

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

פּלג המצותה עש"ק - 6:58 *

הדלקת נרות לשבת - 8:15

זמן קריאת שמע/המ"א - 8:37

זמן קריאת שמע/הגר"א - 9:13

סוף זמן תפילה/הגר"א - 10:28

שקיעת חמה ליום השבת - 8:33

מוצש"ק צאת הכוכבים - 9:23

צאת"כ / לרביע"ת - 9:45

* משמליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"י בואי בלה)

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דאבות

שבת קודש פרשת חקת - א' דראש חודש תמוז תשע"ד

Shabbos Parshas Chukas - June 28, 2014

לקחי חיים ודברי התעוררות צדור עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

ואשר הנחלים אשר נמה לשבת ער ונשען לגבול מואב (כא-מב) - בענין 'חיוויו באמונה ובמחון בה' מבוח ראית נם נחלי ארנון' (תב רש"י, 'ואשר הנחלים - תרגום של שפך, אשר, שפך הנחלים, שנשפך שם דם אמוריים שהיו נחבאים שם, לפי שהיו ההרים גבוהים והנחל עמוק וקצר וההרים סמוכים זה לזה, אדם עומד על ההר מזה ומדבר עם חבירו בהר מזה, והדרך עובר בתוך הנחל, אמרו אמוריים, שכונסו ישראל לתוך הנחל לעבור, כדי להיכנס לארץ ישראל, נצא מן המערות בהרים שלמעה מהם ונהרגם בחצים ואבני בליסטראות, והיו אותן הנקעים בהר של צד מואב, ובהר של צד אמוריים היו כנגד אותן נקעים כמין קרנות ושדים בולטין לחוץ, כיון שבאו ישראל לעבור, נודעו ההר של א"י כשפחה היוצאת להקביל פני גבירתה, ונתקרב לצד הדר של מואב, ונכנסו אותן השדים לתוך אותן נקעים והרגום, והיו 'אשר נמה לשבת ער' (שבראך מואב [שם כ"ח] - 'ער מואב, דברים ב' ח" - 'את גבול מואב את ער'), שהדר נטה ממקומו, ונתקרב לצד גבול מואב ונרבך בו, והיו 'ונשען לגבול מואב' וכו'.

ולפ"ו כתב **בבעה"ט**, "ואשר הנחלים-ס"ו דם", שהדם היה יורד מההרונים שנהרגו בנחל, לשבת - ב' במסורה, לשבת ער - לשבת אברהם (בראשית ט"ז ג), שבוכות אברהם זכו לזה (והיינו, שבוכות הבטחת ה' לאברהם 'דור רביעי ישוב הנה, כי לא שלם עון האמורי עד הנה' [בראשית ט"ז ט"ו]), זכו הם - 'דור הרביעי' לנס זה של שפיכת דם האמוריים שרצו להרוג אותם כדי למנוע מהם מלהיכנס לארץ ישראל) וכו'. ונשען - ב' במסורה, ונשען לגבול מואב-ונשען על ה' קדוש ישראל באמת (ישעיה י' כ'), שכיון שבאו לגבול מואב וראו הנס שנעשה להם, (וכמו שהמש"ך רש"י: "עברו ישראל על ההרים, ולא ידעו מהנס הזה, אלא ע"י הברך שנכנס לשם, ומשם באה - משם בא האשד אל הברך, כיצד, אמר הקב"ה, מי מודיע לבני הנס הזה, המשל אומר, ידת לפת לתינוק הודיע לאמר, שבערו חורו ההרים מקומם, והאדם יידת לתוך הנחל, והעלתה משם דם ההרונים ודורעות ואיברים, והולך אותם סביב המחנה, וישראל ראו וכו'), 'ונשען על ה' קדוש ישראל באמת", והיינו, שראית נס זה שעשה להם ה', החדירה בליבם אמונה ובטחון בו, (ועל פי זה, יש לפרש כוונת דבריו הקורמים של הבעה"ט הנ"ל 'שבוכות אברהם זכו לנס זה, באופן אחר, שבוכות אברהם שהחדיר אמונה ובטחון בה' בלבבות אנשי העולם, וכמו שביאר הרמב"ן בכוונת הכתוב 'ויקרא בשם ה' [בראשית י"ב ח]". והנכון, שהיה קורא בקול גדול שם לפני המזבח את שם ה', מודיע אותו ואלקותו לבני אדם, כי באור כשרים היה למלמד ולא אבו שמוע, ונתנה כשבה בארץ הזאת שהובטח בה 'ואברכה מברכך', היה למוד ללמד ולפרסם האלקות וכו', וכך אמרו בבראשית רבה [ל"ט ט"ז], 'ויקרא בשם ה' - מלמד שהקריא שמו של הקב"ה בפי כל בריה', וכו' צאצאיו לנס זה אשר ראיתו החדירה בליבם אמונה ובטחון בה'.

"ותקצר נפש העם": The *posuk* describes *Bnei Yisroel* as "and Rashi notes: "Anything difficult for a person to bear is called 'קצור נפש' like a person who is beset with trouble, and his mind is not composed enough to accept it. There is no

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הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (8) - "והיה מחניך קדוש" **Leg: Below the Knee to the Ankle**, The *Gemara* (1) tells us: "an uncovered "שוק" is considered *ervah*, which obligates a lady to cover it, and prohibits a man from saying holy words in front of it. The *Poskim* argue if "שוק" refers to the thigh area, down to and including the knee or it also includes the rest of the leg down to the ankle. The *Mishna Berura* is lenient (2) and his view is backed by **R' Yosef Chaim Sonnenfeld ZT"l** in *Salmas Chaim* (3) and **R' Moshe Feinstein ZT"l** (4).

The Strict Opinion. Many *Poskim* argue on the above opinion. They include **Mekor Chaim** (5) **Minchas Yitzchok** (6) and **Shevet Halevi** (7). In this stricter opinion, there are two differing views as to what sort of a covering (i.e. how thick a stocking) is necessary to cover it. One opinion, which sounds quite logical, is that it must be covered in a way that one cannot see the skin or even the skin color of the leg. It is like any other *ervah* which needs complete covering with no transparency. This is accomplished with a thick thread known as 90 denier and a high density weave with many threads per square inch. This was the opinion of the **Satmar Rav ZT"l**, and he demanded it from his *chassidim*. Other *Poskim* feel that the nature of this part of the body is not so provocative and as long as it does not show out clearly, it is enough. This is the opinion of **R' Wozner Shlit'a** as quoted in *sefer Malbushei Kavod* (8). For this he requires only a

place in his heart for the distress to settle. The thing causing the distress is ... too large and weighs heavily on him." Often we allow our issues to fester. The source of many of our problems comes from not allowing our distress to "settle."

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

40 denier. A similar idea is seen in **Igros Moshe** (9) regarding the thickness of the top curtain section of a *shul mechitza*, to cover the arms of ladies who don't cover them properly.

Bringing Both Opinions Together Somewhat. The *Biur Halacha* (10), based on the rulings of earlier *Poskim*, mentions a rule in *tznius* guidelines that is relevant to the above concept. In a place that has adopted a certain stringency in dress, everybody, including a visitor staying for a short while, must keep the stringencies of that place. In other areas of *halacha* we also find this concept of keeping the stringencies of a place, but with regard to the *halacha* of saying holy words in front of *ervah*, there is a whole new factor. Whatever arouses people also counts like *ervah*, as explained in previous weeks. Therefore, if one uncovers a certain part of the body that is usually covered in a certain city or place, this would surely arouse people and prohibit men in view from saying holy words, as the *Biur Halacha* says there.

It has become the custom in Orthodox circles to cover the entire lower portion of the leg when outside the house at least with the thinner stockings mentioned above. Therefore, even according to the lenient opinion above, it is prohibited to say holy words in front of this area if it is uncovered (as stated clearly in *Mishna Berura* (11)), or covered with "see-through" tights. (According to the understanding of the writer, even if one is in her house, he still cannot say holy words.)

הזאת היא צמר

(1) ברכות כד. (2) מ"ב עה"ב (3) פרק ט"ו (4) אגרות משה אה"ע ד"קו (5) עה"א (6) ו"י (7) א"א (8) דף ט' (9) א"ח א"מב (10) עה"ב (11) שם

Chacham Rabbeinu Chaim Yosef Dovid Azulai ZT"l (Chid'a in Pnei Dovid) would say:

"*I thought I was wise, but it is distant from me.*" (קהלת ז-כג) **Shlomo Hamelech** thought that he would be able to understand the reason for the *Parah Adumah*, but it was distant and hidden from him. Since the first letters of the words spell out 'ושלמה', **Shlomo** thought he could understand this *mitzvah*. However, the letters in sequence also spell 'ולמשה' - as if to say the secret of the *Parah Adumah* was only revealed to **Moshe Rabbeinu**."

A Wise Man would say:

"Never compare your life to others. You have no idea what their journey is all about."

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מעשה אבות... סימן לבנים

על כן יאמרו המשלים באו השבון תבנה ותכונן עיר סיון וגו' (כא-כו)

Rabbi Dr. Tzvi Hersh Weinreb served as Executive Vice President of the Orthodox Union for more than seven years, during which he utilized his many talents to combine the skills of a pulpit rabbi, Talmudic scholar, and clinical psychologist to provide extraordinary leadership to the organization and to Orthodox Judaism worldwide. He helped build the OU to an unparalleled degree of esteem and traveled widely, visiting communities and congregations across North America, Europe and Israel, frequently serving as scholar-in-residence and guiding NCSY summer touring groups. Rabbi Weinreb describes a particular incident in his life that guided his future decisions and served as the impetus for a life of service to *Klal Yisroel*.

After his marriage, Rabbi Weinreb lived in Crown Heights for a short time where he came in limited contact with *Lubavitch Chassidim* in general and the *Rebbe*, **R' Menachem Mendel Schneerson ZT"l**, in particular. After a short stint in Crown Heights, Rabbi Weinreb and his wife moved to Silver Spring, Maryland, where he attended the University of Maryland and received a PhD in psychology. In those early years, Rabbi Weinreb would learn part of the day, deliver *Gemara* classes in the local synagogue - one on *Shabbos* afternoon for the general public, and one on Tuesday night for a smaller group who wanted to learn on a deeper level - and work as a psychologist in the local school system.

When he was in his early thirties, Rabbi Weinreb began to consider his long-term prospects and was torn with a number of pressing questions: Should he stay in *Torah* learning, or continue in the field of psychology? And if so, how should he further his career? Move into private psychotherapy work or accept an offer from one of the social service organizations? He was in a state of uncertainty unsure what to do or where to go. On one occasion, he discussed his numerous issues with a close friend - a *Chabad chassid* from the Crown Heights days - who naturally suggested that he talk it over with the Lubavitcher Rebbe.

And so, in the winter of 1971, Rabbi Weinreb called the office at 770. The *Rebbe's* personal secretary answered the phone in English with a simple, "Hello, who's this?" Unsure of exactly what to say, the young Rabbi Weinreb thought for a moment before replying, "A yid fun Maryland." (A Jew from Maryland) He then told the secretary that he had many questions he would like to discuss with the *Rebbe* - questions about what direction his life should take, questions regarding his career, his children's education, questions of faith. He was at a very uncertain stage in his life and did not know where to turn.

Rabbi Weinreb spoke in English and as he was talking, the secretary was repeating and paraphrasing his words in *Yiddish*. Then, he heard the *Rebbe's* distinct voice in the background - he remembered it from the *farbrengens* - say in plain *Yiddish*, "Tell him that there is a Jew who lives in Maryland that he can speak to. *Der yid hayst Veinreb* - his name is Weinreb!"

The secretary spoke into the phone, "Did you hear what the *Rebbe* said?"

The young man couldn't believe his ears. He knew for sure that he had not given the secretary his name, but the *Rebbe* had just said his name! He was taken aback, and wished to clarify what he heard. So when the secretary asked whether he heard, Rabbi Weinreb said no. The secretary repeated the *Rebbe's* words loud and clear: "*S'iz duh a yid in Maryland mit vemen er zol reddten. Zayn numen iz Veinreb.*" (There's a Jew in Maryland whom he should talk to. His name is Weinreb.)

There was long pause on the line. Finally, the young man said, "But my name is Weinreb!"

And then he clearly heard the *Rebbe* say, "*Oib azoi, zul er visen zayn az amol darf men reden tzu zich.*" (If that's the case, then he should know that sometimes one needs to speak to himself.) The secretary seemed stunned by what was taking place. And then he said, "The *Rebbe* said that sometimes it's best to talk to yourself. Isn't your name Weinreb?"

"Yes, my name is Weinreb, but maybe the *Rebbe* means a different Weinreb." The secretary quickly replied, "No, what he is saying is, 'Talk to Weinreb.' This means, you must to talk to yourself!" There was another pause and then the call ended.

Rabbi Weinreb got the message. "I became much more decisive," he said. "I think up to that time I had a tendency to be very ambivalent, not a risk-taker; I was a procrastinator when it came to making decisions. Now I became decisive."

He accepted a full-time Rabbi position in Baltimore, learning and teaching *Torah*, and later guided the OU for seven years - always listening to his inner voice.

ויסען מור הדר דרד ים טוף ותקצר נפש העם בדרך וגו' (כא-ד)

משל: A psychologist walked around a classroom while teaching stress management to an audience. As he raised a glass of water, everyone expected to be asked the "half empty or half full" question. Instead, with a smile on his face, he inquired, "Tell me how heavy is this glass of water?" Answers called out ranged from 8 oz. to 20 oz.

He replied, "The truth is, the absolute weight doesn't matter. It really depends on how long I hold the cup. If I hold it for a minute, it's not a problem. If I hold it for an hour, I'll have an ache in my arm. If I hold it for a day, my

arm will feel numb and paralyzed. In each case, the actual weight of the glass does not change. However, the longer I hold the cup, the heavier it becomes."

The psychologist looked around the room and continued, "The stresses and worries in life are like that glass of water. Think about them for a while and nothing happens. Think about them a bit longer and they begin to hurt. And if you think about them all day long, you will feel paralyzed - incapable of doing or accomplishing anything at all."

"The key to remember," he said, "is to put the glass down!"

ויבאו בני ישראל כל העדה מדבר צן בחדש הראשון וישב העם בקדש ותמת שם מרים ותקבר שם (כ-א)

The *Sheiltos d'Rav Achai Gaon* (קלג) speaks about the juxtaposition of the death of Miriam with the *parsha* of *Parah Adumah* (Red Heifer). The connection between them, says the *She'iltos*, is that: "*Just as the Parah Adumah atones and purifies, so did the death of Miriam atone and purify.*"

The **Netziv, R' Naftali Tzvi Yehudah Berlin ZT"l (Ha'amek Sha'eila)** comments that we find three places in *Chazal* where we learn a similar lesson from the same juxtapositions: "*Why was the death of Aharon placed next to the Bigdei Kehunah?*" "*Why was the death of Miriam placed next to the Parah Adumah?*" and "*Why was the death of the sons of Aharon placed next to the parsha of Yom Kippur?*" From all these instances, we learn that just as these items atone, so does the death of *tzaddikim* atone.

Why indeed do we require three sources for the same lesson? The *Netziv* explains that *Chazal* mean to teach us an important principle. *Hashem* wants *Klal Yisroel* to be on a high spiritual level. If they are lacking in any particular attribute, *Hashem* will take away a *tzaddik* who exemplifies that specific *middah*. *Aharon Hakohen* exemplified the finest character traits of *Klal Yisroel*. His death atoned for the improper traits of the nation, just as the clothes of the *kehuna* atoned for the negative attributes of *Klal Yisroel*. On *Yom Kippur*, when we withdraw from worldly pleasures, it allows us to atone for violations of holiness and purity. Similarly, the sons of Aharon were the symbol of abstinence from worldly pleasures; they never married. Therefore, it is their death which is equated with *Yom Kippur*.

And finally, explains the *Netziv*, Miriam the prophetess, was an individual of towering prowess, a great woman who exhorted the Jewish women to refrain from participating in the sin of the Golden Calf. Therefore, it is none other than the death of Miriam which is compared to the *Parah Aduma*, the action which atones for the sin of the Golden Calf.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
להקדישני**

The word "להקדישני" explains Rashi, is meant to denote *Kiddush Hashem*. Had Moshe spoken to the rock, as *Hashem* commanded, and not hit it the way he did, it would have created a great sanctification of *Hashem's* name, and the people would say, "Look how the rock, which does not speak or hear and needs no sustenance, fulfills the word of *Hashem*, so should we!"

R' Simcha Sheps ZT"l points out that when we say the special prayer for rain, *Tefillas HaGeshem*, we mention the merit of Moshe hitting the rock: "על הסלע הך ויצאו מים, בצדקו חון חשרת מים:" "*He hit the rock and water came out; in the merit of his righteousness grant us an abundance of water.*" If Moshe was punished for hitting the rock, why do we mention this as a merit? Commentaries on the prayer point out that these words are in reference to the end of *Parshas Beshalach* when the nation cried out for water and *Hashem* told Moshe that he was to hit the rock by *Chorev* and water will come out from it. (שמות י-ז)

But why did Moshe hit the rock instead of speaking to it in this *parsha*? R' Sheps learns from here the incredible depth of *mesirus nefesh* that Moshe had for his people. If he would speak to the rock and it would give water, it would be a terrible קטרוג *Klal Yisroel*. When you talk to a rock it listens to *Hashem*, but when you talk to *Klal Yisroel* they don't listen? So he hit the rock and jeopardized himself for the benefit of the people. Thus, "בצדקו חון" - in the merit of this righteous deed have favor, "חשרת מים" - and give us an abundance of water! However, although Moshe's intention was entirely pure and self effacing, he was punished , because there is no place for one's own calculations and reasoning in the face of *Hashem's* command!

TORAH GEMS

ויקהלו משה ואהרן את הקהל אל פני הסלע ויאמר להם שמעו נא המרים המן הסלע הזה נוציא לכם מים וגו' (כ-ז)

Chazal deliver the following admonition (ברכות ל):

"*One should always try to associate himself with the community.*" Rashi explains that this refers to a person's prayers which should be recited in the plural form rather than in the singular. By praying for the public welfare, and not just for one's own personal needs and requirements, one is automatically included with them and does not need personal merits in order to benefit from his prayers. The reason for this is that the community is not seen as a mere collection of individuals but rather a new entity exceeding the combination of the merits and strengths of the individuals of which it is composed. The **Ran** in *Derashos* points this out in the case of *Moshe Rabbeinu* who was punished for calling *Bnei Yisroel* "המורים" - "*Rebellious people.*" Although as individuals each member of the nation deserved to be called "rebellious" however, the ציבור as a whole do not deserve to be described as such. Accordingly, Moshe was unjustified in so labeling them and according to some of the commentators, this was his overriding sin which disallowed him from entering into the Holy Land.

R' Chaim Shmulevitz ZT"l further elucidates that the exhortations of *Chazal* to be part of the community at large apply not only to prayer but to the entire gamut of human activity. It is the *yetzer hara's* ploy to isolate individuals from the community, thus making them easy prey to temptation. This then forms the essence of the advice of *Chazal* (קידושין ל): "*If this מנוול - despicable one (yetzer hara) bothers you, draw him into the house of study.*" The *Beis Medrash* is a place of the community, and there the *Satan* is at a disadvantage. The best protection for the individual is to steadfastly remain part of the community: "*One should not absent oneself from the Beis Hamedrash even for a little while,*" (ביצה ד:) for there the *zechus harabim* (merit of many) encompasses all who are found there.

**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO
יען לא האמתם בי להקדישני (כ-ז)**

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