

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

6:50 * פלג המנחה עש"ק - Monsey, NY)

8:04 הדלקת נרות לשבת -

8:47 זמן קריאת שמע/המ"א -

9:23 זמן קריאת שמע/הגר"א -

10:36 סוף זמן תפילה/להגר"א -

8:21 שקיעת החמה שבת קודש -

מוצש"ק צאת הכוכבים - 9:11

צאה"כ / לרבעו תם - 9:33

ימי שמדליקמוקדם אין לאחד מזמן עצם קבלת השבת (משיאמר "בואי כלה")

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שבת קודש פרשת בלק – י"ז תמוז תשע"ו

Shabbos Parshas Balak - July 23, 2016

מאוצרותיו של המגיד טיב התבלין

פרק ו'
דאבות

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עה"ק

וירא את הקיני וישיא משלו ויאמר איתן מושבך ושים בסלע קנך (כד-כא) - צדיקים ילכו בם ופושעים יכשלו בם

פ"ש: איתן מושבך - תמה אני מהיכן וכית לכך הלא אתה עמי היית בעצת הבה נתחמה לו, ועתה נתישבת באיתן ומעוז של ישראל. מקור דברי רש"י אלו הם בגמרא (סנהדרין ק): אמר לו בלעם ליתרו: קיני, לא היית עצמנו באותה עצה? מי הושיבך אצל איתני עולם? והיינו דאמר רבי חייא בר אבא אמר רבי סימאי: שלשה היו באותה עצה, אלו הן: בלעם איוב ויתרו. בלעם שיעץ - נדרג, איוב ששתק - נידון ביסורין, ויתרו שסבר - וכו' בניו לישב בלשכת הגזית וכו'. כשמתבוננים בזה המאמר, יכולים אנו לדאות בבדידו גמור איך נתקיים בין שתי אלו מאמר הכתוב (והשע יד, י) כי ישרים דרכי ה' צדיקים ילכו בה ורשעים יכשלו בה, ובהקדמה לזה ראוי להביא את דברי **מרן ההו"ח איש צ"ל** שאמר לאחד מבאי ביתו, שכשאדם פותח ספר מתוך כוונה תחילה למצוא בו איזה קולא לדבר מסוים, יבוא לבסוף לידי כך וימצא את מבוקשו בספר, וכן אם יפתח הספר מתוך רצון למצוא בו איזה חומרה גם כן יזכה לזה, ואף אם לא כיוון המחבר לא לחומרא ולא לקולא, בכל זאת כיון שזאת היתה מטרת המעיין בעיונו, ימצא לבסוף את שאהבה נפשו בפנים הספר, ורק אם גישתו לעיונו תהיה מתוך כוונה לדעת את רצון ה' או יזכה לכוון לאמיתות של תורה כמטרתו הכנה.

והנה, ההבדל שהיה בין בלעם ליתרו היה על זה הדרך, בלעם שכל מהותו היה הליכה בשדירות הלב, וכל תשוקתו היה לגמנו ולכבודו, לא רצה לדאות את האמת לאמיתו, ובכל דבר היה רואה רק את הדברים אשר לדעתו יביאיוהו אל מאוויו, וכבר מצת שהיו ישראל במצרים כבר היה זה דרכו, אז כשהתעץ פרעה עמו כרת מה לעשות עם בני ישראל ידעו שנידם את האמת, כי לאמיתו של דבר עליהם להכריז טובה לישראל, על זה היוסוף הצילם בשנות הרעב, ומאידך לא היה שום עויל שעשעה למצרים ע"י ישראל, ואין שום סיבה לענותם כל זה ידעו היטב. אך כיון שחששו שמא יתרבו עליהם ישראל, רצו בכל מאורם להכניעם ולשעבדם תחת ידם, אך מאחד שצפונות הלב הוכיחם על מעשיהם שאין היושר נר לדגלם, ניסו לפתות את עצמם בכל מיני דרכים שאין אלו הדברים סיבות לבטל זממם, והוא אשר כיוון הכתוב באמרו (שמות ח) ויקם מלך חדש על מצרים אשר לא ידע את יוסף, וכפרש"י שעשה עצמו כאילו לא ידע, והיינו שאף שידע את יוסף המציא לעצמו כל מיני הסברים למה בכל זאת אין זה סיבה לעכב את הפורעניות מישראל, ואף שבסתר לבו ידע כי כל ההסברים אינם אמיתיים, בכל זאת לא שת לבו לכך כדי שיהיה ביכולתו לבצע זממו. יתרו לעומתו, גם הוא היה אחד מיועצי המלוכה, וללא ספק שגם הוא רצה לדאות בהצלחתה, אך בכל זאת כשראה שאין עצה הגונה לכך, מנע עצמו מליטול חלק בעצה שאינה הגונה, גם הוא ידע את הסבירו של אותו רשע, אך האמת היה נר להגלו, ולא סבל את שקריו, והוכרח מחמתה לעזוב את מעמדו הנכבד ולברוח מפרעה.

זהו ההבדל בין זה הנמשך אחר נגיעותיו ופניותיו, לבין זה ההפך ללכת בדרכי ישרים, ואם רוצה האדם לדעת מה רוצה הבורא ממנו, עליו להבחין בראוים ברמיזם השלמים לו מן השמים, ואם לאו, כל הרמזים יפרש כלבבו שעליו לעשות את אשר תאווה נפשו.

נמשל: Time and time again, Bilaam attempted to “go around” the Divine command and fulfill his personal vendetta. The truth of the matter is that often we are the same way when it comes to dealing with the pieces that *Hashem* gives us in life. Instead of accepting our lot, we insist that we know better and

A SERIES IN HALACHA LIVING A "TORAH" DAY
הלכה למעשה
Keeping the Jewish Camp Holy (90)
"והיה מחניך קדוש"
Preserving our Kedusha: Incidental Touching
 In our continuing series regarding ways in which we can insure and preserve the *kedusha* and *tznius* of *Am Yisroel*, we will now focus on a new concept, one that deals with “incidental” touching of men and women. For example, there are numerous situations involving doctors, dentists, nurses, and even regular individuals traveling on public transport like trains, buses and airplanes etc., where innocent touching of the opposite gender might take place. It may seem simple and clear, however, in order to explain and understand the *halachos* of these scenarios, it is important that we go back and quote the source material.
Introduction. The *posuk* states: "לא תקרבו לגלות ערוה" - One should not “come near” to transgress *Arayos* ⁽¹⁾. This is explained by the **Rambam** ⁽²⁾ to mean that any touch that can lead a person to commit a sin, is in itself forbidden by *Torah* law, as a precaution not to come to do the actual sin. The **Bach** ⁽³⁾ explains that a girl age three and above who is a forbidden relative, or a married lady, is included in this *issur*. A *niddah* (including an unmarried girl eleven and older) is prohibited as well. An unmarried girl under eleven, and a gentile woman are also forbidden, but their *issur* might only be rabbinic in nature ⁽⁴⁾.
Leniency. The **Shach** ⁽⁵⁾ mentions a leniency that most *Poskim*

הוא היה אומר
... Rabbeinu Bechaye
 R**abbeinu Bechaye** **zt”l** writes the following:
 When the wicked Bilaam spoke *Hashem’s* words of prophecy, he referred to himself as a 'גבר' - rather than the more common term 'איש' or 'אדם'. A 'גבר' can mean a man, but it can also be translated as a rooster. Just as a rooster crows at dawn for it alone is knowledgeable of the exact time when the day begins, Bilaam too, was knowledgeable in the exact time when to utter a curse. Just as a rooster crows seven times a day, Bilaam uttered seven prophecies. Just as a rooster is not accepted as a *korban* in the *Bais HaMikdash* for it mates with any species of bird, Bilaam too, was a lowly man of bestiality with many species. Just as a rooster stands on one foot for extended periods of time when it crows, Bilaam too, had only one healthy foot to stand on.”

R’ Dovid Morgenstern zt”l of Kotzk would say:
 The donkey hinted to Bilaam, ‘You seek to uproot a nation which celebrates three holidays (שלש רגלים) in a year?’ Why did it hint about the *Yamim Tovim* more than any other *mitzvah*? Because Bilaam was a prophet who could only see a vision at night. He was bound to this time. But on *Yom Tov*, *Klal Yisroel* say 'מקדש ישראל והזמנים' - they are 'למעלה מן הזמן' - above and beyond any time!"

A Wise Man would say:
 “There’s a big difference between a human being and being human. Only a few really understand it.”

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לעילוי נשמת
 האשה פנעסל בת ר' יהודה לוי ע"ה
 יארצייט י"ח תמוז
 תהא נשמתה צדורה בעדור החיים

Mazel Tov to Mr & Mrs Aaron Gestetner on the marriage of their daughter Rina to Moti Berman, son of Elly & Esty Berman. May the young couple build a Bayis Ne'eman B'Yisroel and bring nachas to all of the families!

מעשה אבות סימן לבנים

והתיצב מלאך ה' בדרך לשמן לו והוא רכב על אתנו ושני נערינו עמו וגו' (כב-כב)

The **Zohar Hakadosh** teaches that Bilaam was punished for, among other things, hurrying to do evil against the Jewish Nation: “*The Holy One, blessed be He, said to him, ‘Wicked one, you are hurrying and preparing your gear and hastening to leave my authority. I promise on your life, that you and your donkey will remain in my control.’ Soon, ‘the Angel of Hashem stood on the road as an adversary.’ What is the meaning of ‘stood’ (ויתיצב)? Rabbi Aba said, ‘He deviated from his usual skill and adopted another skill, because he was an Angel of Mercy and not of Judgment, against Bilaam. That is what Rabbi Shimon meant when he said, ‘The wicked transform mercy into judgment.’ Therefore, it is written, ‘As an adversary,’ but not for another, because that was not his wont, since he (the angel) was of the Attribute of Mercy.*”

At the outset of World War II, the **Brisker Rav, R’ Yitzchok Zev Halevi Soloveitchik zt”l**, fled from the city of Brisk. While vacationing in the town of Krenitz, the German army attacked and invaded Poland, and he was unable to return to Brisk. Even if he could, he understood that as soon as the Germans entered his city, their first order of business would be to hunt down the *Rav*, and likely his family, as well. Under tremendous stress and amidst a ferocious bombing campaign by Nazi warplanes, the *Rav* made his way to Warsaw, and later moved to Vilna, where he was looked upon for guidance by so many suffering Jews. He was fortunate to survive the Holocaust together with three of his sons. His wife, mother and three small children, who were in Brisk when the war broke out and were unable to leave, perished ר”ל.

The journey from Warsaw to Vilna was fraught with great danger and uncertainty. Trains were not running since all the rail lines had been bombed, and the only means of travel available was by horse and wagon. So it was, that the Brisker Rav and his sons set out for Vilna, on bombed-out roads filled with terrified refugees, in a horse-drawn wagon.

They were amongst a group of wagons traveling to Vilna. When their caravan reached the outskirts of Kobrin, the Brisker Rav looked out the window and saw that it was getting late in the day. Immediately, he announced that it was time to daven. However, rather than daven inside the wagon, in which he found it impossible to concentrate properly, he asked the wagon driver to wait for a few minutes while they davened at the side of the road.

The other passengers immediately started to complain that he was endangering them by insisting on this delay. “On the contrary,” answered R’ Yitzchok Zev, “I won’t delay anyone. If you wish, continue on to Kobrin, and I’ll finish my prayers and follow after you on foot.” The Rav was adamant in his determination and nobody was going to oppose the Brisker Rav. With a great deal of respect and fear of the Brisker Rav, all the passengers in the wagon waited until he finished his prayers - which took even longer than usual due to his concentration and devotion.

A short time later, they entered Kobrin. The city was totally deserted. Not a soul was in the street. Finally, a Jew emerged from a hiding place. “You are quite fortunate that you did not come any earlier,” he told them. “The Germans were just here and assembled all the refugees and took them all away. They left the city minutes ago with their captives.”

Everyone turned to the Brisker Rav and exclaimed that he had performed a miracle. “It was no miracle at all,” he replied, “but a purely halachic decision. I asked myself why should I be in such a hurry to get to Kobrin when it’s unclear that the danger there is less than it was in Warsaw. And if there was no reason to rush to Kobrin, I could see no reason to daven sitting in a wagon rather than standing up. These were my only considerations. When someone asks only what the *halacha* demands of him, *Hashem* responds, ‘No one who obeys Me suffers for it.’” (*Devarim Rabbah* 4:5)

Many people think that the *Brisker Rav*’s many stringencies stemmed from an anxious personality. This incident, however, disproves this theory. Would a nervous person have stopped a wagon in mid-journey with perfect composure, while German warplanes flew overhead dropping bombs, just as he was about to enter a seeming haven? The only concern the Brisker Rav ever had was whether he was fulfilling the will of his Creator to the fullest.

משל למת הדבר דומה

לבה נא אקחד אל מקום אחר אולי יישר בעיני האלקים וקבתו לי משם וגו' (כב-כו)

משל: A boy loves to build model airplanes. He has his eye on a certain deluxe jet plane and after saving enough money he manages to buy it. He comes home and can’t wait to put the model together. Unfortunately, the quality control in Taiwan is not what it was and despite the fact that the cover of the box shows a picture of a jet plane, the pieces inside the box belong to a Navy ship aircraft carrier.

He opens the box and looks for the wings -a plane must have wings! He doesn’t find any wings. He decides that he will take his knife and whittle down one of the larger pieces of plastic and make it into wings. He does so, but it doesn’t

really come out too well and he begins to get frustrated. This goes on as he searches for one piece after another. He keeps getting more and more frustrated, and more and more angry.

All this is because instead of using the pieces from the box and following the instructions and fitting them one to another, he has a picture in his mind of what he wants and he refuses to accept anything else. Had he followed the instructions he would have ended up with a beautiful aircraft carrier. Maybe it isn’t what he wanted, but it is what he could have accomplished with what he was given. Instead, he has a crazy-looking mess that resembles neither the plane nor the boat.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

לא תלך עמהם ... קום לך אתם ... וילך עם שרי מאכ. וידר את אלקים כי הולך הוא (כב-כבכבכב)

There seems to be some inconsistencies with the story of Bilaam and the servants of Balak. First, *Hashem* tells Bilaam not to go with them. Then, He tells him to go. After Bilaam went, *Hashem* became angry with him. Why? *Hashem* told him to go!

My *machshava* here is based on the *dikduk* of the **Vilna Gaon zt”l**, regarding the two words in Hebrew that translate to mean “with” - “עם” and “את”. There is, however, a big difference between these two words. The word “עם” denotes a solid connection between two things who become one “with” each other. As it says in *Tehillim*, “עמו אנכי בצרה” - *Hashem* feels our pain as if it was His, and in *Koheles*, “ראה חיים עם אשה” - which refers to the special relationship between husband and wife, who become “לבשר אחד”. The word “את” is much less of a connection - two things that are together, but not closely connected.

When the *malach* told Bilaam not to go with the servants of Moav, He said the words, “לא תלך עמהם” - do not go with (עם) them and be like them. Later, when *Hashem* gave him permission to go, He told Bilaam “קום לך אתם” - go along with (את) them but do not form a relationship with them - just tag along. Bilaam, however, did not listen. “וילך עם שרי מאכ” - he went with (עם) them and connected to their evil intentions. As a result, *Hashem* became angry with Bilaam and was ready to destroy him.

Based on this, we can understand a question that many have asked. In the final two *berachos* of *Sheva Berachos*, the concluding words are “משמח חתן עם הכלה” followed by “משמח חתן וכלה”. Why is the word “עם” only added to the last *beracha*? Perhaps it is to teach us that when a young man and woman come together in marriage, they are each bringing their individual personalities and upbringing into the equation. They are two people - a *chossan* and a *kallah*. But once they are married and their lives become intertwined as one, at that point, he is a *chossan* “with” his *kallah* - “משמח חתן עם הכלה”. Their *simcha* is eternal and united. May we all be *zoche* to have such a relationship and see this *nachas* by our children and our *einiklach*.

מקדשי שמך
מה טובו אהליך יקרב משכנתך ישראל ... (כד-ה)

where they can prepare for operations in privacy. With your sense of commitment, you are certainly as deserving as any VIP patient we have ever treated!” (**Sefer Nefesh Chaya**)

At the end of her life, **Rebbetzin Miriam Mann of Bnei Brak** was flown to America to undergo a vital operation. When she arrived in the hospital, a nurse handed her a hospital gown and told her to change into the revealing garment and wait in a large room filled with other patients, male and female, all of whom were awaiting surgery. Rebbetzin Mann could not bring herself to do it. In response to her family’s pleas, she wept, “I have been careful about *tznius* throughout my life; how can I violate that principle now?”

A senior surgeon passed by and found the *rebbetzin* crying. When he learned the reason for her distress he was impressed. He ordered the nurse to put the *rebbetzin* in the “Presidential suite.” He explained to the thankful *rebbetzin*, “We have a suite that is reserved for the president and other VIP patients,

Besides our vital role in reflecting the *middos* of *Hashem*, we represent His *kedusha* to the world as well. When we demonstrate that we are holy and imbued with a sanctity that distinguishes us from the people around us, we bring great honor to *Hashem*. As we declare in the *chazzan*’s repetition of *Mussaf* on *Rosh Hashana*, “נאה לקדוש פאר מקדושים” - “*It is proper for the Holy One to be glorified by holy ones.*”

The **Maharal (Gevuros Hashem)** explains that “תפארת” (glory) represents the beauty of separating from the material world. Anything that is divorced from materialism is “glorious” because it is not tarnished by a connection to physicality. Thus, when the Jewish people sanctify themselves, this brings *Tiferes*, “glory,” to *Hashem*.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF התגלות

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ויגל ה' את עיני כלעם וירא את מלאך ה' נצב בדרך (כב-לא)

“Whoever possesses these three traits is of the disciples of Avraham Avinu; a good eye, humility, and the ability to conquer one’s desires (**Bartenura**). Whoever possesses the opposite three traits is of the disciples of the wicked Bilaam; an evil eye, haughtiness, and is a slave to his passions.” (*Avos* 5-19) Here’s a question: just a few *mishnayos* earlier, we learned that Avraham Avinu overcame ten trials (נסיונות) to prove his devotion to *Hashem*. If Avraham’s greatness was the fact that he passed ten tests, and showed his love for *Hashem*, then the *mishna* here should have stated that the way to become a student of Avraham Avinu is to strive to pass all the tests in life? Why does it only say that one must have three *middos* - and not that he must pass ten tests? The **Nesivos Shalom** asks this question and explains that although Avraham’s greatness was that he passed his ten trials, however, he was only able to pass these tests because of the three *middos* that he embodied. And this gives us great insight into how we, too, can pass the ten trials in our own lives and strive to be a true follower of Avraham Avinu.

Now, we can also understand the downfall of Bilaam, a wicked man with an evil eye. A man who thought that the whole world revolved around him; who was enslaved by his base desires. It was his three bad *middos* that led Bilaam down the wicked road to destruction. *Chazal* tell us: “הקטנה התאוה והכבוד מוציאין את האדם מן העולם” - *Kina’ah* - means having an evil eye. *Ta’avah* - means being overpowered by desire. *Kavod* - means wishing to be honored by others. These 3 negative traits literally take a person out of the world - out of reality! One is so wrapped up with himself that he does not see clearly what is going on around him! Thus, Bilaam did not see the angel in his way nor was he baffled by the fact that his donkey was talking to him! He was not dealing with reality - he was out of this world! We must use the 3 good *middos* to be true followers of Avraham Avinu.

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