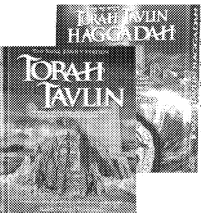


אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה
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זמן קריאת שיבו/מ"א - 8:36
זמן קריאת שיבו/הג"ר א - 9:12
סוף זמן תפילה / הג"ר א - 10:28
עקלת הזמנה של יום השבת - 8:33
מוע"ט/קצאת הכוכבים/ מוע"ט - 9:23
קצאת הכוכבים / לשיטת רבינו תם - 9:45

תורה תבלין
A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת בלק - פרק ו' דאבות
Shabbos Parshas Balak - Sixth Perek
י"ד תמוז תש"ע - June 26, 2010

* פלג המנחה - 6:58 - מי שמדליק מוקדים אין לאויר בזמן עלם קבולת השבת (בשיאמר "בואי כלה")

הגדע צרבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק
אם יתן לי בלק מלא ביתו כסף וזהב לא אוכל לעבר אתפי יהוה אלהי לעשות קטנה או גדולה (כפ-ח) - חכמתי מרובה ממעשתי

בפרשה זו יכולים לראות מוסר מה זה חכמתו מרובה ממעשיו, שהרי יכולים להגיע לגילום גדולים מאד, ולהיות בלעם הרשע מחמת שאין בו מעשה, אלא חכמה בלבד, מצד אחד רואים בפרשה גדולתו של בלעם, דכתיב (כ"ב, יח) "ויען בלעם ויאמר אל עבדי בלק, אם יתן לי בלק מלוא ביתו כסף וזהב, לא אוכל לעבור את פי ה' אלקי, לעשות קטנה או גדולה", וכן (כ"ב, ל"ח) "ויאמר בלעם אל בלק, הנה באתי אליך עתה, היכול אוכל דבר מאומה, הדבר אשר ישים אלקים בפי, אותו אדבר", וכן (כ"ג, י"ב) "ויען ויאמר, הלא את אשר ישים ה' בפי, אותו אשמור לדבר", וכן (כ"ג, כ"ו,) "ויען בלעם ויאמר אל בלק, הלא דברתי אליך לאמר, כל אשר ידבר ה', אותו אעשה", וכן (כ"ד, י"ג) "אם יתן לי בלק מלוא ביתו כסף וזהב, לא אוכל לעבור את פי ה', לעשות טובה או רעה מלבד, אשר ידבר ה' אותו אדבר".

לקחי חיים ודברי התעוררות
נסדרו עפי' פרשיות השבוע
מאוצרותיו של המגיד
מה טובו אוהליך יעקב וגו'. כנחלים נטיו וגו' (כד-ה). - החשיבות של לימוד תורה בטהרה

מבאר
התרגום יונתן בן עוזיאל כונת מה טובו אוהליך יעקב, "כמה יאוו הנינו בתי מדרשיכון, וע' ספורנו". וצריך להבין את הסמיכות של בתי המדרשות לנחלים. ויש לבאר בהקדם ביאור העבודת עבודה' (אמרי קודש, אידיש, להרה"ק מטאהש) בפסוק, 'זאת חוקת התורה וגו' ויקחו אלקי פרה וגו', דיש להבין מדוע נאמר 'חוקת התורה' ולא 'חוקת הפרה'. ומותר, כי יסוד ההצלחה בלימוד התורה הוא רק על ידי שישמור על טהרתו מן החומרות והחטא, כי התורה רוחנית היא, ואינה שוכנת אלא רק אצל אדם טהור.

Through the long and terrible *golus*, the Jewish People always find themselves in the grip of haters and those who wish to mock and condemn them. The nations ask, "What good has G-d done by allowing the Jews to survive and continue on through the ages?" They believe that we have no hope. But what they don't know - will come back to haunt them! We will yet rise up like a lion and take back our rightful position as the true world power.

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה
The Halachos of Praying for the Sick (3)
Last week we concluded with the special *tefillas* that should be said before and after taking a medicine. We will now proceed with other important *tefillas*.
Saying a Tefillah When Giving Medicine. If someone (doctor, nurse, parent) administers a medicine, injection, or any other healing activity to someone who cannot say it himself (too young, old or weak) he should say the following:
יהי רצון מלפניך ה' אלקי שהיה עסק זה ל [פלוגי ו פלוגית ב ו בת פלוגית] לרפואה כי רופא חכם אתה
May it be Your will that this activity should bring healing to [Name and mothers name] for You are the one who heals even if there are no merits.

After the activity is done he should say the following words: **Blessed is He who heals the sick.** **Special Perek.** In "Eitz Hadaas Tov", the great Kabbalist, R' Chaim Vital ZT"l quotes from the R"i ben Shoev that the sixth *perek* of *Tehillim* (למנצח בנגינות על השמינית) should be said by the ill person. It was written by *Dovid Hamelech* when he was sick and was especially composed for sick people to say during their illness.
Tehillim at Night. The *Poskim* (1) write that according to the sages of *Kaballah* there is a real preference not to learn

הוא היה אומר
Rabbeinu Chaim ben Attar ZT"l (Ohr Hachaim Hakadosh) would say:
"Chazal teach us that if the generation is worthy, *Moshiach* will come immediately. 'If they are worthy, I will hurry it. If they are not worthy, at its set time.' This is the meaning of the words: 'A star shall come out of Yaakov.' If the entire generation is righteous like Yaakov, then *Moshiach* will come suddenly, like a star burst in Heaven. If the people are not worthy, though, then the process will develop slowly like, 'A scepter which arises out of Yisroel.' It will happen through the virtue of the *tzaddikim* of the generation, who are referred to as 'Yisroel.'"

Slonimer Rebbe, R' Sholom Noach Barzovsky ZT"l (Nesivos Sholom) would say:
"If a person sins because he cannot overcome his *yetzer hara*, but at the same time that he commits the sin, he is broken within because he dreads the thought of transgressing *Hashem's* Will, *Hashem* will overlook his sins. This is the meaning of the *posuk*: 'He perceived no iniquity in Yaakov, and saw no perversity in Yisrael.' When? 'ה' אלקיו עמו' - 'When Hashem his G-d is with him' - at the time he sins.

A Wise Man would say:
"If all you do is give everyone a piece of your mind, you will be left with no peace of mind!"
A DOUBLE MAZEL TOV TO THE TWINS, ARYEH ZEV AND AVROHOM ALTER GUTTMAN ON THEIR BAR MITZVAH. MAY THEY BRING A DOUBLE PORTION OF NACHAS AND SIMCHA TO THEIR PARENTS AND ALL OF KLAL YISROEL. GREAT NEWS! THE NEXT "TORAH TAVLIN" BOOK/SEFER IS BEING PUBLISHED! SPONSORSHIPS/DEDICATIONS ARE AVAILABLE! TO DEDICATE A DAY OR WEEK OF TORAH TAVLIN IN MEMORY OF A LOVED ONE, A SIMCHA OR JUST FOR THE ZECHUS, OR TO RECEIVE THE WEEKLY TORAH TAVLIN FREE, PLEASE SEND AN E-MAIL TO: TORAH TAVLIN@YAHOO.COM OR CALL: 845-821-6200.

(1) באר היטב או"ח רלב-ב (2) פסקי תשובות רלח-ג (3) כף החיים רלו-ט (4) ב-נה (5) ענין הוריות יב (6) רבינו בחאי בדרים יא-ג (7) או"ח רפח-ט (8) שם י (9) תורת היולדת טו הע' ג

מעשה אבות ... סימן לבנים

ויתניב מלאך ה' בדרך לשטן לו והוא רוכב על אתנו ושני נעיריו עמו וגו' (כב-כב)

In the holy city of Jerusalem, in the year 5660 (1900), the funeral of a well-respected *Talmid Chacham* took place on the sixth day of *Pesach*. Many of the prominent members of the community turned out to pay a final tribute to a wonderful man, father and scholar of note. As a further way to exhibit honor and respect for the *Torah* scholar, the *tzaddik* and *Rav* of the old *Yishuv*, **R' Yosef Chaim Sonnenfeld ZT"l**, decided to accompany the funeral procession on its way up to *Har Hazeisim*, the Mount of Olives, to bury the deceased.

As the funeral procession left the Old City via the Dung Gate (Shaar Ashpah), they saw an approaching Arab procession in honor of the feast of Nebi Mussa, which was observed at that time of the year. They were coming from the direction of the city of Yericho (Jericho), and the procession consisted of thousands of Arabs whose emotions had been inflamed to a fevered pitch by their religious leaders. It was a universal fact that Arabs would attack Jews on the Muslim holidays, and these attacks often ended in bloodshed. The Jews of Jerusalem were more than happy any year in which the Arab procession of Nebi Mussa ended without any Jewish victims.

The members of the funeral procession understood that if they didn't hurry up the mountain and veer off the main road, the path to *Har Hazeisim* would soon be closed off to them, blocked by the mob of inflamed Arabs. Undoubtedly, the funeral would have to be postponed if this happened. After a quick consultation among the members of the *Chevrah Kadisha*, it was decided that the older members of their procession would be sent back inside the walls of the old city, while the younger members would carry the deceased on their shoulders as they raced up to *Har Hazeisim*. In this way, they would be able to reach the cemetery before the Arab procession blocked the road.

The head of the *Chevrah Kadisha* approached R' Yosef Chaim Sonnenfeld and explained their plan to him, respectfully asking him to turn around and head back to the city. But R' Yosef Chaim did not reply. He just quickened his steps to keep up with the younger members of the funeral procession who were now walking much faster.

Unfortunately, they didn't make it. The quickened pace of those who stayed in the funeral procession was not swift enough to bypass the oncoming mob. They hadn't even reached the road leading up to the cemetery when the procession of thousands of Muslims appeared, shouting and screaming, waving their arms menacingly and looking for trouble. Marching at the head of the Arab procession, bedecked in his gaudy attire and regalia, was Sheikh Nimar Effendi, the Grand Mufti and supreme Muslim religious leader in the Holy Land.

The members of the funeral procession were now deathly afraid, as they had no doubt that this chance encounter of the two processions would not end peacefully. They were prepared to turn and run when things got out of hand, but the thought of leaving the elderly *rav* behind to the mercies of the mob held them at bay. To the surprise of everyone present, however, R' Yosef Chaim did not appear uneasy or concerned. Instead, he resolutely climbed onto a nearby pile of rocks, raised his arms in the direction of the Sheikh, and ordered him to stop his procession while they passed. The atmosphere was electric with tension and uncertainty and the Jews braced for the worst. Everyone held their breath, waiting to see how the Mufti and his cohorts would respond to the *rav's* demand.

What actually happened was amazing. The Arab procession came to a silent and sudden halt as Sheikh Nimar Effendi approached R' Yosef Chaim. The Arabs incredibly - miraculously - held docilely still as the Mufti announced that out of admiration and respect for the *rav*, his group will wait until the Jewish funeral procession had passed. R' Yosef Chaim thanked him and together with the rest of the funeral procession, continued on to *Har Hazeisim*.

משל' למה הדבר דומה

כעת יאמר ליעקב ולישראל מה פעל א-ל. הן עם כלביא יקום וכארי יתגשא וכו' (כג-כג,ד)

משל: In the days of Czar Alexander III, the Jewish Russian Baron Horace Gunzburg, arranged for several leading *rabbonim* to meet with the Russian Interior Minister to plead for the annulment of various anti-semitic decrees. The Minister, however, invited one of his most anti-semitic advisors to attend, and the latter succeeded in undoing any positive impression that the rabbis made.

To conclude the meeting, the Minister sneered, "I fail to see what benefit the Jewish People bring to the world. They are like a leprosy on our holy land, Russia."

The rabbis left downcast, but then they noticed that one of their number, **R' Yitzchok Elchanan Spector ZT"l**, was smiling. In response to their inquiry, he explained that he now understood the "curse" of the wicked Bilaam.

"A day will come when our enemies will say, '*Even now it is said to Yaakov and Yisrael, 'What has G-d wrought?' And when that happens, it will be a sign that better days are coming since it means that, 'The (Jewish) People will arise like a lion cub*.'"
Indeed, it was not long before the chain of events began which led to the fall of the czars.

ויאמר בלעם אל מלאך ה' חטאתי כי לא ידעתי כי אתה נצב לקדמתי בדרך וכו' (כג-ד)

The *gemara* (גמרא) states: "*If one does not have knowledge, it is forbidden to have mercy him.*" One must understand; simply because he is not blessed with knowledge, we are forbidden to show that unfortunate person compassion? On the contrary, a person who is dimwitted, should be the beneficiary of much compassion by wiser and smarter people, in order to assist and enable him to function in a day-to-day society. Why, then, is it forbidden?

The intent of our Sages, says **R' Yaakov Landau ZT"l (Kavod Chachamim)**, focuses on the tendency to exonerate one who transgresses the *Torah* simply because of his ignorance. A claim that one was unaware that his actions were forbidden can often make him appear blameless for his sin. However, since every Jew is obligated to perform *mitzvos*, if one does not have knowledge of how to fulfill the commandments, he should not be acquitted by arguing that did not commit a willful wrong. Rather, he must be confronted with the question: why didn't you study and learn what is required of you? Ignorance of the law is no excuse for transgression.

This, too, is the reaction of *Chazal* to the wicked intentions of Bilaam. As the **Shelah Hakadosh, R' Yeshaya Halevi Horowitz ZT"l**, writes, when Bilaam said to the angel: "*I have sinned, for I did not know that you were standing on the road before me,*" he had no one else to blame but himself for failing to be aware of what he clearly should have known. Ignorance is no excuse. Bilaam saw his donkey's peculiar behavior and its sudden ability to speak, and yet he did not think anything of it. By virtue of the fact that he claimed he "did not know," this is proof enough that about him, our Sages have intoned: "*If one does not have knowledge, it is forbidden to have mercy on him.*"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

עמלות

(כג-כא)

Bilaam points out a beautiful praise of *Klal Yisroel*, although it seems to be a contradiction to our *Avodas Hashem*. He said, "And toil is not seen by Jews." They don't look tired and worn out from hard work. But didn't we say a few *parshiyos* earlier: "אם בחוקתי תלכו" and Rashi explains: AMELUS B'TORAH! A *yid* must learn *Torah* and serve *Hashem* with every ounce of strength that he has! If so, why is this such great praise that "no toil is seen by Jews"?

It is true, says **R' Simcha Sheps ZT"l**, that we must toil and struggle and push ourselves to the limit in our *Avodas Hashem*, but true *Amelus* in *Torah* energizes a person rather than saps his strength. A Jew who serves *Hashem* must do so with enthusiasm and *simcha*. Every *blatt gemara* and every penny in the *pushka* is a source of great joy - and great energy!

This is like the porter who huffs and puffs as he brings a man's luggage up to his hotel room. He's sweating profusely as he knocks on the guest's door. The guest takes one look at the porter and instantly realizes that he brought up the wrong luggage. How did he know? Because as a diamond merchant, he knows that his merchandise is very light. The fact that the porter is sweating so profusely is proof that he took the wrong luggage! (**Dubner Maggid**)

Similarly, *Navi Yeshayahu* (מג-כא,ב) tells *Bnei Yisroel* that if they are working too hard and the *Avodah* is tiring, it means they are doing it wrong. This is the praise of Bilaam. Yes, of course, they are working hard, toiling in *Torah* and *Avodah*, but "לא ראה עמל" - you don't see the difficulty - by *Klal Yisroel* you only see their zest and joy of true *Avodas Hashem*.

והשא משלו ויאמר איז מי יחיה משמו ק-ל. רעים מיד כותים וענו אשור וענו עבר וכו' (כד-כד)

TORAH GEMS

The prophecy of Bilaam - "או מי יחיה משמו ק-ל" - "*O' who can survive when he places G-d?*" is not a prophecy referring to actual life and death survival, but rather the ability to remain active and functioning in exile. Rashi details the captivity of Assur (Assyria) and how Sancherev conquered the world and moved entire populations from country to country. This is extreme exile and it is not a far-fetched question to ask: Who can survive the subjugation and pressures of living in a land not his own?

Rabbeinu Don Yitzchok Abarbanel ZT"l was the treasurer to the King of Portugal. As he writes, "I lived securely in my home, a house of wealth that was the inheritance of my fathers, a house full of the blessings of *Hashem* in the lavish city of Lisbon." Yet, after being forced to flee to Spain to save his life, he, together with the Jews of Spain, were faced with the painful decision of converting out of the faith or being exiled as paupers. Some failed this test and became Marranos, observing *mitzvos* in hiding. When they were caught, they were burnt at the stake. The majority, however, took their walking sticks and were exiled to Morocco, Turkey or Amsterdam.

R' Don Yitzchok's students asked him where this awful decree is alluded to in the *Torah*, the cruel persecution in the name of the crucifix? He answered that the *remez* is found in *Parshas Balak*, in the prophecy of Bilaam: "*O' who can survive when he places G-d?*" The reference here is to that individual who made himself into a "god" and many Jews felt that they could save their lives by joining his religion. In truth, however, these Marranos suffered terribly at the hands of the Inquisition, the awful nightmares and tortures of the wicked regime. Indeed, "Who can survive when he places himself as a god?"

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

(כג-כא)

לא הביט און ביעקב ולא ראה עמל בישראל ה' אלקיו עמו ותרועת מלך בו וגו' (כג-כא)