

מוֹלֵד חוּדֵשׁ אָב: שְׁבַע קָן
August 2, 2008 - אָב' מֵנָחֵם אָב' תַּשִּׁיס"ח -
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א' מנחם אב תשס"ח - August 2, 2008

ים ודברי התעוררות
פ"י פרשיות השבוע

מאצרותיי של המגיד

מאת הרב שלום פערל של
נ"י בישיבת הגר"צ קושלנ'א

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאותם ביד משה ואהרן וגו' (לג-א)

ט ואל **האזה"ח הק'**, הרי מבואר במדרש (שמו"ר א ב) ש"כל מקום שנאמר בו אלה, פסל את הראשונים", וא"כ מה בא לפסול ה"אלה" דנך ועי' **חזקוני** מה שתירץ בזה? ומתרץ האזהה"ח ק': "אכן יתבאר על פי דברי אנשי אמת שאמרו (זוה"ק ח"ב קנז). שהליכת ישראל במדבר היתה לבר ניצוצי הקדושה, שאנס איש הבלילעל החונה במדבר השמש, ששם נקנה מקומו, נחש שרף ועקרב, ונדרכו שם עדת ה' להוציא בולעו מפיו, הוא הטעם שהיו ישראל חונים במקום אחד שנה, ובמקום אחר י"ב שעות, שהוא כפי מה שאצרך לביור הניצוצות שישנם במקום ההוא".

מבואר שכל ענין מסעי בני ישראל במדבר היתה על פי דעת עליון, לבר ניצוצי הקדושה ולטלח הרע ששכן במדבר, וחניותהם היו כפי הצורך לזה, ובזה תיקנו להם ולדורות.

ובזה יש לבאר את דברי הגמרא: "דגלי מדבר קאמרת, כיון דכתיב והיה על פי ה' יחנו ועל פי ה' יסעו, כמאן דקביע להו דמי" (עירובין נה:). והיינו, שאף שלפעמים חנו לימן מועט בלבד, נחשבה חנייתם חניית קבע, כיון שחנו ונסעו עפ"י ה'. ולכאורה אין לדברים אלו כל הסבר?

וכן יש להקשות בדברי הירושלמי (שבת ט"ו, א'): "מה קשירה היתה מממשכן? שהיו קושרין את המיתרים. ולא לשעה היתה: מכיון שהיו חוננין ונסועין על פי הדיבור כמי שהוא לעולם". והיינו כיון שנסעו עפ"י ה' ודיבור נחשבה בניית המשכן בעת חנייתם כבנין קבע, וקשירת מיתריו יקשר של קיימא. ודברים אלו "כצריכים ביאור".

במשל: The *Torah* discusses the concept of the גואל הדם - *Avenger*, who is out to seek revenge against the killer of his relatives. While the *Torah* does not condone such rash

למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Work By a Gentile During Bein Hashmoshos. Last week we discussed the laws of telling a gentile during *Bein Hashmoshos* of *Shabbos*, to do a *Torah* prohibition which, for the Jew who instructed him, is a Rabbinic prohibition. This is permitted for a *mitzvah*, to save a considerable monetary loss, or to save from any other upsetting circumstance. It is important to add a few necessary clarifications.

Leniencies for the Ill. If a person is sick, even if there is no danger to his life, it is more lenient than other *mitzvos* or upsetting circumstances, and one can tell a gentile to do a *Torah* prohibition **even on Shabbos itself** (1). The definition of ill is one who is, or should be, in bed; or one who has a general weakness in the body in a way that does not allow him to function fully (2). Here are a number of relevant examples.

One may ask a gentile directly to:

- 1) Drive to a pharmacy and purchase needed medicine. This is permitted even though many *Torah* prohibitions are being done by the gentile. These include each press on the gas pedal which is "מבעיר" (creating or adding to a fire), carrying in and out from a public to a private domain, and signing which may be necessary to obtain the medicine. Many Rabbinic prohibitions are also being done by the gentile, such as moving money which is *muktza*, and purchasing.
- 2) Perform the needs of a hospital patient. One may ask a gentile nurse to do anything that is needed, e.g. if he cannot sleep with a certain light on or till the bed is changed, he can ask a gentile nurse to take care of it. (This case is even

אימר

R' Shneur Zalman of Liadi ZT"L (Baal HaTanya) would say: "Chazal tell us that when the Jews were exiled to Edom, as *posuk* says: 'For I, the Lord, dwell in the midst of the soul of every Jew. When a person commits a sin, Hashem still accompanies him. The G-dly spark present in

R' Moshe Leib Sassover ZT"L would say:

"In order for a person to maintain proper *middos*, he must do something that you consider wrong or improper, think it is forced to come up with to justify yourself had you done the other person the benefit of the doubt!"

A Wise Man would say:

"Laziness is not always being too slow to do things. A person is too lazy to stop and think about what he is doing!"

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R' Moshe Leib Sassover ZT"l would say:

“In order for a person to maintain proper *middos*, he must do something that you consider wrong or improper, think it is forced to come up with to justify yourself had you done the same to the other person the benefit of the doubt!”

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חלכה מאת מו"ר ברוך הירשפלד שליט"א
 רב וקהל אגודת ישראל, קליבלנד הייטס

better because turning off a light and positioning a bed are, according to most *poskim*, only a Rabbinic prohibition.)

- 3) Warm up food for a sick person. Even if the gentile actually cooks the food, it is permissible. Even items that are prohibited because of *bishul akum* (gentile cooking) are permitted for the sick person to eat (3). After *Shabbos*, though, the remaining food goes back into the *bishul akum* prohibition for the ill person and all others, since now a Jew can cook what is needed (4).
- 4) Draw a blood sample.

WEEKLY CHIZUK # 82
 This month is called "Menachem Av" the month of the comforting Father. Even though we were punished in this month, we must know that it is the discipline of a caring, loving and comforting Father. One should strive in davening each time he says "*Avinu*" (Our Father) to drill into himself that he is in communicating with a Loving Father.



could say:

om (Rome), *Hashem's* presence went with them. Like the *Children of Israel*.¹ This also occurs on a personal level and causes his soul to go into its individual, private exile, every Jewish soul is also dragged down with the sin.²

must put himself in another's place. When someone does about how many rationalizations you would have been that very act. Then, use these same rationalizations to give

lazy person may sometimes act too quickly because he is

מעשה אבות ... סימן לבנים

ועל אהרן הכהן אל הד הדר ... וימת שם בשנת הארבעים לצאת בג"י מארץ מצרים בחדש החמישי באחד לחדש (לג-לח) *Rosh Chodesh Av* is the *yahrzeit* of *Aharon Hakohen*, and the fact that special mention of his death, his burial site and the exact day of his demise is clearly spelled out in *Parshas Maasay* is obviously no coincidence. **R' Yosef Shaul Natanson ZT"l (Divrei Shaul)** writes that when Aharon died, the people were devastated; he had been a champion of the people, always looking to bring peace between husbands and wives, and was beloved by all. Unlike the death and gravesite of *Moshe Rabbeinu* which *Hashem* keeps hidden away till this very day, the death and burial of Aharon could not be kept secret. The people wept openly for thirty days and his demise and absence from their midst had a major impact on the entire nation. The *Torah* here emphasizes Aharon's embracing popularity by once again recounting the details of his death, the site where he is buried, and the effect it had on *Klal Yisroel*.

Until this very day, the gravesite of *Aharon Hakohen* is known to both Arabs and Jews. Indeed, one of the benefits of Israel's peace treaty with the Hashemite Kingdom of Jordan is the ability and accessibility of Jordanian tourist sites, most notably the ancient city of Petra, site of the burial place of *Aharon Hakohen*. Petra, for a bit of historical perspective, was the capital of the Nabateans about 2000 years ago. A 13th century shrine, built by a Marmeluk Sultan to commemorate the death of Aharon, can be seen on top of Mount Aharon in the Sharah range. For seven centuries, Petra's existence was a guarded secret known only to the local Bedouins and Arab tradesmen. Finally, in 1812, a young Swiss explorer heard locals speaking of a "lost city" hidden in the mountains of Wadi Mousa (Valley of Moshe, named after *Moshe Rabbeinu* himself. The local Arabs believe it to be the place where Moshe hit the rock which gave water to the Jewish people in the desert.) In order to find the site without arousing local suspicion, the young Swiss disguised himself as a pilgrim seeking to make an offering at the tomb of Aharon, a mission which would provide him a glimpse of the legendary city. He managed to bluff his way through successfully, and the secret of Petra was revealed to the Western world.

One of the most incredible journeys in recent memory to the tomb of *Aharon Hakohen* took place nearly ten years ago. In 1998, a most unusual meeting occurred in Jordan involving the great **Chacham Rabbeinu Yitzchok Kaduri ZT"l**, and the sovereign ruler of Jordan, King Hussein. The interaction between the Jordanian leader and the *Chacham* started years before when the *Chacham* sent a message calling upon the King to work towards peace in the world. For some inexplicable reason, King Hussein, the virulent enemy of the Jews, the man who called upon the destruction of Israel, severely desecrated the Jewish cemetery on the Mount of Olives and whose troops destroyed every single synagogue in the Old City of Jerusalem before 1967, took the great *Chacham's* words to heart and pledged cooperation with him.

In a rare display of friendship, King Hussein had the *Chacham* flown to Jordan as his own personal guest. Many wondered if Rabbeinu Yitzchok was a peace envoy on behalf of the Israeli Government. But before the meeting, *Chacham* Kaduri's son clarified that his father would not be visiting Amman on an official visit. He stated that the purpose of the trip was only to pray at the gravesite of *Aharon Hakohen*.

An entourage accompanied Rabbeinu Yitzchok on the flight and when they landed in Amman, the capital city of Jordan, he was chauffeured in a vehicle provided by the King. However, as was pre-arranged, the *Chacham*, who by most accounts was 104 years old at the time, did not join the rest of the delegation on a specially prepared car ride up to the mountains. Instead he was flown in a helicopter - piloted by King Hussein himself! As a sign of respect and deference, the King of Jordan personally flew the great Jewish *Chacham* up to the burial location of Aharon the *Kohen Gadol*, brother of *Moshe Rabbeinu*, buried on Mount Hor Hahor, atop the lost city of Petra.

משל למח הדבר דומה

גואל הדים הוא ימית את הרוצח בפגעו בו הוא ימתנו וגו' (לה-רט)

משל: In the olden days, it was customary for peasants from the surrounding countryside to come into big cities like Vilna, Warsaw, etc. to sell their produce. After the sale, they would go to the nearest tavern, and drink oceans of vodka, becoming totally inebriated. Then, they would get together and for sport, beat up any Jew that they came upon.

One day, a large peasant came into Vilna with a cart of eggs. He was wearing a long tunic with a rope for a belt. A young man came over and wanted to buy many dozens of

eggs. The peasant, happy to make such a large sale, held up the lower edges of the tunic, making a cradle for the eggs. The man proceeded to transfer one egg after another into the upturned tunic. Dozens after dozens were thus transferred.

When this was accomplished, the young man decided to extract a just revenge for the previous injustices done to the Jews. He began to pummel the previous aggressor, whose hands were occupied holding up his precious egg load. He could not respond without an economic disaster resulting!

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן (לג-א)

Why is the plural "מסעי" - "*Journeys*" used here? Although it took 42 journeys for *Bnei Yisroel* to reach the Holy Land, 41 of those stages were not "*going out of the Land of Egypt*." Leaving Egypt took only one journey - from Ramses to Sukkos, outside of Egypt's borders!

The **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT"l** suggests that Egypt is not only a place but also a state of mind. "מצר" stems from the word "מצר" which means "*confinement*." The exodus from Egypt was not only a physical liberation from enslavement and "confinement," but also a spiritual liberation of the Jews from the idolatrous culture of Egypt, as well as from their own "limitations" - their bad habits and inclinations. This inner liberation took many progressive stages, many "Journeys," and each journey was an exodus from the "מצרים" - the confinement - of the previous stage.

Parshas Maasay is always read during the three weeks between the 17th of *Tammuz* and the 9th of *Av*. It is set in this time of bitter confinement, between the first breach in the walls of Jerusalem and the Temple's destruction. This timing is to convey to us, the concept of "destroying in order to rebuild." Destruction may be necessary for the sake of replacing something which is better and stronger.

The **Baal Shem Tov ZT"l** writes that salvation is not something which is born out of misery; it is an implicit component of it. Just as *Parshas Maasay* combines two conflicting concepts - confinement and liberation - so too, during the three weeks, we find the fusion of two opposites - destroying and rebuilding - which is achieved only when we leave the "confinements" of human reasoning and "journey" towards pure faith in *Hakadosh Boruch Hu*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

קדשת אלקים

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

כל דרפיה השיגוה בין המצרים וגו' (איכה א-ג)

We are now in the midst of the time-period known as "בין המצרים" which is derived from the *posuk*: "כל דרפיה השיגוה בין המצרים וגו' (איכה א-ג) and י'זתמו" All the enemies of *Klal Yisroel* overtook her during these three weeks between the *posuk*: "כל דרפיה" - *Those who seek Hashem*, "*Will reach Him*," "*During this time period*."

It is a time of special closeness to *Hashem*. When a king is on his throne, in his palace, it is close to impossible to get a private audience with him. One may have to wait months or years before being allowed in for a few short minutes. But when the king is traveling, it is much easier to meet up with him. Similarly, during these weeks of mourning, the *Shechina*, herself, is in *golus*. *Hashem*, so to speak, is out "on the road" - so close, so accessible. Why shouldn't we take this unique opportunity to "meet up" with Him and draw ourselves closer to His ever-watchful guidance?

When the **Kotzker Rebbe ZT"l** was five years old, someone asked him, "Where is *Hashem*?" Clever and sharp as a whip, the child answered, "Where is *Hashem*? Wherever one lets him in!" By talking about *Hashem*, bringing Him into our lives, thanking Him and making Him very real to ourselves and our children, we can form that special bond, that elusive קרבת אלקים that we so desperately need in our daily lives. This must be our true aspiration: closeness to *Hashem*!