

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רייזא רחל בת ר' אברהם שלמה ע"ה (Monsey, NY) * פלג המנחה עש"ק - 6:54 הדלקת נרות לשבת - 8:09 זמן קריאת שמע/המ"א - 8:44 זמן קריאת שמע/הגר"א - 9:20 סוף זמן תפילה/להגר"א - 10:34 שקיעת החמה שבת קודש - 8:26 מוצש"ק צאת הכוכבים - 9:16 צאה"ח / לרבעו דעם - 9:38 * מ' שמדליק מוקדים אין לאור זמנן עצם קבלת השבת (משיאמר "בואי כלה")		NOW AVAILABLE ONLINE AT WWW.TORAHTAVLIN.ORG TO VIEW ARCHIVES, STORIES, ARTICLES OF INTEREST OR TO SUBSCRIBE TO RECEIVE THIS EMAIL WEEKLY
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פרק ה'
דאבות

שבת קודש פרשת חקת - י' תמוז תשע"ו Shabbos Parshas Chukas - July 16, 2016 טיב התבלון

מאוצרותיו של המגיד
 מאת הרב שלום פירל שליט"א מגיד משימים בק"ק בית שמש
 ק"ל בן יאסרד המושלים בואו חשבון תכנה ותכונן ונו'
 (כא-בו) - ביאור כוונת 'חשבונן של עולם'

מאת תנח"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים עה"ק
 ויאמר ה' אל משה אל תירא אתו כי בידך נתתי אותו ואת כל עמו
 ואת ארצו וכו' (כא-לד) - מעלת ונחיצות שמירת עיניים

וְגו', 'חֲמוּשִׁימִים', אֵלּוּ הַמְשִׁלִּים בְּצִדָּם, 'בְּרֹא שְׁחֹר' - בְּרֹא וְנִחְשֵׁב חֲשֹׁבוֹ שֶׁ
עוֹלָם, הַפֶּסֶד מִצֹּחַ כְּגֵד שְׁחֹר, וְשֹׁכֵן עֵבֶדָה כְּגֵד הַפֶּסֶד, 'תִּבְנֶה וְתִכְוֹן' - אִם
אֵתָה עֹשֶׂה, כִּי, תִּבְנֶה בְּעוֹלָם הַזֶּה וְתִכְוֶנָה לְעוֹלָם הַבָּא וְכוּ'.

וְכַאֲשֶׁר דִּרְשׁ מִדְרָשׁ טִיב מִסַּטְמָאָר וְצוּקֶל לִפְנֵי כָל נִדְרֵי בִּשְׁנַת תַּשְׁכִּי"ב

הקשה, "יש הרבין הלשון 'בואו ונחשוב חשבוננו של עולם', שמה לו לאדם הפסיק" וצ"ע. חשבון העולם הכללי, ודאי כל איש צריך לחשוב חשבון עצמו איך הוא עובד וצ"ע. חשבון השם יתברך, ומה לו לחשבוננו של עולם, והוא ליה למימר 'בואו ונחשוב חשבון עצמנו'. ויישב, איך זכין על פי מה שאמר ר' עקיבא (ט"ז, ע"א) 'תנא דבי אליהו, ששת אלפים שנה היה העולם' (-נגזר על העולם להדתיקם כמניין מי היה חשוכו, וביום השביעי שבת, ובשבעת אלפים נוח לעולם [רש"י שם]), שני אלפים (הראשונים) ותתוהו (-נגזר עליו להיות תוהו בלא תורה [שם]), ושני אלפים תורה (-בלא ימות המשיח [שם]), ושני אלפים ימות המשיח, ובעונותינו שרבו, יצאו [משני אלפים האחרונים] מה שיצאו, ומשיח לא בא, דרי מבואר, ששני אלפים האחרונים של יקיום העולם הם זמנים לספר המשיח, ובפרט שלוש מאות שנים האחרונים שלפני ימות המשיח, וכמבואר בספר **אבן חידאי** סוף ספר דניאל, שהם צריכים להיות אלפים ובעונותינו הרבים כבר נכנסנו לשנת תשכ"ב, וכמה נותר לנו עוד מהשני אלפים של ימות המשיח, ועדיין לא נושענו, ועדיין בן דוד לא בא.

ומזה אנו יכולים לעשות חשבון לנפשנו, שדרי מבואר בוודי חדש (פרשת נח דף כ"ג ע"ב), "וישלח את היונה" - בגלות אדום, ולא יספה שוב אליו עוד" - דער היים לא חזרה בתשובה, ולא העידה את רוחה דאי' פנחס, אלמלי חזרה בתשובה לא נשתיירה בגלות אפילו יומא חדא, רבי אליעזר אומר, גלות האדומי וכו' הכול תלוי בתשובה, שנא' 'שבת עד ה' אלוךך ושמעת בקולך', וכתיב בתריה 'אם יהיה נדחק בקצה השמים, משם יקבץ ה' אלוךך, ומשם יקחך', אל רבי עקיבא, איכ, היאך יא דא לתעוררא כולוהן בתשובה וכו', אל רבי אליעזר, חייך, דאי יתרוק בתשובה רבי כנישתא, או דא כנישתא, וכותם יתכנס כל גלותא, דקב' איתסת' תדירא אימתי יתרוק, ויעבר לרוך טבא, דכתיב יתכנס כל גלותא, ויחננו - מחכה תמיד אימתי יעשו תשובה, ואי' מה שעדיין בן דוד לא בא, מורה שעדיין לא חזרנו בתשובה, אפילו לא ידעי כנישתא' או 'דא כנישתא'.

ולזה כוונת חז"ל בלשון קדרשם 'בראו' ונחשבו חשבונם של עולם; והיינו, לחשוב חשבון שנות קיום העולם, שזמנו נובל לעשות חשבון כנפשו, באיזה מצב אנו עומדים בעבודת ה', וכנתבאר, ונתעורר לשוב בתשובה שלימה 'סור מרע ועשה טוב'; אשר 'חשבנו' של עולם; או יש בו משום חשבון 'הפסד מצוה חקקת שזכרה ושכר עשיה' כנגד הפסדה; שרדי בו רואים שנעשית עבירות מנגד נגאלה העתידה, ואילו קיום מצוות מקרבתה... (ע' ב'דברי יואל' [מזמרים-ליל יוה"כ]).

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וַיֹּאמֶר ה' אֶל מֹשֶׁה אֵל תִּירָא אֲנִי כִּי בִידְךָ נָתַתִּי אֶתוֹ וְאֵת כָּל עַמּוֹ
וְאֵת אֶרְצוֹ וְכו' (בא-לד) - מַעֲלַת וְנַחֲיוֹת שְׁמִירַת עֵינָיִים

וְהָיָה, אִתָּא בְּמוֹדֵק, שִׁמְשֵׁה רַבֵּינוּ הִתִּירָא מַעְזֵה מֶלֶךְ הַבֶּשֶׁל; הִיא הִיא מִבְּנֵי בֵיתוֹ שֶׁל אֲבֵרָהם אֲמִינוּ, וְהָיָה בֵּין אֵלּוּ שְׁנֵימִלּוֹ עֲמֹ, וְסוֹכֵר הִיא מִשֶּׁה כִּי זֶה הִזְכֹּת, עֲמִידוֹ לֹלַעֵז, כִּי עַל אֵף שֶׁגַּם בְּנֵי יִשְׂרָאֵל הֵיוּ נִימְלֹסִים, בְּכִ"ז דְּרֵי עֹג הַקְּדִים אוֹתָם בְּמִצְוָה זוֹ וְיִתֵּר מֵאֲרֻבַּע מֵאוֹת פֶּסֶה, כִּי בְנֵי יִשְׂרָאֵל מֵלֹא עֲצֻמָּה אֵלָּא קֹרֵם צָאֵתָם מִכִּי־הָיָה כִּדִּי לְקִים לְמִצְוֹת, קָרְבָן פֶּסַח כִּדְבָעִי. וְלֹאֹה אֵל הַקְּבִי"ה לְמִשְׁהָ אֵל תִּירָא אוֹתוֹ כִּי זֶה אִמֵּת שׁוֹכֵה מֵמוֹת, אֵךְ לֹאֹחַר מִכֵּן פֶּגַם בְּקֹרְשֻׁתּוֹ, וְכִין שֶׁכֵּן אֵל כִּי־הָיָה מִצְוָה זוֹ תָגַן בְּעִדּוֹ, וְלִכֵּן מִזְבַּחָתָא אֹתָהּ שֶׁתִּנְצֹחַ, וְאִכֵּן כּוּחוֹ וְגִבּוּרֹתָיו לֹא עֲמִידוֹ לֹלַעֵז וְנִפְלַ שְׁדוּד לִפְנֵי בְנֵי־

ומכאן אתה למד שכל הצלחותיו של אדם תלויות במדות הקדושה, ובאם זכיר האדם בה כדבעי; מכשיר עצמו לכל הטוב ולכל ההצלחות, וזוכה ע"י להשגת רמות כדאיאת בספר"ק על מאמר הכתוב (שערי צדק ח) "כי עין בעין יראו בשב"ח ציון", שכפי מה שהאדם שומר את עיניו כך יזכה לראות את התגלות השכינה, ובפרט בעת הגאולה, וגם בזמננו אין אנו זוכים לכל ההשגות ברוחניות רק על ידי שמירת העינים גם צריכי הנגמשים של האדם תלויים בהם הרבה, וכמבואר בספר"ק שאם האדם שומר את ציוריו של פרנסה בשפע, וכמאמר (תהילים קמ"ה, ח) "עניי לא אילץ שיבחר ואתה נתת להם את אכלם בעת"ו תלה הכתוב את הפרנסה בראיה כי הלא בהא תליא, וכפי מה ששומר האדם על עיניו כך יזכה הוא לברכת השם בעיניו פרנסתו.

אך באם אינו זיידר בה כדבעי או הברכה הוא ממנו והלאה ר"ל. וזאת על אף שהוא מוכשר ביותר ותכונותיו מעידים שהוא ראוי ומסוגל להצליחה גדולה, בכ"ז בפועל לא זיכה בו, וכעין זה הרשע שחכמינו ז"ל מתארים עד כמה היו גבורותיו, עד שעקר דר שלם בכדי להפילו על כלל ישראל, ולאחר הניסים שעשה הקב"ה היה אכן בכחו להפילו עליהם, אך אלו לא עמדו לו מולד שלא היה זיידר בקדושה.

על כן זקוקים אנו למשנה וזדירות בזה הדבר, כי כאמור כל מהות של האדם תלויה, הן מהותו הרוחני דהיינו מהותו הישראלי, התלויה בהשגות דקדושה המקרבים את האדם לבוראו, והן מהותו הגשמי, והיצר הידוע כל זאת מתגבר מאוד בזה הדבר, ולכן אין לך הצלחה גדולה יותר מזה המצליח במלחמה כבידור זו מול יצורו.

וביותר עליו להיות זהיר בזה הדבר בימי הקץ הלהותם, וביותר בחורשי תמוז אב שאז החמה היא בתוקפה, ובה הזמן פרושים מצודותיו של היצר ברחובות קריה, ואז לו למי שנקרה בדם בדרכו, ועל כן בכל אימת ששנערך האדם לצאת מביתו כדי ללכת למקום מסוים מוטל עליו להתבונן עד כמה עלול הוא להתדרדר באם לא יהיה זהיר וזהיר בשמירת עיניו, ומיד בצאתו יראה להשגיח על קדושת עיניו לבל יפגמו ח"ו, כי בזה תלוי כל עניני הקדושה, והעדר שמירה זו היא הפתח לכל עוון ולכל חטאת, כמו שאמרנו זכמינו ו'ל (ירושלמי ברכות א') ע"ן רואה ולב חומד ומכלי מעשי גומרים, ומכלל גודל הפגם הנגרם ר"ע תעוררות דה"ע גורם עצם הדאיה פגם בגשמת האדם, וזה הפגם גורם למחיצה בינו לבין הטוב, ואין הטוב נגקלט בדי המי. הש"ת יהיה בעזרנו שנוכל להיות זהירים בקדושה, ונזכה לברכת הש"ת בגשמיית וברוחנית.

נמשל: How valuable is the *Torah*? A person must “kill himself over it.” No matter how precious one views his life and the lives of his children, there is one thing that is even more precious than life itself - words of *Torah*. A rich man

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**

"והיה מחניך קדוש" - Keeping the Jewish Camp Holy (89)
Preserving our Kedusha: Shaking Hands with the Opposite Gender. One of the toughest situations that commonly arise regarding keeping a proper distance from the opposite gender (1) is shaking hands. In many instances, such as business meetings and job interviews, our permissive society allows this as a matter of courtesy, considering it like saying "Hello." Indeed, one who looks in *Teshuvos of Poskim* will see how often this question is asked and how people press the *Gedolim* to concede that shaking hands is not an affectionate physical contact (2). Nevertheless, many *Poskim* feel that even in our society this is inappropriate and prohibited - see list of *Poskim* below (3).

Avoiding the Issue. Embarrassment and loss are not sufficient grounds to permit this and even if a lady stretched out her hand to a man, or a man stretched out his hand to a lady, Jew or gentile, one must politely explain that as an Orthodox practicing Jew, he or she must refrain from shaking hands with the opposite gender. Many times one can anticipate the situation and explain this ahead of time to avoid the problem, i.e. before an interview. Sometimes keeping one's hands full with objects also solves the problem.

Extreme Situations. There was once a case (4) where an Orthodox student found out that his mother was really his step-mother. Knowing the *halacha*, he wished to refrain from touching her or shaking her hand. His father became angry at his son's "lack of gratitude" for all the years she took care of him, and he wanted to banish the boy from his house. He claims to

הוא היה אומר

R' Chaim Tirar zt"l of Chernovitz (Be'er Mayim Chaim) would say:

“Why did Moshe strike the rock two times? The word ‘סלע’ (rock) spelled out is ‘עין’ ‘למד’ ‘סמך’. The middle letters of each of these three words spells out the word ‘מים’ - water! There is water in a rock! Thus, the command was ‘וַתֵּן מִמֶּנִּי’ - the rock should give of its water. Moshe hit it twice, thereby knocking off the first and last letters, leaving only the middle letters - allowing the ‘מים’ to flow!”

Rabbi Raymond Beyda shlit'a (One Minute With Yourself) would say:

“When you are about to lose your temper with those who have less than you, think of a ladder. You are the one on the higher rung, which means you don’t have to exert your authority - others are already aware of it. Make those on a lower rung feel great in the knowledge that you, their superior, have treated them with respect. Being more well-off than another does not mean you should not respect those “lower” than you. If you demand respect you may or may not get it. If you show respect you will get it back. It doesn’t take more than a brief pause, but respect yields respect.”

A Wise Man would say:

“You are the architect of your life. People will always throw stones in your path. It depends on what you make with those stones; a Wall or a Bridge?”

Dedicated by Mrs. Rochel Blonder in
memory of her father on his third Yahrzeit
לע"נ ר' אהרן בן מאיר יהודה ז"ל * נפ' ט"ז תמוז
תקנ"א נשמתו צדור בצדור החיים

Mazel Tov to Mr. & Mrs. Nachy Hellman on the Marriage of their daughter Rikki to Chaim Newhouse.
May the young couple build a Bayis Ne'eman
B'Yisroel and bring nachas to their families.

may devote his life to amassing gold, silver and diamonds, but in the end, he cannot take them with him. *Torah* is the most valuable possession, because it is something that is here today, but will accompany one straight into the Next World.

הלכה למעשה

have asked **R' Moshe Feinstein zt"l**, who permitted the step-son to shake his step-mother's hand, but in more of a "mechanical" manner, not in an affectionate manner. (This needs defining so that it is done in a way that does not exacerbate the situation. One who feels that he has a very urgent case should consult his *Rav*.) **Wearing Gloves**. According to **Sefer Chassidim** (5) it seems that even with gloves it is prohibited, and this is the clear ruling of **R' Yitzchok Yaakov Weiss zt"l** (6). The only time gloves are permitted in the *Poskim* is regarding cases where the touching is not affectionate, as explained further, and even still, one should wear them for extra *tahara*. Some examples of this are:

- 1) If a girl asks a man to help her cross the street, as is commonly done in Israel. If she is very young he can cross her holding her hand; if she is a bit older, he should hold her by her sleeve (7).
- 2) If a woman fell in the street, a man is allowed to help her get up. If possible, he should avoid touching her body or skin.
- 3) Sometimes an ill woman who has no one to help her can be physically helped by her husband (even she is a *niddah*). He should try to avoid touching her skin.

Message. Just like gloves are not a *heter* in shaking hands, **R' Nissim Karelitz shlit'a** rules that one cannot give or receive a massage from the opposite gender, even through a glove or garment. There is no *heter* of "בעבודתו טרוד" - he is occupied in his work and will not be aroused to undesirable thoughts, because this type of activity will certainly arouse thoughts and can be done fully and professionally while aroused.

(1) אבן העזר כא' (2) לדוגמא עייני אג"מ אה"ע א"נ; או נדר בו:עג (3) פרי דעה יו"ד קצה, חזון איש מובא בתשובות והנהגות ד-ש, אג"מ או"ח א-ק, אה"ע א"נ; ד-לבט, שערים מצויינים בהלכה קנבטו, ועוד (4) תשובות והנהגות ד-ל

מעשה אבות סימן לבנים

וישמע הכנעני בלך ערד יושב הנגב כי בא ישראל דרך האתרים וילחם בישראל וישב ממנו שכי וגו' (כא-א)

The *parsha* speaks of the many battles *Clal Yisroel* fought. As they traveled through the desert, they were confronted by their enemies, time and time again. Tired, thirsty, exhausted from the weary journey through the desert, they had just been attacked and beaten by an implacable foe, Amalek. They cried out to *Hashem* - they made a vow to the Lord - and He came to their rescue. Although the Canaanim were powerful, *Hashem* said, ‘Why should I trouble My children to besiege every city?’ He gave all the warriors the idea to leave their cities, and they gathered in one place, where they were slain. (Rashi)

Salvation comes in many forms. It was November 1950, during the coldest winter North Korea had experienced in 100 years. The Korean War was in full force. Allied troops were deployed to help an underarmed South Korea fight off powerful North Korean invaders. United Nations troops, which consisted mainly of U.S. Marines, joined forces with a U.S. Army combat team, South Korean Military Police and a detachment of British troops, around 25,000 men altogether. The group was chasing North Korean soldiers out of the Changjin Reservoir, often referred to as Chosin.

But they weren’t alone. In an effort to shore up North Korea, China sent 150,000 soldiers to back them up. The Chinese soldiers arrived and surrounded the allied troops, hoping to isolate and destroy the 1st Marine Division. The Americans saw the odds and thought they were going to die. Not only were the Allies surrounded and outnumbered, they were freezing cold. It was cruel, punishing, unforgiving cold, as low as 40 below zero at night. Bulldozers and tanks couldn’t move. Fuel lines cracked. Guns wouldn’t fire properly. Sweat froze on the men’s skin and between their toes. Rations and extra blood for the wounded were frozen solid and rendered useless. They were hungry, tired, frostbitten, and running out of options.

Reinforcement troops were needed, but there were none to be had. Finally, a call went out for more mortar shells - at the very least, let them fight their way out. The code name that had been instituted for mortar shells was “Tootsie Rolls” - a chewy, chocolate candy that children adore and their parents abhor! The problem was that the officer back at command wasn’t familiar with this particular code. Upon receiving the urgent request, he allocated an airdrop of the chocolate candy. When the supplies arrived via airdrop, instead of ammunition, the soldiers opened the crates to reveal thousands of frozen Tootsie Roll candies! Shocked and dismayed - what were they to do? The troops didn’t have time to get mad. They needed to get home. Desperate for food, the allied soldiers thawed the candy in their mouths for some quick energy.

And then, some ingenious fellow had a great idea - an idea that saved all their lives! Given the sticky properties of the Tootsie Roll candies, it was determined that once defrosted, they could also be used to repair broken fuel lines and bullet holes in equipment! They could mount a counter-attack or at the very least defend themselves to whatever degree possible.

With urgent intensity, the men applied the melted candy over a rip or tear and waited a few seconds for it to freeze again. It did just that! Fuel lines were plugged with chocolate, and equipment never tasted better! This was their way out. For thirteen days, the allied forces at the Battle of Chosin Reservoir refused to give up. The Marines formed a column and marched toward the port city of Hungnam and the Sea of Japan, where other American forces were waiting.

For 78 miles, the brave men marched the steep, dangerous road, fighting through ten Chinese infantry divisions. Fueled by sheer will, guts, and thousands upon thousands of chewy candy, the men managed to claw their way back from certain doom. One Marine wrote: “By large, Tootsie Rolls were our main diet while fighting our way out of the Reservoir. You can bet there were probably hundreds of thousands of Tootsie Roll wrappers scattered all over North Korea.”

While many would hesitate to call the 13-day event a military victory in the traditional sense, the withdrawal is one of the most well-known campaigns in Marine history. There’s even a Navy ship named after it. The men, outnumbered and surrounded, managed to not only get to the sea but to slow the progress of the Chinese troops and immobilize several of their divisions. Those unique survivors, who call themselves the “Chosin Few” - owe their lives to ingenuity, grit, and a highly under-appreciated candy.

משל למנה הדבר דומה

וזאת התורה אדם כי ימות באהל וכו' (יג-יד)

משל: A *Rebbi* taught his *talmid* about the importance of *Torah*. He said it was worth more than gold and silver, as it says (משלי ג-טו) "It is more valuable than pearls." The *talmid* was very inspired by the lesson.

One day, the student went to a restaurant and ordered a nice meal, but he forgot his money at home. Remembering the lesson that he learned, he told the owner that he can pay him with something worth more than gold, silver and precious stones - a *Torah* thought. The owner just laughed at him and made him pay by washing the dishes.

The *talmid* was very disillusioned and questioned his

Rebbi. “How can it be that *Torah* is worth more than precious stones, if I can’t even buy a meal with it?”

The *Rebbi* calmed him down and took him into a barn. Then, he went and brought his wife’s diamond necklace. He put the necklace down in front of a horse. The horse just nibbled a little on it and walked away. Then, he put a bale of hay next to the horse, and naturally it gobbled it all up.

The *Rebbi* asked, “So, which is more valuable, the hay or the necklace? Of course, we know the necklace is worth more, but to a horse who doesn’t understand the value of the necklace, the hay is worth more!”

ותמת שם מרים ותקבר שם
ולא היה מים לעורה וכו' (כ-א)

Many commentaries, including **Rashi**, **Rabbeinu Bechaye** and the **Kli Yakar**, quote the *Gemara* (תענית) as proof that during the entire forty years in the desert, a well of water miraculously followed *Clal Yisroel*, and continued to flow in the *zechus* of Miriam, who many years previously, stood by the Nile river ensuring the safety of her baby brother, Moshe. Only when the “באר מרים” ceased to produce water, did *Bnei Yisroel* realize that it was all in Miriam’s *zechus*. The *Kli Yakar* continues that the special well stopped flowing as a punishment to the Nation for not being *maspid* Miriam properly, when she died, as they did Aharon and Moshe. The *Torah* says “ותמת...ותקבר” but does not mention the word “ויבכו” - (they cried) indicating that they neglected this act of mourning. Therefore, said *Hashem*, “Now you will remember how special Miriam was, and you will recognize, retroactively, that for forty years the water you drank in the desert was only in her *zechus*.”

It seems hard to believe that *Bnei Yisroel* did not realize that the well of water was in Miriam’s *zechus* and they did not have *hakaras hatov* or show her proper respect. But in reality, this is a fundamental truth of life. We all become accustomed to daily miracles. The first day the people received water in the desert, they were truly amazed, but as it continued for forty years, day after day, they began to take it in stride, to view it as a normal way of life - even though it was a continuous miracle. We go to the faucet for water; they went to the “באר” and drew water! They took Miriam and the miracles of the רבש"ע for granted.

Many times, we attend a *levaya* full of emotional *hespedim* and we think to ourselves, we had a great relative or good friend amongst us and we took them for granted, we didn’t appreciate them in their lifetime. May our parents and close ones, have *אריכות ימים ושנים*, but when the time comes for them to depart and leave this world, we must realize how they contributed to make our lives richer and make sure to show them the proper *derech eretz*, the tribute and the *zikaron* that they deserve.

מקדשי שמך

יען לא האמתם כי להקדישני לעיני בני ישראל ... (כ-יב)

We find a very important lesson in understanding the true definition of *Kiddush Hashem* from our *parsha*. The **Alter of Novhardok zt"l** quotes a *Medrash* that *Bnei Yisroel* claimed *Moshe Rabbeinu* knew that the rock from which he was Divinely commanded to bring forth water was naturally capable of producing water, and that it was not a miracle at all if water emerged from this specific rock. They challenged him to disprove their claims by speaking to a different rock.

Moshe was in a quandary. *Hashem* had commanded him to speak to a specific rock, yet he felt an even greater *Kiddush Hashem* would take place if he listened to the people’s demands and addressed a different one. What was preferable: to obey *Hashem’s* instructions with absolute precision, or to deviate slightly from the command in order

EDITORIAL AND INSIGHTS ON THE MIDDAH OF הקרבה

R’ Yitzchok of Vorki zt"l writes that the essence of the “*Parah Aduma*” which calls upon the *Kohen* to be come impure to purify others, is the idea of “ואהבת לרעך כמוך” - Loving your friend as you love yourself! His grandson, **R’ Mendel of Vorki zt"l** explains that this *mitzvah* depicts the highest level of love, because it must be performed with tremendous self-sacrifice! When a person loses out in order to help another - that is the ultimate fulfillment of loving a fellow man. To GIVE to others is a beautiful *middah*, but often giving is really taking, and people give for their own ulterior motives. GIVING IN is even harder as it means one must go out of his/her comfort zone. But GIVING UP is certainly the highest and greatest form of love. When we give away our money, our time, our sleep, or our pride in order to benefit others, that is called sacrifice and that is true kindness.

The word for sacrifice is “הקרבה” which means “to bring close” because this truly is the outcome of sacrificing for others. People who find it difficult to give of themselves or to make sacrifices for others, reflect an inability to truly love. Often people think to themselves, why should I put myself out for him? Why should I give away my hard-earned money or precious time for her? Do they really appreciate it? Would they do the same for me? It makes NO SENSE for me to sacrifice myself for another!

Thus, the *Torah* tells us, “זאת חוקת התורה” - this is a “*Chok*”! It doesn’t have to make sense to you, but just remember that this is the most important principle of the *Torah*: “ואהבת לרעך כמוך - זה כלל גדול בתורה”. *Parah Aduma* comes to teach us this most valuable lesson: We MUST love others as we love ourselves! We must sacrifice for others whether it makes sense to us or not! This is a *Chok* - we might not understand why, but we still must do it! This is a most important message as we just entered the month of *Tammuz* and the “בין המצרים” are upon us. Let us rebuild the *Bais HaMikdash* with true אהבה and הקרבה for others.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

to bring about a greater *Kiddush Hashem*? Ultimately, Moshe chose to speak to a different rock, and when his words failed to yield the desired result, he struck it instead. In truth, he acted wholly for the sake of promoting *Hashem’s* honor. Nevertheless, *Hashem* found fault with him for deviating from His command and not believing that a *Kiddush Hashem* would certainly result if he simply heeded the Divine Will.

Kiddush Hashem means standing up for the *Torah’s* principles - no matter how difficult it may be and regardless of how much opposition we may face or what others will think. *Kiddush Hashem* is not measured by the accolades we receive; it is determined by how much we adhere to the true will of *Hashem*. A real *Kiddush Hashem* is achieved when a person becomes a reflection of the *ratzon Hashem* and fulfills His command to the letter. It means being an ambassador of the truth, even if the truth is not particularly popular.

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וזאת חקת התורה וכו' פרה אדמה תמימה (טז-ג)

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