

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



שבת קודש פרשת חוקת – פרק ה' דאגות
Shabbos Parshas Chukas - Fifth Perek
ז' תמוז תשס"ז - June 23, 2007

הדלקת נרות שבת – 8:14 * (Monsey, NY) מנחה גדולה / שבת – 1:36

זמן קריאת שמע/מ"א – 8:35 ~~~~~ שקיעה של יום השבת – 8:33

זמן קריאת שמע/הג"א – 9:11 ~~~~~ צאת הכוכבים / מעריב – 9:23

סוף זמן התפילה / להג"א – 10:27 ~~~~ צאה"כ / לשיטת רבינו תם – 9:45

* פלג המנחה בעש"ש בשעה 6:58 – מי שמדליק מוקדם, אין לאחר זמן 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

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

ובתורתו יהיה יומם ולילה" (תהלים א' ב'). ולכאורה סותר תחילתו לסופו, שבתחילתו קרויה התורה "תורת ה'", ובסופו היא קרויה "תורתו" (של האדם)? אלא מבאר הגמ' (ע"ז יט.): "בתחילה (היינו כשמתחיל לעמוד בה) נקראת על שמו של הקב"ה, ולבסוף (אחר שעמל וטרח בה) נקראת על שמו (של האדם)". ולפי המבואר שהתורה מתקיימת אצל האדם כשממית עצמו בעמלה, מובן היטב מדוע אחר שעמל בה התורה נקראת על שמו, שבעמלו בה מתחבר אליה ומתקדש בקדושתה, ולכן היא נקראת על שמו.

והנה הנפש החיים (שער א פרק ו) מבאר שע"י "חטא עץ הדעת" נכנס הרע לתוך האדם, ונעשה חומר, ומשום כך נגזרה עליו מיתה, שעל ידה מזדכך גופו. ולפי"ז מבואר הקשר אשר בין עמל התורה לטהרה מטומאת מות, שהשורש של טומאת מות היא החומריות של האדם, ובמידה מסוימת, ע"י עמל התורה שהופכת את האדם מחומרי לרוחני, נטהר האדם.

"אמר רבי חמא ברבי חנינא למה נסמכו אהלים לנחלים דכתיב (במדבר כד, ו) "נחלים נטיו וגו'" כאהלים נטע וגו'", לומר לך מה נחלים מעלין את האדם מטומאה לטהרה, אף אהלים מעלין את האדם מכף חובה לכף זכות" (ברכות טז). ולפי דברינו מתבאר, שע"י עמל באוהלי תורה, האדם מתעלה ונטהר מעולם החובה - החומרי, לעולם הזכות - הרוחני.

רש"י חז"ל (שבת פג): "אמר ר"ל, אין דברי תורה מתקיימים, אלא במי שממית עצמו עליה, שנא' זאת התורה אדם כי ימות באהל". ומצינו באבות (ו' ד') מהותו של מי שממית עצמו עליה: "כך היא דרכה של תורה, פת במלח תאכל, ומים במשורה תשתה, ועל הארץ תישן, וחיי צער תחיה, ובתורה אתה עמל". והוסיף הרמב"ם (הל' תלמוד תורה ג' יב), "אין דברי תורה מתקיימין במי שלומד מתוך עידון ומתוך אכילה ושתיה, אלא במי שממית עצמו עליהן ומצער גופו תמיד, ולא יתן שינה לעיניו ולעפעפיו תנומה".

ומבואר, שזוכים לתורה ע"י שמונעים עצמם מתענוגי העולם, ומיינעים עצמם בתלמודם. ויש להבין, מה שייך ענין זה של עמל התורה לפ' פרה אדומה, שענינה טהרת האדם מטומאת מות?

וכתב המהר"ל (דרך חיים ו' ה') בביאור: "כי התורה היא שכלית (רוחנית), והאדם הוא בעל גוף חומרי, וכיון שהשכל והגוף הם הפכים ומתנגדים זה לזה, אין לתורה קיום בגוף החומרי. ולכן אמרו שאין התורה מתקיימת רק אם ממית עצמו עליה, והיינו שמשלך הגוף לגמרי בשביל התורה, ונמצא כי עיקר שלו הוא השכל ולא הגוף, ואז שייך שיהיה לתורה קיום אצלו". ומתבאר שרק ע"י שממית חומריותו, ביכולתו לזכות לרוחניות - התורה.

ומעתה, שזכה למעלה הרוחנית, והתקדש בקדושת התורה, נקראת התורה על שמו, וכמו שכתוב "כי אם בתורת ה' חפצו,

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws and Customs of Tzedakah - Opportune times to give

16. **Charity On Fast Days.** The *Gemara* (1) tells us that the main reward of a fast day is the *tzedakah* and charity given on that day. Rashi explains that what *Chazal* is referring to is the money that is given at the end of the day to help the poor and needy people break their fast in a satisfying manner. Others (2) stress the power of giving charity on a fast day as combining with the fasting and praying to bring the desired salvation. Some people would calculate the value of the two meals that they skipped and give that amount to *tzedakah* (3). This was done in order that the person would not gain financially from fasting.

17. **When One has a Bad Dream.** Giving charity after one experiences a bad dream is considered a protection against the fulfillment of the dream (4). This *tzedakah* is in addition to the numerous suggestions of *Chazal* (א"ר רכ"א, ב) about what a person should do after a bad dream, i.e. fasting and/or saying a special prayer (הטבת חלום) in front of three people, etc.

18. **Yahrzeit.** On the day that a person has *yahrzeit* for a father, mother or other relative, one of the

(1) ברכות ו: (2) סדר רב עמרם (3) משנת ברורה תקס"ב (4) שו"ת לב חיים בקטור (5) פני ברוך לט"ל (6) רמ"א י"ד רמ"ט (7) ספר באורח צדקה דף ר"ב

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

things that he can do to add merits to the soul of the departed is to give *tzedakah* on his behalf (5).

19. **Yizkor.** On days when the *Yizkor* (*Remembrance*) prayer is said in memory of a relative, a commitment to give *tzedakah* is part of the text of the *tefillah* (6). It is highly preferable to recite the text found in many *siddurim* (*Tefillas Kol Pe* and others) that adds the words: "*Bli Neder*" [without a promise] to the *tefillah*. This is important since often people can forget later to actually give money. Similarly when making a "*Mi Sheberach*" (מי שברך) after being called to the *Torah* it is highly preferable to add these two words.

20. **House of Mourning.** It is customary to leave charity boxes (*pushkas*), in the house where people are sitting *shiva* so that those coming to comfort the mourners should contribute as a merit for the soul of the departed one (7).

WEEKLY CHIZUK # 36

When a person makes the *beracha* on his *talis* or *talis koton*, he should have in mind that this is in order to remember all of the 613 *mitzvos*. He should right then mentally accept to do all the *mitzvos* (to perform the positive ones and to refrain from the negative ones) that may come his way. This is considered as if one actually did all the 613 *mitzvos* daily.

הוא היה אימר...

R' Yaakov Yitzchok Hurvitz ZT"l (Chozeh of Lublin) would say:

"The *Parah Adumah* must be 'complete, which has no blemish, which has never borne a yoke.' This is a lesson for every one of us as well. If a person sees himself as 'complete' - a finished product, 'without blemish' - fully confident that he has already reached perfection, it is a sure sign that he 'has never borne a yoke' - he has never accepted the yoke of heaven. Otherwise he would understand that he is still full of imperfections that must be worked on and corrected."

R' Moshe Grunwald ZT"l (Arugas Habosem) would say:

"When the King of Arad heard that *Bnei Yisroel* were passing through from the south, he waged war against them. The Jews had sent the *meraglim* into *Eretz Canaan* because they believed that they could conquer the land by natural means, without the intervention of open miracles. When the King of Arad heard that *Bnei Yisroel* were no longer relying on miraculous aid from Above, he found the courage to attack."

A Wise Man would say:

"Truly nothing is to be expected but the unexpected!"

לע"נ אבי מורי הר' חיים שמשון מאזר בן הר' יקותיאל זלמן ז"ל - DEDICATED BY MR. ZALMAN BASS

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Soon, word of this magnificent horse spread through the countryside, and bidders came from near and far to try to buy the fabulous animal. Much more money was waiting to be made through the horse if it would be used for other, more demanding tasks than turning a millstone, such as pulling huge loads, or transporting the wealthy from place to place. R' Yehoshua, however, was unwilling to sell the horse, and refused all bids that were presented to him. Yet, offers continued to come his way from people who wished to purchase the horse.

Finally, R' Yehoshua tired of the continual interruptions to his *Torah* study. So he set a price for the “wonder horse” of 25 Napoleons - a sum that would support a family for years. Surely, no one would be so foolhardy as to make an offer like that! R' Yehoshua, however, underestimated the tenacity of his would-be buyers. One merchant actually came up with the sum, and a deal was struck.

The night before the sale was to be finalized, R' Yehoshua fell into a fitful sleep. He tossed and turned until finally, in the middle of the night, he dressed and left the house. His employees were shocked to see the owner, R' Yehoshua, arrive at the mill, as he never visited the mill during the day, what was he doing there in the middle of the night? R' Yehoshua walked straight up to the horse as all of the employees looked on. He stopped at the horse's side and whispered a few words in the mighty animal's ear. Immediately, the horse fell dead on the spot. R' Yehoshua said nothing and returned to his home.

The next day news quickly spread that the “wonder horse” had died the previous night, for no apparent reason. “A perfectly healthy horse!” everyone exclaimed, and a horse worth 25 Napoleons!

R' Yehoshua called his family and friends and related the amazing story of the previous evening. “Last night I couldn't sleep. I tossed and turned for hours, and when I fell asleep at last, I had a very strange dream. In the dream, my former employee, Shmuel, appeared to me and said, ‘I must confess to you. I wasn't the wonderful manager you thought me to be. I stole from you throughout all the years I worked at the mill. When I died and appeared before the Heavenly Court, I was informed that the only way I could expiate my terrible sin against man and G-d was to return to earth in the form of your mill horse so that I could repay my debt to you. I was given an especially strong body so that I could work extra hard. For months I toiled tirelessly, making up for what I stole from you through the years.

“But it seems I did my job too well, for I became renowned for my strength and stamina. When you decided to sell me, I was horrified. I would not be able to atone for my sins unless I was working for you in your mill. If you would sell me, I would have to return to earth once more, possibly in another, lesser form. I cannot bear the idea of returning again, so I beg of you, please forgive me for what I did to you.”

“When I heard his plea, I jumped up out of bed and ran immediately to the mill. I went up to the horse and told him that I forgave him with all my heart, and that he no longer owed me a single penny. When he heard my words, he died on the spot, for he had fulfilled his purpose here on earth. Now, poor Shmuel will find his peace in the next world.”

משל למא חדרר רומה

קח את אחרז ואת אלעזר בנו והעל אתם הר החר וגו' (כ-כה)

משל: A man owned a small shop and spent well over fifty years earning a modest living, selling his wares and tending to his store. He was happy and content with his life.

One day, without warning, a fire broke out next door to his store and amidst the confusion of the conflagration, his shop burned to the ground. The man was despondent and ran to his *Rebbe*, **R' Meir Premishlaner ZT"l**, for a blessing.

“*Rebbe*, I put my entire life into this store for over fifty years and now its gone! I don't know what I'll do - this store was my life!”

R' Meir looked at his *chasid* and replied, “What a

favor *Hashem* has done for you. He only looks out for your welfare. You see, you love your store even more than you love yourself and that's why you wanted it to last for a very long time. But *Hashem* loves you even more than your store and He wants you to have a long life - even longer than the life of your shop!”

גמשל: Before *Aharon Hakohen* died, he gave over the mantle of Priesthood to his oldest son, Elazar. *Moshe Rabbeinu* comforted him on his impending death by saying, “How fortunate you are! For you will yet see your crown of glory passed on to your son, still in your lifetime. Whereas when I die, I will not merit to see my son inherit my crown of leadership.”

TORAH GEMS

ואת חקת התורה אשר צוה ה' לאמר
... ויקדו אלך פרה אדמה וגו' (ט-ג)

The introduction to the *mitzvah* of *Parah Adumah* - “*These are the laws of the Torah*” - implies that this *mitzvah* has universal meaning; it applies to the *Torah* as a whole. For if this section was dealing specifically with the laws of טומאה וטהרה (purity), the *Torah* would have specifically stated, “ואת חוקת, הטהרה” - “*These are the laws of purity*,” just as it says, “ואת חוקת הפסח” - “*These are the laws of the Pesach*” when discussing the *Korban Pesach*.

R' Moshe Feinstein ZT"l offers a deeper understanding. Indeed, he says, the principle of the *Parah Adumah* - red heifer, does apply universally to all facets of the *Torah*. The contradiction inherent in the *Parah Adumah* is that it has the power to be מטמא טהורים - purify the unclean, and מטמא טהורים - defile (those who are) pure. In a spiritual sense, we must apply this rule to every human character trait. For example, we must be humble where our own interests are concerned, but we must zealously defend our neighbor's honor. In so doing, we serve *Hashem* with the two opposites: with humility, by being oblivious of our own honor, and with pride, by vigilantly guarding our neighbor's honor and dignity.

The same paradox applies to spending money. When it comes to giving *tzedakah* - charity, we should spend money lavishly, giving מעשר, one-tenth of our earnings, and even more than that, if possible. But where our neighbor's money is concerned, we must be miserly and scrupulous not to take even a penny that is not ours.

This principle finds expression in the statement of *Chazal*: “*One must serve Hashem with both his good and evil inclination.*” (ברכות נד.)

מעשה אבות ... סימן לבנים

ויתפלל משה בעד העם וגו' (כא-ז) – פרש"י מכאן למי שמבקשים ממנו מחילה שלא יהא אכזרי מלמחול עכ"ל

R' Yehoshua Milner made a good living from the mill that he owned on the outskirts of 19th century Jerusalem. The huge millstone was turned by the steady and patient treading of a horse who spent its days pacing round and round in an endless circle. R' Yehoshua, however, was almost never to be seen at the mill. A devout and scholarly man, he allowed all the work of the mill to be supervised by his manager, Shmuel. This enabled him to be free to devote all his time to *Torah* study.

When Shmuel the manager passed away, another man was hired to oversee the running of the mill. This new manager decided to improve the operation of the mill by replacing the slow, old horse with a new massive one, stronger by far than the other horses that had worked there before. The new horse accomplished work so much more quickly than the previous ones, that it became known as the “wonder horse.”

על כן יאמר בספר מלחמות ה' את הרב
בסופה ואת הנחלים ארען וגו' (כא-ד)

The *gemara* (ברכות נד.) relates the story of the second *Shira* (song of praise) that *Bnei Yisroel* sang in the desert. The Amoriyim and Moavim planned a surprise attack against the Jewish People and were hiding in the crevices of two opposing mountains. When *Bnei Yisroel* would pass through the narrow valley between the mountains, they would emerge from the hollows and rain down arrows and stones upon the heads of Yisroel, killing and maiming them. However, unbeknownst to the Jews, as they passed through the valley, *Hashem* caused the mountains to merge together, thereby crushing the hiding attackers until their blood could be seen dripping down the side of the mountain. Two lepers (מצורעים) by the names את and רב, who were trailing behind on the outskirts of the camp, were the only ones to see the blood and they reported the miracle. Thus, the *posuk* states: את” - “*Es and Hav were in the back*” and due to them, *Bnei Yisroel* recognized the miracle and sang.

Targum Onkelos, however, interprets these words entirely different (Rashi explains): “את ורב בסופה” comes to denote the many gifts (יהב) that *Hashem* did for the people at the *Yam Suf* (בסופה). No mention of the two mysterious lepers, Es and Hav, is found. The people, themselves, saw the blood of their enemies dripping from the mountain, and they sang *Shira* on the miracle. This view is diametrically opposite that of the *gemara*!

R' Yechezkel Landau ZT"l (צל"ח) gives a perfectly simple explanation. *Chazal* tell us that Onkelos translated the *Torah* into Aramaic based on the teachings of Rav Elazar, who taught that when *Bnei Yisroel* traveled, even the lepers were allowed back into the camp. Thus, there wouldn't be two lepers in the back to be able to see the miracle, since they would be inside the camp as well!