

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

(Monsey, NY)

*** פלג המנחה עש"ק - 6:58**

הדלקת נרות לשבת - 8:15

זמן קריאת שמע/המ"א - 8:36

זמן קריאת שמע/הגר"א - 9:12

סוף זמן תפילה/להגר"א - 10:28

שקיעת החמה שבת קודש - 8:33

מוצש"ק צאת הכוכבים - 9:23

צאה"כ / לרבעו תם - 9:45

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

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שבת קודש פרשת חוקת – י' תמוז תשע"ה

Shabbos Parshas Chukas - June 27, 2015

מאוצרותיו של המגיד

טיב התבלין

פרק ה' דאבות

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

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

ויהי קהל משה ואהרן את הקהל אל פני הסלע ויאמר להם וגו' **המן הסלע** הוה נוציא לכם מים (כ-י) - בעניין **המן-ג' במסורה'**

כתב בבעל הטורים "המן – ג' במסורה, 'המן הסלע וגו' – 'המן העץ אשר ציוותיך לבלתי אכול ממנו אכלת', שכמו ששם (ב'חצא עץ הרעת') הפר הציווי, גם כאן נמי הפר הציווי (וכמו ששם נקנסה עליו מיתה בשביל 'המן העץ וגו', כן כאן נקנסה מיתה ע"י 'המן הסלע וגו' [בעה"ט בראשית ג' י"א]). ואידך 'המן הגורן או מן היקב', שכמו שהיה שם רעב (וכמו שנאמר שם 'מאין אושיעך, המן הגורן או מן היקב' שאין עמדי), כן כאן ארץ ציה בלי מים, וזה סמך למ"ד ש'עץ' שאכל ממנו אדם הראשון חיתה היה, וזהו 'המן העץ – המן הגורן', ולמ"ד ש'אשכול היה', דכתיב 'או מן היקב'."

אולם ב'חתם סופר על התורה' (ר"ה במסורה וכו'), ביאר את המסורה אחרת, "במסורה 'המן ג' – 'המן העץ אשר ציוותיך לבלתי אכול ממנו אכלת' – 'המן הסלע הוה נוציא לכם מים' – 'המן הגורן או מן היקב', כי הסלע הוא לב האדם שצריך בידור רב (וכמו שנאמר 'עקוב [-עקום ומעוות] הלב מכול וגו' [דמיה י"ז ט']). וביאר המלבי"ם, 'עקוב הלב מכול – שכל הדמויות ומידות הרעות אורבות על הלב ('ש'עקוב' מלשון 'מארב', והיינו, שמסבב את הנארב בתחבולותיו, וכן הלב מסובב מכל רע), שהוא כוח הממשלה אשר בנפש, וממעים אליו רמיונות ומידות רעות לכל עוון ולכל חטאת (וכו'), ולכן 'סלע' בגימטריא 'צץ', 'כי האות עץ חשדה' הוא (ע' דברים כ' י"ט) כידוע, ואם יוציא האדם ממנו המים הוידונים (היינו, הדמויות ומידות הרעות הנ"ל) ויקדשהו ויטהרהו, אזי יינק דבש מסלע, כי כבר רמזתי במקום אחר כי דב"ש ר"ת דע"ה בינה ש"כל אמנם לא יתקיים זה באוסלים למעדנים המתענגים בגורן יוקב, כי אם ביושבים לפני ה' (ועוסקים בתורתו שהיא תבלין לדמויות ומידות הרעות של יצר הרע, וכדאיתא בגמרא קידושין ל' – ש'אמר הקב"ה לישראל, בני, בראתי יצר הרע ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה אין אתם נמסרים בידו וכו').

ונהנה כתב: 'ועתה עין ידו ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם', ועל כן 'זשכן מקדם עין וגו' ואת להט החרב המתהפכת, לשמור את דרך עץ החיים', דקדק לומר 'פן ישלח **ידו**' דייקא, כי רק לא הורשה לשלוח ידו כדי לאכול מעץ החיים, אך מה יעשה ויחיה ויאכל מעץ החיים בלא שליחת יד, כשהוא עובד ה' כל ימיו זהו אוכל ונהנה באמת מעץ החיים היא למחזיקים בה, ולזה יוציא מים הוידונים מן הסלע, ולא ליוולת, והיינו דקאמר למי שמתרעם ורוצה שיתן לו הקב"ה שכר כפנתוס (מכוח בידור ליבו מהרמיונות ומידות הרעות) 'המן העץ אשר ציוותיך לבלתי אכול ממנו, אכלת', הוא 'עץ החיים' אשר הופקר עליו שומרים, האכלת מזה העץ ע"י עסקך ויגיעך בתורה, 'המן הסלע' [היינו, האדם, כנ"ל] הוה' שלא אכל מעץ הנ"ל, הלזה אוציא מים הוידונים מסלע, 'המן הגורן או מן היקב' אשר הוא מרבה מעדניו בהם, וכי על ידי זה אוציא מים מסלעו וכו'."

נמשל: Unfortunately, the concept of fighting for no reason seems to hold true in every age and period. Just as we are baffled by the *mitzvah* of *Para Adumah*, and its laws that seem to fly in the face of normal reasoning, every decent and sane person remains baffled when he attempts to come to terms

A SERIES IN HALACHA LIVING A "TORAH" DAY

Selected Halachos of Shmittah (2)

למעשה הלכה

Exporting Shmittah Produce Outside Eretz Yisroel. The first set of *halachos* which is relevant for people in *Chutz L'aretz* (Diaspora) involves *Shmittah* produce that was exported abroad. Ideally, this should not happen because the *Mishna* ⁽¹⁾ states that one may not take *Shmittah* produce out of *Eretz Yisroel*. The **Rash** ⁽²⁾ explains that the reason is because when the time of ownerless (*hefker*) in *Eretz Yisroel*. In other words, once a certain type of species of produce becomes unavailable in the fields, all those who collected limited supplies of the *Shmittah* fruit, which is permitted, must leave that fruit outside and ownerless. This should preferably be done in *Eretz Yisroel* ⁽³⁾. The **Rava**’ad on *Toras Kohanim* ⁽⁴⁾ says that the reason for prohibiting export is because outside of *Eretz Yisroel*, people might come to mix up *Shmittah* produce with other produce and not keep the laws of treating *Shmittah* produce properly (not destroying it, not wasting it, not doing business with it). If one takes a trip to Israel and sees *Shmittah* wine for sale (in the permitted “*Otzar Beis Din*” method, as will be explained), he cannot buy it to bring home with him, outside of Israeli borders. **When it is Permitted.** If a person is traveling from the Land of Israel and wishes to take some fruit with him to eat on the trip, it is permitted if he really needs it ⁽⁵⁾. Similarly, in order to fulfill

הוא היה אומר

Chozeh of Lublin, R’ Yaakov Yitzchok Hurvitz ZT”L (quoted by Rabbi Twersky)

would say: 'עול מלכות שמים' - *Chazal* refer to the acceptance of *Torah* and *mitzvos* as 'yoke of the rule of Heaven'. Just as an ox who is harnessed to a yoke does not deviate from the path designated by its driver, similarly a Jew should be ‘harnessed’ by the dictates of the *Torah*. However, if one thinks that he is without defect - it is because he hasn’t accepted the yoke of Heaven - 'אשר לא עלה עליה עול'. A person who feels bound by the *Torah* will constantly strive to improve his character and in this process will always find within himself defects which require correction. Considering oneself perfect is incompatible with being subject to the rule of the *Torah*."

Chacham Rabbi Yaakov Chayim Sofer ZT”L (Yismach Yisroel) would say: In **Tikkunei Zohar** it states that had Moshe not struck the rock, but simply spoken to it, *Klal Yisroel* would have learned *Torah* without difficulty or dissension. This is alluded to in the *Gemara* (מגילה יח): *‘A word is worth a sela (a coin), silence (is worth) two.’* This means that if there was ‘a word’ for the rock (סלע) - a spoken word instead of the blow that Moshe gave it - it would have resulted in two - meaning silence. There would have been silence - not dissension - between scholars learning *Torah* in true peace and harmony."

A Wise Man would say:

“A Great friend is someone who makes your problem his/her problem so you don’t have to go through it alone.”

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מעשה אבות ... סימן לבנים

ובכל אשר ינען על פני השדה בחלל הרב או כמת או כעצם אדם או כקבר וגו' (יש-טז)

A number of years ago, two teenage girls studying at an American seminary in Israel, were casually perusing some old photographs of *Gedolim*. They were commenting on the way the *Rabbanim* looked in those days and in a moment of carelessness, or perhaps thoughtless immaturity, one girl made a flippant and disparaging remark about the appearance of **R’ Boruch Ber Lebowitz ZT”L**. Within an hour, she was suddenly stricken with Bell’s Palsy, a condition that causes paralysis to half of one’s facial muscles. Her face was now partially frozen into distortion, giving her a frightening appearance. It seemed as if due to her misguided comment about a *Tzaddik*, a proverbial “lightning-bolt” of retribution came down upon her head in an accelerated and extreme manner. In pain and embarrassment, the young lady became hysterical with panic.

The girl’s father hastened to *Eretz Yisroel* and took his distraught daughter to the home of **R’ Aharon Leib Shteinman Shlit’a**, where he tearfully related what had transpired. R’ Shteinman was thoughtful, and softly told the remorseful girl: “There is only one option; you must ask *mechilah* (forgiveness) at R’ Boruch Ber’s *kever* (gravesite) in Vilna.”

This was easier said than done. First of all, this entailed traveling to Eastern Europe. But more importantly, as her father soon learned, the whereabouts of R’ Boruch Ber’s grave were unknown. The father again asked R’ Shteinman if there was another option, but he did not have an answer, insisting that *mechilah* at the *kever* is the only way for her to be cured.

At this point, the determined father engaged the services of **Rabbi Yisroel Meir Gabbai**, a *Breslover Chasid*, who, through his organization *Agudas Ohalei Tzadikim*, is responsible for identifying and restoring lost *kevarim* of *Rebbes* and *Roshei Yeshivah*, throughout the world. It seemed like a daunting task, but Rabbi Gabbai is not one to let an opportunity like this pass. Working through his contacts, he managed to procure a copy of the original map of the Zaretcha Cemetery in Vilna, where R’ Boruch Ber is said to be buried near his father. The map was only a starting point but not nearly enough to work with; the entire topography of the area had been altered, and it’s structures and landmarks had been destroyed.

The next step was to identify witnesses, survivors who may have been present at R’ Boruch Ber’s *levaya*. Remarkably, three individuals who had participated in the funeral, all well in their 80’s, were found. Rabbi Gabbai interviewed each person separately and surprisingly, their recollections of the funeral and the specific area where the *Kaminitzer Rosh Yeshivah* was buried coincided precisely. Each one recalled a room that was used for the *Tahara* (final immersion of the deceased) which was in close proximity to the grave. They remembered steps leading down to an adjacent section of the cemetery. “I am a *kohen*,” said one “and I remember standing near the grave in an area where *kohanim* were permitted.”

With this information, Rabbi Gabbai now commissioned an aerial photograph of the entire cemetery area, based on the parameters that it had previously occupied. Using computer imaging, he superimposed the cemetery map over the current photograph. Rabbi Gabbai was now able to identify where the *Tahara* room had stood, where the steps going down were, coming ever closer to the exact location of R’ Boruch Ber’s *kever*. Then, using hi-tech infrared imaging equipment, Rabbi Gabbai made another shocking discovery, one that was to clinch the corroborating evidence: he discovered that there was one grave - the one and only grave - that was perpendicular (on an angle) to the rest of the graves in a particular row.

Rabbi Gabbai, who had done his research well, knew exactly what this meant. When R’ Boruch Ber passed away, his final request was to be buried near his father. The Zaretcha cemetery where his father was interred had been closed for years; there wasn’t an inch of space for another grave. At the behest of **R’ Chaim Ozer Grodzensky ZT”L** himself, the *chevra kadisha* managed to find some room for another grave; not parallel in the same row, but perpendicular to the row, at the head of his father. Now, 75 years later, using hi-tech imagery, R’ Boruch Ber’s *kever* had been identified - beyond a shadow of a doubt.

Needless to say, the stricken girl’s father organized a *minyan*, including R’ Boruch Ber’s own grandson, to visit the site and ask for *mechilah*. For the unfortunate student it was a powerful moment, the culmination of months of pent-up emotion; for R’ Boruch Ber’s family it was surreal. Even more amazing was that within hours, the girl’s condition began to improve, and she was soon completely cured!

משל למח הדבר דומה

וזאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליהם אדמה תמימה אשר אין בה מום וכו' (יש-כ)
משל: The **Lubliner Rav**, **R’ Meir Shapiro ZT”L**, once traveled to a neighboring town, where the *Rav* was a saintly figure and an accomplished *Torah* scholar. However, the people in his town did not respect him and caused him much grief with their constant bickering and incessant in-fighting.

When R’ Meir got a handle on the situation, he described it as follows: “The *Medrash* tells us that Korach caused strife and quarrel among the Jewish people because he saw the *Para Adumah*. As we know, all the other *mitzvos* in the *Torah* have some sort of reason or purpose - all except the

Red Heifer, to which there is no explanation. When Korach saw that there is a *mitzvah* given by *Hashem* that is done for which no one knows the reason, he decided that he can now argue with *Moshe Rabbeinu*, the leader of the people and the most humble of men - for no reason!”

Turning to the community leaders, R’ Meir shook his head. “It seems that this applies to rabbis who are holy and saintly like *Moshe Rabbeinu* - indeed, like your *Rav*. The ‘Korachs’ of every town feel like they can start up with the rabbi for no apparent reason and your *shtetl* is no different!”

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

In this week’s *parsha*, we read about the second *Shira* (song) that *Bnei Yisroel* sang in the desert. The first *Shira* was sung forty years earlier when they left Egypt, at the *Yam Suf*. It is now forty years later, when this second *Shira* was sung. I have two questions: First of all, the original *Shira* in *Parshas Beshalach* begins with the words: “*Az Yashir Moshe u’Bnei Yisroel*” - Moshe sang with the entire nation. In the second *Shira* read this week, there is no mention of Moshe’s name anywhere in the *Shira*. What happened to Moshe? Secondly, on the *posuk* “ותמת שם מרים ולא היה מיס לעדה” (תענית ט), *Rashi* quotes a *Gemara* that the juxtaposition of the death of Miriam and lack of water tells us that for forty years the Nation had water in the *zechus* of Miriam, who waited for her baby brother Moshe by the side of the water in Egypt. Now that the water had stopped, all of a sudden *Bnei Yisroel* started to sing *Shira* - “עלי באר ענו לה” - Thank you, *Hashem*, for the באר (well) that we had for forty years. Why did they wait so long to thank Miriam - and why only when the water stopped flowing?

My *machshava* is that this is a prime example of how it is our tendency and human nature to take things and people for granted. The people knew what Miriam had done, but only now that she was no longer with them, did they realize what they lost and had not appreciated. Only now did they give *hoda’ah* and recognition to *Miriam Haneviah*. But *Moshe Rabbeinu* did NOT have to say *Shira*, because he thanked Miriam every day of his life - for saving his life! It was because of her that he was born, as *Chazal* tells us (סוטה יב), and it was because of Miriam that he was saved from the water!

When we have something - parents, friends, etc. - we don’t always realize what we have! May we be *zocheh* to appreciate all the gifts *Hashem* gives us. May *Hashem* give us the *sechel* to appreciate our parents to the fullest while we still have them.

DRUSH V’CHIDDUSH

ויסעו בני ישראל ויהנו בערבות מואב מעבר לירדן ירחו וגו' (כב-א)
It is interesting to note that the city of Yericho (Jericho) is mentioned in the *Torah* and the books of the *Nevi'im*. In the *Torah*, it is spelled and pronounced “יְרִיחוֹ” while in *Navi*, it is spelled and pronounced “יָרִיחוֹ” the way we do today. In **Sefer Taamei Mesores of Rabbi Yehudah HaChassid**, an explanation is given. Before the Jewish people entered the Land of Israel, there were no miracles wrought in the Holy Land; it was missing this crucial element. Thus, even the names of the cities were lacking, even in their spelling.

R’ Nesanel Weill ZT”L (Korban Nesanel) once asked his son this very question and urged him to find a reasonable explanation for the divergence in the city’s spelling. His son, **R’ Yedidya ZT”L**, searched until he found the following: In truth, the name of the city is “יריחר” which is based on the fact that a wonderful smell (ריח) descended on the city from its

surrounding fields and orchards. *Rashi* (ברכות מג.) informs us that the sweet smelling fruit known as “Persimmon” (אפרסמון) would grow in and around Yericho. Therefore, in the *Navi*, when the city of Yericho is mentioned, it is spelled in its proper form - “יָרִיחוֹ”. The *Torah*, however, never actually discusses the city of Jericho; rather, it relates how the Jewish people traveled “לירדן יְרִיחוֹ” - across the Jordan River near Yericho, or “על פני יְרִיחוֹ” - near the plains of Yericho. The city itself is not the focus of the *Torah*’s discussion; rather the area and land surrounding the city - the very same area from where the wonderful smells were derived. As a result, in the *Torah*, this area is spelled “יְרִיחוֹ” which means “like its smell.”

Rabbeinu Menachem Azaria ZT”L (Rama M’Pano) offers this insight. While the sinful Canaanites were living in the city, it was called “יַרְחֹר” which stems from “יחרר” (anger). After it was conquered by Yehoshua and the Jews, it is now called “יָרִיחוֹ” to portray the unique smell of the Holy Land.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... שְׁלוֹם בֵּית יתירה

The *Torah* tells us that after Aharon’s death: “*The entire House of Israel wept for him for thirty days.*” The *Medrash* notes that in the description of *Klal Yisroel*’s mourning, the people wept for thirty days for both Moshe and Aharon, however, for Moshe it was “*Bnei Yisroel*” who wept, whereas by Aharon it was “*The entire Bais (House) Yisroel.*” Indeed, it would appear that Aharon had captured a greater popular appeal. *Rashi* says: “*The entire House of Israel refers to men and women, because Aharon pursued peace and would promote love between husbands and wives who were in a state of disagreement.*” The **Ohr HaChaim Hakadosh** adds that the relationship between the people and Moshe was as a leader to his flock. Aharon, on the other hand, was more beloved to them on a personal level since it was he who worked tirelessly to foster *Shalom Bayis*, peace and good relations in the homes of the Jewish people. He was the “אורב שלום ורודף שלום” - and the people truly adored him.

For this reason, the *posuk* records the reaction of the people to Moshe and Aharon’s deaths in different ways. For Moshe, the nation wept for him; for Aharon “*the entire House (Bais) of Israel wept.*” Since Aharon devoted his lifetime to restoring and repairing the “House” - each individual BAYIS of *Klal Yisroel*, therefore, the *Torah* tells us how each BAYIS responded to its loss on a personal level. Keeping a Jewish BAYIS strong, with peace and harmony flowing is our Nation’s strongest asset and the unity of our Nation is wholly dependent on the unity of our homes. If we can get along with those closest to us, surely we can get along with strangers as well! *Aharon Hakohen* recognized this and his devotion to it made him our most beloved leader.

The *Torah* begins with the letter “ב” which, when spelled out in full, spells “ב-י-ת” or BAYIS! The fact that *Hashem* chose to begin the *Torah* with the letter “ב” is an indication of how important it is. Let us also make it the most important thing in our lives.

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