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פסק הדין

דאגות

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שבת קודש פרשת חקת - ז' תמוז תשע"ג Shabbos Parshas Chukas - June 15, 2013

לקחי חיים ודברי התעוררות צדדו עפי' פשיטות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

יידבר ה' אל משה ואל אהרן לאמר. זאת חוקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליך פרה אדומה (יט-ג.) - בעניין 'אין שורפין את הפרה אלא בב' ד' של שבעים ואחד' תב' רבינו בחיי, "אשר צוה ה'-היה לו לומר 'אשר ציווית', (שהרי הוא המדבר, וכנאמר 'יידבר ה' וגו' זאת חוקת וגו'). אבל הוא כלשון 'אל משה אמר (ה) 'עלה אל ה', (ולא 'עלה אלי', ואף שמוכן שמדובר אודותיו). וכמו כן כתב רמב"ן "וטעם 'זאת חוקת התורה אשר צוה ה', כטעם 'ואל משה אמר' עלה אל ה'", והמשיך ויישב את הענין גם באופן אחר, "או הוא כמו מסורס, 'דבר אל בני ישראל, זאת חוקת התורה אשר ציווה ה' לאמרו", והיינו, שהמילים 'זאת חוקת התורה אשר ציווה ה', נאמרו על ידי משה אל בני ישראל, ולא על ידי ה' אל משה. ואיכ' לפי' מובן מדוע נאמר 'אשר ציווה ה' ולא 'אשר ציווית', ואף שבכתוב נאמר 'דבר אל בני ישראל' רק אחר שנאמר 'זאת חוקת וגו', אינו אלא מקרא מסורס, ויש להחשיב כאילו נאמר בו 'דבר אל בני ישראל' לפני שנאמר בו 'זאת חוקת וגו'.

אבל הרי'ו הגוי סולובייציק מבריסק וצ"ל, יישב מדוע נאמר 'דבר אל בני ישראל' רק אחר שנאמר 'זאת חוקת וגו', באופן אחר. והוא על פי דברי התוספתא (מסכת סנהדרין, ג' ב'), 'שאין שורפין את הפרה וכו', אלא בב"ד של שבעים ואחד, (וע' ב'חסדי דוד' [שם, מהרב דוד פארוז וצ"ל] שם, שכתב, 'אין שורפין את הפרה וכו', ואמנם, הא דאין שורפין את הפרה וכו', לא מצאתיה מפורשת בדברי הרמב"ם, רק שבריש פרק ג' מהלכות פרה אדומה כתב 'כיצד שורפין אותה, וקני ישראל היו מקדימין ברגליוהו וכו', והוא לישא דמיתניתין דפרק ג' משנה ו' דמסכת פרה, ומ"מ לא ביאר להדיא, דוקנים של סנהדרין גדולה היו וכו'), דיש להבין, מהיכן למד התוספתא דין זה.

ויש לומר, שלמד אותו ממה שנאמר בכתוב 'יידבר ה' אל משה וגו' ויקחו אליך וגו', שצריך להבין כוונת 'ויקחו אליך וגו', ויעניין ברש"י שכתב, "ויקחו אליך - לעולם היא נקראת על שמך, פרה שעשה משה במדבר", אולם י"ל, דהתוספתא הבין בו כוונה אחרת, והיינו, שנצטוו בני ישראל 'לשרוף את הפרה בב' ד' של שבעים ואחד, ש'משה במקום שבעים ואחד קא' - 'דבר (אתה, ש'במקום שבעים ואחד קא') אל בני ישראל ויקחו אליך וגו', (וע' ב'צנפנא פפנא על התורה [מהנאן דרזנושורבן] שכ"כ, [וע' ברמב"ן במדבר י"ט ב', שכתב, "או אמר 'ונתתם' -בלשון רבים' וכו', והטעם, כי אלעזר השוחט מיד ב"ד ייקחנה, שיתנוה לו שתיעשה בהכשר ועל דעתם וכו', ואם נפרש שמדובר אודות ב"ד הגדול, מצאנו, שבכתוב 'ונתתם' רמזים בדרי התוספתא).

הלפי' מיושב, מדוע נאמר 'דבר אל בני ישראל' רק אחר שנאמר 'זאת חוקת וגו', כיון שגם 'דבר (אתה, ש'במקום שבעים ואחד קא') אל בני' ויקחו אליך וגו', הוא חלק מ'זאת חוקת התורה' - 'הפרה'.

צמשל: Once again, the people were complaining. This time, it was about their lack of water. Moshe and Aharon were distraught when they heard what the people were saying, and returned to the *Ohel Moed* to receive direction from on

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

- A SERIES IN HALACHA LIVING A "TORAH" DAY**
- Forgotten and Little Known Halachos and Customs (36)**
- The Mitzvah of Tzitzis (cont.):** At this juncture in our ongoing selection of *halachos* pertaining to *Tzitzis*, it is well worthwhile to mention a lengthy *Medrash* that can inspire a person to sanctify every part of his body. This *Medrash* is brought in the *Yalkut Shimoni* in *Tehillim* (1), on the *posuk*: "All my limbs will say *Hashem who is like you.*" (2) The understanding is that *Dovid Hamelech* is saying, "with every part of my body I will praise and fulfill *mitzvos.*"
- 1) With my **HEAD** I will bow when I daven to you.
 - 2) I also put *Tefillin* on my **HEAD**.
 - 3) With my **HAIR** I will fulfill the *mitzvah* of, "*Do not shave off the hair at the edge of your head (payos).*" (3)
 - 4) Around my **NECK** I wrap part of my *Talis*.
 - 5) With my **EYES** I fulfill, "וראיתם אותו" - "*And you shall look at it (Tzitzis).*" (4)
 - 6) With my **MOUTH** and **LIPS** I praise *Hashem*.
 - 7) With my **BEARD** I fulfill, "*You should not destroy the edges of your beard.*" (5)
 - 8) With my **HEART** I fulfill, "*In my heart I store your words of Torah.*" (6)
- 9) With my **CHEST** I fulfill the *mitzvah* of holding the *Tzitzis* next to my heart during the recital of *Krias Shema*, as it says, "*These words that I command you today shall be on your heart.*" (7)
- 10) The **FRONT** and **BACK** of my body I wrap with the corners of my *Talis* when I daven.
- 11) With my **RIGHT HAND** I write words of *Torah* and help singing the cantillations when I read the *Torah*.
- 12) On my **LEFT HAND** I wear the *Tefillin* and in that hand I hold the *Tzitzis* during the recital of *Krias Shema*.
- 13) With my **FINGER NAILS** I tear the thin underskin during circumcision (*Priya*) and will slaughter bird sacrifices (*Melikah*) in the *Bais Hamikdash*.
- 14) My **KIDNEYS** instruct me in Fear of *Hashem* (8).
- 15) With my **INTESTINES** I bless you (9).
- 16) The **RIGHT LEG** is used for *Chalitzah*.
- 17) The **LEFT LEG** is used to step back (first step) the three steps after *Shemona Esrai*.
- 18) My **KNEES** bow down during *Shemona Esrai*.
- 19) My **LAP** is used to hold a baby when I am *Sandek* at a *Bris Mila*.

(1) ילקוט שמעוני תהלים תשכ"ג (2) תהלים להי (3) ויקרא יטכו (4) במדבר טוילט (5) ויקרא יטכו (6) תהלים קיטיא (7) דברים וו (8) תהלים טויו (9) תהלים קגא

Chacham Rabbeinu Yosef Chayim of Baghdad (Ben Ish Chai) would say:

"*In reward to Avraham who said, 'I am but dirt and ashes (עפר ואפר), his children merited two mitzvos; ashes of the Parah Aduma and dirt of the Sotah.*' Avraham said 'dirt' before 'ashes' so why does the *gemara* list ashes of the *Parah* before dirt of the *Sotah*? Because Avraham, in his humility, compared himself to dirt which has some sort of intrinsic value, as it can be used to create earthenware vessels and the like, whereas ashes are useless. Avraham understood that he was put on this world to do a job and although he felt small, he knew he was necessary. The *gemara* lists ashes first because it serves to purify many people when the *Parah* is burned, while the dirt of the *Sotah* benefits only one."

R' Shloime Kluger ZT"L (Imrei Shefer) would say:

"*And the people came to Moshe and said, 'We have sinned, because we have spoken against Hashem and you; pray to Hashem and have Him take away the snakes from us'; and Moshe prayed for the people.*" The people, thinking that the snakes were killing them, implored Moshe to pray for the removal of the snakes. Moshe, on the other hand, knew full well that it was not the snakes, but their sins that brought about the death and destruction. So he prayed 'בעד העם' - '*for the people,*' that they might repent, and then the snakes would stop taking their deadly toll. As Rabbi Chanina hen Dosa said (ברכות לג.), "*It is not the poisonous lizard that kills, it is the sin that kills.*"

A Wise Man would say:

"Health, if purchased by perpetual anxiety about diet, isn't much better than tedious disease."

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Mazel Tov to the Fischhoff and Rabinowitz families on the marriage of their children Mindi & Yaakov.

יחיד שתתן לעתיד בית צעיר בישראל

מעשה אבות... סימן לבנים

אעברה בארצך ... בדרך המלך נלך עד אשר נעבר גבולך וגו' (כא-כב)

In Eastern Europe, close to one hundred years ago, most of the elite *yeshivos* were situated in Lithuania. **R' Meir Shapiro ZT"l**, the **Lubliner Rav** and a Jewish delegate to the Polish Parliament (Sejm), had a dream of creating a *yeshivah* of renown in Poland, to rival and even exceed the Lithuanian prototype. But before doing so, he felt the need to travel to Lithuania and meet with many of the venerable *Roshei Yeshivah* there to talk the matter through with them. With thoughtful consultation and wise counsel, he believed he would find the right way of study to implant in his *yeshivah*, Yeshivas Chachmei Lublin.

In its own way, R' Meir's journey throughout the *yeshivah* world proved to be a triumphal procession for the great *Rav*. At every destination, he was welcomed with the utmost enthusiasm, even by the characteristically less expressive Lithuanians. There were those who initially had various doubts and misgivings, questions and misconceptions, about the grandiose scope of his projected *yeshivah*, but after they met him, they accepted it - and his dynamic personality - wholeheartedly.

He started in Radin, by the holy **Chofetz Chaim ZT"l**, and from there traveled on to Baranovitch, Mir, Kletzk and Slabodka. It was a fulfilling trip and R' Meir learned a great deal, as well as imparted a flavor of Polish Chassidic Jewry. All who met him were impressed with his profound *Torah* knowledge and charisma. When he was finished, he returned home and gave a historical survey of the formation of the two groups of *yeshivos* in the two lands: Poland and Lithuania.

He described the substantive differences between the two, and showed how variations in their lifestyles had arisen out of the differences in the conditions of life between Poland and Lithuania. In Poland, he maintained, from a pupil's earliest years of Talmud study, the emphasis had always been on a clear understanding and retention of the textual material, and hence, not enough time could be spent on attention to profundity in the study and comprehension in depth. This, said R' Meir, was the historical reason for the formation and development of what came to be known as Polish *pilpul*.

In general, the Lubliner Rav brought back with him a very favorable impression of Talmud study in Lithuania, with its characteristics of strong discipline, persistent, assiduous study, and an essential inner love of the *Torah* for its own sake.

One day, though, he was asked to detail the basic characteristic differences in the ways of study between Poland and Lithuania. Can the *Rav* define and pinpoint the deviations between a Polish scholar and a Lithuanian scholar. "Of course," he replied with his charismatic twinkle and facetious wit. "It's quite similar to the basic differences that exists between a *chasid* and a *misnaged* (one who rejects the Chassidic style). Let me explain what I mean with an illustrative example.

"One day a *chasid* and a *misnaged* were sitting together and studying a portion of *Masechta Sukkah*, and they duly came to the well-known account: It is told about the holy *Tanna, Rav Yonasan ben Uziel*, that when he would sit and become deeply involved in his *Torah* study, any bird that flew over his head, would be burned up immediately. (סוכה כח.)

"At that, the study partners fell silent, each lost in thought. After a moment or two, the *misnaged* turned to his friend, the *chasid*, and asked, 'Tell me, what are you thinking about? Why have you suddenly become so thoughtful?'

"Replied the *chasid*, 'I was just meditating about the extraordinary, paranormal, superhuman degree of holiness that this Talmudic Sage attained; enough to create such a profound physical alteration in the atmosphere over his head. And I keep wondering how a person can get to such a high level of sanctity. What is the way that leads to a holiness like that?'

"The *chasid* finished speaking and he too, noticed that the *misnaged* was far away in the realm of pure thought. So he asked in turn, 'And what are you thinking about?' The other replied, 'I was wondering what the law should be about the bird. According to the Talmudic laws of damages, if that bird belonged to somebody, would *Rav Yonasan ben Uziel* have to pay him for it? Is this a case of *Grama B'nezakin*, where he was indirectly involved in the damage to the bird, or *Grama B'yadayim*, in which case he caused the bird's death as directly as if he had killed it with his own hands?'

"And there," concluded R' Meir with an elfin smile, "you have a clear illustration of the difference between the Polish and Lithuanian styles of Talmud study."

משל למת הדבר דומה

ויפלו על פניהם וירא כבוד ה' אליהם וכו' (כ-ו)

משל: The **Rebbe, R' Zusha of Anipoli ZT"l** once met the **Rebbe, R' Shmelka of Nikolsburg ZT"l**, and asked him if he would be so kind as to learn *Torah* with him.

R' Shmelka was surprised but also eager to learn with the famous *Tzaddik*, and he asked what they should learn. R' Zusha told him - with his characteristic humility and self-deprecation - that he was an *Am Ha'aretz* (ignoramus) and that they should start learning with the first *mishna* in *Berachos*, which R' Shmelka should explain out loud, word for word, slowly and clearly.

R' Shmelka took out a *Mishnayos* and began to read: "מאימתי קוראים את שמע" - and translated the words: "*From when is one required to read Krias Shema?*"

Suddenly, R' Zusha collapsed and fell to the floor in a dead faint! A moment later he came to, but his entire body was still trembling. He looked at R' Shmelka's concerned face and said, "Is that the meaning of the meaning? Are you sure? I believe it means 'מאימתי' - from my fear (אימה) of Heaven, I must recite *Shema*! When I heard the word 'שמע' I was overtaken by such a fear that I literally fainted!"

וירם משה את ידו ויך את הסלע במטחו פעמים ויצאו מים רבים ותשת העדה ובערים (כ-א)

Bnei Yisroel received water in the desert for forty years in the merit of Miriam. When she died, however, this source was turned off and as a result, the people were clamoring for water. At this time, *Hashem* ordered Moshe to perform a miracle, by talking to a specific rock of His choice, from where the new water source would flow. **R' Yehudah Waldenburg ZT"l (Tzitz Eliezer)** quotes **Sefer Lev Aryeh** that due to *Moshe Rabbeinu's* exalted level, the miracles that were performed in his merit were derived in the most supernatural fashion. Thus, he could have brought water from the rock through his speech - precisely the way the Almighty instructed him to - after the death of Miriam. Why didn't he? Because although he knew he could bring forth water from the rock through his speech, he was nevertheless concerned about the honor of his sister, that this would reflect negatively on her since she only had enough merit, so to speak, to bring forth water from the rock by force. As Moshe did not want to appear more meritorious than his revered sister, therefore, due to his righteousness and humility, he hit the rock instead of spoke to it. For this act, he was punished and not permitted to enter the Land of Israel.

We say in *Tefillas Geshem*, "*He (Moshe) struck the rock and out came water ... for the sake of his righteousness, grant abundant water!*" The purpose of this prayer is to beseech the Almighty for much needed rain. We tell *Hashem* that although we may not be worthy of this great blessing, we are desperate for it. We ask *Hashem* to go above and beyond (מעביר על מידותיו) His strict attributes. Thus, we invoke the memory of *Moshe Rabbeinu*, who could have spoken to the rock to make water come out, but rather went "above and beyond" what was expected of him so as not take any extra credit for himself and to protect his sister's reputation. For this act of magnanimity on Moshe's part, we pray and beg that *Hashem* should also act magnanimously with us.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... טורה

In today's day and age, we do not possess ashes from the *Parah Aduma* to purify one who becomes impure by coming in contact with a dead body. So what should a person do if he has defiled himself from the impurities of the world? The **Shla'h Hakadosh** answers that one must immerse himself in *Torah* - learning and teaching *Torah* in order to truly fulfill its laws!

The *Medrash* teaches that in *Hashem's* eyes, one day is akin to a thousand years. The six days of Creation allude to the six thousand years of *Olam Hazeih*, while the 7th day of *Shabbos*, refers to *Olam Haba* (רמב"ן בראשית ב-ג). Historically, the *Torah* was given in the year 2488, which is in the three-thousandth year and "*one who sins on the third day*" - in other words one who sins but cleanses himself with *Torah*, "*will be purified on the seventh day.*" He will be rewarded for his *Torah* study in the next world, which is compared to *Shabbos*, as *Chazal* tell us: "*One who prepares on Erev Shabbos will eat on Shabbos.*"

With this we may understand why the purification process of the *Parah Aduma* occurs on the 3rd and 7th day. The great power of *Hasmada* of *Torah* which was given on Day 3, the day known as "כי טוב" - "*It is good,*" teaches us that through true adherence to living a life of *Torah*, can we hope to achieve true purification for our sins. In our generation when the media and technology pulls us from all sides and use up our brain power, the only way to overcome the various influences within and without is through התמדת התורה - constant *Torah* study. Only when we devote our minds to this pursuit, can we hope to remain pure as well as merit the greatest reward of all on Day 7 - the *Shabbos* that will last forever in the World to Come.

ויראו כל העדה כי גזף אהרן ויכבו את אהרן שלשים יום כל בית ישראל וגו' (כ-בט)

The *Torah* provides us with a shining example to emulate. *AharonHakohen* is described as "*one who loves peace, and pursues peace; one who loves people and brings them closer to the Torah.*" (אבות א-ב) Aharon was a marriage counselor par excellence. Despite his responsibilities in the *Mishkan*, and notwithstanding his prestigious position as *Kohen Gadol*, he would personally visit couples who were mired in marital difficulties. He would attempt to dissuade them from divorce, explaining to them the drastic consequences of such an action, consequences which cannot be envisaged beforehand.

Thus, when he died, "*they wept for Aharon thirty days, the whole House of Israel.*" This happened on *Rosh Chodesh* Av, and was a sure sign that this month would indeed not be a happy one in the Jewish calendar. However, there certainly was a bitter-sweet side to the life of Aharon, and its message for the generations. Greater than the sadness, was the happiness and optimism that the memory of Aharon engendered within the soul of the Jewish People.

For he is the one who broke the deadly cycle of sibling rivalry that had permeated and poisoned the accounts of siblings in the *Torah*: Kayin and Hevel, Yitzchok and Yishmael, Yaakov and Esav, Yosef and his brothers. Until the appearance of Aharon, about whom it is written that after *Hashem* told him that Moshe would be the great redeemer of the people, leaving Aharon to be his spokesman, Aharon had no misgivings and "*will rejoice in his heart.*"

For this reason, *Aharon HaKohen* is described as one who "*loves peace, and pursues peace; one who loves people and brings them closer to the Torah.*" Aharon is described in present tense - "who loves and pursues peace" - for his legacy lives on from generation to generation. Whether it is our *gedolim* who guide us by their examples, or the simple people who understand that through restoring peace in the family, between husband and wife, between parents and children, this will bring eternal life - rather than everlasting strife. (דברי דוד)

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

הוא יתחנא בו ביום השלישי ובוים השביעי ומהר ... (ש-א)

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