

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

תורה תבלין

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הדלקת נרות שבת – 8:15 * (Monsey, NY) מנחה גדולה / שבת – 1:38
זמן קריאת שמע/מ"א – 8:37 ~~~~~ שקיעה של יום השבת – 8:33
זמן קריאת שמע/הג"א – 9:13 ~~~~~ צאת הכוכבים / מעריב – 9:23
סוף זמן התפילה / להג"א – 10:29 ~~~~~ צאתה"כ / לשיטת רבינו תם – 9:45
* פלג המנחה בעשי בשעה 6:58 – מי שמדליק מוקדם, אין לאחר מועד קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

מה טובי אהליך יעקב משכנותיך ישראל וגו' (כד-ה)

שהביהכ"ס הם ההמשך של הבתי מקדשות שנחרבו, וכדאיתא שם "עתידין בתי כנסיות ובתי מדרשות שבבבל שיקבעו בא"י". שהבתי כנסיות הם השגרירות של א"י בחו"ל, ונחשבים גם הם כא"י, ולכן ע"י קשר חזק לבתי כנסיות ובתי מדרשות, שמתחילים ומסיימים את יומם שם, נחשבים כנמצאים בא"י וזוכים לחיים.

והביאור הוא, שא"י היא מקום השראת השכינה וגילוי האמת, וה' משגיח שם תמיד, וכמו שכתוב "ארץ אשר ה' אלוהיך דורש אותה תמיד" (דברים יא, יב), והנמצא שם מכיר יותר הבורא ע"י השגחתו התמידית, והוא כ"מי שיש לו אלוה" (כתובות קי), ומכיר בחשיבות הרוחניות ובהבל הגשמיות, ונמשך לרוחניות ולא לחומריות, נמצא שהוא דבוק שם למקור החיים, ומושפע עליו שפע של חיות רוחנית וגשמית. וא"כ גם בחו"ל, כשיש לו קשר חזק לבתי כנסיות ובתי מדרשות, שואב משם הקדושה והאמת, ומתמלא באמונה ויראה, ומכיר בחשיבות הרוחניות ובהבל הגשמיות, ושאיפותיו הם רק להתקרב לבורא עולם יותר, ומגדל בניו ובני ביתו ברוח זו, ע"י זה הוא וביתו דבוקים במקור החיים, וזוכים לשפע של חיות רוחנית וגשמית.

ועל פי זה מובן הצורך שיתקיים ברכה זו לעד, שרק ע"י הקשר לבתי כנסיות ובתי מדרשות, מתאפשר לעם ישראל להתקיים לכל אורך הגלות, וביכולתם לגדל בנים ובני בנים עוסקים בתורה ובמצוות, עד ביאת הגואל צדק.

אצתא בגמ' (סנהדרין קה): "אמר רבי יוחנן, מברכתו של אותו רשע אתה למד מה היה בלבו, ביקש לומר שלא יהא להם בתי כנסיות ובתי מדרשות, אמר מה טובי אהליך יעקב". ומתבאר, שנתברכו ישראל שיהיה להם בתי כנסיות ובתי מדרשות. ובהמשך הגמרא: "אמר רבי אבא בר כהנא, כולם חזרו לקללה חוץ מבתי כנסיות ובתי מדרשות, שנאמר ויהפוך ה' אלהיך לך את הקללה לברכה - קללה ולא קללות". והיינו, שאף שנתברכו ישראל בהרבה ברכות, רק הברכה של "בתי כנסיות ובתי מדרשות" היא שנשארה לעד. וצריכים להבין מדוע דוקא הברכה הזאת נשארה לעולם?

הנה בברכות (ח): "אמרו ליה לרבי יוחנן, איכא סבי בבבל, תמה ואמר למען ירבו ימיכם וימי בניכם על האדמה כתיב, אבל בחו"ל לא, כיון דאמרי ליה, מקדמי ומחשכי לבי כנישתא (מתחילים וגומרים את יומם בבית הכנסת) אמר, היינו דאהני להו". ומבואר, שכמו שמצינו שישיבת א"י משפיע חיים, כך גם "מקדמי ומחשכי לבי כנישתא" משפיע חיים. וצ"ע במה הם שווים לשיבה בא"י?

ומפרשים העולם, על פי דברי המהרש"א (שם), דהנה מצאנו, שכשהאדם נמצא בבניין השגרירות (embassy) של מדינה מסוימת, נחשב כאילו נמצא באותו מדינה, ועליו להתנהג כפי חוקיו. והנה כתוב וא"י להם למקדש מעט" (יחזקאל י"א ט"ז), ואיתא במגילה (כט): "אמר רבי יצחק, אלו בתי כנסיות ובתי מדרשות שבבבל". והיינו

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws and Customs of Tzedakah - Opportune times to give

21. **Saved by a Miracle.** In the times of the *Beis Hamikdash*, a person who was saved in a miraculous manner would bring a sacrifice of thanks (*Korbon Todah*). Nowadays, one says the blessing of *Hagomel*. Along with that, one should give a nice donation, according to his means, to those who learn *Torah* full time. As he gives, he should say, "I am giving this money to charity and may it be the will of *Hashem* that it is considered in place of a *Korbon Todah* that I would have been obligated to bring in the times of the *Mikdash*." (See the Hebrew text in רח"ל:ב) If possible, one should also do the following 4 things. 1) Say the *Parsha of Todah* (1). 2) Make a *Seudas Hoda'ah* (a festive meal at which he and others celebrate and he tells over the miracle with great gratitude. 3) Organize an event which is beneficial to the community. 4) Every year on the anniversary of the miracle, he should think over the wonderful episode, rejoice, and tell others about it (2).

22. **End of Life.** It is advisable to give *tzedakah* at the end of one's life for a final atonement and to merit a favorable *din* on his ultimate day of judgment (3).

23. **Learning.** If one is learning and gets stuck on a certain passage, he should give charity (4). This, along with

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

his toil is a special merit to enlighten his eyes to understand the text and/or logic of the passage (5).

24. **Children.** Giving charity and helping the needy in other ways is a great merit to have children (6).

25. **Lost Articles.** If one lost an article there is a *segula* (a special proven method, sometimes unexplainable) to give *tzedakah* and say: "I am giving this charity in memory of Rav Meir Baal Haness (Rav Meir who performed miracles) in order that in his merit I should find quickly and easily (specify the lost article). Then one says three times, "May the G-d of Meir answer me." (7)

26. **Honoring Parents.** Some have a custom to give daily a coin to *tzedakah* in merit of their departed parent(s). As one mentions the *mitzvah* of honoring parents in the passage after *Bircas Hatorah*, he gives to charity (8).

27. **Special occasions for Ladies.** Before doing their special *mitzvos* of *challah*, *Shabbos neros* and *tevila*, a lady should give (9). When she is pregnant she should say many prayers that the baby should have Fear of Heaven and be successful in learning *Torah* and performing *mitzvos*. Along with that she should give charity regularly (10).

WEEKLY CHIZUK # 37

One can make his morning blessings more effectual in the following manner: Before saying the *berachah* of "פוקח עורים" (Gives sight to the blind), close your eyes for a second and then open them to appreciate the gift of sight, colors etc. Similarly, take a step before "מלביש ערמים", hold on to your garment before "זוקף כפופים", etc.

הוא היה אימר...

R' Avrohom Mordechai Alter ZT"l of Ger (Imrei Emes) would say:

"What would have been so terrible had Bilaam actually cursed *Bnei Yisroel*? He could say whatever he wants but if *Hashem* decides not to allow the curse to take effect, what would have been the great harm? The answer, of course, is that the entire reason that Bilaam was endowed with prophetic powers was so the nations of the world should not complain that *Hashem* is showing preferential treatment to the Jews. Thus, had he been allowed to actually spew forth a curse, there would be no choice but to allow it to take effect!"

R' Yaakov Yosef of Polonye ZT"l (Toldos Yaakov Yosef) would say:

"When can we truly merit the fulfillment of 'How good are your tents Yaakov'? Only when these tents - *Shuls* and *Batei Medrashim* - become 'Your dwelling places, *Yisroel*' - places where Jews actually come and dwell. A synagogue should not be built solely for its beauty, standing empty a whole week and only with difficulty finding a *minyan* on *Shabbos* and *Yom Tov*."

An Old Politician would say:

"It took many years to reach this point but now when I bore people at an event, they think it is their fault."

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throughout the sanctuary. R' Noson Adler bade his young charge to go down and check on the source of the noise and ask if the din can be lowered. The student immediately obeyed and walked downstairs.

Pausing for a moment, R' Moshe determined that the source of the banging was coming directly from the *Aron Kodesh*. He walked cautiously up to the front and pulled aside the curtain. To his amazement he found the Chief Rabbi of Boskovitz, **R' Shmuel Halevi Kolin ZT"l**, famed author of the **Machatzis Hashekel**, hunched over inside the holy *Aron*, holding a hammer and chisel. He was using the tools to attempt to pry off the silver exterior that covered the wooden handles of a *Sefer Torah*. Upon further inspection, he saw that the *Sefer Torah* with the silver handles was the one belonging to his *Rebbi*, R' Noson Adler.

How strange, thought the Chasam Sofer, what was going on here? After another moment of banging, R' Shmuel finally stopped and turned awkwardly to see who had caught him in the act. Then he began to explain. "There is a law that was decreed many years earlier that citizens in this region are not permitted to own silver and other precious metals. Anything of value must be reported to the local government and taxes must be paid. Your holy *Rebbi*, R' Noson Adler, knows of this law and surely realizes that the silver handles of his *Sefer Torah* are subject to confiscation by the authorities."

R' Shmuel climbed out of the *Aron* and stood in front of the young student. "Unfortunately, someone in our community informed the local constable that there is illegal silver stored on your *Rebbi's Torah* scroll and I was quietly alerted that a contingent of police was on its way here. I felt that the only way to protect R' Noson and his *Sefer Torah* was by banging off the silver before the police got here."

R' Moshe ran upstairs to tell his *Rebbi* what was going on but R' Noson waved it all away with his hand. "Is that all?" he asked. "Believe me, there is nothing to worry about."

"But *Rebbi*," replied the young Chasam Sofer, "the police will not only confiscate the silver, they might damage the holy scroll and even arrest you for violating the law." But R' Noson was unconcerned.

"This is what you must do," he said finally. "Go downstairs and remove my *Sefer Torah* from the *Aron*. Take it to the middle of the sanctuary, up to the *Bimah*, and stand there quietly holding it in your arms. You will see that nothing will happen." Then he looked right back into his *sefer* and continued learning.

R' Moshe hurried back down the stairs and to the astonishment of R' Shmuel Kolin, he took the precious *Torah* out of the *Aron* and walked up to the *Bimah* where he waited in silence. A few minutes later, the door burst open and in stormed a phalanx of official policemen. They opened up the holy Ark and one by one removed and examined each *Torah* scroll. Of course, they found nothing. Then, they spread out and searched the entire synagogue, even scrutinizing the *Bimah* platform. Never once did they notice the tall man in the center of the platform clutching a holy *Sefer Torah* with silver handles close to his chest, for he was invisible to them. Finally, the police were satisfied - they had obviously been misled - and the threat quickly passed.

משל למה חדבר רומה

לא הביט און ביעקב ולא ראה עמל בישראל ה' אלקיו עמו וגו' (כג-כא)

משל: A traveler arrived from out of town and pulled up in front of his hotel. Immediately, a bellhop came out and offered to bring his bags up to his room. The man checked in and went straight upstairs, while the bellhop collected his belongings.

Huffing and puffing from the strain, the bellhop reached the upstairs room. Sweating profusely, he set down the big heavy suitcases and then waited for his tip. However, the man took one look at the sweating bellhop and refused to give him any money.

"These are not my bags," he said quickly.

The bellhop was distraught. "How do you know they are not yours?" he cried. "You didn't even

bother to look at them."

The traveler replied. "I looked at you and saw you sweating and knew they weren't mine. You see, all I have in my luggage is a few small bags filled with diamonds. For these, you wouldn't need to sweat!"

גמשל: When a righteous person learns *Torah* and performs *mitzvos* with proper intent, says the **Dubner Maggid ZT"l**, he feels no strain or bother. On the contrary, he tastes the sweetness of his learning and his enjoyment is boundless. Rather than feeling as if he is carrying a heavy yoke, the *Torah* is like a bag of diamonds and precious stones. (The **Kotzker ZT"l** said that this משל was no doubt said with אקורש.)

ושלח מלאכים אל בלעם בן בעור
פועה אשר על העדר וגו' (כג-ה)

TORAH GEMS

Rashi details two interpretations of the word "פתורה": According to the simple meaning, it is the name of the place where Bilaam lived. A second understanding is based on the Aramaic word "פתוראה" which means "money launderer" Just like a money launderer is a person to whom everyone brings their money, so too, did everyone send letters and petitions to Bilaam for assistance.

The **Unsdorfer Rov, R' Shmuel Rosenberg ZT"l (Be'er Shmuel)** draws a remarkable contrast between a righteous *tzaddik*, a prophet of truth, and a wicked prophet the likes of Bilaam. When a person comes to a *tzaddik* for a *berachah*, assistance or for any reason, he may bring a letter or petition (*kvitl*) together with some money which he presents to the *tzaddik*. It is not a payment for a service rendered but rather a respectable way to show honor to the righteous man. The *tzaddik* does not request the money and is willing to assist anyone who comes to him with an equal and open heart.

Bilaam was quite different, however. Although he craved honor and lavish praise from kings, ministers and all members of society, he still was - after all is said and done - a mercenary of the highest order who would only act in lieu of payment. The letters and petitions that he received from all over the world asking for his help would not be given a second glance if not for the future promise of remuneration and monetary payment. In this manner, he was very much akin to a "money launderer" - a person who was always involved in taking money from others. Bilaam himself knew that he would be unable to curse *Bnei Yisroel* - but business was business!

מעשה אבות ... סימן לבנים

ויגל ה' את עיני בלעם וירא את מלאך ה' נצב בדרך וחורבו שלפה בידו וכו' (כג-לא)

Bilaam could not see what his own donkey was able to see; An angel with a drawn sword standing in his way. *Hashem* only allows those worthy enough to see, whereas the unworthy are left in the dark.

The main synagogue in the city of Boskovitz, Slovakia, had a back room leading off the women's section where an esteemed *Rebbi* would sit and learn with his prodigious student. The *Rebbi* was the holy **R' Noson Adler ZT"l**, former Chief Rabbi of Frankfurt, and the student was his rising star, **R' Moshe Sofer ZT"l**, later to become renowned as the great **Chasam Sofer**. Master and pupil would spend untold hours up there plumbing the depths of the Talmud and few people had the nerve to go up to even talk to them in learning.

One afternoon, a loud banging emanating from the main prayer hall disturbed their concentration. It sounded as if someone was pounding on metal and the noise was quite deafening as it reverberated all

וירא בלעם כי טוב בעיני ה' לנכח את
ישראל ... וישת אל המזכר פנח (כ-א)

The **Targum** tells us that Bilaam attempted to mention the sin of the Golden Calf that the Jews fell prey to in the desert, and in this way, he hoped his curse would be able to take effect. However, as soon as he lifted his eyes and turned symbolically towards the desert to begin, he saw the formation of the tents of *Bnei Yisroel* and the modest manner in which they were situated, and he gave up. The question is, why should the practice of the *mitzvah* of צניעות - *modesty*, change a wicked man like Bilaam's mind with regard to mentioning the sin of the *Egel* and *Avodah Zara*?

R' Isaac Ausband Shlit'a quotes the *gemara* (סנהדרין סג): "*The Jews (quickly) realized that there was nothing (truthful) to serving false Gods, and they did not become involved in Avodah Zara only for the purpose of partaking in public immorality.*" The cause and effect of idol-worship was not for its own sake because it was quite apparent that the entire premise was ludicrous. Rather, the spirit of indecency and immorality that is a basic facet of idol-worship was what they were after and they took pleasure in sinning publicly in an anarchic state of depravity.

However, now, as the Jewish People camped in the desert and spread out their tents in such a modest and appropriate manner, Bilaam recognized that this spirit - the code of immorality with which he lived his entire life by - was missing from the Nation. They had obviously retreated entirely from such a permissive lifestyle and he was unsure how to proceed. How could he now mention the Golden Calf if it was clear that *Bnei Yisroel* had removed themselves entirely from that disastrous episode? He was left with no choice but to bless the Nation.