

במשל: The *gemara* states: “Rav Yonason said: A person should never remove himself from the Beis Medrash and from the words of Torah, even during the throes of death. As it says, ‘This is the Torah, a man who dies in a tent’ - Even while he is dying, he should be involved in Torah.” (שבת פג)

הלכה מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

or after eating a *כזמן*. There are those who do like the first 2 ways.

Saying a Dvar Torah During a Meal. The **Mishna Berura** (5) writes that one who says “*Mizmor L'Dovid*” after eating the *Hamotzie* bread also fulfills the obligation of saying a *Dvar Torah* during a meal with these words (6).

On Shabbos, Rav Chaim Vital ZT”L based on the **Arizal** says (7) that on *Shabbos* one should say this chapter of *Tehillim* before *Kiddush* of the night and day meals, and before starting the third *Shabbos* meal. Many *siddurim* and *bentchers* have this. This can be explained in the following way: *Shabbos* is the source of blessing for the six days of the coming week, as we say in the prayer of *Lecha Dodi*, “כי היא מקור הברכה” - “*For she (Shabbos) is the source of all blessing.*” **Rav Yaakov Culi ZT”L (Yalkut Meam Loez)** provides the following breakdown. The *Maariv* and night-time meal bring down the blessings for the following Sunday and Monday. The *tefillas* of *Shachris* and *Musaf* and the first-day meal bring down blessings for Tuesday and Wednesday. *Mincha* and the third meal (סעודה שלישית) bring down the blessings for Thursday and Friday. By saying “*Mizmor L'Ddovid*” during these three times on *Shabbos*, we bring the *beracha* of *parnassa* down for these time-periods during the week. Some have a custom to sing this chapter during the third meal, one or three times.

(1) בשלח סב: (2) קסו:ג (3) קסו:ב (4) שער קריאת שמע על המטה, פרק יא' (5) קע:א (6) פרקי אבות ג:ד (7) שער הכוונות ענין קידוש דף פב'

R' Chaim Volozhiner ZT"l (Nefesh HaChaim) would say:

“The primary source of of a good and proper life, light and continued existence of all worlds is our toil in *Torah* study this is certainly true of genuine *chiddushei Torah* (*Torah* insights) which a person propounds. Their awesome and wondrous nature and impact in the upper spheres of Heaven is beyond measure. The Holy One blessed be He, takes every single word of new insight which issues forth from a person’s mouth, kisses it and adorns it. A new world of its own is created from that single *chiddush*!”

The Steipler Gaon, R' Yaakov Yisroel Kanievsky ZT"l (Kehillos Yaakov) would say:

“Often times, we see a great *talmid chacham* and *tzadik* who has come from a very simple home. This is because one of his grandmothers had poured from her heart tears and prayers that her descendants should merit to study *Torah*. If this did not help for her sons, then it helps for her grandchildren. The first generation thought, on the basis of their near-sighted vision, that her prayers were useless and lost, Heaven forbid. In the end, though, it became clear that no prayer goes unanswered. If it was not answered immediately, then it will be answered in the time of her grandchildren.”

A Wise Man would say:

“In today’s changing times, one must be open to new ideas. To understand a new idea, one must break old habits.”
SPECIAL MAZEL TOV MR & MRS AVRUM TAUB ON THE ENGAGEMENT OF THEIR SON YAAKOV TO NECHAMA LESSER, AND TO THE TAUB, LESSER AND HOFFMAN GRANDPARENTS. יחיד שיוזם לנעוץ בית נאמן בישראל מתוך שמחה וחתונה וכל טוב.
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שבת קודש פרשת חקת
Shabbos Parshas Chukas

ראש חודש תמוז, ל' סיון תשע"א - July 2, 2011

הגה"צ רבי גמל

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עיה"ק
מה ששייך לזמנינו

ותפילתו ומעשיו הטובים, כי האיש אשר הוא מרוצה ממעשיו הרי אין תקוה ממנו שיתעלה עוד למדרגות יותר גבוהות ממה שהוא עומד.

ולכל הפחות לא יגרע מאלו העוסקים במסחר שלא ראינו מי שהריחז הרבה כסף שיחליט בדעתו כי כבר יש לו די הון ומעתה יעביר את ימיו ושנותיו בשינה ומנוחה, כי אדרבה שיש לו יותר הרי כך גדל גם תאוותו ותשוקתו להרוויח עוד ועוד, וכמו שאמרו חז"ל: "מי שיש לו מנה רוצה מאתיים", ואמרנו עוד אין אדם מת וחצי תאוותו בידו.

אם לא ישים האדם על ליבו לעבוד על כך ולשקור תמיד בפלס את מעשיו, הרי יוכל להיות מציאות כזאת שאף בהגיעו לגיל הגבורות עדיין שנשאר באותו דרגה והשגה שהיה לו בהיותו בחור בן שמונה עשרה, אף אם יזכה ללמוד הרבה ולהתפלל בכוונה ולעשות מעשים טובים במשך כל שנות חייו, אך כל עוד שהיה מרוצה כל הזמן ממצבו הרי לא יתכן שהשתלשלה בדרגותיו, וכמה גדול הצער על איש כזה שנשאר תמיד עם אותם ההשגות שקנה לעצמו בהיותו בחור צעיר.

ונסיים דברינו בתפילה ובקשה להבורא ית' שנוכה ללכת בדרכי ישרים ולהתעלות מדרגה אחר מדרגה ושלא יהא שום שמץ פגם בעבודתנו.

של המגיד

גם רב מישראל (כא-1) – עונשם של ישראל על ידי הנחשים
 שהיה באדם בג' גופים- 'אדם, אשה, נחש', נוהג היום בגוף אחד, שהנשמה
 העליונה שניתנה בו וכוחותיה שהם השכל ובינה הוא האדם, והגוף שלו
 הוא האשה, וכוחות הגויה שמצד היצ"ר הם הנחשים אשר באדם.

והנה הנחשים האלה יטילו את ארסם בגויה, ויפתו אותה אל התאוה והמוותיות וכל דבר פשע, ואם ימשך אחריהם זמן רב, יהיה כחש אשר עפר לחמו, לא לחם ה' שהוא המזון הרוחני המיוחד אל הנשמה, ושדרו נעשה נחש, ואז ישוך הנחש את האיש ויאבד את נשמתו ואת גופו משני עולמות, והוא דאי כרע- 'נכנע' במודים- 'התוודע' לפני ה', שאם ישוב ויתוודה וידע לה', אז ישוב להיות אדם מדבר משכיל.

וכיון שכפי שיפעל וינהג האדם בעולמו הקטן שהוא גופו, לטוב או לרע, כן יתעורר לעומתו ההנהגה בעולם הגדול, לכן כאשר העם רצה לחם הבא מן העפר, ונמשך אחר הנחש אשר עפר לחמו, ונעשה שדרו נחש, כן התעוררו הנחשים אשר בעולם, וינשכו את העם. אולם אחר כן כרעו במדיום, ויאמרו חטאנו, וביקשו ממש, 'התפלל אל ה' ויסר מעלינו את הנחש', ר"ל, הנחש הנושא הנמצא בקרבינו, והטיל בנו וזחמא".

אֵתָהּ בֶּשֶׁם הַבְּעֵשׂ' ז"ע שהיה אומר כי כל מה שנאמר בתורה הוא נצחי ושייך לכל הדורות. פעם שאלו אותו התלמידים מהו ענין פרה אדומה השייך לזמננו? ואמר הבעש"ט כי ענין פרה אדומה בזמננו הוא ממה שאמרו על פרה אדומה שמטרה טמאים ומטמא טהורים, והוא עבודה אשר שייך אצל כל אחד ואחד שבעוד והוא עומד עדיין לפני עבודתו ועשיית המצוה, הרי צריך הוא להיות בבחינה של לטהר טמאים שצריך הוא להרגיש אז כי הוא עומד עכשיו להתעלות ממדרגתו ולהיטהר מטומאתו ע"י עבודתו זו.

אכן לאחר שזכה להתעלות ולהזדכך אזי אסור לו להישאר באותו מצב שירגיש כבר מרוצה בעבודת ה', אלא צריך הוא להיות אז בבחינה של טנטא טהורים, שיתחיל להתבונן עד כמה עדיין רחוק הוא מלהיות קרוב אל האמת, וכמה שאין עבודתו חשובה ומדוקדקת, וזו כאשר ישובו את האמת וגוסתר ורחו ורגישו בעצמו עד כמה שהוא אפס ואין, או איך יוכל להתחיל שוב עם העבודה של לטטר טמאים שיכין את עצמו להתעלות שוב במדרגות יותר גבוהות וכן הלאה.

והענין בזה שלא יהיה מצב בו כבר ירגיש האדם סיפוק בעבודתו בתורה

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

וישלח ה' בעם את הנחשים השרפים וינשכו את העם וימתו
פרש"י, "יבוא נחש שלקה על הוצאת דיבה, ויפרע ממוציא דיבה. יבוא
 נחש שכל המינים נטעמים לו בטעם אחד-טעם עפר, ויפרע מכפוי
 טובה על דבר אחד-המן שמשנתנה להם לכמה טעמים".

אולם מצונו ב**שפתי כהן'** שנותן טעם אחר בזה, וז"ל, "וישלח ה' בעם את הנחשים השרפים-לפי שדיברו באלוקים ובמשה, לזה שלח בהם הנחשים השרפים, כאילו אמר הנחשים והשרפים. כנגד שדיברו באלוקים-הנחשים, וכנגד שדיברו במשה-השרפים, שחס הקב"ה על כבוד הצדיקים יותר ממכבודו, וכמו שמצינו בירבעם ... שכשהיה שלח ידו באיש האלוקים ואמר תפסוהו, בישה ידו. כן כאן, על כבודו שדיבר בו, שלח נחשים, ועל שדיברו במשה, שלח שרפים, שהנחש כשנושך יש לו תקנה על ידי סמנים, אבל השרפים מיד מטילים ארס שמדי שורפת, ולזה אמר, וינשכו את העם, כנגד הנחשים. ואמר וימת עם רב מישראל, כנגד השרפים."

ואילו **המלבי"ם** מבאר אחרת, "ויבא העם אל משה וגו'" ויסר מעלינו את הנפש-חז"ל אמר, שדרו של אדם לאחר ז' שנים נעשה נפש, והוא דלא כרע במודים, ר"ל, שהעניין שקרה לאדם הראשון, נוהג גם בזרעו אחריו, רק מה

[illegible]

מעשה אבות סימן לבנים

הנוגע במת לכל נפש אדם ושמא שבעת ימים וגר (ש-יא)

When the message came in the post, he knew it was not good news. The Russian Viceroy, the man who was appointed by the Czar of Russia to govern the conquered land of Poland, had ordered that the esteemed Rabbi of Radom, **R’ Yehoshua Landau ZT”L** (grandson of the famed **Noda B’Yehudah, R’ Yechezkel Landau ZT”L**) appear before him at his palatial estate in Warsaw in two weeks time. Of course, he knew it couldn’t be good news, especially since the wicked *Maskilim* (enlightened) had the ear of the Viceroy, and would not hesitate to use any excuse or to assert any influence to harm the religious communities all across Poland and Russia. R’ Yehoshua felt a tug of fear in his heart.

On the appointed day, R’ Yehoshua packed his belongings, including his *Talis, Tefillin* and *Tachrichim* (funeral shrouds) just in case he never made it out of Warsaw; blessed his wife and children, and headed off to face his fate. When he arrived, he was led inside the palace to the private sitting room, where the audience would take place. How shocked and surprised he was to find two other eminent *Rabbanim* from Poland already waiting there. They, too, had received the summons to appear before the Viceroy, and although they had no idea what it was about, they too, feared the worst.

R’ Yehoshua began to pace back and forth and while he did, something caught his eye. It was a book sitting on a stand right next to the Viceroy’s massive chair. It looked familiar and when he got closer, he realized why: It was a *Chumash Bamidbar*! R’ Yehoshua picked it up and opened it. One page seemed to be bent down, as if someone was holding that place. He turned to the page in question and read it. After a moment, he smiled, closed the *sefer* and put it back where he found it.

Turning to his colleagues, he said in a calm voice, “I believe I know what this is all about. When the Viceroy walks in, let me do the talking.” The other two rabbis asked him to explain, but before he had a chance, the Viceroy strode into the room flanked by an entourage, that included pages, scribes, assistants and the most sinister *Maskil* of them all, Stanislav Kazimir.

At once, the Viceroy picked up the *chumash* and asked, “You Jews study this kind of book with many commentaries?”

R’ Yehoshua quickly answered in the affirmative. The Russian official narrowed his eyes. “And these commentaries, written by Jews, are accepted as ‘holy words’ by all Jews? They are sacred and not to be dismissed?”

“Well,” began R’ Yehoshua, “they are certainly sacred and holy, however, our great sages have always made it clear that there is no one single way to study the bible. In fact, there are seventy facets to understand every passage in our *Torah*, and therefore, many commentaries may write various explanations for one topic, often in complete contradiction to another.”

As he said these words, R’ Yehoshua looked at Stanislav Kazimir, whose face turned red with embarrassment. He ran over and pointed to the *chumash* in the governor’s hand and yelled, “Really? Well then how do you explain the meaning of”

Before he could even finish his words, the Viceroy cut him off. “Stanislav, did you hear what the rabbi said? He made it very clear that what you are referring to is one man’s opinion only. There may be sixty-nine other opinions that totally disagree with this one.” At this, the Viceroy stood up. “Rabbis, I’m sorry for wasting your time and mine. You may go now.”

Once outside, the two *Rabbanim* crowded around R’ Yehoshua begging for an explanation. R’ Yehoshua smiled at them and said, “*Hashem* has performed a miracle for us today and we must give Him thanks. You see, it was very clear that this *Maskil* wanted to cause us harm. He picked upon a specific explanation of the **Ohr HaChaim Hakadosh** in *Parshas Chukas* who explains that the reason why a Jewish dead body is *metamei* (causes impurity) while a gentile is not, is because a Jewish body is compared to a pot of honey, while a non-Jew is compared to a bag of garbage. If the honey and the garbage both spill on the ground, flies and insects will be attracted to the honey, not the garbage. So too, a Jewish body is so spiritually sweet, full of holiness and sanctity; when his soul leaves him, all the forces of impurity (קליפות) immediately become attracted to his carcass, thereby making the body impure and *metamei*. A gentile body has no sweetness, so no impurities get attached to it.”

R’ Yehoshua smiled, “*Hashem* caused me to pick up the *chumash* and know in advance what they would ask, so I could be ready with the correct response!”

משל למא הדבר דומא

זאת התורה אדם כי ימות באהל וכי (ש-יד) – אין דברי תורת מותי״מין אלא במי שממית עצמו עליה (ברכות ג:)

משל: A student in Telshe Yeshivah came to the *Rosh Hayeshivah, R’ Avraham Yitzchok Bloch ZT”L HY”D*, and told him that he was engaged. His custom, he explained, is that the week before the wedding, a *chasan* is not to walk around alone, without a *shomer* (guard), and since he was due to head off for the train station that day, he asked if it was alright if another *bochur* would accompany him.

R’ Avraham Yitzchok thought about it for a moment and then said, “If you walk into the *Bais Medrash* and see a *bochur* who is not fully immersed in his learning, you may

ask him to accompany you.”

The *chasan* went into the *Bais Medrash* and looked around. Five minutes turned into fifteen minutes, and then thirty but not one single student ever let up in intensity from his learning. It was getting late and he had a train to catch. He went back to the *Rosh Hayeshivah* and asked him what to do.

R’ Avraham Yitzchok looked at him and said, “Take the vision that you saw of *ameilus b’Torah* (toiling in *Torah*) and let that accompany you. It will guard you and protect you just as effectively as if you had an actual person with you!”

ויבאו בני״ל כל העדה מדבר צן בחדש הראשון וישב העם בקדש ותמת שם מרים ותקבר שם (כ-א)

“Why does the death of Miriam come in close proximity to the section dealing with the Parah Adumah (Red Heifer)? To tell you that just as the Red Heifer atones, so too, does the death of the righteous atone.” (מועד קטן כח.)

The *Medrash* in *Parshas Shemos* tells us that when Amram, the father of Moshe, Aharon and Miriam, separated from their mother, Yocheved, Miriam, then just a little girl, rebuked her father, “Who knows if the redeemer might come from your union.” Miriam was born in the midst of the bitterness of the Egyptian oppression. Her name Miriam comes from the word “מר” which means bitter. Her very being was rooted in the hardship of the present. Yet, it was she who inspired the birth of *Moshe Rabbeinu*, convincing her father and mother to remarry in spite of the decree against Jewish males. And, it was she who saw in Moshe, even before he was born, the potential to redeem from the present state of sorrow into the future some eighty years later. And it was Miriam who nurtured the future in the present while everyone else was sunken in sorrow. Miriam saw the “big picture” even while it was still hidden, and as a result she became a partner in *Hashem’s* master plan.

R’ Pinchos Winston Shlit’a explains that Miriam was not privy to the details of the redemption - it remained a “חוק” to her - but she believed and was decidedly patient. Her death follows the *Parah Adumah*, to signify her ability to believe even when she really didn’t know. For this reason, the well of Miriam disappeared with her death. The well that followed the Jewish people in the desert had been in her merit, a result of her willingness to accept the present and to work with it to build a brighter future. It was a symbol of her very self-sacrifice that led to the redemption from Egyptian oppression, and of what it means to pay attention to the signs of *Hashem* and to be patient for their fulfillment.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

בתירה

The *mitzvah* of *Parah Adumah* is only one out of 613 commandments. Why is it introduced as being the “חוק” of the *Torah*, implying that it includes in it, the entire *Torah*? There are other *chukim* that are beyond human comprehension, such as *shatnez*, in בשר וחלב, etc. So what, then, is the uniqueness of *Parah Adumah*, that it includes in it the entire *Torah*?

Parah Adumah is a complete paradox! The ashes of the cow purify those who are impure, while at the same time, it causes the pure to become impure. The *gemara* (יבמא עב:) teaches us a similar paradox regarding *Torah* itself. Rabbi Yehoshua ben Levi comments on the words: “זאת התורה אשר שם משה לפני בני ישראל” - that if one is worthy, the *Torah* becomes a life-giving elixir; if not, it is a deadly potion. How can the holiest thing be the deadliest? How does one merit drinking from this life-giving elixir, and not the deadly potion? And how can the same ashes bring impurity to one and purification to another?

In life, the most important thing is to use the opportunities one is given. If one learns *Torah* but does not apply its teachings and doesn’t work on improving his character, the *Torah* can be used in a destructive way. His bad *middos* will cause him to distort the words of *Torah*, thus causing them to be a deadly potion. On the other hand, if one allows the great power of *Torah* to enter his heart and help him grow in *middos*, then the *Torah* will truly be the greatest light and source of truth in the world.

Zos Chukas HaTorah - this *mitzvah* of *Parah Adumah* teaches us the great lesson of the entire *Torah*: *Torah* is extremely powerful, but it is up to us - it is our free choice - as to what purpose we will make use of that power!

וידם משה את ידו ויך את הסלע במשחו פעמים ויצאו מים רבים ותשת העדה ובעידם וגר (כ-א)

In *Tefilas Hageshem*, the prayer for rain that we say on *Shemini Atzeres*, we find the following stanza: “Remember the one drawn forth (from water) He struck the rock and out came water.” We ask *Hashem* to give us an abundance of water, i.e. *parnassah*, in the merit of *Moshe Rabbeinu*, who was drawn from the water. The second line is a reference to the *posuk* in *Parshas Chukas*, that states that Moshe was commanded to “speak to the rock, and it will give forth its water.” Instead of speaking to the rock, though, Moshe raised his hand and struck it. A huge amount of water gushed forth and the community was able to drink. However, for disobeying *Hashem’s* command, Moshe was not permitted to enter the holy Land of Israel. The question is: Since Moshe was punished for striking the rock, why is he praised in *Tefilas Hageshem* for this act of disobedience?

R’ Moshe Yitzchok Gewirtzman ZT”L of Pshevorsk

explains that “דיבור” - “speaking” is a spiritual act of the highest level, and Moshe realized that if he just spoke to the rock, the water that would emerge would benefit only scholars and other persons of high repute, while the ordinary people would not share in it at all. He decided therefore to strike the rock, so that the water that poured forth could be enjoyed by all the people. Now it becomes clear that the prayer praises Moshe because by striking the rock he sacrificed himself for the benefit of all the Jewish people.

A man suffering from kidney stones was told by his doctor that his condition was life-threatening and that he needed immediate surgery. The patient called R’ Itzikel, who told him, “Repeat after me the *posuk*, ‘Who turns the rock into a pool of water, the flinty rock into a flowing fountain.’ (תהלים קיד-ח). The man followed suit, and almost instantly, the pain subsided. Doctors confirmed that the stone had melted and passed, and the surgery was canceled.

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

זאת חקת התורה ויקחו אליך פרה אדומה תמימה וכי (ש-ב)