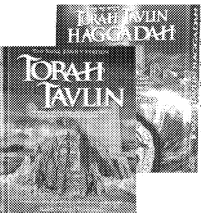


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סוף זמן תפילה / הג"א - 10:26
שקיעת הזמנה של יום השבת - 8:32
מוע"ק צאת הכוכבים/ מוע"ב - 9:22
צאת הכוכבים / לשיטת רבינו דם - 9:44

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שבת קודש פרשת חזקת - פרק ה' דאבות
Shabbos Parshas Chukas - Fifth Perek
June 19, 2010 תש"ע - י' תמוז

* פלג המנחה - 6:57 - מי שמדליק מוקדים אין לאור בזמן עלם קבולת השבת (מש"אמר "בואי כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

ויעש משה נחש נחשת וישמחו על הנס ... והביט אל נחש הנחשת וחי וגו' (כא-ט) - גודל מעלת שבירת התאוה

"וידבר העם באלהים ובמשה למה העליטנו ממצרים למות במדבר כי אין לחם ואין מים ונפשנו קצה בלחם הקלקל: וישלח יהוה בעם את הנחשים השרפים וינשכו את־העם וימת עִם־רב מִיִּשְׂרָאֵל. ויבא העם אל־משה ויאמרו חטאנו כִּי־דִבַּרְנוּ בַיהוָה ונָכַח הַתַּפְלֵל אֶל־יְהוָה ויסר מעלינו את־הנחש ויתפלל משה בעד העם" מהפסוקים האלו רואים, כיון שבנ"י שהתאוו תאוה, בא להם להיות כפוי טובה, ושלח בהם ה' הנחשים השרפים, "וינשכו את העם וימת עם רב מישראל" ורש"י הסביר למה דווקא נחש, וז": יבוא נחש שלקה על הוצאת דיבה, ויפרע ממוציאי דיבה, יבוא נחש שכל המינין נטעמין לו טעם אחד, טעם עפר, ויפרע מכפויי טובה, שדבר אחד משתנה להם לכמה טעמים. (עכ"ל).

לקחי חיים ודברי התעוררות
נסדרו עפי' פרשיות השבוע

זאת חקת התורה וגו' ויחזו אליך פרה וגו' (ט-ב) - מדוע נזכר 'זאת חקת התורה' ולא נאמר 'זאת חקת הפרה'

כתב הרשב"ם, "זאת חקת התורה-ולפנינו יפרש באיזו תורה הוא מדבר, דכתיב 'זאת התורה, אדם כי ימות באהל', כלומר, חוקת התורה שאמר למשה 'זאת התורה וגו'. והיינו שצויה ה' לקחת פרה אדומה כדי לעשות בה תורת טהרתו של אדם כי ימות באהל וגו', להיטהר בה הטוגע במות או הנושא אותו או המאהיל עליו". והיינו שפירש 'זאת חקת התורה', שכוונתה ל"חוק" שעל ידו תתקיים תורת הטהרה מטומאת מות.

אבל בפירושו של מרן הג"ע על התורה ביאר באופן אחר, "שכשתדקדק בכל מצווה מתרי"ג המצוות, תמצא שאפילו באותם שגילה בהן הכתוב את טעמן, שהם אינם מספיקים בשביל להבין כל פרטי המצוות האלה, וכגון במצוות שביתת השבת, דאף שמבואר טעמו בתורה, וכמו שטאמר, "אכור וגו', כי ששת ימים עשה ה' את השמים ואת הארץ, ויחם ביום השביעי", מ"מ עדיין אינו מובן מדוע דוקא אלו המלאכות אסורות ולא אחרות וכו', ולמה תהיה כבוי הנר והבערתו מלאכה, ושבירת חבית ליטול גרוגרות מותרת וכו', ונמצא שבבחינה מסויימת כל מצוות התורה הם חוקים. ואף שזה כך, חוקת הפרה עולה על כולנה, שמלבד שאינו מובן איך ביכולתה לטהר מטומאת מות, גם יש בה סתירה, שהרי לא יתכן

fullest extent, he will better appreciate that *mitzvah*.”
גמטל: Our Sages teach us that the proper way to do a *mitzvah* is with our full heart and soul. This, too, is the message of, - which provides us with an

A SERIES IN HALACHAH LIVING A “TORAH” DAY
The Halachos of Praying for the Sick (2)

הלכה למעשה

Last week, we began a discussion about the importance of a healthy person davening for himself in order for him to stay healthy. Now, we will continue with the next section regarding davening for oneself when one ח"ו becomes ill.

Obligation to Pray for Oneself in Times of Distress. If one becomes ill, there is an obligation to turn to *Hashem* and daven that he should be healed. (This is in addition to the obligation one has to consult a doctor and receive medication (1).) Even according to the **Ramban** that there is no actual *Torah* obligation to pray daily, if one is in any sort of distress (עת צרה), there is a *Torah* obligation to turn to *Hashem* and daven (2). This is learned from the *posuk*: ... ותרעתם בחצצרת ונכתרתם לפני ה' אלקיכם" (במדבר ט"ו) The Ramban learns from here that it is a *mitzvah* to cry out to *Hashem* in prayer (and in trumpet blowing when it was applicable (3)) in a time of distress. The **SMAK** (4) derives the same concept from a different *posuk*: "ובקשתם משם את ה' אלקך ... כי תדרשנו בכל לבבך: Look in **Igros Moshe** ובכל נפשך. בצר לך ומצאך" (דברים ד-כט), for other fascinating sources to this obligation.

Repentance. One should not wait till his medical condition gets serious. He should begin to daven on his own behalf as soon as he feels even a little sick. If one delays he is referred to in *Tehillim* (קז) (5) as a “rebellious fool.” Along with his davening, one should also examine his deeds assuming that some sin, or

הוא היה אומר

(1) יו"ד שלוא (2) ספר המצות עשין ה' (3) אגרות משה א"ח אקסט (4) סימן י"א (5) עיין רד"ק שם (6) ספר חסידים תשנ"א (7) א"ח רל"ד

R' Aharon Kotler ZT"l (Mishnas Reb Aharon) would say:

“With all other *mitzvos*, one can try to understand the reasons behind them. The *mitzvah* of *Parah Aduma*, though, is impossible to even begin speculating about. Even *Shlomo Hamelech*, who was the wisest of men, was forced to admit that this was beyond him. When one is faced with the concept of the *Parah Aduma*, one is forced to realize that his own knowledge is limited, and he cannot fathom the ways of *Hashem*. He concludes that in fact the reasoning behind all the *mitzvos* is beyond his comprehension.”

R' Menachem Mendel of Riminov ZT"l would say:

“If someone wants to honor you by allowing you to enter a house before him, and you know he will insist on this, accept the honor immediately without making him repeat the request. Don’t dwell on the honor and it won’t lead to conceit. Just accept it and forget the matter as soon as possible. ”

A Wise Man would say:

“We all want to do well. But if we do not do good, too, then doing well will never be enough.”

SPECIAL MAZEL TOV TO A WONDERFUL BAR MITZVAH BOY, AVROHOM ALTER HOFFMAN Y.I. MAY YOU ALWAYS BE A SOURCE OF NACHAS TO YOUR PARENTS RABBI & MRS ALEXANDER HOFFMAN AND YOUR GRANDPARENTS

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מעשה אבות ... סימן לבנים

ויקהילו משה ואהרן את הקהל אל פני הסלע ויאמרו להם שמעו נא המרים המן הסלע הזה נוציא לכם מים וגו' (כ-י)

The **Ramba'm** writes that the sin of *Moshe Rabbeinu* for which he was severely punished by not being permitted to enter *Eretz Yisroel* was that he became angry and defamed the Jewish people, calling them, "המררים" - "*The defiant ones.*" *Chazal* tell us (קידושין מא.) how serious and severe the *middah* of כעס (anger) is: "*A hot-tempered man (when he loses his temper), nothing ascends to his hand (nothing is achieved) but his anger.*" The renowned *Mashgiach* of the Slabodka Yeshivah, **R' Avraham Grodzensky ZT"L HY"D**, explains that there is generally little benefit to becoming angry. One's anger does not help him achieve results, and people get "turned off" when they see a person with a flaring temper. Nothing is truly gained when one loses his temper; on the contrary, anger causes harm to one's health. And more so, the subject of one's anger, the one who may have brought on this fury due to his actions, usually pays less attention to what is being said in anger and wrath, than if he would be spoken to tactfully and patiently.

In a conversation with one of the outstanding *mechanchim* (educators) of Yerushalayim, Rabbi Avraham Aharon Prag Shlit'a, the great *Gaon* and *Posek*, **R' Shlomo Zalman Auerbach ZT"L**, provided some revealing glimpses into the way a *rebbe* in his childhood *cheder* used to discipline unruly children. This is the story that R' Shlomo Zalman told Rabbi Avraham Aharon.

When young Shlomo Zalman was yet a child in *cheder*, the students would be seated at tables arranged in the shape of a "*ches*," and the *rebbe* sat at a small table facing them. One day, the *rebbe* noticed that two boys in the class seated in the corner were not paying close attention to the daily lesson. In fact, they were not paying attention at all. The subject he was teaching was fascinating. The other children were participating eagerly, asking sharp questions; all except for those two boys. They seemed oblivious to the lesson, as if it did not concern them at all.

Intrigued by their behavior, the *rebbe* stealthily walked behind their seats and discovered that the boys were playing a game of checkers under the table. Furious at their temerity, he interrupted his lesson at once and sat down. Deathly silence fell over the class. Everyone wondered what was going on. Why had the *rebbe* stopped?

The *rebbe* sat still for a couple of minutes. Then, he abruptly stood up and left the classroom. Five minutes later, he came back in and continued the lesson as if nothing had happened.

The *rebbe's* bizarre conduct sparked the boys' curiosity. The two misbehaving boys, however, were worried sick; they knew why their *rebbe* was so upset and they were nervously anxious to learn what was in store for them.

At the end of the day, the *rebbe* dismissed the entire class, except for those two boys. He motioned for them to come forward. Trembling, they approached the *rebbe's* table. He looked deep into their eyes.

"At first, I had in mind to give you a harsh punishment and make of you an example," the *rebbe* said calmly, his voice betraying nothing. "But then I thought that in my anger, I might overdo the punishment. That's why I waited until now."

The *rebbe* concluded sternly, "Now I want you to tell me what punishment I should give you for what you have done."

"We deserve a spanking," the boys sobbed, terrified. The *rebbe* nodded and began preparing himself as if for a momentous event. He even said aloud, "*Hineni muchan umezuman*, I am ready and prepared to fulfill the *mitzvah*."

The boys waited for their harsh punishment, but it never came. Instead, the *rebbe* gave each boy a gentle pat on his cheek, a slap that felt more like a caress. But this "slap" remained etched in the memories of the boys for a very long time.

After ending his story, R' Shlomo Zalman added, "Reb Avraham Aharon, please spread this story around and let the modern-day educators know what genuine Jewish education is."

משול' למה הדבר דומה

והיתה להם לחקת עולם וכו' (וי-כא)

משל: There was once a *Bar Mitzvah* celebration which was attended by two great *tzaddikim*: the **Tchebiner Rav**, **R' Dov Ber Weidenfeld ZT"L**, and the **Belzer Rebbe**, **R' Aharon Rokeach ZT"L**. Since the first *mitzvah* a *Bar Mitzvah* boy can perform as an adult is that of *Birkas Hamazon*, the boy was honored with the invitation to lead the recitation of the Grace after Meals.

As is customary, the boy made the blessing over the wine at the end of the *Birkas Hamazon* and drank the major part of the wine in the cup. Suddenly, the Belzer

Rebbe turned to him and said, "Drink it all, finish it."

Later, the Tchebiner Rav asked him why he had made the boy drink the entire cup of wine when a minimum *shiur* would have sufficed. Why torture the poor boy?

The Belzer Rebbe answered, "This is the boy's initiation to *mitzvos*. When it comes to educating someone in *mitzvos*, one should encourage him to do a *mitzvah* to the maximum and not just to rely on the lenient approach. Of course, a lesser amount would have been enough, but if he is taught to drink the whole cup, and do the *mitzvah* to its

זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליך פרה אדומה תגמיה וכו' (וי-ב)

The *Medrash* (קהלת רבה ז:כג) relates that *Shlomo Hamelech* made a special effort to understand the reason for the *mitzvah* of *Parah Adumah* (red heifer). As the wisest of all men, he believed that he could attain an understanding of this *mitzvah*, just like any other. In the end, though, he concluded that the subject was still far from his understanding. In fact, till today, *Parah Adumah* remains the classic example of a "*Chok*" - a Divine Law whose purpose completely eludes us.

R' Zev Leff Shlit'a writes that *mitzvos* are the spiritual nourishment of our *neshamah*. Why or how a particular *mitzvah* nourishes our soul we cannot know any more than why *Hashem* created bodies which require certain nutrients. But *Hashem* wanted the *mitzvos* to be palatable to us, so he infused them with taste - ideas and lessons - that we can understand. We must never confuse, however, the lessons of the *mitzvos*, with their underlying reasons. Thus, all the extensive literature explaining the *mitzvos* always refers to these explanations as "טעמי המצות" - literally, "the taste of the *mitzvos*."

All *mitzvos* are intrinsically *chukim*, unfathomable Divine decrees. With respect to some, even the *ta'am* - the taste - is obscure, and they are categorized as "*Chukim*." In others, however, the *ta'am* is more easily discerned, more understandable to us, and these are called *mishpatim*.

Parah Adumah is called "חקת התורה" - the law of the *Torah*, and not "חקת הפרה" - the law of the red heifer, because it demonstrates in the clearest fashion that the entire *Torah* is based on a Divine understanding beyond our ability to fathom. Only when we base our performance of *mitzvos* on submission to the decree of the Creator, will they be performed with perfection.

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

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וישלח ה' בעם את הנחשים השרפים ויגשכו את ישראל וימת עם רב מישראל וגו' (כא-ו)

As the Jewish People are nearing the end of their forty-year trek in the desert, the people complain. Of course, it wasn't really complaining, it was *kvetching*, a traditional Jewish method of self-expression. The people complained about the *mann* their primary source of sustenance for forty years. Just like that, their attitude towards it changed - and they complained!

What was their punishment? An attack of poisonous snakes. But then, the people felt remorse and prayed for mercy. When they were forgiven, an antidote to the snakes was given - another snake mounted on a pole. At first the people must have feared and loathed the deadly snakes. Then when they looked up at the pole, they saw a snake which was a source of salvation and healing. The very same thing that was the source of their suffering was subsequently the source of their rescue.

R' Raphael Leban Shlit'a notes that perhaps *Hashem* was rebuking them for their negative, pessimistic outlook, and teaching them how the very same thing can be viewed in more than one way. "Look at the world with inspired eyes," *Hashem* was telling them. "See the gifts that I've given you, the opportunities, the challenges and the potential to succeed. See around you good people who sometimes make mistakes but nevertheless they are filled with goodness and kindness. Realize that I am here for you and with you always, despite the obstacles in your path. They are there for your growth."

Perhaps *Hashem* was pointing out to the Jewish People in that generation, and in every generation, the real source of all tragedy is the failure to see the world with the right eyes. (Torah Today)

TORAH GEMS

וימאן אדום נתן את ישראל עבר
בנבלו ויט ישראל מעליו וגו' (כ-ג)

Some things never change! Thousands of years ago, as *Bnei Yisroel* traveled through the desert on their way to *Eretz Yisroel*, the nation of Edom issued an ultimatum - one that has echoed throughout the millenium and is still so real and viable today: "Do not attempt to come near our land for we will come toward you with our swords!"

Rashi interprets these words in a homiletic manner: "*You pride yourself with the power of your voice (tefillah) which you inherited from your ancestors I will employ what I inherited from my ancestor (Esav) who lived by the sword.*" The nations of the world believe in their special power - the power to kill, to maim and destroy the Jewish People. For generation after generation, they have spent their "inheritance" pursuing a goal of eradication, and they will never stop - not today, not next year, not ever!

A Jew has a special power as well: his power of prayer. Swords and weapons of destruction are foreign to him because this is not a part of his physical makeup. In fact, it has been the ways of the righteous for many years, to insist that the local *shochet* be a person involved in communal affairs and acts of *tzedakah*. Since *shechitah* is an act of slaughter which may cause one to develop an attribute of harshness and force, he must counter these effects by performing acts of charity and kindness.

When **R' Meir Premishlaner ZT"L** heard about a *shochet* who did not partake in any acts of *chessed* or charity, he refused to eat from his meat. He explained: "The *posuk* says: 'וימאן אדום נתון את ישראל' - *Edom refused to allow Yisroel (to pass).*" When Edom, a *remez* to a *shochet* who is born under the מזל מאדים (sign of blood), refuses to help another Jew; 'ויט ישראל מעליו' - *Yisroel turned from him.* Stay away from such a man for he is no good!"