hierarchy took notice of him and his clandestine activities. When French intelligence officers uncovered his spy network, they put out a bulletin informing all citizens that they are seeking the arrest of R' Shneur Zalman and expected him to turn himself in or be turned in immediately. The *Rebbe* was forced to go underground.

The *Baal HaTanya* was then in Khaslavich and in a surprise move, he turned to the rabbi of Khaslavich, a staunch *misnaged* who was strongly antagonistic to *Chassidim*, and asked for shelter from the authorities. The *Rov* didn't hesitate and allowed R' Shneur Zalman into his home, where he remained for some time, while the French soldiers conducted extensive searches throughout the town and surrounding areas. A number of gentiles who lived in Khaslavich and were eager to collaborate with the invading armies in order to curry favor, were so sure that the rabbi would not conceal the individual to whom he had such an aversion, that they did not bother searching his home. At one point, the story goes, the French general conducting the search came to the rabbi's house and asked him whether the fugitive *Rebbe* was hiding in his house. The *Rov* acted surprised and replied with great affectation, “Sir, you have only a political battle with R Shneur Zalman. I have an ideological one. You must understand this; how could I ever hide him?” Satisfied, the general left, the rabbi's house was not searched - and the *Rebbe* was saved.

The *Baal HaTanya* died shortly afterwards, in 5573 (1813), after seeing Napoleon’s retreat from Russia and his humiliating defeat. But before he did, R' Shneur Zalman issued the following edict: Be it known to the Chassidic population of Khaslavich that from this day on, the rabbinic post of the town shall always be held by a “Lithuanian” scholar. The town faithfully followed the *Rebbe's* decree and for over one hundred years, to the wonder of many, the ultra-Chassidic town of Khaslavich was led by a *Litvak*!

משל למח הדבר רומה

ואם לא תשמעו לי ולא תעשו את כל המצות האלה. ואם בחקתי תמאסו וכו' (כז-יד, טז)

משל: There was once a trail which wound around a dangerous road. It was on a very high and narrow mountain and one could easily trip and fall off the cliff. Besides, there were many wild animals stalking in the area and the whole path had many pitfalls.

One person who was aware of the serious dangers involved in traveling on that path was very nervous about it. After thinking the matter over, he came up with an original solution to his fears. He would walk blindfolded! This way he would not be able to see the great dangers that surrounded him from all sides and he would then be able to remain calm. Anyone with a drop of sense can easily see how this “solution” just

adds to the problem without solving anything at all. He is now in even greater danger than before since he will be unaware of his true situation.

במשל: Similarly, said the holy **Chofetz Chaim ZT"l**, there are people who are afraid to read the section of the *Tochacha*, the warning of retribution for failure to keep the *Torah*. In some *shuls* the person who reads the *Torah* in public reads this in a very low voice, and some people even walk out of *shul* when this is read. But merely avoiding the issue of improper behavior is not correct. By realizing the consequences of transgressions and the failure to do good, one will watch his behavior and will gain immensely.

ולא תעו את עמדתו ודאת מאלקד כי אני ה' אלקיכם וגו' (כז-יד)

TORAH GEMS

In this *posuk* the *Torah* commands the Jewish People to be careful not to say anything to another Jew that will cause him emotional pain. In fact, the **Chazon Ish, R' Avrohom Yeshaya Karelitz ZT"l** used to advise parents not to give their children unusual or strange sounding names which others may make fun of, so that the children should not feel pain or suffer from it when they get older!

Since verbal abuse can cause so much suffering, much care must be taken not to say things to people that will hurt their feelings. The more sensitive someone is the greater care we must take when speaking to him that we do not cause him pain with our words. **R' Shlomo Kluger ZT"l** commented that some people are careless with the feelings of others. They believe they only have to consider *mitzvos* במקום - involving man’s obligation to the Almighty. But the truth is that if a person is not careful with his obligations to his fellow man and hurts others with his words, he will eventually become careless with the *mitzvos* between man and the Almighty. This same concept is found in the words of *Chazal*: “כל הכופר בטובתו של חברו סופו שיכפור בטובתו של הקב"ה. וכל המודה בטובתו של חברו סופו שידה בטובתו של הקב"ה.” “Whoever denies the favor of a friend, in the end will come to deny the favors of Hashem. And whoever is grateful for the favor of his friend, in the end will be grateful for the favors of Hashem.”

Therefore, in the same *posuk* that the *Torah* warns against hurting the feelings of others, the *Torah* adds “and you shall fear the Almighty.” Failure to observe the first half of the *posuk* will lead to failure to observe the latter half of the *posuk*.

מעשה אבות ... סימן לבנים

ונגפתם לפני איביכם ורדו בכם שגאיכם וגסתם ואין רדף אתכם וגו' (כז-יז)

The town of Khaslavich, Russia, was by definition, a “*Chassidische Shtetl*” - literally, a Chassidic town. The overwhelming majority of the residents were of chassidic background and character, and the practices of most everyone in town was by and large of chassidic origin. It was most unusual, then, that dating back to the early part of the nineteenth century, and continuing right up to the second world war, the rabbi of Khaslavich and the undisputed leader of the congregation was a “*Litvak*” - a person of Lithuanian descent who had very little to do with chassidic practice, and in some cases, was even a “*misnaged*” - literally an opponent to the ways of *chassidim*. How did it come about that such a chassidic town would continuously hire a *Litvishe Rov*, time after time, to be their spiritual leader, and why would they even agree to such a thing in the first place?

An interesting legend is recorded in the annals of history. When Napoleon, the emperor of France, was in

את כספי לא תתן לו בנטף ובמרבית לא תתן אכלך וגו' (כז-לז)

The *gemara* states: “Anyone who loans money with interest (ריבית), his possessions decrease. But what about those who don’t lend with interest and (we see that) their possessions decrease? Rabi Elazar says, those (who don’t practice usury) their possessions decrease and then begin to rise; whereas those (who lend with interest) their possessions decrease and never rise.” (בבא מציעא עז.) Yet the question remains in place: we do find righteous individuals who will never resort to usury, yet their worldly holdings and assets steadily decrease and never seem to rise? How can *Chazal* stake such a claim when in fact, there are many poor people who are honest enough to never even consider the practice of *Ribis*?

The answer, denotes **R' Aryeh Leib Hakohen Heller ZT"l**, renowned author of the scholarly work **Shev Shmaitza**, is based on the *Medrash* that teaches that when *Hashem* makes the decision to humble a person of grandeur and wealth, He simultaneously raises up the banner of another once-less-fortunate person to achieve riches and greatness in his stead. However, one who deals in usury does not lose his riches to another. He loses it altogether and outright - it is eradicated from this world!

This, then, is the meaning of the *gemara*: Those people who will never resort to *Ribis*, may lose their wealth and become poor for other reasons, however, another worthy individual will benefit from it and his holdings will start to rise. On the other hand, one who sins with *Ribis*, will definitely lose his wealth, stature and assets - but they will never be replaced or replenished in this world. By him it will always remain “*Decreasing but never rising.*” - “מתמוטטין ואין עולין”