



בראתי
צמר הרע
וכראתי לו

פרק ב'
דאבות

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פרק ב' דאבות

טיב התבלין

מאוצרותיו של המגיד

וביגור **אריה** פידס, "ולגבי מה שכתב רש"י לשנא ד'חור הוי", ואע"ג שלכאורה פני כן לא נאסר בכך. י"ל שאכן קודם גיל חמישים שעבר במשא היה אסור במשא בורות, לפי כלל העובד במשא אסור בעבודה אחרת, דאפילו משורר שעבר בנעילת שוק (שוק עבודת המשתכריו) כלו יתן מאשר עבודתו בכתיב, וישרה ויגילת שערם) חייב מיתה בידי שמים (כיון שישנה הקפדה לא לעבור אפילו מעבודה

הלכה למעשה

Looking up the Posuk. Another important aid to acquiring knowledge of *Tanach* is to look up any *posuk* that is brought down in other texts (when time allows for this worthwhile investment). When one is learning a *Gemara* that quotes a *posuk*, it is a good idea to stop, look up the *posuk*, see if the content of the *posukim* before and after adds to understanding the *posuk*, and search the *meforshim* on the *posuk* (usually the **Metzudos** is the quickest). Then one can see if the *Gemara* is saying the *pshat* (basic literal explanation) or, as it often does, citing a *drush* (not literal interpretation), or bringing a *remez* (allegorical hint). This helps in the understanding of the *Gemara* and allows fluency throughout *Tanach*, because when one singles out a *posuk* (as compared to studying a large text), one tends to

הוא היה אומר

“Don’t mix your bad words with your bad mood. In life, you will undoubtedly have many opportunities to change your mood but you will never get the opportunity to replace the words spoken.”

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Learning Nach in Order. All that we have mentioned here and in the past few weeks, have been ways to acquire greater knowledge and fluency in large portions of *Nach* (and the whole *Chumash* through the weekly *Parsha*). However, to really cover the entire body of *Tanach*, there needs to be some set pattern of learning in its entirety. It is told ⁽¹⁾ that when the **Chazon Ish ז"ל** was asked about learning *Nach*, he replied that one should set aside an hour or two every month to learn *Sifrei Nach* from beginning to end. This should be a faster (rather than deeper) mode of learning to grasp the simple meaning of the words and content and proceed. On a practical level, setting aside a quarter or half-an-hour every weekend on Friday, *Shabbos* or Sunday, would accomplish this. The *Chazon Ish* there mentions that one should try to learn Rashi and thereby gain *Hashkafa* (*Torah* outlook on life) from the prophecies and wisdom of the *Nevi'im*.

(1) עיין מעשה איש חלק ג' עמ' פ"ז

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שונים פני הדברים בזה המתנאה, המכבד ב'ישותו', וסובר כי עליו להיות מושלם, ולרואה את עצמו כ'בעל מום' ממש באם חסר לו שום מעלה או מדרגה, וכיון
כן מתגלה הוא תמיד בעצבון ובדאגה על חסרונו. וגם אם זכה ונתגבר בכמה
מה מעלות טובות, אין הוא משמש בהם להכריז גודל טובו ית' על שדרבה
מטיב עמו, אלא משים הוא לנגד עיניו את החסר לו. זה האדם לא ימצא נוחם
בשום כל עוד שהוא עומד בגאותו, כי כל עוד שהוא מחויק באיוולתו, הרי מרוחק
מהקדושתו, וכיון שכן מוכיב אתו מכל טובה רוחנית ר"ל.

אלו זאת רמזה התורה כאן, כי 'האנשים הטובים' אשר תמיד מתאוננים על חסרונם
והם הם במידת הגאות, ולכן הרי זה כאילו אומרים הם מפורשת 'אנחנו טמאים'
מש אדם, כי כאמור זוהי תוצאה של הגאות, ומחמת גאותם רגיל לשונם לומר
זה נגדו' כלומר, תמיד מתאוננים אנו על החלק החסר לנו, ותמיהים אנו
אלים למה נגרע מנהלתינו מעלה זו וזו, כי חולי זו היא נחלת המתנאה לראות
עצמו כבדיו הראויה לכל מדה של שלמות, ובאם חסר הוא ושואל על פשר
עצבותו 'מלהקריב קרבן ה' במועדו' כי חפץ הוא לזכות במעלות רוחניות ולבוא
רבת ה', ולזכות ע"ז להיות 'בתוך בני ישראל' הוויכים לכך. כתשובה לבקשתם
ל' מה עמך' – עליכם לעצור את מהלך מחשבתכם, כי לפיה הנכם בגדר 'יש'
הנכם מתרעמים על חסרונכם, ואשמעה' – הוא שאל' אשמעה' כי אדם שתבינו
השונים אותם בדיעה או אשמעה לכם עצה הש"ת 'מוד' – היינו עוה מלאשן
וננו מוד' ובזכות זה תזכו ש'צוה' להם' – 'צוה' מל' צוואה' משמעותה חיבה,
ל' שבזכות העצה תזכו לקרבת ה', ויהיה הש"ת חלקכם ונחלתכם, כי אז תזכו
ש'ראת השכינה, ותזכו לכל המעלות והמדרגות המסייעים לדבקות בהש"ת.

בזה השייכות להרהר, וכדאיאתם בספר' בפרשת קרח, ש'הלך רבי יהושע בן
יהו' לסייע את ידו בן גורגאדא בנעילת שערים וא"ל חזור בך שאתה מתחייב
ששך, שאני מן השוערים ואתה מן המשוררים' (וק"ו שישנה הקפדה לא לעבור
בבדת משא בכתף' לשדיר או נעילת שערים שהן עבודות שאינן שייכות להרהר).
ולגבי מה שכתב רש"י לשנא ר' דמור' (וא"צ' שלכאורה מועיל לא עבר בכך,
ש"ל לרש"י כמאמר מדרש' דמור' (ר"ה ועל דוד' ר"ה), שבכל עבודה שהם מותרים
אחד גיל מחשים מותרים בה גם קודם לגיל שלשים, שהרי כמה משמתיים בהם
חד גיל' נ' מוכח ששנים אינם פוסלים בה והמאז טעמא מותרים גם לפני גיל ל"ו".

והנה, רש"י הסביר את הכתוב 'שוב מצבא העבודה, ולא יעבוד עוד' רק
כ' עבודת משא בכתף' של בני קהת, ולא עבודת בני גרשון ומררי, ולפ"ז
שה **דמבין** (פסוק כ"ה) על זה, ש"אם כן, בני גרשון ובני מררי שכל עבודתם
היה בוקרים, למה נמנו 'מבן שלשים שנה ומעלה, עד בן חמישים שנה', כל
א לצבאו צבא לעבוד עבודה באהל מועד' (ע' לעיל ד', פסוקים כ"ג ו"ל).

ויש ליישב, שרש"י קיצר בדבריו וס"ל כמו שכתב ב'**חזקוני** וב'**פירוש הריב"א**
התורה', דבריו, 'ומבן חמישים שנה ישוב כל אחד מצבא העבודה המוטלת
בני, בני קהת מעבודת משא בכתף, ובני גרשון ובני מררי משמתינה (על
גילות) ופריקה (מעל העגלות) והורה (של המשכן) והקמה (של המשכן).
וזמן אלו ואלו לנעילת שערים ולשדיר ולשומר שלא יכנס זר למשכן'.

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

מחשבת הלב

 רביצק משה אל ה' לאמר קל נא רפא נא לה (נ-ג)

The *Mishna* in *Berachos* (ברכות) tells us that *Rav Chanina ben Dosa* was able to predict the outcome of his prayers for the sick by the fluency of his words before the Almighty. He would say: “*If my tefillah is fluent in my mouth (שגורה בפי) I know that it is accepted.*” The *meforshim* ask: How is it possible that *Rav Chanina ben Dosa* knew the outcome of his *tefillos*, where *Moshe Rabbeinu*, the great *manhig Yisroel*, needed to ask *Hashem* - “לאמר” - please tell me if You will answer my *tefillah*?

The *Gemara* there brings the source of this concept from *Yeshaya* (נב-יט) ה' יב שפתים שלום שלום לרחוק ולקרוב אמר ה' - "Homiletically, we can explain this with the above concept. The *Ribono shel Olam* created our lips for us to utter words of *tefillah* to promote *shalom* (peace) in the world. When can we know if we have actual *shalom* and the *tefilla* is truly answered? "לרחוק" - when one *davens* for a non-relative, one who is "far," since the *tefillah* can then be a lengthy one. In the case, the test of fluency can prevail. However, if one is *mispallel* ה' "לקרוב" - a short *tefillah* for a relative, like *Moshe Rabbeinu* did for Miriam, in that case, "אמר ה' ורפאתי" - one needs to ask *Hashem* "לאמר" - please tell me if You're accepting my *tefillah*."

During *Klal Yisroel's* 40-year sojourn in the desert, they were given daily lessons in *emunah*. The *Torah* relates that anyone who collected extra *mann* found that his surplus disappeared, whereas anyone who collected too little found that the *mann* in his possession mysteriously increased. The message was clear: No matter how much *hishtadlus* one puts in, *Hashem* decrees how much he will receive. A person's *Hashem*, of course, does not become frustrated. He feeds and provides for us, but the **Chovos Halevavos** tells us that if a person places his trust in something else, *Hashem* will, in fact, leave him in the hands of that "something else." If one places his faith in his own efforts, his job, his boss - he *Hashem* tells him, "Let's see that take care of you." The mitzvah even see material success but in the end, will it be worth it?

EDITORIAL AND INSIGHTS ON THE MIDDAH OF צעקה **דרגה יתירה** **FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO**

The *Parsha* describes the two very distinct times when trumpets are blown in the Jewish camp. One is during wartime to warn the nation when the enemy is attacking. It is a cry of fear, a warning of impending danger. The second is on *Rosh Chodesh* holidays and days of joy. It is a cry of joy, an expression of happiness and appreciation. **R' Yissachar Frand *shlit'a*** points out the obvious inconsistency here: What exactly are these trumpets (חצוצרות)? Are they instruments of fear or tools of cheer?

As we say in *Tehillim*: "אקרא ה' אמצא ובשם ה' אקרא" - When I find myself in times of distress and worry, what do I do? I sound MY trumpet! I call out to *Hashem*! "כוס ישועות אשא ובשם ה' אקרא" - And when I lift up my cup of salvation, what do I do? I sound MY trumpet, and I call out to *Hashem*! In every situation, do not forget: "Sound YOUR trumpet and call out to *Hashem*!"

After months of *parshiyos* in which the camp of the Jewish people remained stationary, the *Torah* prepares us for the impending journeys of *Klal Yisroel*, by informing us of the manner in which they camped. “*On the day the Mishkan was erected, the cloud covered the Mishkan, which was a tent for the Testimony, and at evening, there was over the Mishkan like an appearance of fire, until morning.*” Rashi tells us: “*As soon as the Jews encamped, the pillar of cloud would mushroom upward and spread itself over the tribe of Yehuda like a canopy. It would not depart until Moshe declared, ‘Return Hashem, to the myriads of Israel’s thousands.’ This is what is meant by, ‘According to the Hashem’s word, through Moshe.’*”

As the civil war in Syria has raged for much of the last five years, Israelis have worried about a possible threat from ISIS, the terrorist organization, whose stated goal is to create a “Caliphate” and return to the early days of Islam, rejecting all innovations in culture and society. In Syria, the group conducted ground attacks on both government forces and opposition factions, and by December 2015, it held a large area in western Iraq and eastern Syria. Israel, which borders Syria to the northeast and controls the strategic Golan Heights, has been carefully monitoring the terror organization for any indication that they pose a threat to Israeli security. Recent military setbacks have made it less likely, although there have been indications that show that some maverick rebels still see Israel - and Jewish people in particular - as their main target.

This was borne out last year, on November 27, 2016, when a group of four armed men connected to the Islamic State, opened fire across the Syrian border at an IDF patrol in the southern Golan Heights, early Sunday morning. The gunfire at the IDF was an attempt to bait Israel into active involvement in Syrian territory, shuffle the deck, and hope that more Arab forces join the fight against Israel. Israeli soldiers were surprised, although not unprepared, by the audacity of the terror group, who were fighting battles on many different fronts - but suddenly felt the need to turn their attention to the Israeli border and begin to fight with that they believe to be their mortal enemy - Israel.

Around 9 a.m., gunmen from an ISIS-affiliated group, fired at Israeli forces, and the forces responded. In the exchange, the militants launched mortars at the Israeli soldiers, the IAF, Israeli Air Force, was called in, and an airstrike hit the vehicle carrying the fighters, killing its four passengers. A spokesman for the Israeli military, described the exchange as unique in magnitude. He said jihadist fighters, riding in a vehicle with a machine gun mounted on its roof, assaulted an Israeli unit with gunfire and mortars on the Israeli-controlled side of the territory. In addition, a mortar hit the area, right near the Syrian side of the border. It may have been a minor skirmish, but Israeli officials have long said it was only a matter of time before the Islamic State-affiliated forces along the Syrian frontier turned their attention to Israel.

ה'היש' משה עני מאד מכל האדם אשר על פני האדמה וגו' (יב-ג)
משל: The **Ramban (Rabbeinu Moshe ben Nachman ז"ל**, who lived in Spain 500 years ago) heard about a Catholic priest who behaved in an extremely humble fashion. People who witnessed his modest behavior praised him greatly. Many came to learn from him how to live a life without conceit and arrogance. The Ramban wanted to have a closer look at this personality and went to see him. He followed him closely for a number of days and investigated his manners with a penetrating eye. Before the Ramban returned home, he expressed his wish to speak to the priest, who welcomed the Jewish sage with a friendly countenance.

The Ramban said, “People talk about your modest manners. I made a special trip to come here to see for myself whether it is true what is said about you. And now I have seen that there really is no person as humble as you. In my opinion, this is a wonder. It says in the Bible that Moses was the most humble man on earth, and according to what I have seen, you are even more humble than Moses. How can that be?”

The priest replied, “I also know about this Biblical passage, and I have contemplated the matter. I, too, have no answer to this question.” Upon which the Ramban said, “If that is the case, I understand the solution to the mystery....”

יסודות נפלאות
בקידוש שם שמים

During *Klal Yisroel's* 40-year sojourn in the desert, they were given daily lessons in *emunah*. The *Torah* relates that anyone who collected extra *mann* found that his surplus disappeared, whereas anyone who collected too little found that the *mann* in his possession mysteriously increased. The message was clear: No matter how much *hishtadlus* one puts in, *Hashem* decrees how much he will receive. A person's worldly endeavors cannot alter that decree in the slightest.

A superficial observation of the world today, however, may seem to contradict this notion. It often seems as if extra *hishdadlus* does pay off. Even lying and stealing seems to work. Imagine a frustrated father attempting to feed his one-year-old child applesauce. He might respond to the child's repeated attempts to grab the spoon or take over the feeding by "giving in" to the child. Often, an aggravated father will thrust the entire jar of applesauce into the child's hands, declaring, "Fine, do it your way!" And the child will proceed

דרגה יתירה

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He explains based on the **Rambam** (הל' תענית א-ה) that when a trumpet is sounded in a city, it is meant to wake people up. It is meant to make people realize that everything comes from *Hashem* for a reason! We need to introspect and understand that our difficulties are often a way of shaking us up to return to *Hashem*. And yet, when things are going well and a person is feeling on top of the world, he also needs a “wake-up call” - to call out to *Hashem* and thank Him with joy! What often happens, though, is that when things are difficult in a person's life, he tends to blame the problem on *Hashem*! He wonders to himself, “How can this happen to me? What did I do to deserve this?” Conversely, when things are going well, one tends to take credit for his success - “It is my brains and my power that has made me what I am today!” Thus, the messages of the trumpet are not a contradiction at all! It is teaching us that in ALL situations in life - both good or bad - we must connect and call out to *Hashem*.

As we say in *Tehillim*: "אקרא ה' אמצא ובשם ה' אקרא" - When I find myself in times of distress and worry, what do I do? I sound MY trumpet! I call out to *Hashem*! "רום ישועות אשא ובשם ה' אקרא" - And when I lift up my cup of salvation, what do I do? I sound MY trumpet, and I call out to *Hashem*! In every situation, do not forget: "Sound YOUR trumpet and call out to *Hashem*!"

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Pretz Yisroel with zero overhead