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(Monsey, NY)

הדלקת נרות שבת - 8:14 *

זמן קריאת שמוע/מ"א - 8:39

זמן קריאת שמוע/הג"א - 9:15

סוף זמן תפילה / הג"א - 10:30

שקיעת הזמנה של יום השבת - 8:32

מוצ"ש ק צאת הכוכבים/ מועדים - 9:22

צאת הכוכבים / כשיתר רבינו תם - 9:44

בראית יצחק ובראית יצחק

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שבת קודש פרשת זקת / בלק - פרק ה' דאבות

Shabbos Parshas Chukas / Balak - Fifth Perek

י"ב תמוז תשס"ט - July 4, 2009

* פלג המנוחה בערב שבת בשעה 6:58 - מי שמדליק מוקד, אין לאזור מזמן עצם קבלת השבת (מוציאמר "בואי כלה")

הענינות ופירושים לעורר את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת

זאת חקת התורה אשר צוה ה' לאמר וכו' (ט-ב) - צריכים לדעת שיש טעמים על כל מצוה אפי' כשלא מבינים טעמים

פרש"י בסוף פרשת הפרה (פסוק כ"ב): ויקחו אלקי - משלחם כשם שפרקו נמי הזהב לעגל משלחם כך יביאו זו לכפרה משלחם: פרה אדמה - משל לבן שפחה שטיף פלטיץ של מלך. אמרו תבא אמו ותקנה הצואה, כך תבא פרה ותכפר על העגל אדמה - על שם (וישעה א, יח) אם יאדימו כותלע, שהטא קרוי אדום: תנמימה - על שם ישראל שהיו תמימים ונעשו בו בעלי מומין, תבא זו ותכפר עליהם ויחזרו לתמותם: לא עלה עליה עול - כשם שפרקו מעליהם עול שמים, עיי"ש עוד ברש"י.

הנה דבר פלא רואים אנו בסוף הפרשה, שמביא רש"י בשם רבי משה הדרשן, לפרש על כל הפרשה טעם שבה, ולגלות דכל ענין הפרה הוא לכפר על חטא העגל, ובא הפרה לכפר עליו, ומביא בזה לפרש על כל דבר בפרשות, שהפרה מרמז על חטא העגל, ובא על ענין כפרות.

ולכאורה יפלא הדבר, שבדיק כשאומרת התורה בלשון חוקה, ורש"י מדייק בזה שהתורה אומרת חוקה, ומשום שאין רשות כלל להרהר אחריה, בזמן שלא רואים כלל בשאר מצוות גילוי כזה שהוא נקרא חוק, ואין מצוה שמבואר בזה שאין רשות להרהר אחריה, ובדיק במצוה זה שהוא חוקה, מביא רש"י הרבה טעמים ורמזים על זה, וגם דבר כזה לא רואים בשום מצוה מהמצוות, שיפרט ויסביר בכך הטעמים שיש בהם.

וא"כ בדיק בענין הפרה, שכתוב בהם הלשון חוקה, בא זה לרמז על

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבע

עתה ילחכו הקהל את כל סביבותינו כלחך השור את ירק השדה וכו' (כג-ד) - ערכם הנצחי של מעשינו

הדבר והיפוכו ממש, דהיינו מצד אחד לא לחשוב כלל, וללכת בעיניים עצומות במצווה זו, ומצד שני מפרשים הטעם שבה, שצריכים לדעת גם הטעם של הענין, ולמה הוא בא, ועל מה הוא מרמז כל ענינו של הפרה? והענין הוא, שהאומות העולם באים לטפל עצמם על ישראל, ולא באים כלל לשמוע תשובות וטעמים, ואפילו דיש טעמים בזה, וכמו שממשיך ואומר הטעמים אלו של רבי משה הדרשן, מ"מ אסור לענות להם כלל, ולא להתחיל להתווכח אתם, רק צריכים להגיד להם שזה חוקה והוא גזירה, ואין רשות כלל להרהר אחריה, ולא להיכנס אתם בוויכוח כלל.

והטעם שאסור לדעת הטעמים, הוא משום שאם יהיה תלוי האדם בהסברים וטעמים, כל פעם יביאו הגוויים להיכנס בויכוחים, ויהיה תלוי בספק על המצווה אם זה נכון או לא, ולכן לא יכנס האדם לקיים את המצווה, ויתבטל מהמצווה לגמרי. ורק אחרי שגומרים ללמוד את כל הפרשה, ובקי הוא האדם בכל הדינים, שכבר נכנס האדם בעבודה של המצווה, אפשר כבר להבין גם את טעם הענין וטעמי המצווה.

ולכן דוקא בפרה שהתורה אמרה בזה הלשון חוקה, דוקא בזה מגלה לנו גם כן רש"י בשם רבי משה הדרשן טעמי המצווה, וכדי לגלות לנו שאפילו במצוות פרה שאמר על זה חוקה שאין על זה טעם, וצריכים לעשות המצווה בלא טעם ובלא הבנה, מכל מקום גם בזה יש לנו טעם.

מאת הרב שלום פערל שליט"א
נ"ר ביישיבת הגר"צ קושלובסקי

מאת האשה הענתא בתר"י עקבני'

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נמשל: When the *Torah* says: 'אדם כי ימות באהל' - *If a person dies in a tent*, 'Chazal teach us that this is referring to a person who is learning in the tents of *Torah*. The Sefas Emes, R' Yehudah Leib Alter ZT"L, adds that if a person will literally give his life to *Torah* by sacrificing himself (ממית עצמו) for this noble pursuit, the *Torah* in turn will see to it that not only will he not die in a literal sense, but that "יחי בהם" - he will truly experience life!

הכלכה למעשה: מאת מו"ה ברוך הירשפלך שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס
considered an *Ervah*. Some girls start earlier than 12 and if that is known to be the case they are included in this prohibition (6). A sister-in-law (wife's sister), even under the age of twelve is also considered an *Ervah* and if she is age six and above, her brother-in-law is not permitted to hear her sing. Under six is permitted because such a young voice is not arousing (7). **Listening to Enjoy**. It is prohibited for men and boys from the age of nine and above, to listen for enjoyment to the singing of girls even under twelve - even though they are not an *Ervah* - from the age of six. Listening to a choir is an example of this. **Closest Relatives**. A man is permitted to listen to the singing of his daughter, grand-daughter, great grand-daughter, mother, grand-mother, great grandmother (8) and wife (when she is not (9) a *niddah*). The reason for the first six relatives is because their singing will not arouse their closest relatives. The reason for a wife is because she is a "permitted" *Ervah*. The *poskim* differ with regard to a sister and most seem to permit it (10). **Saying a Beracha while Hearing a Woman Sing**. In all of the above cases (except a girl under 6 and one's daughter under 12), even when one is allowed to listen, he cannot recite a *beracha* or verbalize any holy text such as *Torah* learning, if he can hear a lady singing (11). Therefore, if one is *bentching* and can hear his wife singing a baby to sleep he should ask her to stop for a few minutes or cover his ears till he finishes *bentching*.

הוא היה אומר: (1) ברכות כד. (2) משנה ברורה עה"י (3) שם (4) א"ח עה"ג (5) הלכות בת ישראל ו"א (6) משנה ברורה עה"י (7) בן איש חי פרשת כי נ"ג (8) עיין אבן העזר כא"י (9) פתחי תשובה יו"ד קצה"י (10) לבושה של תורה פרק ע"א (11) א"ח עה"ג

Rabbeinu Moshe Chaim Luzzato ZT"L (Mesilas Yesharim Perek 3) writes:
"Therefore the makers of parables will say, Come to Cheshbon"
refers to those who control their desires. We must listen to the direction of experienced people, who have already successfully overcome problems and have emerged victorious from the war. They are the ones who show us the path and teach us from their experience. They *"Come to Cheshbon"* - accounting for the past and a planning for the future, in order to know the right path to take, in the light of the great ones and *tzaddikim* of the generation."
R' Aryeh Levine ZT"L (Tzaddik of Yerushalayim) would say:
"The power of suffering to cleanse away sinful deeds operates even for a person who does not sense that it is the Yad Hashem (Hand of G-d) which has thus stricken him, for just as salt preserves meat, so do afflictions purify a man. It makes no difference if the meat belongs to the owner of the salt or not. It is simply the nature of salt to preserve meat. It is similarly the nature of distressing conditions that in and of themselves cleanse away a man's misdeeds."
A Wise Man would say:
"The world comes into balance when we comfort the sorely afflicted and afflict the overly comfortable."
לענין האשה הענתא בתר"י עקבני'
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מעשה אבות ... סימן לבנים

דבר אל בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על וגו' (יט-ב)

The **Ramba”m** (הלכות פרה אדומה ג-ד) writes: “*There have been a total of nine red heifers from the time this mitzvah was given until the destruction of the Second Holy Temple. The first was offered by Moshe, the second by Ezra Hasofer, and seven more between the time of Ezra and the destruction. The tenth red heifer will be offered by King Moshiach, may he be speedily revealed, Amen, may it be Your will.*” In the words of the Ramba”m, one can feel the longing for that glorious day when *Clal Yisroel* will be purified through the ashes of the tenth and final *Parah Adumah*, the one that will be rendered by *Moshiach Tzidkaynu*. When a Jew anticipates *Moshiach* in the proper way - the way the Ramba”m did - the very mention of the subject will elicit such strong emotion and longing that he will spontaneously cry out, “*May he be speedily revealed, Amen, may it be Your will!*”

Many of our greatest *Gedolim* throughout the generations were renowned for their sincere and ever-present longing for *Moshiach*. Some would prepare special garments that they intended to don in honor of that day; alas, those clothes were never touched, let alone worn, in the *tzaddik*’s lifetime. Others studied tractates that pertained to the future, when the *Bais Hamikdash* will be rebuilt and sacrifices will be offered; they wanted to ensure that there will be people capable of performing the *Avodah* when the time came.

The great *Rebbe* of Uhel, **R’ Moshe Teitelbaum ZT”L (Yismach Moshe)**, had his own unique practice. He would never lay down to sleep without preparing his *Shabbos* finery at the side of his bed, and each night he would remind his trusted attendant that should *Moshiach* arrive in the middle of the night, he should wake him immediately. His attendant would assent to this request every single night and only then would the *Rebbe* go to sleep. However, each morning, upon awakening, the Yismach Moshe would groan with disappointment that another night went by and the bitter *golus* was still upon him, and his longing grew ever stronger day by day.

One *Erev Shabbos*, R’ Moshe was informed that his father-in-law, **R’ Aryeh Leib Lipschitz ZT”L, the Viscnitzya Rov**, was to be visiting Uhel and remaining over *Shabbos*. R’ Moshe was excited and waited anxiously all day for his esteemed guest. R’ Aryeh Leib, the renowned author of “*Aryeh D’vei Elaiy*” was not only his father-in-law, but also one of the great *Rabbonim* of the generation. It was uncommon for him to leave his *kehillah* in Poland and travel to Hungary, even for a visit and R’ Moshe could not contain his excitement at his good fortune.

Not long before *Shabbos*, though, after R’ Moshe had waited the better part of the afternoon, he decided that he couldn’t wait any longer and must see to his *Shabbos* preparations. Matters at home were quickly seen to and soon R’ Moshe headed for the local bathhouse, in order to bathe in honor of *Shabbos*. His intention was to be as quick as possible and make it back in time to welcome his esteemed guest.

R’ Moshe had just begun to wash himself when suddenly from the adjoining room he heard his attendant call out, “*Rebbe*, he’s here! He finally made it!”

In a state of undress and half immersed in bath water, the Yismach Moshe could not believe his ears! He let out a shriek and literally fainted in the tub! The attendant rushed in to assist the *Rebbe* and managed to revive him.

“*Rebbe, Rebbe*,” cried the attendant, as R’ Moshe’s eyes fluttered open. “What happened? Why did you faint?”

But R’ Moshe couldn’t speak. His lips were moving and it took sometime before his voice could be heard, even in a low whisper. “He’s here! He’s finally here! *Moshiach* is finally here and this is how I look?!”

משל' למה הדבר דומה

זאת התורה אדם כי ימות באהל וכו' (יט-יד)

R’ Ephraim Zalman Margolis ZT”L was very wealthy and owned a number of businesses. When he was learning *Torah*, however, he would lock himself in a private room with strict orders not to be disturbed for any business matters. One day, while he was learning, his wife hesitantly knocked on his door and informed him that some wealthy merchants were there to see him.

“If you don’t come immediately,” she said, “they will leave and we will lose a substantial amount of money.”

R’ Ephraim Zalman refused to budge. “Our obligation

while learning *Torah* is to act like one who is ‘dead’ - unmoving and oblivious with regard to all mundane and materialistic matters. At this moment, I cannot possibly deal with other interests since for all practical purposes, I don’t exist as far as they are concerned!”

Once said, R’ Ephraim Zalman turned back to his *sefer* and his wife softly closed the door behind her. When he later heard how much money he had, in fact, lost, he said, “*Boruch Hashem* that I had the opportunity to pay so much money for a page of *Gemara*!”

ויאמר אליו אדם לא תעבור בי
פן בחרב אצא לקראתיך וגו' (כ-יח)

As *Clal Yisroel* traveled ever so closer to entering the Land of Israel, the mighty Nation of Edom barred their path. They absolutely would not allow the Jewish People to traverse their land, and they warned, “*Lest we shall accost you with our swords.*” Rashi explains the confrontation in historical proportions: “*You (Yisroel) praise yourself with your ‘voice’ (of prayer) that you have inherited from your fathers. And you say that when you cry out, G-d hears your voice. We shall go out to you with what we have inherited from our fathers: ‘You shall live by your sword.’*”

On the *posuk* (בראשית כז-כב) - “*The voice is the voice of Yaakov but the hands are the hands of Esav*,” the **Zohar** explains: When Yaakov (*Bnei Yisroel*) uses his voice to study *Torah*, the hands of Esav (Edom) have no power. But when Yaakov does not use his voice to study *Torah*, the hands - the sword - of Esav becomes stronger. If so, the challenge of Edom makes no sense. How can they possibly use their inheritance (sword) to do harm to *Bnei Yisroel* while they are employing their mighty weapon of prayer? There is no way they can win!

R’ Shimon of Yaroslav ZT”L (Toras Shimon) explains: Of course, the prayers of the Jewish People are very great, and *Hashem* always hears their *tefillos*. Their enemies can never have any control over them. However, we must never become conceited because of this mighty ability which we received from the blessing of our ancestors. For if we go forth with arrogance and follow this up with prayer, our prayers will have no effect and be ignored. In fact, the opposite is true: Our *Conceit* - גאווה - causes our prayers to give strength to those that wish to do us evil. Thus, Edom challenged *Yisroel*: “You praise yourself with your voice but due to your conceit we will smite you with our swords!”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שלום

Chazal use a very interesting expression when it comes to making peace. They say: “*Do not uphold a fight.*” Now what does that mean? Shouldn’t *Chazal* tell us not to get involved in a controversy or not to start a fight? Why the expression “מחזיקין” - “*Uphold*”? The answer is that our Rabbis understand human nature, the way we tick, better than we understand ourselves! Just being part of a family or society means we are going to have conflicting views and different opinions. There WILL inevitably be מחלוקת which literally means “made up of different parts” (חלקים). It is our reaction to the behavior of others that will make the difference between a fight or a friendly disagreement!

If someone says something to you that is insulting, insensitive, inappropriate or downright mean well, as of yet, there is no *machlokes*! It is your REACTION that will determine if there will be a positive or negative outcome! If you can swallow your pride and not let the hurtful words affect you, the fight goes away - or better yet - never happens! Case in point: When two children are embroiled in an argument, generally the best course is not to get involved. But if you somehow find yourself chosen as a referee and one kid is yelling, “But HE started,” you may counter with, “*Zeeskeit*, But YOU continued. Had you said nothing, or apologized, even if you are right (and of course you are right!) then there would be no fight!”

“אין מחזיקין במחלוקת” When someone starts up with you, remember it is your response that is “*machzik*” - upholding and thus creating the *machlokes*! The best way to win a *machlokes* is to simply avoid one!

TORAH GEMS

ויאמר אלקים אל בלעם לא תלך עמהם
לא תאר את העם כי ברוך הוא וגו' (כב-יב)

When the Almighty told Bilaam not to curse the Jewish People, the *Medrash* recounts the following exchange: “*Hashem said to Bilaam, ‘Do not go with them (the messengers of Balak).’ Bilaam replied, ‘In that case, let me (at least) curse them here in my place.’ Hashem said to Bilaam, ‘Do not curse the (Jewish) Nation.’ Bilaam replied, ‘In that case, let me bless them.’ He (The Almighty) responded, ‘They do not need your blessing for they are already blessed.*”
'אומרים לה לצרעה לאמן דובשיך ולא
"People say to the hornet: Neither of your honey nor of your sting."

This expression has become famous as it implies that as much as the Jewish People do not wish for the curses and insults of the Nations of the world, so too, they have no need for their blessings and complimentary words. The question is fairly obvious; what is so terrible if the Nations of the world wish to bless and praise *Bnei Yisroel*? Isn’t it important for the social stature of the Jewish People that we should be liked and recognized by the world body?

Of course it’s nice to be liked, says **R’ Chaim Sofer ZT”L**, but we must understand why we are liked? In truth, there are two ways in which the nations of the world seek the annihilation of the Jewish People. Some “curse” us, i.e., they publicly defame and and oppress us, whereas others “bless” us, i.e., they shower us with favors and benefits. This is not done out of love; rather they are overly friendly in order to gradually lead us to assimilation.

When Bilaam realized that cursing *Clal Yisroel* was ineffective, he came up with an ingenious plot: He would lavish blessings upon them so that they would eventually cease being Jews. To this, the Almighty responded: “As I do not want your sting, so too, I do not want your honey”

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

מה טובו אהליך יעקב משכנות ישראל וגו' (כד-ד)