

Monsey Edition

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פרק ב' דאבות

שבת קודש פרשת מטות מסעי – ב' מנחם אב תשפ"ב

Shabbos Parshas Matos Masei - July 30, 2022

פלא המנחה עש"ק – 6:46 | הדלקת נרות שבת – 7:58 | זמן קריאת שמע / מ"א – 8:50 | זמן קריאת שמע / הגר"א – 9:26
 סוף זמן תפילה/הגר"א – 10:38 | שקיעת החמה שבת קודש – 8:15 | מוצש"ק צאת הכוכבים – 9:05 | צאה"כ / לרבינו תם – 9:27

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רבי דוד הוציא את מחשבתו אל הפועל, ובוה היום התפלל כוותיקן, ולאוד מכן ירד אל התתנה הסמוכה להמתין על האוטובוס העושה דרכו אל היעד המבוקש, אך בהגיע האוטובוס, הבחין רבי דוד שבתוך האוטובוס אינו נמצא מקום ראוי לשיבה כי אם אחורי אשה, כיון שכן ויותר על הנסיעה והעדיף לחכות על האוטובוס השני שאמרו היה להופיע אור שלוש רבעי שעה, אך בהגיעו הבחין שוב באותה תעלה ושוב מנע עצמו מלהעלות על האוטובוס, והמתין שוב על האוטובוס הבא, אז כבר היה ביכולתו להתיישב במקום הראוי לו, עלה ונסע עד מקום המאפי"ה, כשהגיע באיחור כשתי שעות משעה המדוברת שאלו אותו לפשר איחורו, כשהשיב לסיבת הדבר, הבחין שאין דבריו מתיישבים על לב הסובבים וועקה ציתה מנחמת לבו 'דרי מדובר באבורייהו דגי'...

ולעת עתה לא אוכל לקצר במקום אשר אמרו להאריך, כי לאבוננו יש איזה ישיבות מושג של בין הזמנים באמצע ימי הקיץ, ודוקא באלו הימים שחרב היצר מונף בחוצות יוצאים רבים מבני הישיבות לפוש במקומות שרבתה בהם המכשלה, לפעמים כלל לא עולה על הדעת שיש להקודר על מהותו של אותו מקום בו רוצים להינפש, וכאשר באים נתקלים במראות אשר השלכותיו הם ידידה לבאר שחת, ואף אם כן עולה על הדעת לחקודר על מהותו של אותו מקום, מ"מ אין בודקים את הדבר ביסודיות, וכשבאים נוכחים לדעת כי המקום פרוץ למאוד, אך מאחר שכבר נמצאים שם קשה לעזוב את המקום, וכך מבלים זמן מה במקומות אלו אשר השלכותיהם רואים אנו מידי שנה כאשר הורים שבורים ורוצצים באים לפני ובפניהם לילה על יקרייהם שהקריהו תבשלים ר"ל.

ועל כן החכם ישים עיניו בראשו, ויהיה זודד מאוד לבל יבוא במקום שאין הוא יודע ברורות שרודו חכמים נוח מזה המקום.

שבת ושבת ליצא עמהם ולהתפלל, ולא היה די שישארו בתוך המנחה ולהתפלל, שוררי בשעת שהיו לוחם המלחה היו צריכין לאות שהיו אלה מכל שבט שהיו מתפללים בעבור הצלחתם, וע"י זה יקבע בלבם האמונה הנכונה בהש"ת, ולא היו אומרים 'כחיו ועצם ידי עשה לי את החיל הזה', רק היו מאמינים 'כי הוא הנותן לך כח לעשות חיל', ועוד, דמי הם שיצאו למלחמה, רק הצדיקים גמורים, כמו שאמרו חז"ל (סוטה מד) 'שכל המספר בני תפילה לתפילה חורג מעורכי המלחמה', הריי רק זה הצדיקים יצאו למלחמה, ואפילו הכי היו צריכין להתחוקק שלא לטעות בכפירה זה ולומר 'כחיו ועצם ידי עשה לי את החיל הזה', חזונו מזה גדול עבודת האמונה בהש"ת, שאם הצדיקים גמורים היו צריכין חיזוק, על אחת כמה וכמה אנו יתמי דיתמי, צריכין להתחוקק בכל יום ויום להאמין באמונה שלימה בהש"ת.

וכאן גילה לנו התורה האופן להתחוקק באמונה, והיינו ע"י עבודת התפילה שכבר האריכין בספרה"ק שיעק"ר עבודת התפילה אינו רק לבטא בשפתנו הבקשות, רק לבא לידי ההכרה שאין לו על מי להשען רק על אבינו שבשמים, וכיון שאנו מכדיים שהוא ית' לבדו עושה ועשה ויעשה לכל המעשים לפיכך אנו מתחנן לו למלא בשותינו, ולא די להתפלל רק פעם אחת ביום, אלא צריכין להתפלל ג' פעמים שעבודת האמונה צריכין חיזוק עד אין סוף, שעבודת האמונה צריכין חיזוק בכל עת ובכל רגע, וכמו שהוא מצוה תמידית, כמו כן היא צריכה לעשות תמידית.

טוב התבלין

ונקרב את קרבן ה' איש אשר מצא כלי זהב בצעדה וצמיד מבעת עיניו וכמוס לכפר על נפשתינו לפני ה' (לא-ג) - במעלות הקדושה רש"י פירש שזוהו לכפר על הרהור הלב של בנות מדין, והלוא ידע הקב"ה שאלו הרשעים הפצים לכלות כל חלקה טובה שבישראל, ויעשו ככל אשר לאל ידם להחטיא את ישראל, ועל זה יצא עליהם הקצף, ואעפ"כ היתה הוראת שעה לבוא ולהלחם עמהם, ובהכרח מחלם הקב"ה על המכשולים העתידים לבוא על ידם, וא"כ לשם מה הוצרכו לאחר מכן כפרה על אלו המכשולים? וי"ל שהן אבות שלא עברו את פי הש"ת בעצם המכשול, אך עצם הידיעה שנוצר בהם ע"י רעת נמות מדין גרם בהם קלקול גדול, ומתחת זה הדבר לא היה ביכולתם לעורר את רצונם הטבעי לעבודת הש"ת, כי אלו המחשבות היו מעוררים בהם רצונות הפוכים ובלתי רצויים: אלו הרצונות בקשו לבטל ע"י נתינת כלי הזהב לשם ה', בכך כיוונו לעשות פעולה של ביטול להש"ת, ובכך זה בקשו לכפר ולוכך עצמם מאלו הסיגים שנתעוררו בקרבם ולעורר שוב את האהבה הישנה.

בדוד שלפנינו ראינו איך היו בעלי הנפש דואים מאלו הדברים, והתרחקו כמטחויי הקשת מכל חשש של פגם בקדושה, מסופר על **הנאון הצדיק רבי דוד בחד"ו זצ"ל**, שבאחת השנים בערב פסח ביקר לאפות את המצות במאפי"ה שבהוקה שבשכונת 'גבעת שאול' וכיון שחפץ היה בתנור ראשון סיכם עם בעל מאפי"ה שישמרו עבודו והתנור ראשון ביום המסיום שבו כיוון לאפות את מצותיו, ובדעתו היה להשכים קום בזה היום ולהתפלל כוותיקן בבית הכנסת 'זחרי חמה' ולאחר מכן יסע עם האוטובוס של התחבורה הציבורית להשכונה המרוחקת בו במקום המאפי"ה.

עדותיך אתבונן

אלף למכה אלף למטה לכל ממות ישראל תשלחו ליצבא ... (לא-ד) בענין עיקר הצלחה של האדם

ד' רשו חז"ל (ב"ר כב, ב) שהיו ג' אלפים לכל שבט ושבת שהלכו למלחמה אלף לכל שבט ללחום המלחמה, עוד אלף לכל שבט שהיו משמרים את כליהם, ועוד אלף לכל שבט ושבת שהלכו להתפלל בעבור הצלחתם, והק' **הנאון ר' חזקאל לעיושטיין זצוק"ל (אור יחזקאל אמונה עמ' ק"פ)** דלכאורה יפלא, שודרי מלחמת מדין היה מלחמת מצוה, שיצאו על פי דבר הש"ת ליקח נקמתו במדין, וא"כ בטוח שיצאו מנצחים במלחמה שררי שלחם הקב"ה לקחת נקמתו מהם, וא"כ מדוע הוצרכו לצאת להתפלל ולבקש נצחון והלא הובטח להם כי ישלו נקמה במדין? ועוד הק', שמדברי חז"ל משמע שיצאו ממש למלחמה להתפלל, ומדוע הוצרכו לצאת ממש להמלחמה להתפלל, הלא היו יכולין להתפלל בתוך המנחה?

וביאור הענין, שטבע של האדם לומר כשמצליח במעשה ידיו - 'כוחו ועצם ידי עשה לי את החיל הזה', ולומר דבר זה הרי הוא כפירה גמורה, שאנו מאמינים 'כי הוא הנותן לך כח לעשות חיל', וכל הצלחתו של כאו"א הוא אך ורק מלת הש"ת, וא"כ, כשיצאו למלחמה לעקודר הק' כפדה, ולקבוע בלבם הק' האמונה הנכונה, היו צריכין אלף מכל

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הלכה למעשה

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 ראש כולל עשרת חיים ברך, קליבלו חייט

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (49). Separation of Meat and Dairy.
Bitul: Nullification. Chaticha Naasis Neveila. One of the relevant *kashrus* rules regarding mixtures and *bitul* is called "Chaticha Naasis Neveila" [also known in short as "Chanan."] This means that when *bitul* cannot take place because of a lack of sixty, the whole mixture, even the *heter* content, becomes forbidden and if it is later mixed with *heter*, it requires sixty times the amount of the whole first mixture to apply *bitul*. This rule has different details for 1) mixtures of *basar bechalav*, 2) mixtures of other *issurim*, and 3) mixtures of *heter* into *heter* such as milk into water, and that mixture fell into meat.

Basar Bechalav. The classic case of *Chanan* is *basar bechalav*. For example, if 1 unit of cheese melted into 9 units of meat, both ingredients turn into a new *issur* of *basar bechalav*. If this now falls into other foods, *bitul* can only take place if there is sixty times the ten units of food. In this case it is a clear *Torah issur* because each of the ingredients was permitted and turned *assur*.

Other Issurim. If 1 unit of *treif* meat gives its taste into 9 units of a kosher food, that mixture is prohibited. If this in turn falls

into another food, there is a difference of opinions between **Shulchan Aruch** (1) [*Sefardim*] and **RM'A** (2) [*Ashkenazim*]. The *Mechaber* holds that the last mixture only needs sixty to nullify the original *issur*. It is not like *basar bechalav* where both entities were permitted and turned *assur*. Here, there is only one forbidden taste that infiltrated another food, which stays *muttar*, and cannot practically be eaten because of the taste inside, but not because it is essentially *assur*. The **RM'A** holds that the *Rabanan* made a decree in this case to require sixty times the whole *issur* as a decree not to be lenient by *basar bechalav*. *Ashkenazim* rule like the **RM'A**, just that by cases of liquids [*treif* gravy into kosher chicken soup] in situations of great need, we are lenient not to require sixty against the whole mixture because we combine an opinion that by liquids there is no *Chaticha* [piece] to become *neveila*.

Heter Into Heter. All agree that the rule of *Chanan* does not apply by *heter* into *heter*. For example if one unit of butter was melted into nine units of potatoes and later they were put into a *cholent*, *bitul* is achieved by sixty times the one unit and there is no need to nullify the rest (3).

בין הריחיים – תבלין מדף היומי – כתובות דף ית

"אני אדם משים עצמו רשע" - **Rashi** explains that one may not implicate himself because he is related to himself (אדם קרוב אצל עצמו) & just like one may not testify about a relative, so too one may not testify about himself. Why? According to his own testimony he is a *rasha* who signed falsely & a *rasha* is always *pasul*! R' Elchanan says he has since done אדם קרוב אצל עצמו on himself because he is also not נאמן on himself because אדם קרוב אצל עצמו רשע. Tosfos answers that by saying לעזרה *pasul*, rather his intention is to do *teshuvah* & refrain from bringing לעזרה, so he is believed. That's why מויד הייתי apply & he is believed. That's why מויד הייתי is believed. But saying on a שטר, "I was a *pasul* when I signed," that is בתורת עדות so since he is a קרוב to himself he is not believed. (ממוין) But to testify on oneself that he is קנס חייב or an עונש or that he is a פסול, one is not believed. The *Gemara* (ב"מ ג:) brings a *Mishnah* that if 2 עדים testify that Reuven ate *cheilev* (seemingly) accidentally & he should bring a *chatas* & Reuven says I did not eat it, the *Chachamim* say he is believed. This is because he has a מיגו & could've said I did eat it, but I was a *pasul* & would be *patur* from bringing a *korban* (only a שוגג brings one). So now also, he is believed to contradict the עדים & say he did not eat it at all. Tosfos asks, what kind of מיגו is this? How could he have said he ate it במידי - he would not be believed to say that, because אדם משים עצמו רשע. Tosfos answers that by saying הייתי *pasul*, rather his intention is to do *teshuvah* & refrain from bringing לעזרה, so he is believed. That's why מויד הייתי apply & he is believed. That's why מויד הייתי is believed. But saying on a שטר, "I was a *pasul* when I signed," that is בתורת עדות so since he is a קרוב to himself he is not believed. 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מעשה אבות סימן לבנים

ויספרו מאלפי ישראל אלה למטה שנים עשר אלה הלוזני צבא ... (לא-ה)

The Pandemic took a toll on all of us. We lost loved ones and our sense of connection and togetherness. Many of us also lost our *Parnassa*. In *Eretz Yisroel* as well, many were impacted by Covid. Tour guides were among the most affected by the disappearance of tourists. Meir, a licensed tour guide, found himself with more time on his hands than he had planned for and it was truly a tremendous *simcha* when tourists began to flock back to the Holy Land a full year later, around *Pesach* time.

Not long ago, Meir was privileged to take a family to Chevron (Hebron). After seeing the city, they stopped at the Gutnick Center for lunch. The food is excellent, and the location is perfect. The eatery even has a wonderful non-eating option. You can purchase a coupon, redeemable for one pizza pie. Yet, the pizza pie is not for you. The pizza coupon is specifically sold to benefit the soldiers who risk their lives daily to protect those who visit Chevron and the *Mearas HaMachpelah*. You purchase a coupon, and when you leave the center, you give it to a group of soldiers as a small token of *Hakoros HaTov* (gratitude).

Meir brought his small group to the Gutnick Center for lunch and while he was there, he noticed a *Chassidish* couple enjoying their pizza. He observed that the man was holding not one but two pizza coupons. As he walked past their table, he called out in a friendly tone, “*Shalom Aleichem*,” to which the man smiled and replied, “*Alaiychem Shulem*.”

Noticing Meir’s tourist license hanging from his neck, the man took the opportunity to ask Meir some questions about the *Mearas HaMachpelah*. Amidst the conversation, Meir asked him, “Where are you from in the States?” The *Chassidish* man with the long “*gekrazzled peyos*” answered that he is from *Kiryas Yoel* in Monroe.

“I assume you are a *Satmar Chassid*,” Meir offered and the man nodded enthusiastically. With a twinkle in his eye, Meir said, “I see that you purchased two pizza coupons for the soldiers. Should I assume that you support *Tzahal* and its soldiers?”

Our *Chassidish* friend became very serious as he answered, “What I think of the *Tzahal* is irrelevant. At this moment and at this place, our ideological differences are not important. What is timely and essential is for me as a *chassid* and for all *Yidden* who are here, to have *Hakoros HaTov*. My purchasing coupons for the soldiers has nothing to do with ideology or approval. These boys are protecting us as we speak, as we sit here and eat. Without them putting their lives at risk every day, we would not be able to visit Chevron and *daven* at the burial site of our *Avos Hakedoshim*. If the *Rebbe zy”a* himself was here now, he would have bought all the available coupons. He was very careful about *Hakoros HaTov*, and his sense of gratitude was boundless. Of course, I bought coupons for the soldiers. *Hakoros HaTov* doesn’t distinguish between a *shtreimel* and an army helmet. It is the least I can do for these brave *Yidden* who protect us.” He suddenly stood up and said to Meir, “Come, let us go together to give the soldiers our coupons. I see you have purchased one as well.”

They walked out into the bright sunlight and immediately came across a group of soldiers. The *Satmar chassid* placed one ticket into the hand of one of the soldiers. “*Yasher Koach, Todah Rabah!*” he exclaimed, with great emotion.

The soldier looked at the *chassid* and answered, “*A groisen dank*.” (Thank you in *Yiddish*)

The *chassid* looked shocked; he wasn’t expecting the young IDF soldier to answer in *Yiddish*! The soldier continued as he noticed the surprised look on his benefactor’s face. “*Ich bin oich fun Anshei Shlomeinu!*” (I am also part of “our tribe”).

The *chassid* from Monroe recovered quickly and answered on the spot, “*Avada, vos is di shayla!*” (of course, you are, what’s even the question?) The three of them - Meir, the *chassid* and the soldier - all smiled and embraced. A sense of unity and togetherness enveloped them. They laughed and celebrated their familial connection, realizing once again that “so much more connects us than divides us.” For a too-brief moment, they were no longer ideological rivals. They were brothers who loved each other. And as they bonded with true love, Avraham, Yitzchok, and Yaakov, who were just a few yards away, smiled and nodded their heads in approval. And *Moshiach’s* footsteps came closer and closer... (Rabbi R. Y. Eisenman, Olami Resources)

כה אמר ה' ... וילכו אחרי ההבל ויהבלו (דברי' ב-ה)

In this week’s *Haftorah*, *Yirmiyahu HaNavi* describes *Klal Yisroel’s* adverse actions that set them on a path of devastation and the destruction of *Yerushalayim* and the *Bais HaMikdash*. Interestingly, in his prophecy, *Yirmiyahu* declares, “*They went after futility and themselves became futile*.”

Rabbi Dr. Mendel Hirsch ז”ל quotes in the name of his father, **R’ Shamshon Raphael Hirsch ז”ל**, this declaration of *Yirmiyahu* is from the shortest descriptions of what occurred to the Jewish Nation throughout the generations. It is meant to serve as a profound lesson for the future that no matter what a person does in life, the single most important thing is for him to be productive. Jewish and non-Jewish alike, in old and modern times. The aims and goals we must

strive for are to be productive in our lives. For *Klal Yisroel* this means engaging in *Torah*, *Avodah*, and *Chessed*, while for gentiles it has an entirely different meaning. Nevertheless, *Yirmiyahu’s* terse message is to never fall into futility.

Rav Hirsch explains that it is true to say that the draw towards idol-worship was practically impossible to ignore, nevertheless, the problem was that even though they may have accidentally slipped into the futility of idol-worship through enticement, they ended up embracing it entirely making themselves complicit, and by extension, futile.

Taking note of their faults, it is important for us to remember that no matter how many times a person sins, he always has the choice to get himself back up and repent.

תורת הצבי על הפטרות

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

ויסעו ממדבר סיני ויהנו בקברת התאוה ... (לג-טז)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

מחשבת הלב

R’ Tzvi Pesach Frank ז”ל (Har Tzvi) explains these words homiletically. Someone who travels away from the *Torah* which was given at *Har Sinai* - “ויסעו ממדבר סיני” - has no protection and will eventually wallow in the world of *taava* - “וירצו” “וירצו - *taava* - and perhaps the *Torah* specifically named it, *Kivros Hataava*, the burial of *taava*. *Taavos* – worldly temptations - can be like quicksand, burying a person alive if he does not scrupulously cling to the *Torah’s* ways. (See *Avos* 4:28: “הקטנה והתאוה והכבוד מוציאין את האדם מן העולם”) One who wishes to remain pure, must constantly strive to maintain his connection to the *heilige Torah*, as stated in *Kiddushin* 30b, if the *yetzer hara* confronts you, *shlep* him to the *beis medrash*.

With this principle he continues and explains the well known contradiction we find regarding the cause of the destruction of the first *Beis Hamikdash*. The *Gemara (Bava Metzia 85b)* says, the reason was unknown until *Hashem* Himself revealed that it was “על עונם את תורת” - because they abandoned my *Torah*. The *Gemara* in *Yoma* though says that everyone seemed to know that the cause was the transgression of the three cardinal sins. Seemingly a most blatant contradiction! Firstly, the causes are different. Second, was it a secret or did everyone know the cause?

He reconciles this discrepancy as follows. The actual reason, was the *עבירות תמורת* ג'. However, the root cause of *Bnei Yisroel* stooping so low to be able to be *עובר* them, was unknown until *Hashem* revealed it. When *Yidden* are distanced from the *קדושה* of the *Torah*, they may easily succumb to a spiritual decline.

As this *Shabbos* begins the Nine Days and coincides with *Shabbos Chazak*, let us all strengthen our *limud haTorah* which will, no doubt, hasten the *geula b’karov!*

משל למה הדבר דומה

שלוש ערים תבדיל לך בתוך ארצך ... (יט-ב)

משל: While taking care of an errand late one night, Moshe rounded a corner a little too fast and his side-view mirror hit an old man walking on the side of the road. Unfortunately, the man did not survive the fall. Moshe was arrested and found guilty of unintentional manslaughter, for which the court ruled that he must go into exile; to an *עיר מקלט* - a city of refuge.

A little city in the *tzafon* (north), consisting of just a few thousand people, became Moshe’s new home. Things were far from pleasant. If he ever needed anything from the big supermarket in the neighboring city, well, he just had to ask a friend to get it for him. He could not leave. No vacations. No weddings. No traveling. Nothing outside the city exits. Moshe did succeed, however, in procuring a job working remotely, but life just became vanilla after a while.

Actually, there were a few fellows like Moshe living in the

city. Feeling their shared pain, a volunteer from another town came every week to “cheer” them up. Every Thursday night, an older woman came with herring, *cholent*, *kugel* and everything else that goes along with it. A true *erev Shabbos* feast. So at least they had something to look forward to every week. Such was the life of someone who killed another Jew by accident, during the times of the *Beis HaMikdash!*

נמשל: *Chazal* tell us that a person who was forced into exile had to stay there until the *Kohen Gadol* died. Therefore, his mother would bring food so that those exiled wouldn’t pray for the death of her son. Obviously, a little *cholent* once a week would not stop the miserable exiles from praying. However, since they did have somewhat of an excitement from her food to look forward to, their prayers would not come from the depths of their heart. This is what she accomplished. A prayer that is not one hundred percent sincere, cannot penetrate the high heavens!

ויהיו להם משה לבני גד ולבני ראובן ולהוצי שבט מנשה בן יוסף ערי הארץ מכיב וגו' (לג-לג)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

Reuven, Gad and half of the tribe of Menashe wished to live on the other side of the *Yarden*, and not in *Eretz Yisroel* proper. Moshe was not happy with this idea but nevertheless, he acquiesced to their wish.

Sefer Shivtei Yisroel points out that these three tribes were all first-borns. Reuven was the first-born of his mother and father; Gad was the first-born of his mother Bilha, and Menashe was the first-born of Yosef. First-borns are often leaders with lots of energy and ideas, but there is a great danger that could result from these attributes. When *Yaakov Avinu* blessed his children, he rebuked Reuven saying: “פרח כמים אל תותר” - Because of your impulsivity you will lose out. Indeed, Reuven lost the *Kehunah* and the *Malchus!* Quite a significant loss! We see many other first-borns in the *Torah* with a similar *middah* of impulsivity: Kayin, Esav, Yishmael. All very strong, powerful - and impetuous - people.

When Reuven, Gad and half of *Shevet Menashe* saw the eastern side of the *Yarden*, they immediately wished to reside there. They saw good farming land and place for their sheep to graze and they grabbed for it. *Chazal* teach us that from such an impulsive attitude, one loses out. Furthermore, points out the **Shivtei Yisroel**, because of their impulsivity, these two-and-a-half tribes lost out on the *mitzvah* of *Bikkurim*. The whole idea of *Bikkurim* is that after one plants, plows, sows and tends to his seedlings, he finally merits to see the fruit sprout. Now, although he is excited and wishes to enjoy the “fruits of his labor,” he does not grab it right off the tree and eat it. He cannot impulsively take what he thinks is rightfully his. No, first, he ties a red string around it and announces, “This fruit is for *Bikkurim*, so that I can thank *Hashem* for all the good He has given me.”

Unfortunately, this special *mitzvah* was lost to the tribes of Reuven, Gad and half of Menashe, for one who acts with too much haste - in the end loses out! May we all take this lesson to heart - and appreciate what we are given in its proper time.