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תאוה

פרק ו'  
דאבות

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**פרק ו'  
דאבות**

# טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבנובין שליט"א ר"י שער השמים ירושלים עיה"ק

גנה, עומדים אנו בימים הסמוכים ליומא דהילולא של מין האור החיים הקדוש ו"ע" (ז"ו תמוז) ע"כ אוכזר גרגיר מאמרי הקדושים כדי להפיק מדבריו הליכות חיים.

אותו רשע וגדול היה מרכבה לקליפה, על כן כדי לקבל השפע ממקור יניקתו יטל עליו להידבק בה, וכיון שהסטרא אחרא היא מעלמא דפיצודא, לכן ראה לנכון להתבודד בינו לבין עצמו כדי להידבק במדותיה ובכך להמשיך עליו שפעה, אך לא היה באסטרא קדושה, כי ישראל אשר יניקתם מהקדושה מצוים הם על עניני אחרות, ומעת שנעשו לעם וקבלו עליהם את התורה נעשו ערבים זה לזה, כי מקור יותם הגדול היא התורה, והשפע קדושה הנמשך ממנה הוא מכח האחרות, כגמל מנין אותיותיה אשר המה כ"ב ועולים למנין תיבת 'חד'.

מאת הרב שלום פערל שליט"א מגיד מישורים בק"ק בית שמש

**פ**רש"י, "מה טבו אהל שילה ובית עולמים בישוב, שמקריבין בהן קרבנות ליהם. משכנותיך, ואף כשהן חריבין, לפי שהן משכון עליהן וחורבנן כפנפשות (והצלחן), שנאמר 'כילה ה' את חמתו' ובמה כילה- ויצת אש בציון".

וְיֵשׁ לְהוֹסִיף, שְׂהוּא מִצֵּד 'מִידַת הָרַחֲמִים' גַּם מִצֵּד מֵה שְׁנֹאמֵר שֶׁם שֶׁ' הַחֲשִׁיבוּ וְיִצֵּת אֶשׁ בְּצִיּוֹן' וְלֹא שִׁינְאָה מִעֲצָמָה, וְזֹאת עַפ"י מֵה דֹאִיתָא בְּגִמְרָא (בבא קמא 61:), 'כִּי תִצָּא אֶשׁ וּמִצָּאָה קוֹצִים, תִּצָּא מִעֲצָמָה (כִּי מִמֶּנּוּ יֵת' לֹא תִצָּא הָרַעוּת, כִּי הוּא

to curse the descendants of those who are responsible for our very existence?" wondered Bilaam. Not the kind of *mussar* you'd expect to hear from Bilaam. Yet, apparently even Bilaam was unable to ignore the inescapable guilt of being categorized as a כפֿי טוֹב - one who denies the good he has received.

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

**Forbidden Times to Learn Torah.** In the hot summer months, when many of the people around us (Jews and non-Jews) do not dress in a manner of *tznius*, there are many more situations when one is not allowed to verbalize words of *Torah*. For example, when one is facing a lady, Jewish or not, and areas below her neck, front or back, above the knees<sup>(5)</sup> (according to some <sup>(6)</sup> above the ankles) or above the elbows are not covered, one is not permitted to say words of *Torah* <sup>(7)</sup>. This *issur* applies, according to the **Mishna Berura** <sup>(8)</sup>, even on young girls age three and above who are improperly clad. The **Chazon Ish** <sup>(9)</sup> holds that the *issur* starts at a later age, estimated at 6 or 7, according to the physical maturity of the girl. One should not rely on closing his eyes to verbalize *Torah* learning (even though when one *davens* or says a *beracha* and has no choice of relocation, he can rely on shutting his eyes) <sup>(10)</sup>. However, if a glass window separates him from the improper sight, even though the issue remains, he can rely on shutting his eyes <sup>(11)</sup>. Thinking or reading without verbalizing is permitted, and even encouraged, to keep oneself pure in trying circumstances.

(1) כד/כת. (2) זהר פרשת נח עב. (3) ערך לבישה  
הדורא תנינא או (5) משנה ברורה עה"ב (6) שבט הלוי א"א  
(7) או"ח עה"א (8) באור הלכה עה"א (9) או"ח טו"ח (10) מ"ב  
עה"א (11) שם:כה

“*Hashem* revealed many of His prophecies by way of the wicked Bilaam. Bilaam came to curse the Jewish people, and ended up revealing their greatness for all generations, which ‘smashed his teeth’ and the teeth of Balak, King of Moav, and the many people who were with them. *Hashem* caused the greatness of *Klal Yisroel* to be revealed when Bilaam became famous among the nations as a teller of the future.”

“‘דרך כוכב מִיִּעֶקֶב וְקָם שִׁבְתּוֹ מִיִּשְׂרָאֵל’ - Although we find in the *Talmud Yerushalmi* that this *posuk* refers to *Moshiach*, another interpretation has it referring to every Jew. This seeming contradiction is resolved by the **Baal Shem Tov ז”ל**, who says that every Jew contains within him a spark of the soul of *Moshiach*. Furthermore, this spark is more than just a latent aspect; every Jew is able to bring that spark out into the open, bringing about the actual manifestation of *Moshiach* by means of *Torah* and *mitzvos*, which effect a purification and refinement of the physical world. This will be achieved in macrocosm with the coming of *Moshiach*, who will reveal the world’s goodness and holiness.”

“When you pray for others, the Lord listens to you and blesses them. Sometimes, when you are safe and happy, and things are going well, remember that someone has prayed for you.”

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|----------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|

# מעשה אבות .... סימן לבנים

לא הביט און בעיקב ולא ראה עמל בישראל ה' אלקיו עמו ותרועת מלך בו וגו' (כג-כא)

When asked about her most meaningful accomplishment, Margaret Thatcher, the “Iron Lady” of British politics, did not typically mention serving in the British government, defeating the Argentine invasion of the Falkans, taming runaway inflation, or toppling the Soviet Union. The woman who reshaped British politics and served as prime minister from 1979 to 1990 often said that her greatest single accomplishment was helping save a young Jewish Austrian girl from the Nazis.

On the morning of the 12th of March, 1938, the German Wehrmacht crossed the border into Austria. The troops were greeted by cheering Austrians with Nazi salutes, Nazi flags, and flowers. This was officially referred to as the Anschluss, the term used to describe the annexation of Austria into Nazi Germany. The campaign against the Jews of Austria began immediately after the Anschluss. They were herded through the streets of Vienna, their homes and shops were plundered. Jewish men and women were forced to wash away pro-independence slogans painted on the streets of Vienna. The Nazis dissolved Jewish organizations and institutions, hoping to force Jews to emigrate. Their plan succeeded. By the end of 1941, 130,000 Jews had left Vienna, 30,000 of whom went to the United States. They left behind all of their property, but were forced to pay the Reich Flight Tax, a tax on all émigrés from Nazi Germany. The majority of the 65,000 Jews who stayed in Vienna eventually became victims of the Holocaust - little more than 2,000 survived.

In 1938, Edith Muhlbauer, a 17-year-old Jewish girl, the daughter of a wealthy Austrian banking family, wrote to Muriel Roberts, Edith’s pen pal and the future prime minister’s older sister. Edith was terrified. The Nazis had begun rounding up the first of Vienna’s Jews after the Anschluss, and Edith and her family worried they might be next. They were rich and influential, just the type of people the Nazis targeted in their determination to rid the world of its Jewish influence. She concluded her letter with a furtive plea, asking if the Roberts family might help her escape Hitler’s Austria.

Alfred Roberts, the father of Muriel and Margaret, was a grocer in a small town. They lived in a cold water flat above the grocery with an outhouse; the Roberts’ did not have the time or the money to bring Edith to their home. So Margaret Roberts, then 12 and her sister Muriel, 17, set about raising funds and persuading the local Rotary club to help. With the determination that later set her apart from her peers and characterized her tenure as prime minister of Great Britain, Margaret and her sister were successful in raising money and bringing their new friend to the British Isle.

Edith stayed with the Roberts family - as well as more than a dozen other Rotary families - for the next two years, until she joined her relatives in South America. During the months she was in the Roberts’ home, Edith bunked in Margaret’s room and the two became fast friends. Edith Muhlbauer left an impression on the future prime minister.

“She was seventeen, tall and graceful, evidently from a well-to-do family in Austria,” Thatcher later wrote in her memoir. But the most important thing Margaret learned from Edith was to embrace and assist those who were downtrodden. “She told us what it was like to live as a Jew under an anti-Semitic regime. One thing Edith reported particularly stuck in my mind: The Jews, she said, were being made to scrub the streets!” For Margaret Thatcher, who believed in meaningful work, this was as much a waste as it was an outrage. No human being should ever be treated in this manner.

Margaret Thatcher never forgot the lesson: “Never hesitate to do whatever you can, for you may save a life,” she would tell audiences, after Edith had been located, alive and well, in Brazil. Had the Roberts family not intervened, Edith recalled years later, “I would have been forced to stay in Vienna and they would have killed me and my entire family.”

When Thatcher visited *Yad Vashem* during a historic, first visit to Israel by a British prime minister in 1986, she was visibly shaken as she stood in front of a photo of a German soldier shooting a Jewish mother and child. She exclaimed, “It is so terrible. Everyone should come and see it so that they never forget. I am not quite sure whether the new generation really knows what we are fighting against.” Thatcher spoke up with courage and strength. When she believed in an ideal, like saving a terrified Jew from Austria, she was not afraid to follow through, even if she had to stand up against great odds to do so.

## משל למה הדבר דומה

וישנ משלו ויאמר מן ארם ינחני בלל מלך מואב מחררי קדם לכה ארה לי יעקב ולכה ועמא ישראל וגו' (כג-כא)

**משל**: Every year, before the fourth of July, **R’ Avraham Hakohen Pam זצ”ל** would put out an American flag in front of his house. He felt that flying the flag was a show of gratitude and patriotism to his host country and he would do it year after year. One year, when he was a bit older, a granddaughter from out of town had a date that was scheduled for July 4, to go out from her grandparents’ home.

She asked her grandmother, the *Rebbetzin*, “Can *Zeidy* not put out the flag this year?” The boy she was seeing was “*Yeshivish*” and she felt embarrassed that he would see it.

Her grandmother told her, “*Zeidy* is feeling a bit weak today. I doubt he has the strength to put it out today.”

When the boy rang the bell to the Pam home, there was no flag up. R’ Pam himself answered the door and immediately asked the young man, “Excuse me. Would you mind helping me put out the flag for July 4th? I’m too weak to do it myself!” And so, R’ Pam together with the “*Yeshivish*” boy hung the American flag out front like he did every year, to show his *hakaros hatov*.

**נמשל**: The *Yalkut Shimoni* describes that when Balak asked

וחד את אלקים כי חלץ הוא ותיצב מלאך ה' בדרך לשמן לו והוא רכב על אתנו ושני נערי עמו (כג-כב)

The *posuk* tells us that *Hashem* sent an angel holding a sword to block Bilaam’s path and prevent him from cursing the Jewish Nation. Rashi describes this angel as a “מלאך של רחמים” - an angel of mercy. This seems contradictory. If an angel appears brandishing a sword, how can it be an angel of mercy? When speaking to *talmidim* who were beginning *shidduchim*, **R’ Avraham Pam זצ”ל** would explain that a “מלאך של רחמים” can appear in all different guises and disguises in order to accomplish his mission. This angel has many ways to prevent us from going through with a plan which we think is perfect for us, but would really be detrimental. R’ Pam describes how a young man finds what he thinks is the perfect *shidduch*. His checklist is telling him that this girl is surely his *bashert*. Along comes a “שטן” with his sword who gets in the way and blocks the young man’s path. This “שטן” can come in many different shapes and forms: false information, financial disagreements, negative vibes. On account of this, the *shidduch* falls apart and the young man is heartbroken. We cannot understand the intricate plans of the *Aibishter* but with the passage of time it often becomes clear to us that what seemed to be a “Satan” was really an angel of mercy, preventing what would not be good for us and orchestrating the events to our ultimate benefit.

My *machshava* here is “מרובים דרכי ה” - *Hashem* has many different ways to implement His plan for us in life. We must work on ourselves to overcome our natural feelings of hurt, anger or disappointment when things don’t go our way and realize that it is all due to *Hashem’s* boundless kindness and caring for us. This is a concept that applies to people of all ages, in all circumstances and in all aspects of life. When our plans do not work out as we envisioned, we must realize that it is truly for our good and will turn out to be a blessing for us. May we all go through life with מנחת רנפס and מנחת הדעת to help us understand and internalize that everything is in the hands of the *Ribono Shel Olam*, who only gives us what is good for us!

## DRUSH V’CHIDDUSH

מה מבו אהלך יעקב משנתך ישראל ... (כד-ה)

While the words of this prayer are elegant, they come from a repulsive source, Bilaam, renowned for his cursing abilities. With so many other beautiful words and prayers, why did the Sages choose these words to open up our daily prayers? They wanted to teach us a lesson - first thing in the morning. When Bilaam saw the Jewish tents positioned so as to conform to the highest standards of morality - not one tent opening facing another - he was dumfounded, and knew his curse would not work. The sight of these tents (and, of course, *Hashem’s* intervention) left him not a detractor but an advocate for Israel. Every day as we enter *shul*, we say the words “מה טבו אהלך יעקב” and remind ourselves that all eyes are upon us, what we say, what we do, are observed. We are not only on this earth to see - we are also here to be seen. Our daily actions can transform the curses of our detractors into blessings. (Parsha Parables)

### EDITORIAL AND INSIGHTS ON THE MIDDAH OF .... דיבור פה

The *Medrash* tells us that *Hashem* is so kind and merciful on all His creations that when the donkey miraculously opened it’s mouth and rebuked Bilaam, *Hashem* killed the donkey! Why? So that people should not say, “Here is the donkey that rebuked Bilaam and he did not have what to answer!” Imagine! *Hashem* created this miraculous donkey just after the world itself was created - ערב שבת בין השמשות - The donkey carried out it’s mission and rebuked one of the most wicked people in the world! And *Hashem* killed the donkey, this precious miraculous creature because it might be a source of unnecessary humiliation for Bilaam! Such is the consideration of *Hashem* for the honor of others!

What a powerful lesson it is for us! How often do we flippantly say or do things that cause pain or humiliation to others? We often make a joke about someone in the room and while everyone is laughing, we say, “Just kidding, just kidding.” Are we really kidding? That should be an indication that this was something that should NOT have been said.

When the *Mishna* in *Avos* lists the ten miraculous objects that were created *bein hashmashos*, it lists “פי האתון” - the MOUTH of the donkey! The fact that the donkey opened its mouth to speak was the powerful miracle! But there is also a message for us! Speech is powerful! Communicating with others is the miracle inside all of us. But at the very same time, we must be careful not to be the “Donkey’s mouth.” Our words carry great import and how we say it is often scrutinized. We should take to heart the lesson of how *Hashem* considers the honor of all people, even the wicked Bilaam, and use our mouths and lips to show people honor and kindness. And if we have nothing nice to say, or we are not sure ... then let’s just keep our mouths shut!

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

# מחשבת הלב

**R’ Zalman Posner זצ”ל** writes that Bilaam’s famous

words “מה טבו” can also be viewed as the curse he intended them to be. The tone of Judaism is growth - constant advancement of spirit, *Torah* learning and self-development. Self-satisfaction and contentment with past achievements will lead to stagnation. The goodness of Yaakov’s tent is held up as a model. In spiritual affairs, a goal to strive for gives one a vantage point from whence to see more enticing horizons ahead. The higher the attainment - the greater the awareness of the task uncompleted - the greater the appreciation of challenges still faced. In fact, Bilaam was telling Israel that they were good enough already; there was no need to be any better. He wished to mitigate the Jewish urge to strive and improve, since he knew that the soul never stagnates.

We are not the same as we were yesterday - either we go up or we go down. Bilaam wanted Israel to believe they had reached the summit. We must remember this potential curse in all realms of our lives and always strive to improve.

### דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ויפתח ה' את פי האתון ויאמר לבלעם מה עשיתי לך ... (כג-כב)

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