

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

תורה תבלין

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שבת קודש פרשת שלח – מברכים חודש תמוז – פרק ג' דאגות

Shabbos Parshas Shelach - Third Perek

כ"ג סיון תשס"ז - June 9, 2007

הדלקת נרות שבת – 8:09 * (Monsey, NY) מנחה גדולה / שבת – 1:33

זמן קריאת שמע/מ"א – 8:34 ~~~~~ שקיעה של יום השבת – 8:28

זמן קריאת שמע/הג"א – 9:10 ~~~~~ צאת הכוכבים / מעריב – 9:18

סוף זמן התפילה / להג"א – 10:25 ~~~~ צאה"כ / לשיטת רבינו תם – 9:40

* פלג המנחה בע"ש בשעה 6:53 – מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "ביאן כלה")

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

דבר אל בני ישראל וגו' כי תבואו אל ארץ מושבותיכם וגו' ועשיתם עולה או זבח וגו' (טו-ב, ג)

של קשיים וצרות, אם הוא עמל בתורה באופן שמרגיש את מתיקותה, בכך יתבטלו ממנו כל הרגשות צער וסבל, בהיותו מלא אושר ושמחה.

ויש לבאר בזה הפסוק "שש אנכי על אמרתך כמוצא שלל רב" (תהלים קי"ט קס"ב), מדוע המשיל את שמחתו בעמלה של תורה לשמחה של מוצא שלל רב, דוקא? ויש לבאר, שדוד המלך ע"ה נרדף על ידי אויביו, וסבל צרות רבות במשך ימי חייו, ובכל זאת ע"י עמלתו בתורה, חש מתיקות ועונג, ושכח מכל צרותיו. והמשיל זאת למי שנמצא במלחמה וסובל רבות, וכאשר מוצא שלל רב, מתמלא שמחה ואושר, ושוכח מסבלותיו. "שש אנכי על אמרתך" - תורתך מביא אותי לשמחה ואושר, ומשכיח ממני צרותי, "כמוצא שלל רב" - כמו החייל במלחמה שמוצא שלל רב, שמשכיח ממנו צרותיו.

ועל פי זה מבאר הגר"ש שפירא זצ"ל, איך נתפייסו ישראל בלימוד פרשת נסכים, שאף שהיו שרויים במצב של אבל על גזירת המיתה שנגזרה עליהם, כשהתחילו לעסוק בתורה בפרשה זו, ועמלו ויגעו בה, הרגישו המתיקות והעונג של התורה הקדושה, וזה השכיח להם כל צרותיהם, וכלשון התנא דבי אליהו רבה שהבאנו, "לך ורצה אותם בדברי תורה".

נוכח לעמול בתורה ולהתיגע בה באופן שמרגיש את מתיקותה הנפלאה, ויתמלאו חיינו אושר ושמחה אין קץ!

כתבאר כאן דיני נסכי קרבן שנוהגים אחר כניסתם לארץ ישראל. והקשה מרן הגמ"ר משה שמואל שפירא זצ"ל, הלא פרשה זו נאמרה מיד אחר שנגזרה גזירת מיתה עבור חטא המרגלים, והיו במצב של אבילות, וכמש"כ "ויתאבלו העם מאוד", ולכאורה, לדבר בזמן כזה על הכניסה לא"י, היא כזורה מלא על פציעיהם?

וביותר מקשה, מדברי התנא דבי אליהו רבה (פכ"ט י"ג), שכתב "באותה שעה אמר הקב"ה למשה, לך ורצה (פייס) את אותן העניים, שכבר יצא לבם מעליהם, וכו', לך ורצה אותם בדברי תורה שנאמר ואמרת אליהם כי תבואו אל ארץ מושבותיכם". ומבואר, שפרשת הנסכים היה הריצוי והפיוס לבני ישראל. וקשה איך פרשה כזאת שמדברת על כניסה לארץ ישראל תהיה רצויה לעם שנגזר עליהם שלא יכנסו לא"י?

הנה בנוגע ללימוד התורה כת' "ומתוקים מדבש ונופת צופים" (תהלים י"ט י"א). ומאריך האור החיים הקדוש (דברים כ"ו י"א) בזה "אם היו בני אדם מרגישין במתיקות ועריבות טוב התורה, היו משתגעים ומתלהטים אחריה, ולא יחשב בעיניהם מלא עולם כסף וזהב למאומה, כי התורה כוללת כל הטובות שבעולם".

"לולי תורתך שעשועי אז אבדתי בעניי" (תהלים קי"ט צ"ב). ומבאר המצודת דוד "אם לא היתה עסק תורתך משמח אותי, אז הייתי נאבד בעבור רוב עניי". והיינו, שגם כאשר יהודי נמצא במצב

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws and Customs of Tzedakah - Opportune times to give

As mentioned previously, many people make a point of giving *tzedakah* to a needy person or to a *pushka* before *davening Shachris* and *Mincha* ⁽¹⁾. Some do not give before *Maariv*, as per the custom of the **Ariza"l** ⁽²⁾, unless they are actually approached for *tzedakah*. Let us continue the list:

6. Dropping Tefillin. If one dropped his *tefillin* while they were in their container, he should give a פרטה to *tzedakah*. (A nickel is more than a פרטה) If the *tefillin* actually touched the floor, he should fast a day ⁽³⁾. If that is difficult, he should consult a *Rov* about other options (יום חצאי יום).

7. Pregnancy. A woman entering her ninth month of pregnancy should give *tzedakah* as a *zechus* ⁽⁴⁾.

8. Mealtime. In the times of the *Gemara* ⁽⁵⁾, needy people would go around collecting at mealtimes hoping to get some extra food. *Chazal* highly praise one who is careful to have bread (and presumably other food) at the table ready to give. This form of giving is not practical in our times, yet there are other ways to give from one's very plate.

Some communities have set up a system where as one is paying at the register in kosher food stores they can pick up a coupon and add it to the bill thereby donating food to the needy with each purchase. Certainly one who actually has a needy guest at the meal has fulfilled this and has elevated his table to being an alter. Some have a custom by each, or

- (1) משנה ברורה צבילו (2) ברכי יוסף (3) מ"ב מג (4) של"ה מס' תמיד (5) סנהדרין צב
- (6) ראש השנה טו: (7) יו"ד ר"ג (8) רמ"א א"ח תקפאג (9) רמב"ם הל' תשובה בד
- (10) משנה ברורה תקס"ו (11) רמב"ם הל' יו"ט וי"ח (12) משנה ברורה תרע"א

הוא היה אימר...

R' Shamshon Raphael Hirsch ZT"l would say:

"The *spies*, had been sent out to explore the land. However, by failing to discharge their mission properly, they came to openly defect from *Hashem* and dragged the people along with them. This connects to the conclusion of the *parsha*, where the *mitzvah* of *tzitzis* comes to warn us every day not to go exploring 'after your hearts and after your eyes after which you stray.' It was because the spies strayed after their own hearts and eyes, did they forget completely about *Hashem* who guides our destiny and directs our actions."

R' Chaim Mordechai Katz ZT"l (Telzer Rosh Yeshivah) would say:

"A *Yeshiva bochur* should never walk with stooped shoulders. He must stand up straight. A person's posture reveals his self-concept, and someone studying *Torah* should demonstrate his appreciation of the great value of what he is engaged in."

A Wise Man would say:

"The task ahead of us is never as great as the Power behind us!"

לז"נ ר' יצחק אייזיק ב"ר אברהם ז"ל, ויבליח"ט לזכות רפואה שלימה בעד החולה יהודה ליב בן שיינא רחל ז"ל
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מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

important, meal(s) to put a coin in a *pushka* which goes to funds for giving food to the needy. This way they are somewhat sharing their meal with others.

9. Distressful Times. The *Gemara* ⁽⁶⁾ tells us that *tzedakah* is one of 4 things that can destroy a harsh decree. Thus, in times of distress, one should try to give *tzedakah* ⁽⁷⁾.

10. The Month of Elul. This is an important time of year to give *tzedakah* ⁽⁸⁾. Like we say in the *tefillos* of *Yomim Noraim*, "ותשובה, ותפילה וצדקה מעבירין את רוע הגזירה", *Tzedakah* is especially appropriate on *Erev Rosh Hashanah*, during the עשרת ימי תשובה ⁽⁹⁾ and on fast days ⁽¹⁰⁾.

11. On Hoshana Raba. Before the גמר דין.

12. Before Yom Tov. One should try to supply poor and needy people with their *Yom Tov* needs. This is part and parcel of שמחת יו"ט - to enable other less-fortunate people to celebrate each *Yom Tov* happy and contentedly ⁽¹¹⁾.

13. On Chanukah and Purim. One should give during the holiday of *Chanukah* ⁽¹²⁾. *Purim*, of course, has its own *mitzvah* of לאביזנים.

Next week, we will elaborate on many of these Holiday occasions and the merits of giving *tzedakah* by them.

WEEKLY CHIZUK # 34

One should make up (*bli neder*) not to say words of *davening* while turning pages to the next section. For example when one turns to *Ashrei* he should not start saying the words till he finishes turning. This way he gives himself a chance to say the words with full concentration, which is almost impossible while turning the pages.

After arriving in *Eretz Yisroel* and establishing *Yeshivas Netzach Yisroel Ramailles*, R' Gustman taught a small group of loyal students six days a week. But on Thursdays at noon, the *Beis Medrash* would fill to capacity: *Rabbonim*, *Dayanim*, intellectuals, a Supreme Court justice and various professors would join along with any and all who sought a high-level Talmud class that offered a taste of what had been nearly destroyed. When R' Gustman delivered a *shiur*, Vilna was once again alive and vibrant. One of the regular participants was a professor at the Hebrew University of Jerusalem, Robert J. (Yisroel) Aumann. Once a promising *yeshivah* student, he had eventually decided to pursue a career in academia, and on December 10, 2005, he was even awarded a Nobel Prize in Economics. Yet, his weekly participation in R' Gustman's *shiur* was part of his weekly schedule, together with many other more or less illustrious residents of Jerusalem.

The year was 1982. Once again, Israel was at war. Soldiers were mobilized, reserve units activated. Among those called to duty was a reserve officer, a university student who made his living as a high school teacher: Shlomo Aumann, Professor Aumann's son. On the eve of the 19th of *Sivan*, in particularly fierce combat, Shlomo fell in battle. R' Gustman mobilized his *yeshivah*: All of his students joined him in performing the *mitzvah* of burying the dead. At the cemetery, R' Gustman was agitated. He surveyed the rows of graves of the young men, soldiers who died defending the land. On the way back from the cemetery, R' Gustman turned to another passenger in the car and sighed, "They are all holy - every single soldier."

The family had just returned from the cemetery and would now begin the week of mourning for their loss. R' Gustman asked to be driven to the *shiva* house. "*Rebbi*," said Professor Aumann when he sat down, "I so appreciate you coming to the cemetery, but now is time for you to return to your *Yeshivah*."

R' Gustman spoke, first in Yiddish and then in Hebrew, so that all those assembled would understand. "I am sure that you don't know this, but I had a son named Meir. He was a beautiful child. He was taken from my arms and executed. I escaped. I later bartered my child's shoes so that we would have food, but I was never able to eat that food - I gave it away to others. My Meir is a *kadosh* - he is holy - he and all the six million who perished are holy." R' Gustman turned to the mourners. "Let me tell you what is transpiring now in the World of Truth, in *Gan Eden*. My Meir is welcoming your Shlomo into the *minyan* and is saying to him 'I died because I am a Jew - but I wasn't able to save anyone else. You, on the other hand, died defending the Jewish People and the Land of Israel.' My Meir is a *kadosh* - but your Shlomo is a *shaliach tzibbur* - a *chazan* in that holy, heavenly *minyan*!" Then to the awed group, R' Gustman added, "I never had the opportunity to sit *shiva* for my Meir; allow me to sit here with you just a little longer."

There was not a dry eye in the room. Professor Aumann finally spoke. "I thought I could never be comforted, but *Rebbi*, you have comforted me." R' Gustman did not allow his painful memories to control his life. He found solace in his *talmidim*, his daughter, his grandchildren, and in every Jewish child.

משל למח הדבר רומה

ותשא כל העדה ויתנו את קולם ויבכו העם בלילה ההוא וגו' (יד-א)

משל: "We don't fast on *Tishah B'Av* here," said the non-religious Israeli *kibbutznik* to his religious friend. "The Temple's destruction isn't relevant to our lives. Our national day of mourning is *Yom HaShoah*."

"Is your commemoration of the Holocaust really that important to you? Will you expect all later generations to pay its memory the same respect and feel the same sorrow that you do?" asked his friend.

"Of course," the Israeli replied. "We will see to it that our children recognize the importance of the Holocaust, how it defines our identity as Jews, how important it must continue to be to us always."

"Really? Like our own ancestors who cried every

year on this day? Do we really need a new Holocaust, a new disaster, every few generations in order to remember? We already have a day: *Tisha B'Av*."

גמסל: The night the spies brought their terrible report about *Eretz Yisroel* to the people was the ninth of Av. *Bnei Yisroel* cried that night and *Hashem* decreed, "*You cried for nothing; now I'll give you something to cry about.*" *Tisha B'Av* encompasses every tragedy in Jewish history - two Temples, destruction of Betar, Jewish expulsion from England in 1290, from France in 1306, and from Spain in 1492, the first World War, which almost directly led to the Holocaust. Please *Hashem* - we've cried enough! Let the sorrow stop!

והאנשים אשר עלו עמו אמרו לא נוכל לעלות אל העם כי חזק הוא ממנו (ג-לא)

TORAH GEMS

וידבר בני ישראל במדבר ומצאו איש מקושש עצים בזמן השבת וגו' (טז-לב)

The *Meraglim* introduced a spirit of *heresy* - *heresy*, against the Almighty into the camp of *Bnei Yisroel* when they declared, "*We cannot go up (to the land) because it is stronger than him.*" Rashi interprets their words as speaking out against *Hashem*, as if to say that *Hashem*, כביכול, cannot bring the Nation up because the land and its inhabitants are stronger than Him. To even consider such malicious untruths after all the people had witnessed - the plagues, miracles and revelations - it is hard for us to fathom!

In his later years, the holy **Chofetz Chaim ZT"L** made arrangements to emigrate to *Eretz Yisroel*. He packed his bags and even located a future home in Petach Tikvah. In the end, though, he never made it.

The Sephardic Chief Rabbi of Jerusalem at that time was **R' Shlomo Elifandry ZT"L** and he explained why in his opinion, the great *tzaddik* was not enabled - from on high - to reach the Holy Land.

"Of course, had R' Yisroel Meir emigrated to *Eretz Yisroel*, he would have visited *Yerushalayim*. Once here, he would have seen the ongoing dispute between the old *Yishuv* led by **R' Yosef Chaim Sonnenfeld ZT"L** and the camp of **R' Avrohom Yitzchok Kook ZT"L**, which had nearly blazed out of control. The great Chofetz Chaim would have surely attempted to make peace between the two sides and he would have visited each one."

"The problem is that the the moment he would have walked out of R' Kook's house, the zealots from the old *Yishuv* would have no doubt slandered him for his visit and ultimately they would have thrown his *sefer Mishna Berurah* out of their homes in protest. This, *Hashem* would not allow!"

מעשה אבות ... סימן לבנים

וידבר משה את הדברים האלה אל כל בני ישראל ויתאבלו העם מאד וגו' (יד-לט)

From his early years as a child prodigy until reaching the respected position of *Dayan* - Judge in the Rabbinical Court of **R' Chaim Ozer Grodzenski ZT"L** at age 20, the life and times of **R' Yisroel Zev Gustman ZT"L** was recounted with awe in the *Yeshivah* world: A singular brilliant insight which he shared with his fellow students was later repeated to the visiting R' Chaim Ozer, who invited the young student to repeat this same insight the following day in his office in Vilna. Unbeknownst to R' Gustman, the insight clinched an argument in a complex case that had been debated among the judges in R' Chaim Ozer's court, allowing a woman to remarry. While a long productive career in Vilna could have been anticipated, Jewish life in and around Vilna was obliterated by the pain and fear of World War II. R' Gustman escaped, though not unscathed. He hid among graves. He hid in caves. He hid in a pig pen. He somehow survived.