

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה		<i>Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio</i> A SERIES IN HALACHAH
בראתי יצר הרע ובראתי לו תורה תבלין A Torah Tavlin Publication 34 Mariner Way Monsey, NY 10952		ACCEPTING עול מלכות שמים IN KRIAS SHEMA The <i>gemara</i> ⁽¹⁾ teaches that when <i>Yaakov Avinu</i> was on his deathbed, he called all of his sons to his bedside to bless them. Afterwards, the <i>Shevatim</i> reacted by accepting the Oneness of <i>Hashem</i> and <i>Yaakov</i>, with deep satisfaction, uttered the phrase, "ברוך שם כבוד מלכותו לעולם ועד", "<i>Blessed be the Name of His glorious kingdom forever.</i>" Another, more exact translation ⁽²⁾ goes as follows: "<i>May the revelation of His glorious kingdom be increased forever.</i>" <i>Chazal</i> obligated us to include this phrase while reciting <i>Krias Shema</i>, immediately after the first <i>posuk</i> of "<i>Shema Yisroel.</i>" These words maintain a number of the stringencies of the first <i>posuk</i>, as well. Therefore, if one said "ברוך שם" without concentrating on its true meaning, and hasn't yet continued on to the next <i>parsha</i>, he must say it over with <i>kavanah</i> ⁽³⁾. If he had already started saying "ואהבת", he need not go back ⁽⁴⁾. Just as one covers his eyes with his right hand while reciting the first <i>posuk</i> of <i>Shema</i>, he should keep them covered when saying "ברוך שם" ⁽⁵⁾. Although certain interruptions are permitted during <i>Krias</i>
שבת קודש פרשת בהעלותך - פרק א' דאבות Shabbos Parshas Beha'aloscha - First Perek י"א סיון תשס"ה - June 18, 2005 פלג המנחה / ע"ש - 6: 57 (Monsey, NY) מנחה גדולה / שבת - 1: 35 הדלקת נרות של שבת - 8: 13 * שקיעה של יום השבת - 8: 32 זמן קריאת שמע / מ"א - 8: 34 צאת הכוכבים / מעריב - 9: 22 זמן קריאת שמע / הגר"א - 9: 10 צה"כ / לשיטת רבינו תם - 9: 44 * מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה") מדעת עלינו		<i>Shema</i>, i.e. saying "יהא שמיה רבה", etc., during the first <i>posuk</i> of <i>Shema</i>, "ברוך שם", and between these two <i>posukim</i>, one should not interrupt for any reason ⁽⁶⁾. A slight pause should be made between the word "אחד" of the first <i>posuk</i> and beginning "לעולם ועד" and also after the words "ברוך שם" and starting "ואהבת" ⁽⁷⁾. One should say the words of "ברוך שם" quietly to himself ⁽⁸⁾, although it should be spoken loud enough that he alone is able to hear his voice ⁽⁹⁾. There are two reasons for saying it quietly: 1) This phrase is not written in the <i>Torah</i> and was not said by <i>Moshe Rabbeinu</i> ⁽¹⁰⁾. 2) It is a special praise that only the Heavenly Angels are entitled to say out loud. Thus, on <i>Yom Kippur</i>, when <i>Bnei Yisroel</i> are elevated to the level of angels, "ברוך שם" is recited aloud ⁽¹¹⁾. If one said it loudly during the rest of the year, he has nevertheless fulfilled his obligation ⁽¹²⁾. Women are not obligated in the <i>mitzvah</i> of <i>Krias Shema</i>, yet it is still preferable for them to verbally accept the yoke of <i>Hashem's</i> kingdom, by reciting the first <i>posuk</i> of <i>Shema</i> ⁽¹³⁾. While doing so, they should include the words "ברוך שם כבוד מלכותו לעולם ועד" ⁽¹⁴⁾.
וזה מעשה המנורה מקשה זהב ... כמראה אשר הראה ה' את משה כן עשה את המנורה וגו' (ח-ד) הנה תיבת "וזה" מרומז בה לשון גדולה, להודיענו שהמצוה הזאת תגדלנו ותעלה ערכנו בעיני האומות. וזהו מה דאיתא בתנחומא שאמר הקב"ה לישראל, רוצה אני שתאירו לפני היום כשם שהארתי לפניכם במדבר, כמשנאי "וה' הולך לפניכם יומם וכו'", ורוצה אני שתפרעו לי עכשיו בהדלקת הנרות ע"כ. ומביא החכם כמהר"ר יעקב כולי זצ"ל, בס' מעם לועז, משל למה הדבר דומה, לפקח וסומא שהיו הולכים בדרך. אמר הפקח לסומא, "יתן לי ידך ואלכך בדרך". אחרי שבאו לביתם אמר הפקח לסומא, "הדלק לי נר והאר בפני כשכר מה שעשיתי לך בדרך, ואיני רוצה שתבטיש במעשה שעשיתי לך". כך הקב"ה הוא הפקח הרואה מסוף העולם ועד סופו כל מעשי בני אדם, טובים ורעים. וישראל הם הסומים מפני שטחו עיניהם מראות ועשו מעשה העגל, והקב"ה היה הולך ומאיר להם במדבר. ועכשיו כשבאו לעשות המשכן אמר להם הקב"ה, "רוצה אני שתפרעו לי על כך שהארתי דרככם במדבר כדי שלא תבטישו על הטובה שעשיתי לכם. ורוצה אני שתדליקו לפני המנורה". ואע"פ שלא שייך שכר להקב"ה שאינו צריך לאורה של שום אדם, כיון שהוא מאורו של עולם, אבל מ"מ כדי לגדל את בני ישראל בעיני האומות שיאמרו "כמה חביבים ישראל לפני הקב"ה", א"כ אחרי הטובה שעשה להם, רוצה הקב"ה שלא יהיו לו בעלי חוב, כדי שלא יתביישו על הטובה שעשה להם. וצוה להם לפרוע לו שכרו כאילו היה שוה להם ח"ו, ובודאי לא אמר הקב"ה להם אלא מרוב חיבה. והאיש משה ענו מאד מכל האדם אשר על פני האדמה (יב-ג) הנה מבואר שאצל שלמה המלך כתוב "ויחכם מכל אדם", שהיה חכם גדול מכל אדם, ועל זה תפארנו. ואע"פ שבודאי היה שלמה עניו גדול מאד, שהרי לא יתכן שחכם גדול יהיה בעל גאווה, שאף שמץ של גאווה שטות היא, ולכן כחכמתו כן ענותנותו. מאידך גיסא, משה רבינו הצטיין בעניויותו, כדכתי' שהיה "ענו מאד מכל האדם", ובדאי היה חכם גדול יותר מכל אדם, כי במעלותיו ומדריגותיו של משה רבינו א"א להיות עניו ממש אם חסרה בו חכמה עמוקה, ולכן כרוב ענותנותו		(1) פסחים נו. (2) עולת תמיד (3) משנה ברורה סג:יב (4) ביאור הלכה סא:יג (5) בן איש חי פרשת וארא (6) או"ח סא:א (7) שם סא:יד (8) פסחים נו. (9) בן איש חי פרשת וארא (10) פסחים שם (11) או"ח תר"ט:ב, ובמ"ב שם:ח (12) לקט הקמח סא (13) או"ח עא: (14) לבוש או"ח עא: הוא היה אומר... R' Simcha Bunim of Pshischa ZT"L would say: "Some people wonder why <i>Chazal</i> spent so much time and effort on understanding a הוה אמינא (lit. a hypothesis, suggested premise) in the <i>gemara</i> if in the end, the conclusion is otherwise. Well, it is no different than our existence in this temporary world which is nothing more than a הוה אמינא, with the final conclusion yet to come!" R' Meir Simcha Hakohen of Dvinsk ZT"L (Meshech Chochmah) would say: "Only three people were graced with the distinct title of 'עבד' - 'Servant' of <i>Hashem: Avrohom Avinu, Calev and Moshe Rabbeinu</i>. It is because they never referred to another human being as 'my master' or themselves as 'your servant,' and remained solely devoted, in servitude, to <i>Hashem Yisborach</i>." A Wise Man would say: "Never try to use reason to eradicate prejudice out of a man. It was not reasoned into him, and thus cannot be reasoned out." מיי MAZEL TOV MR & MRS MEIR SILVERBERG ON THE BAR MITZVAH OF THEIR SON AVROMI TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE IT BY MAIL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200, OR SEND AN E-MAIL TO TORAHTAVLIN@YAHOO.COM.

The Jewish attendant ran to the synagogue and excitedly told over what he saw and how this evil man hoped to get his last laugh on the Jews of Luban from beyond the grave. If not for the tenacious conformance of R' Moshe to the letter of the halachic law, disaster would have befallen his people.

TORAH GEMS

ויהי אנשים אשר היו טמאים לנפש אדם וכו' (ט-ו)

The *gemara* (סוכה כה.) inquires: "*Who were these people (that were tamei and unable to bring the Korban Pesach in its correct time)? They were the bearers of Yosef's coffin, according to R' Yosi Haglili. R' Akiva says they were Mishael and Eltzaphan, who were made to deal with (the dead bodies of) Nadav and Avihu.*" According to the first opinion that these people were impure due to carrying the coffin of Yosef, however, we find that R' Shimon Bar Yochai held that even carrying the dead weight of a non-Jew will not cause one to become *tamei* (יבמות סא.). Since Yosef died before *Kabbolas Hatorah* and thus never attained the status of a full fledged Jew; rather, he remained a נר for all his life, why should his coffin cause those carrying it to become impure?

The following novel approach is elucidated by **R' Yosef Engel ZT"l of Krakow**. He quotes the *gemara* (בבב בתרא נח.) regarding R' Banaah, who would locate burial plots and paint them with bright colors so that all should see that a dead body was buried there and stay away from *tumah*. In fact, he located the burial site of *Avrohom Avinu* and likewise painted it over. But a non-Jew's burial site does not cause others to become *tamei*, asks **Tosfos**, because he is not called "אדם". If so, why did R' Banaah need to warn others of the grave of *Avrohom Avinu* if there was no chance for it to cause others to become impure? They explain that *Avrohom Avinu* was different since he was a great man and undoubtedly deserved the title of "אדם", therefore, his grave was מטמא. In the same vein, *Yosef Hatzaddik* was surely worthy of being deemed an "אדם" and as a result, those carrying his coffin did acquire the requisite *tumah*.

**וכי תבאו מלחמה בארצכם על הצר הצורר אתכם
והרעתם בחצוצרת ונזכרתם לפני ה' וכו' (י-ט)**

Bnei Yisroel are commanded to blow the *shofar* to rouse the people in the event that an enemy attacks them. We find, however, in *Parshas Ki Seitzai* a discrepancy in the language, as it says, "כי תצא למלחמה על איביך ונתנו ה' אלקיך בידך" - "*When you will go forth to war against your enemies, and Hashem will put their defeat in your hands.*" There is no mention of the *shofar* since there is no seeming need for it, as the enemy will be routed easily and given over to *Bnei Yisroel*.

Explains the holy **Kotzker, R' Menachem Mendel of Kotzk ZT" L**, this is simple logic. If the people are going forth to wage war, assailing the enemy with an offensive-minded attack, this will give them an advantage and secure victory in an easier manner, delivered with unshakeable belief and trust in the Almighty. But if the aggressor is the enemy, who invades the Holy Land and means to do harm, the Jews are then at a disadvantage and need any and all means to rally the troops, build morale and beat back the invaders. Thus, in the case "*When you will go forth to war,*" attacking the enemy in their lands, *Hashem* will make it easy and give them over to your hands with minimal risk. If, however, the enemy becomes the aggressor and "*The war will come into your land,*" it is then that the *shofar* is needed to impress upon the people the urgency of the situation and rally them to victory.

In our everyday battle against the *Yetzer Hara*, the same formula holds true. If one can hold off his primal desires, and disallow them from consuming him, he'll win the battle easily. If, however, his urges have already overcome him, he then requires extra support and protection to rally and beat them back.

כבודו, כי דבר זה מותר לו. מש"ה עטרת תפארת של משה רבינו היא ענותנותו.

משא"כ שלמה המלך לא היה יכול למחול על כבודו ולהשתמש תמיד בעניויות שלו, כי א"א לו למחול על כבודו מחמת שהוא המלך. ובכן מהללים אותו על חכמתו, כי חכמה היתה בזה, שאף ע"פ שכלפי חוץ השתמש בניגוני מלכות, ברוב פאר וכבוד, אבל בפנים מתוך פנימיותו נשאר העניו הכי גדול.

מעשה אבות סימן לבנים

וַיֹּאמֶר עֲלֵיהֶם מֹשֶׁה עֲמְדוּ וְאִשְׁמְעָה מֶה יִצְוֶה ה' לָכֶם וְגו' (ט-ח)

In the city of Luban, Russia, lived a sinister man who made it his life's work to inform on his Jewish brethren, gaining favors from local government officials in return for juicy gossip and dirt on the Jews of the city. As a result of his information, often fictitious and spiteful, he caused untold hardship to the residents of Luban. He was understandably a hated man.

But his day finally came and the informant took ill and died. The *Chevra Kadisha* discovered a letter that was addressed to them wherein the deceased wrote, "I feel terrible for all that I have done to the people of Luban and I regret my actions. To complete my penitence, I hereby request that in preparation for my burial, my body be defiled and debased and that I am to be buried outside the cemetery in an unbecoming manner."

Although willing to accede to these requests happily, the members of the *Chevra Kadisha* were still unsure as to how to proceed. They decided to bring the matter before the *Rov* of Luban, **R' Moshe Feinstein ZT"l**, and allow him to decide the matter. R' Moshe thought for a moment and then made his ruling. "A human being is not the possessive owner of his body and is not in any position, especially after his death, to decide what is to be done with it. Therefore, this man must be buried according to the normal standards of Jewish law, with a proper burial in the confines of the cemetery."

The *Chevra Kadisha* members, however, persisted in their arguments. "But *Rebbe*, this man wants to do *Teshuva*. Why should we not take pity on him and allow his final request to be carried out?"

But R' Moshe waved them away. "It is your responsibility to handle the dead according to *halacha*, and not by what the deceased writes. It is my responsibility as *Rov* of this city to ensure that this is carried out properly. As for how the Heavenly Court will look upon him and his feelings of regret, that is their business!" The man was buried in the Jewish cemetery, respectfully and with little fanfare.

A number of days later, a cemetery attendant noticed a group of uniformed men gathered around the grave of the former informant. They dug out his body and unwrapped the shroud to peer closely at his body. After a moment, they rewrapped his shroud and reinterred him in his grave. The attendant walked over and asked them what they were doing. They explained that they had just received a posthumous letter from the man in question informing them that since his Jewish brethren hated him so for his frequent negative reports against them, they would no doubt defile his body after his death and bury him with little or no respect, outside the Jewish cemetery. He had hoped, he wrote, that the authorities would not let this grievance go unpunished. They had come to determine if he was right about the Jews, but it seemed that all was in order and nothing further would be done.