

AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!

TORAH TAVLIN
Publication

34 MARINER WAY
MONSEY, NY 10952

פלאג המנחה ע"ש - 6:58
הדלקת נרות לשבת - 8:15 *
זמן קריאת שמע/מ"א - 8:37
זמן קריאת שמע/הגד"א - 9:13
סוף זמן תפילה / הגד"א - 10:29
שקיעת החמה ליום השבת - 8:33
מוצאי ש"ק צאז"כ/ מעריב - 9:23
צאז"כ/ לשיתת רבינו תם - 9:45

סיפור מוקדם אין לאור חסון עצם קבלת השבת [מסיימר "בראי מלח"]

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

תורה תבלין

נראתי יצ הרע ובראתי לו

שבת קודש פרשת חקת - Shabbos Parshas Chukas

י' תמוז תשע"ב - June 30, 2012

פרק ה' ראית

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיריך

טיב התבלין

רעינות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת

זאת חקת התורה אשר צוה ה' לאמר ... ויחזו אליך פרה אדומה תמימה (יש-ב) - בחינת פרה אדומה ששייך למנינו

ולכל הפחות לא יגרע מאלו העוסקים במסחר שלא ראו מי שהרוויח הרבה כסף שיחליט בדעתו כי כבר יש לו די והותר ומעתה יעביר את ימיו ושנותיו בשינה ומנוחה, כי אדרבה כל כמה שיש לו יותר הרי כך גדל גם תאוותו ותשוקתו להרוויח עוד ועוד, וכמו שאמר חז"ל מי שיש לו מנה רוצה מאתיים, ואמרו עוד אין אדם מת וחצי תאוותו בידו.

מסופר על חסיד אחד שנסע לרבו למשך תקופה ארוכה להסתופף בצילו ולקנות ממנו דרך בעבודת ה'. כאשר חזר לעירו לא ראו אצלו שינוי מיוחד באופן עבודתו, ולכששאלוהו מה למדת אצל רבך במשך תקופה כה ארוכה שנעדרת מביתך, ענה ואמר: אמנם לפני נסיעתי ג"כ עבדתי את ה' יומם ולילה בתורה ותפילה ושאר מעשים טובים, אלא שתמיד הסתובבתי עם הרגשה מרוממת מאד וחשבתי לעצמי כי כפי ראות עיני איני יודע איך יוכל הקב"ה לשלם לי על כל מעשי הטובים, ורק זאת היה בלבי כי הלא הקב"ה הוא מלך גדול וכל יכול ובדאי שיש לו ג"כ את היכולת לשלם לי שכרו עבור כל מעשי הטובים. אכן כעת משחזרתי הנה הרי כל אימת שאני עורך חשבון לפני נוכח אני לראות עד כמה שאני אפס ואין וכמה הרעיונות במעשי, עד שאני עומד ומודה להקב"ה על כל רגע ורגע שהוא משאיר את התקרה לעמוד על מקומה ואינו מפילה על ראשו של חוטא כמנו.

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

הערכה ותשוקה אל התורה מביאה אל זכייתה

הקב"ה חכמה לטיפשים, היו יושבין והוגין בה בבתי כסאות ובבתי מרחצאות ובבתי תיאטראות, אלא נתן הקב"ה חכמה לחכימין, והם יושבין והוגין בה בבתי כנסיות ובבתי מדרשות (מעריכים את רוחניותה ונצחיותה), הוי' ייחב חכמתא לחכימין', והיינו, שאין הקב"ה נותן חכמה רוחנית אלא למי שמעריך את רוחניותה ונצחיותה וישתמש עמה כראוי, וע"כ כך ירבה השתוקקותו אליה ואל נצחיותה. וכפי שהאדם מעריך אותה ומשתוקק אליה, כן יזכה אליה, ולכן אם מעריך אותה ומשתוקק אליה עד כדי שחש שאם אינו יזכה אליה אינו יכול להמשיך לחיות, יזכה אליה ביותר.

וכן אצל עתניאל בן קנז, שהתפלל אל ה' 'אם ברח תברכני - בתורה', והרבית את גבולי - 'בתלמידים', והיתה יד עומד - 'שלא ישתבח תלמודי מלבי', ועשה מרעתי - 'שידמנו לי ריעים כמותי', לבלתי - 'שלא ישגבני יצה"ר מלשונות', עצבי - 'אם אתה עושה כן מוטב, ואם לאו הריני הולך בנסיסי - 'בצערי לשאול'. מיד, 'ויבא אלוקים את אשר שאל' (תמורה ט"ז).

ולפי' יש לבאר כוונת דברי ר"ל, אין דברי תורה מתקיימין- 'ביותר' אלא במי שממית עצמו- 'בדעתו' עליה', והיינו, שמעריכם ומשתוקק אליהם עד כדי שחש שאם אינו יזכה להם אינו יכול להמשיך לחיות.

On the mountaintop known as *Hor Hahor*, sunset and sunrise came together in a righteous succession of responsibility, and the seamless transition was a blessing in disguise for *Bnei Yisroel*.

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

other way. YET, the Rambam there writes that this prohibition applies only when one does it for his own benefit at the expense of the widow or orphan. However, if a person needs to reprimand them constructively - either to bring them to learn *Torah* or a trade, or to keep them on the correct path of life - it is permitted.

3. **לשון הרע.** It is prohibited to say derogatory words about a fellow Jew. YET, even this is permitted if it is about rabble rousers who cause strife and argument, in order that others should not get involved and bring further *machlokes*.

There are many other examples of this; not hating a fellow Jew, not causing him pain with words, not shaming or cursing him. The common denominator in these cases is that the whole nature of the prohibition is when it is done to hurt another person, and not to help him or for his (and other appropriate people's) benefit.

Application to Sheker. The above-mentioned principle is also applicable to the *issur of sheker*. As we've explained previously, the *Torah issur* of *sheker* is when another person loses out because of the *sheker*. Therefore, if Reuven lies to Shimon, even though it may involve some loss, if it is for the benefit of Shimon, Reuven may lie. A relevant example that I've come across pertains to an older person who requires medical care but is unwilling to "waste" money on his health. Often, the only way the family can get him to pay for the necessary treatment(s) is to lie and tell him that he is covered by the government (Medicaid, Medicare, etc.) and this money is for something else. Since this lie is for the benefit of the patient, it is permitted. If there is any doubt about this and other cases like it, a *rav* must be consulted.

הוא היה אומר

R' Boruch Ber Lebowitz ZT"l (Birchas Shmuel) would say:

"Our Sages tell us that *Moshe Rabbeinu* was the only person to whom *Hashem* revealed the rationale for the *Parah Adumah*. When *Klal Yisroel* later prepared other red cows, all they could say is that they were investing them with the intentions and meanings that Moshe had when he prepared the first *Parah Adumah*. This is the meaning of Rashi's comment: *'The red cow in the desert will forever be named after Moshe'* - in other words, there will always be a need to lean on the *kavanos*, the intentions that *Moshe Rabbeinu* had when he prepared the first *Parah* in the desert."

Chacham Rabbeinu Chaim Yosef Dovid Azulai ZT"l (Pnei Dovid) would say:

The *Torah* has no limit. Even after the great rabbis of generations past taught and wrote so much *Torah*, there is still room for scholars in future generation to add to our knowledge of the *Torah*. The (nobles) are today's scholars. Anyone, in any generation, who adds to the knowledge of *Torah* becomes a partner to Moshe in 'digging' the well of *Torah*."

A Wise Man would say:

"If you fail to prepare for the eventualities of life, life will eventually cause you to prepare to fail."

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

מעשה אבות סימן לבנים

יען לא האמנתם בי להקדישני לעיני בני ישראל לכן לא תביאו את הקהל הזה אל הארץ אשר נתתי להם וגו' (כ-יב)
Moshe and Aharon, the preeminent leaders of *Klal Yisroel*, are lauded in the *Torah* for their wonderful achievements, on the highest plane imaginable. Although both *Tzaddikim* had an insatiable yearning to enter into the holy land of *Eretz Yisroel*, the fulfillment was nevertheless denied to them on account of the seemingly subtle transgression of the *אי מריבה* - *Waters of Strife*. The *Medrash* details the pain and anguish of *Moshe Rabbeinu* and how he invoked the Divine mercy to rescind the harsh decree - all to no avail. The **Maharsh'a** (יבמות קכא:) comments that *Hashem* wishes to reward bountifully and wholeheartedly those closest to Him. He therefore disciplines the pious in this world, albeit for minor misdeeds. In essence, the punishment serves as a purification, to expunge and obliterate the minute infringement.

Around the year 5401 (1641), the great Talmudic scholar, **R' Dovid HaLevi Segal ZT"l**, was appointed to the seat of the rabbinate in the old Polish community of Ostroh, in Volhynia. As soon as he arrived, R' Dovid got to work and established a world-renowned *yeshivah*, and was soon recognized as one of the great halachic authorities of his time. In Ostroh, he wrote a commentary on the *Shulchan Aruch (Yoreh De'ah)*, which he published in Lublin in 5406. This commentary, known as "*Turei Zahav*" ("Rows of Gold"), is accepted until this very day, as one of the highest authorities on Jewish law. Thereafter, R' Dovid became known by the acronym of his work, the *Taz* (ט"ז).

The Taz would travel from time to time to visit his father-in-law, the renowned **Bach (ב"ח), R' Yoel Sirkis ZT"l** (an equally celebrated halachic arbiter and arguably the greatest *posek* of his generation, author of "*Bayis Chadash*"), who resided in the large and vibrant Jewish community of Krakow. On one of his visits, word spread throughout town that the Taz had arrived and many visitors - practically every *Torah* scholar in the city - came to see him, to talk in learning or to receive advice and/or a blessing. From day until night, the home where the Taz was staying was packed with visitors and this practice continued on for two or three days in succession.

It wasn't until after the third day, that the murmurings began. Although it seemed that every *Torah* scholar in the city of Krakow had come to discuss *Torah* thoughts and halachic queries with the Taz, it soon became apparent that the chief rabbi of Krakow had not so much as made an appearance! **R' Nosson Nota HaKohen Spira ZT"l**, commonly known as the **Megaleh Amukos** (lit. "the revealer of deep secrets") for his erudition not only in *Torah* and *halacha*, but also in *Kabbalah* and the mystical writings of the **Ariza"l**, had not played the hospitable host to his illustrious guest. He hadn't even davened in the same synagogue that the Taz did during his stay in Krakow. It seemed he was avoiding him totally, and rumors began to circulate throughout the city as to what could possibly be the meaning of all this.

It was quite a few days later, when the Megaleh Amukos suddenly showed up at the home of the Taz's in-laws, and he conducted a lengthy and honorable stay. On his way out, a number of the Taz's relatives asked him why he had not come until now, and the chief rabbi refused to say. After some persistent questioning, R' Nosson Nota finally responded that although he really wanted to come earlier, he couldn't because the Taz, R' Dovid HaLevi Segal, was placed under a ban (*cherem*) in Heaven, and was excommunicated for a period of time. The time had finally passed, though, and here he was.

Everyone was amazed to hear this news and they begged the Megaleh Amukos for an explanation. Hesitantly, he provided it. "When the Taz left his city of Ostroh to come here, many people accompanied him on his way. Some out of respect and others who wished to ask him some last minute queries. Among this latter group was a widow who had a *shailah* that required the *Rav's* expertise. However, due to the commotion of the trip and the tumult that ensued, the Taz was unable to answer her and she was left stranded and bereft. The Heavens were disturbed by this and decreed upon him a *cherem* for a period of time." The Megaleh Amukos now smiled and said, "Well, the *cherem* has passed and the Taz has finally received his *kaparah*!"

משל למח הדבר דומה

יפשט משה את אהרן את בגדיו וילבש אתם את אלעזר בנו וימת אהרן שם בראש ההר וכו' (כ-כח)
משל: When he was a young *bochur* studying in the Telz Yeshivah in Europe, **R' Simcha Wasserman ZT"l** once saw something which remained with him for a very long time afterward. The city of Telz is situated in the far northern portion of Lithuania, where the summer days are very long and the summer nights are extremely short.

One *Motzei Shabbos*, after the *yeshivah* had made *havdalah* sometime around midnight, R' Simcha and a few other students took a walk outside of the town. Telz is not a big city, and soon they found themselves in the fields where

there were no street lights. They stood on a hilltop and observed the sky and after a short time, they saw the sunset and the sunrise occurring at the very same time. The northern sky was dark. In the east, the sky was already pale with the dawn, while the western sky was still red from the sunset.

R' Simcha would marvel at this and say that it was an allegory for his generation. They saw the sunset of a generation of *Torah* existence in Europe, as the war destroyed Jewish life. But they also saw the dawn breaking, a new generation of *Torah* life and learning restored and renewed.

וישב העם בקדש ותמת שם מרים ותקבר שם וגו' (כ-א)

The *Torah* is explicit: "*Miriam died there and there she was buried.*" Why the redundancy in the word "there"?

R' Shamshon Raphael Hirsch ZT"l enlightens us and explains that the *Torah* is providing us with an insight into the life of a great woman, a matriarch of the Jewish people. Miriam had completed her mission on earth. She had watched over and protected her people, just as she had watched over and protected her younger brother in Egypt. She was buried "there" - in a grave in Kadesh in order to show future generations that she did not leave this world until the next generation was ready and fully prepared to enter into the future that had been promised to them.

Indeed, during *Klal Yisroel's* long wanderings, filled with so many sad experiences, it was consistently the women who were least implicated in the frequent incidents of defection born of despair. It was the women who did the most to preserve serene trust and persevering devotion to *Hakadosh Boruch Hu*. This, according to the *Medrash* was the reason why the women were not included in the decree under which the entire old generation had to die out before the nation could enter the Holy Land. As a result, the women, as grandmothers and mothers, were able to go with the new generation as they entered *Eretz Yisroel* to begin their new future, and to bring with them into that new future, their personal recollections of the past in Egypt and of the momentous events they had witnessed in the wilderness under the protection and guidance of *Hashem*.

Thus the נשים צדקניות - *righteous women*, were given the opportunity to inspire their children and children's children with the spirit of the revealing experiences they themselves had witnessed. The fact that these Jewish women were so deeply and thoroughly imbued with *ruchnios* and the holy Jewish spirit may be ascribed in no small part to Miriam, who set them a shining example as a prophetess.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
שנאת חנם

The month of *Tammuz* is the period in which the walls of Jerusalem were breached. For three terrible weeks, Jews were attacked and tortured until the 9th day of *Av* when our world fell apart with the destruction of the Holy Temple. The monumental question is why? Why do such terrible calamities occur to *Hashem's* chosen nation? Why, indeed?

My friends, it is our own fault! *Chazal* teach us that it is because of *Sinas Chinam* - hatred, which is rooted in jealousy and envy, that such tragedies befall our people. And how do we overcome this jealousy, this terrible hatred of our fellow Jew? By becoming greater believers in *Hashem*. We must have *emunah*, we must believe that we have everything we need, and if we don't have something, it is because we don't need it! The elderly Hillel sized up the entire *Torah* in one sentence: "ואהבת לרעך כמוך" - "*Love your fellow man as yourself.*" The prophet Chavakuk sized up the entire *Torah* in one sentence: "צדיק באמונתו יחיה" - "*A righteous man lives by his faith.*" This is no coincidence - the two are wholly and completely intertwined. They are flip sides to one coin. For if we believe that *Hashem* has given us exactly what we need and what we should have, we will be able to truly love our fellow man and not envy what he has.

Perhaps for this reason, the words "ואהבת לרעך כמוך" conclude with the words "אני ה'" - "*I am Hashem,*" for in reality the only way to truly get along with all people is by knowing that *Hashem* runs the world. Every individual plays a role in history - that's why it's called "His Story." And no one can ever take away what is rightfully his.

TORAH GEMS

ונצעק אל ה' וישמע קולנו וישלח מלאך ויצאנו ממצרים וגו' (כ-טז)

Moshe Rabbeinu makes a peaceful overture to the Sons of Edom, in the hope that they will allow the Jewish people to pass through their land unimpeded. Moshe speaks in unusually submissive tones and details all that his people have been through in Egypt and in the desert. He tells of how they went down to Egypt and were forced into slavery, until they cried out to *Hashem* and, "*He sent a messenger (מלאך) who took us out of Egypt.*" Was there in fact a messenger? Does not the *Baal Haggadah* tell us in no uncertain terms that *Hashem* took us out of Egypt: לא ע"י מלאך ולא ע"י שליח אלא "לא ע"י מלאך ולא ע"י שליח אלא - הקב"ה בכבודו ובעצמו" "*Not through an angel and not through a messenger, only He Himself in His full honor.*"

The **Maor V'Shemesh, R' Klonymous Kalman ZT"l** tells us a remarkable thing. Of all the exiles that our people have undergone in their history, the current one - *Golus Edom* - is the longest enduring. Why? Because all the other exiles had the benefit of *Avraham Avinu* - the father of our nation - laying the groundwork and tempering the exile to a certain extent. Avraham and Sarah went down to Egypt where they faced the kidnapping ways of Pharaoh. Ultimately, he was punished when Sarai, the wife of Avraham, commanded an angel to plague him. They came from Charan in the Land of Bavel and they lived in the Holy Land, where *Golus Yavan* took place. In all these places, Avraham davened on behalf of his children, and this softened the harsh and lengthy stay in *golus*.

Moshe's intention to pass through the Land of Edom was for much the same reason, and he requested in the most docile of terms, for the Edomites to allow his nation to pass through. However, he also let it be known that just as Pharaoh had hampered Avraham - ואמר לו מצרים ולאבותנו" - and caused Sarai to cry out - "ונצעק אל ה'" - so that He sent an angel to plague Pharaoh - "וישלח מלאך ויצאנו ממצרים" - so too, they will not allow Edom to hamper their progress. Alas, it was not to be and thus, we are still here in this long, dark *golus*!

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead