

בראתי יצר הרע ובראתי

תורה תבלין

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שבת קודש פרשת חקת - בלק
Shabbos Parshas Chukas - Balak
יב' תמוז תש"ס - July 15, 2000

לכל זמן ועת

הדלקת נרות - 8:10 * שקיעה/יום השבת - 8:27
זמן קריאת שמע/מ"א - 8:52 צאת הכוכבים/מעריב - 9:17
זמן קריאת שמע/גרי"א - 9:20 לשיטת רבינו תם - 9:34
מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר מזמור שיר)

מדעת עליון

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

איתא בגמ' (שבת פג.) "לעולם אל ימנע אדם מבית המדרש ומדברי תורה ואפי' בשעת מיתה שניא' זאת התורה אדם כי ימות באהל' וגוי' ". ולכאורה יש להקשות, מהו החידוש דאפי' בשעת מיתתו יהא עוסק בתורה, הא אדרבה, מצינו בפ"ק דברכות "אם רואה אדם שיצרו מתגבר עליו יקרא ק"ש וילמוד תורה, ואם גם שניהם אינם מועילים, יזכיר לו יום המיתה." א"כ אין היצר שולט כ"כ שלא להניחו ללמוד? והא שאינו עושה תיכף העצה אחרונה של "יזכיר לו יום המיתה", משום דזהו עצה מסוכנת, כי הזכרת יום המיתה לפעמים פועלת להיפך, וכדברי הקרא, "נאכל ונשתה כי מחר נמות." אלא פירש הגמור' ברוך סורוצקין זצ"ל, דבאמת ישנם ב' דרכים במלחמת הנפש עם החומר גופנית, כמו שבכל מלחמה: לחזק כח עצמו וגם להחליש כח השונא. ולכן ע"י לימוד התורה ותפילה מגבירים כח הנפש, וע"י הזכרת יום המיתה מחלישים כח התאוה של החומר, שנוכחים שכל התאוות עוברות וחולפות ע"י המיתה. אלא כאן צ"ל הקמ"ל הוא דאף בעת שאוחז האדם בדרך המלחמה של החלשות כח היצר ע"י המיתה, אעפ"כ לא יעזוב גם את הדרך החיזוק בעצמו שבא ע"י לימוד התורה.

וישלח מלאכים אל בלעם בן בעור פתורה וגו' (כב-ה)

פרש"י מפני מה השרה הקב"ה שכינתו על גוי רשע? כדי שלא יהיה פתחון

לינו פה הלילה והשבת אתכם דבר... וישבו שרי מואב עם בלעם וכו' (כב-ה)

The Torah states that the princes of Moav stayed with Bilaam. But where were the princes of Midian who had come with them?

R' Moshe Sternbuch Shlit" a explains that prophets were unable to prophesize whenever they wished. They had to wait for the exact moment and labor arduously to elevate themselves to a level where they would be receptive to prophecy. Moshe Rabbeinu was the only exception. He was able to envelop himself with *Ruach Hakodesh* - holy spirit, and the prophecy would descend on him at any time he chose. Like an angel, he was always ready to receive the word of Hashem.

Rashi writes that the elders of Midian prearranged a test for Bilaam. Since Moshe grew up in Midian, the elders there knew of his incredible prophetic powers. However, if Bilaam agreed to go with them right away when they asked him, this would be a sign that his spiritual powers matched those of Moshe's and he could then neutralize and curse *Bnei Yisroel*. But when Bilaam stalled and told them to spend the night with him, they realized that he was just an ordinary prophet who must wait for the proper moment. He would never be able to overcome Moshe's supremacy in prophecy and so, they went away.

הוא היה אומר

R' Yisroel Salanter ZT"L would say:

"Sometimes we forgive a person for a wrongdoing but then later our memory is aroused and we are again resentful. That is like demanding payment for a loan that was nullified or insisting someone return a gift. You have no right to do so!"

R' Simcha Bunim of Pshischah ZT"L would say:

"The Torah tells us that one must prepare himself for death. So that when his time arrives, he knows how!"

R' Aharon Alter Miller ZT"L would say:

"The world is always ending; the exact date depends on when you came into it!"

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things with their thoughts and mouths as humans do, instead of only being limited to physical labor."

R' Yitzchok saw that he now had everyone's undivided attention. "G-d agreed that the donkeys had a legitimate point and he assured them that He would definitely try this out by giving the wisest of them the capacity to talk. This animal was allowed to talk as a human does, but to and behold, as soon as the creature was empowered with the ability to speak, what did it announce? "הן צו ריידן זענען און זאגן" - *I am your donkey upon whom you have ridden from always until now.*

"G-d heard this and was dismayed. He therefore decided, 'If all a donkey can do is talk about his own achievements, then he is better off being silent.' And I, "R' Yitzchok looked around the room and finished with a flourish, "humbly suggest that we do the same!"

TORAH GEMS

[illegible]

The *gemara* (2: 271b) teaches that during the *Bnei Yisrael's* 40 year sojourn in the desert, the *מלך המלכות* - *camp of the Levim* served as a place of refuge for inadvertent murderers, who killed by accident. We are further taught that the mothers of the *Kohanim Gedolim* supplied provisions for the welfare of these unintentional killers during their stay in these cities of refuge. The reason for this was so that they should not pray for the early demise of the incumbent *Kohen Gadol*, upon whose death the *Torah* sets these people free because he is considered at fault for not praying enough for the killer to be acquitted. The *gemara* concludes that since he did not pray for this successfully, he is responsible to some degree, in the Divine accounting scheme, for the killer's exile.

R' Meir Simcha of Dvinsk ZT"l explains that the entire house of Israel bewailed the death of Aharon Hakohen because there wasn't even one inadvertent killer in his time in all of *Klal Yisrael*. For had there been even one in exile, he at least would have been happy that Aharon's death allowed him to return home. By emphasizing that the entire house of Israel bewailed the death of Aharon Hakohen, the *Torah* testifies to his greatness in always praying for all of Jewry, so that no murders occurred - not even accidental ones - during his entire tenure as *Kohen Gadol*.

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אחל נהלי... אהל געזיג

The story is recounted that at an important gathering of Rabbimic and community leaders from many sections of Russia and Eastern Europe, that was convened to deal with restrictive anti-Semitic regulations by the Czarist government, some of the representatives that were present exploited this opportunity to boast of their own achievements in their respective cities. As numerous speakers veered off the important topics at hand and presented meaningless ideas that they found successful in their own communities, many of the *Rabbonim* lost interest and nothing was getting accomplished.

R' Yitzchok Blazer ZT"l of Peterburg was understandably upset by this preoccupation with self-aggrandizement when the focus should have been on finding ways to revoke the oppressive regulations. When it came his turn to speak, he decided to send a resounding message.

"There is a story that is told," began R' Yitzchok, "that the donkeys of the world came before the Almighty's throne with a complaint: Why had *Hashem* assigned to them the role of being beasts of burden? Any time something heavy needed to be *shlepped* or pulled, the burden was always placed on their backs. Couldn't He have allotted them a better role in life? Why not give them something that they can use to better their placement - like the power of speech? They could then accomplish