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| לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |  | Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |  |
| <div><div><div>בראתי יצר הרע ובראתי לו</div><div>תורה תבלין</div><div>A Torah Tavlin Publication</div><div>34 Mariner Way Monsey, NY 10952</div></div></div>                                                                                                                                                                                                                                                                                                                                                                                                                      |  | A SERIES IN HALACHAH<br>LIVING IN YESHIVAH (31)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |  |
| שבת קודש פרשת חקת / בלק - פרק ה' דאבות                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |  | Lashon Hara in Yeshivah settings                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |  |
| Shabbos Parshas Chuukas / Balak - Fifth Perek                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |  | QUESTION: If a student or class member misbehaves and deserves to be punished, do the teachers and/or faculty have a right to ask the students who did it?                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |  |
| י"ב תמוז תשס"ו - July 8, 2006                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |  | ANSWER: R' Moshe Feinstein ZT"L ruled (1) that such a practice is an "ugly" thing to do, because it will cause the other students in the class to treat the laws of Lashon Hara lightly. Other authorities on the laws of Lashon Hara explain this ruling of R' Moshe to say that in truth, this is not actual slander on the part of the students because it can bring about constructive results. Yet, even so, R' Moshe felt that causing the students to treat the laws of Lashon Hara with less then the proper amount of reverence is more important to avoid, and thus, a teacher should not employ this "ugly" method to find out. |  |
| פלג המנחה / ע"ש - 6: 57 (Monsey, NY)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |  | Others write (2) that R' Moshe only ruled in this way when the sole benefit of finding out who did it is just to rebuke the culprit. If, however, all the students would benefit from finding out and the teacher or Rebbe explains his pure motives explicitly, even R' Moshe would then permit it. Of course, if the faculty has some other way of learning the identity of the culprit, they should not question the student body.                                                                                                                                                                                                      |  |
| הדלקת נרות של שבת - 8: 13 *                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |  | The same concept may be applied in the case of a boss asking his workers who is responsible for negligent work, etc. The suspicion that these workers may come to treat the laws of Lashon Hara lightly may not apply, although many of the other rules will (3). NOTE: A boss who has a right to know the truth, should tell his Jewish workers that the purpose of his asking is for constructive reasons and is not forbidden by the laws of Lashon Hara.                                                                                                                                                                               |  |
| זמן קריאת שמע / מ"א - 8: 40                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |  | QUESTION: If someone knows for a fact that another student has faulty hashkafos or breaches in tznius, etc. which may come to harm others, must he tell the faculty?                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |  |
| זמן קריאת שמע / הגר"א - 9: 16                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |  | ANSWER: (4) If he knows for a fact, he must definitely inform the faculty. If he is not 100 percent sure, although he has strong reasons to believe as much, he should tell the school authorities stressing that this is his belief but he does not know for absolute certain. Of course, he must be careful not to exaggerate when reporting what he knows, whether out of spite or to seek revenge against the other.                                                                                                                                                                                                                   |  |
| * מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |  | The faculty must investigate the matter promptly and during this time, other students should be quietly told to keep their distance and/or be vigilant. The situation must be weighed carefully considering: 1) The student's personal situation and the repercussions of expulsion. 2) The possibility of others being influenced if he remains. 3) Therapy or counseling by a frum and experienced professional. Sometimes, even the זקני הדור should be consulted.                                                                                                                                                                      |  |
| מדעת עלינו                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |  | הוא היה אומר...                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |  |
| ישראל עד שאמר להם "שמעו נא המרים" - וכידוע שכל הכועס אז השכינה מסתלקת ממנו.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |  | R' Shimon Sofer ZT"L (Michtav Sofer) would say:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |  |
| וא"כ לפי"ז שוב היה יכול משה רבינו לדבר אל הסלע, ואעפ"כ לא היה ע"י הקב"ה בכבודו ובעצמו, אלא ע"י שליח, כי עכשיו לא היתה השכינה מדברת מתוך גרונו. וזהו כוונת המאמר שמשבא לכלל כעס, משי"ה בא לכלל טעות, ונענש משה על שהכה את הסלע, דאם לא היה בא לכלל כעס היה ניחא מה שלא דיבר.                                                                                                                                                                                                                                                                                                       |  | "The posuk states: 'Any open vessel with no cover fastened to it is impure.' Every human being is a vessel in the service of Hashem. Thus, he requires a 'head-covering' in order to control the level of outside influence that he allows inside. The first thing a wayward Jew does רח"ל is take off his yarmulke to signify that he is 'free' of conforming to the will of Hashem. A Jew must always 'cover-up' his negative impulses and appreciate the boundaries that our forebearers have provided for us."                                                                                                                         |  |
| נאום בלעם בנו בעור ונאום הגבר שתם העין וגו' (כד-ג)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |  | R' Mendel of Vorki ZT"L would say:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |  |
| בתרגום אונקלוס פ' שתום העין - גברא דשפיר חזי. ופרש"י עינו נקורה כי בלעם היה סומא באחת מעיניו עכ"ל. ואף ששני הפירושים הללו נראים כסותרים זה את זה, דלפי התרגום הרי זה שבח לעינו, אבל לפרש"י הרי זה מום וחסרון בו, מ"מ כתב האדמו"ר הרה"ק מו"ה ישראל בעל שם טוב זצ"ל, דנראה לשלב ה' פירושים יחדו. דהנה איתא במדרש שהקב"ה השרה שכינתו על גוי רשע כדי שלא יהא פתחון פה להאומות, לומר שאילו היה להם נביאים, היו חוזרים למוטב, ומשי"ה נתן הקב"ה להם את בלעם.                                                                                                                             |  | "The essence of the Parah Adumah is 'יואבת לרעך כמוך'. Because the Kohen who was involved in the purification process of the Parah, himself becomes impure by the same process that purified the other person. Helping another while losing out oneself - that is the ultimate in loving one's fellow man!"                                                                                                                                                                                                                                                                                                                                |  |
| קח את המטה והקהל את העדה אתה ואהרן אחיך ודברתם אל הסלע לעיניהם ונתן מימיו וכו' (כ-ח)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |  | A Wise Man would say:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |  |
| איתא במדרש, שכל מה שעשה אברהם אבינו ע"ה והטריח א"ע להביא לפני המלאכים שנתארחו אצלו בעצמו, שילם לו הקב"ה לבניו גם ע"י עצמו. ומה שנתן להם הקב"ה ע"י שליח, דהיינו נתינת המים, כמו שאמר אברהם "יקח נא מעט מים", זאת שילם לו הקב"ה לבניו גם ע"י שליח עי"ש במדרש. והנה אמר הקב"ה למשה שימציא להם מים ולא הזמין להם הקב"ה בכבודו ובעצמו בגזירתו, ומבואר בכמה מקומות שהשכינה היתה מדברת מתוך גרונו של משה רבינו. וא"כ קשה, למה נענש כ"כ על שלא דיבר אל הסלע, הרי אם היה מדבר אליו בלי להכאתו, היה נתינת המים ע"י הקב"ה בכבודו ובעצמו ולא ע"י שליח, דהא השכינה היתה מדברת אליו מתוך גרונו? |  | "Life is a compromise. Accept that some days you're the pigeon, and some days you're the statue!"                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |  |
| אמנם מפרש הרה"ק מו"ה רבי העשיל מקראקא זצ"ל, בס' חנוכת התורה, דהאמת היא עפ"י משאחז"ל שהבא לכלל כעס בא לכלל טעות. והיינו הטעות שמשה רבינו דימה כן באמת בלבו דמוכרח הוא להכות את הסלע, אבל טעה בזה דהא בא אז לכלל כעס על בני                                                                                                                                                                                                                                                                                                                                                         |  | THIS ISSUE DEDICATED BY MR & MRS YISROEL MINZER                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |  | TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE IT BY MAIL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200, OR SEND AN E-MAIL TO TORAHTAVLIN@YAHOO.COM.                                                                                                                                                                                                                                                                                                                                                                                                                                      |  |

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| <div>town of Zembar to investigate this crime and prosecute the Jewish grocer who committed it. But after seeing you and hearing your side, I realize that you're telling the truth. This train is making an extra special stop for me in Zembar and you must get off when I do. Allow me to take care of the rest."</div> <div>When they arrived in Zembar, the inspector dug deeper into the matter and learned of the plot carried out to frame the Jew. Yekusiel was exonerated and returned home to his thankful family.</div> <div><div>TORAH GEMS</div><div><div>זאת התורה אדם כי ימות באהל וכו' (יט-יד)</div><div>The <i>gemara</i> (שבת פג:) writes: "A person should never withhold himself from the Beis Medrash and from learning Torah, even as he is dying. As it says, 'This is the Torah - a person who dies within a tent.' Even while a person is passing away, he should continue to toil in Torah."</div><div>R' Moshe Shmuel Shapiro ZT"L explains: Chazal tell us that the first thing a child learns from his father, is the first <i>posuk</i> of Krias Shema, "Shema Yisroel." This foundation of <i>Emunah</i> and belief in <i>Hashem</i>, is the original lesson that every Jewish child is instilled with and it remains with him till his dying day. It is customary to recite "<i>Shema Yisroel</i>" at the bedside of a dying person, as well, for this belies the fact that his entire life was one of <i>אמונה</i> בה'. Thus, <i>Chazal</i> teach us that "<i>even while a person is passing away</i>" he continues to toil in <i>Torah</i>, through the recital of "<i>Shema Yisroel</i>."</div><div>וירם משה את ידו ויך את הסלע במטהו פעמים (כ-יא)</div><div>The first time Moshe hit the rock, only a small spurt of water emerged. As a result, he hit it a second time until a huge gush poured forth. (Rashi) Why was it necessary for Moshe to hit the rock - contravening a direct command of <i>Hashem</i> to talk to it - not once, but two times?</div><div>Answers R' Shaul Nathanson ZT"L, the act of raising his arm to hit was so foreign to <i>Moshe Rabbeinu</i> that in fact, his arm barely responded when he attempted to raise it. Moshe's every limb and bone was so closely attuned to the <i>will</i> of G-d, that it would not perform its owner's will if this was not in exact accordance with the command of <i>Hashem</i>. Thus, his first strike was a light, feeble tap, and a second, forceful attempt was required.</div></div></div> <td data-kind="ghost"></td> <td data-cs="2" data-kind="parent"><div>אולם, הרי כבר ידוע שכדי להשיג מעלת הנבואה, זקוק האדם להתקדש בקדושה יתירה, ורק כשמקדש הוא את אבריו וחושיו ושומרם מכל דבר רע, אז יהא מוכשר שתחול עליו מעלת הנבואה. וא"כ הכיצד זכה בלעם הרשע והטמא, שהיה מעונן ומכשף, ועוסק בכל עניני רע ושטופי זמה שבעולם, איך שייך שהוא זכה למעלת הנבואה? ברם, היות שהיה ההכרח גדול לעשותו נביא, לזאת סימא הקב"ה אחת מעיניו, כדי שלא יוכל</div><div><div>מעשה אבות .... סימן לבנים</div><div>ועתה לכה נא ארה לי את העם הזה כי עצום הוא ממני אולי אוכל נכה בו וכו' (כב-ו)</div><div>For centuries, Jews have suffered through some of the worst torture, slander and villification imaginable, including the infamous "blood libel." One of the most recent stories occurred in 1920, in a little town in Hungary, known as Zembar. A newly married man moved to the town in search of business prospects and opened a grocery store, which soon took off and became very profitable. The good fortune of this Jew did not sit well with the local priest and school-teacher and they decided to defame the Jew, or even worse. After a few failed attempts at slander, they felt it was necessary to "up the ante." One afternoon, a young peasant boy named Gustav was walking home from school when he was abducted and later found murdered. When the police were called in to investigate, they were tipped off to search the home of the Jewish grocer, where they were sure to find evidence - in the form of vials of the boy's blood - stashed away for later use in obscene and horrific Jewish acts of worship. Yekusiel, the Jewish grocer, heard about the impending scandal and ran for his life. Furtively, he made his way out of town to the home of the great <i>tzaddik</i> and miracle worker, R' Yeshayale Keresturer ZT"L. Pouring out his tale of woe, he described for the <i>tzaddik</i> the situation and the fate awaiting him were he to be caught by the authorities for this crime he did not commit. Surprisingly, R' Yeshayale remained relaxed and in good spirits. "Don't worry about a thing," said the <i>Rebbe</i>. "Remain here with me for a few days and when I tell you, you can go home and all will be just fine." With pure <i>emunah</i> in the promise of the <i>tzaddik</i>, Yekusiel stayed in the home of R' Yeshayale for three days. On the fourth day, it was time to go. "Listen to me very carefully and do exactly as I say," said the <i>tzaddik</i>. "Go to the train station and book a first-class berth. Tell the man you wish to get off in Zembar." Yekusiel protested. "But <i>Rebbe</i>, Zembar is a tiny town. There are no train stops in Zembar." R' Yeshayale waved him off. "Tell him you only want the train that will stop in Zembar. Get off in your town and do not worry about a thing. <i>Hashem</i> will protect you and guard over you." Yekusiel did as he was told; in his heart, though, he was still unsure. But when he bought a first-class ticket and asked for the train that stops in Zembar, he was given a ticket and directed to a specific train, no questions asked. Encouraged, he alighted the train and took his seat in the nearly empty first-class carriage. The only other passenger in his carriage, appeared to be a police inspector with a kind face. All throughout the trip, Yekusiel kept to himself, <i>davening</i> and crying to <i>Hashem</i> to help him out of his seemingly impossible situation. Suddenly, he looked up and noticed the inspector looking at him. "Excuse me, sir," said the man with the kind face, "I couldn't help but notice you were crying." Throwing caution to the wind, Yekusiel divulged his entire story, including the words of his <i>Rebbe</i>. The inspector smiled and said, "My good man, today is your lucky day! I was sent specifically to the</div></div></td> |  | <div>אולם, הרי כבר ידוע שכדי להשיג מעלת הנבואה, זקוק האדם להתקדש בקדושה יתירה, ורק כשמקדש הוא את אבריו וחושיו ושומרם מכל דבר רע, אז יהא מוכשר שתחול עליו מעלת הנבואה. וא"כ הכיצד זכה בלעם הרשע והטמא, שהיה מעונן ומכשף, ועוסק בכל עניני רע ושטופי זמה שבעולם, איך שייך שהוא זכה למעלת הנבואה? ברם, היות שהיה ההכרח גדול לעשותו נביא, לזאת סימא הקב"ה אחת מעיניו, כדי שלא יוכל</div> <div><div>מעשה אבות .... סימן לבנים</div><div>ועתה לכה נא ארה לי את העם הזה כי עצום הוא ממני אולי אוכל נכה בו וכו' (כב-ו)</div><div>For centuries, Jews have suffered through some of the worst torture, slander and villification imaginable, including the infamous "blood libel." One of the most recent stories occurred in 1920, in a little town in Hungary, known as Zembar. 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