

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

בראת יצר הרע ובראתי לו

# תורה תבלין

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## שבת קודש פרשת בלק – פרק ה' דאגות Shabbos Parshas Balak - Fifth Perek

ט' תמוז תשס"ח - July 12, 2008

|                                                                                              |              |                                |
|----------------------------------------------------------------------------------------------|--------------|--------------------------------|
| הדלקת נרות שבת – 8:11 *                                                                      | (Monsey, NY) | מנחה גדולה / שבת – 1:39        |
| זמן קריאת שמע/מ"א – 8:42                                                                     | ~~~~~        | שקיעה של יום השבת – 8:29       |
| זמן קריאת שמע/ הגר"א – 9:18                                                                  | ~~~~~        | צאת הכוכבים / מעריב – 9:19     |
| סוף זמן התפילה / להגר"א – 10:33                                                              | ~~~~~        | צאתה"כ / לשיטת רבינו תם – 9:41 |
| * פלג המנחה בע"ש בשעה 6:56 – מי שמדליק מוקדם, אין לאחר זמן עצם קבלת השבת (משיאמר "בואי כלה") |              |                                |

מאת הרב שלום פערל שליט"א  
נו"נ גישיבת הגר"צ קושלבסקי

## מאצרותיו של המגיד

לקחי חיים ודברי התעוררות  
נסדרו עפ"י פרשיות השבוע

הן עם כלביא יקום וכארי יתנשא וגו' (כג-כד)

לעבדים, והציצית מעיד עלי ישראל שהם עבדי הקב"ה וכו', ומבואר שמצות ציצית מעוררת את האדם להשתעבד לבורא עולם. ואחר שמוכן להשתעבד אל ה', מניח תפילין, שהם יוצרים את עצם ההשתעבדות, וכמו שאומרים ב'יהי רצון' שלפני הנחת תפילין - 'וצונו להניח על היד וכו' שהיא כנגד הלב, לשעבד בזה תאות ומחשבות לבנו לעבודתו יתברך שמו, ועל הראש נגד המוח, שהנשמה שבמוחי עם שאר חושי וכוחותיו יהיו משועבדים וכו'". נמצא שיש כאן התעלות האדם מדרגא לדרגא, קודם הוא מכין את עצמו להשתעבד לה', ואח"כ משתעבד לאיובפעל.

ולפי"ז יש לבאר, מדוע אדם שלא מניח תפילין נקרא "קרקפתא דלא מנח תפילין" (ר"ה יז), שראשו שונה מהראש של האדם שהניח תפילין, שזה שהניח תפילין שיעבד את ראשו לה', לא כן האדם שלא הניח תפילין. וכוונתו שבהנחת תפילין עם הכוונה הראויה ליצב את חומרותיו של האדם, ולשעבד את רצונותיו לה'. ויש לרמז זאת בכך ש"תפילין צריכין גוף נקי" (שבת מט.), היינו שהתפילין מנקים ומזככים את גופו מן התאוות.

וכן יש לרמז כן בהם שדרשו חז"ל (שבת קח): "מנין שאין כותבין תפילין אלא על גבי עור בהמה טהורה וכו'" והיינו שהתפילין מטהרים בהמיותו-בהמה טהורה. ויש להוסיף שגם מזאת היתה התפעלותו של בלעם, כשראה את שיעבודם של ישראלע"י מצוות ציצית ותפילין.

THIS ISSUE SPONSORED AS A SPECIAL MAZEL TOV TO DOV BER WEINRAUB ON HIS BAR MITZVAH  
EXCITING NEWS! TORAH TAVLIN HAS PARTNERED WITH A PROMINENT PUBLISHER TO PRODUCE THE FIRST VOLUME OF TORAH TAVLIN IN BOOK FORM! SPONSORSHIPS AND DEDICATIONS ARE AVAILABLE. SUGGESTED SPONSORSHIPS ARE: DAY (1 PAGE) - \$50, SHABBOS / YOM TOV (2 PAGES) - \$100, WEEKLY DEDICATION - \$180. LARGER SPONSORSHIPS 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: TORAHTAVLIN@YAHOO.COM OR CALL: 845-821-6200.

Chazal tell us that there was only one thing that Bilaam craved more than honor: Money! He was only willing to listen to any proposal from a potential "customer" if

## הלכה למעשה

A SERIES IN HALACHAH  
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

**Bein Hashmoshes (Cont.) - Shabbos.** Once the twilight period of *Bein Hashmoshes* begins at sunset (1) (*shkiah*), one cannot do any *melacha*, both those that are prohibited from the *Torah* (מדאורייתא) as well as those that are Rabbinically prohibited (מדרבנן). In fact, a person should refrain from work at least two minutes before actual sunset, and preferably up to 18 - 20 minutes before sunset, to fulfill the *mitzvah* of תוספות (adding time to the day of *Shabbos*) (2).

**Leniencies.** Since during the השמשות בין, it is only "maybe" *Shabbos* (ספק), most of the Rabbinic prohibitions (excluding those that are close to stumbling into transgressing a מלאכה) are permitted when there is a real need (as will be defined soon) (3). These leniencies only apply when one is not under the obligation of a communal acceptance of *Shabbos*. *Torah* prohibitions, of course, are forbidden even during this twilight period. There are two types of Rabbinic prohibitions whose laws are slightly different. 1) When a Jew does the forbidden act himself, 2) When one instructs a gentile to do a *Torah* Prohibition (מן התורה) for him, which for the Jew is only forbidden Rabbinically (מדרבנן).

**Defining a Real "Need".** The above-mentioned leniencies of doing Rabbinic prohibitions during השמשות בין, only apply when there is a bona-fide need for them. These are as follows:

1) To enable the performance of a *mitzvah* (4), a "doubtful" *mitzvah* (5), enhancement of a *mitzvah* (6), and a strong custom which borders on an actual *mitzvah*, e.g. lighting a *yahrzeit* candle (עייני משנה ברוחה רסאט).

## הוא היה אימר...

R' Yeshaya Halevi Hurvitz ZT"l (Shelah Hakadosh) would say:

"It is interesting to note that when Balak first hired Bilaam, he told him: '*And now come, I pray you, and curse me this people.*' The exact words that Balak used were: 'Curse me', words which can also be interpreted to mean that he himself should be cursed, which is exactly what eventually happened. *Hashem* decided to grant his insidious request in its literal sense and the one whom Balak asked to be harmed was truly harmed. One must always think before speaking and pay attention to the words he uses."

R' Shlomo Luntzitz ZT"l (Kli Yakar) would say:

"The message of the 'Talking Donkey' was one that was geared toward Bilaam. *Hashem* was rebuking Bilaam by telling him, 'Don't think too highly of yourself for being a prophet. Look, even a donkey can speak if I so decree. Like the donkey, the only reason you have been granted prophecy is that it will ultimately bring benefit to the Jewish people.'"

A Wise Man would say:

"If you're looking for friends when you need them .... it's too late!"

money was involved. But the business of Bilaam dealt with dirty money, tainted money. How careful we must be to remove ourselves from any hint of such ill-conceived funds.

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

- To accomodate a guest for *Shabbos*, e.g. taking a *muktzah* item off a bed during *Bein Hashmoshes* in order to prepare it for the guest (7).
- Any *Shabbos* needs which would upset the family if it is not taken care of beforehand (8), e.g. doing a Rabbinic prohibition by twilight to enable the family to have *cholent*.
- A considerable loss of money (9), e.g. carrying an expensive item into the house from the back or front yard (where there is no *Eruv*) so that it shouldn't get lost or stolen.
- Physical, mental, or emotional pain (10). This even includes removing pain from a בעלחיה (animal, fish or bird).

**After Acceptance of Shabbos.** There are two types of early acceptance of the *Shabbos*. They are:

- An individual's personal acceptance of *Shabbos* by saying it out loud or by davening *Maariv* on Friday night early.
- A communal early acceptance of *Shabbos* which starts when the congregation says the last line of "*Lecha Dodi*." This obligates all those in *shul*, as well as all those who usually daven there and are not davening elsewhere that evening. If one has made a private early acceptance of *Shabbos*, he still may do all of the above, however, if he is under the auspices of the communal acceptance of *Shabbos*, he cannot do even Rabbinic prohibitions before and during *Bein Hashmoshes* (11). Yet, to instruct a gentile is permitted until the end of this twilight period, even if he is under the communal acceptance of *Shabbos* (12).

Many examples of the above-mentioned topics will be given next week, *B'ezeras Hashem*.

(1) משנה ברוחה רסאט: (2) אור"ח רסאט (3) שם: (4) משנה ברוחה רסאט: (5) פרי מגדים תרלו, משבצות זהב: (6) מ"ב תקפו"ו (7) רמ"א שלגא (8) מ"ב רסאט: (9) תשובת מהרש"ל מ"ו מקור חיים שמב (11) מ"ב רסאט: (12) מגן אברהם רסאט:

## מעשה אבות .... סימן לבנים

לא תאיר את העם כי ברוך הוא וגו' (כב-יב)

The Jewish community of Gerba, Tunis, was one that was poor in material wealth, but extravagantly rich in spiritual content. The revered and respected leader, **Chacham Machloof Eidan ZT”L**, firmly controlled the strictly religious nature of the community. The people hung on his every word and followed his directives without question.

One day, the *Chacham* was walking down a busy street filled with food vendors and children at play, when he overheard one child scream and curse at another. Quickly, he approached the boy and demanded to know his name and his father’s name. The embarrassed child apologized profusely and it took quite a bit of stern coaxing before he told the *Chacham* his father’s name. Without another word, Chacham Machloof headed off to the synagogue where he sought out the man in question. He told him what he had witnessed and heard with his own ears and expressed his deepest consternation and regret that a father should allow his son to talk in this manner.

To the father’s feeble protestations that it was not his fault that his son had uttered a curse, Chacham Machloof said, “Not only is it your responsibility to watch what passes your children’s lips, it is also a clear indication of a lack of proper guidance and *chinuch* in your household. When vulgarities emanate, even accidentally, from one’s slips, it reveals the innermost workings of that person’s tainted soul. This must be halted and corrected immediately.”

The *Chacham* then imposed a fine on the father and ordered him to bring the money to the local *yeshiva*, *Ohr HaTorah*, in Gerba. The sum was a significant one and the man unhappily was forced to pay up. He sent his child with the money to the *yeshivah* where they issued him a receipt. From there, the young boy hastened to the home of the Chacham to show proof that the fine had been paid and to apologize, once again, in person.

Chacham Machloof treated the boy very differently this time. He embraced him in his arms and expounded on the great level of a *Baal Teshuvah* that he had attained. Then he said, “Hold on to this receipt. It may just come in handy later on.”

A number of years passed, and the Second World War broke out, encompassing the whole of Europe and parts of North Africa. Gerba, too, was not impervious to the effects of the war, and when the Nazi oppressors occupied the small Tunisian island, their first course of action was to impose typical Nazi regulations upon the Jewish community. Any Jew caught without his yellow star or appropriate documentation was sent away, or worse.

During this time, a shortage of wheat was heavily felt and necessary food supplies were in great demand. Chacham Machloof dispatched a group of citizens to an outlying area where it was heard that wheat was available. Among those in the group, was the man and his grown-up son, the one who had cursed the other child so many years earlier.

After successfully completing their purchase, the group headed back to Gerba. On the road, they came up to a German checkpoint and were ordered to stop. The soldiers demanded to see their documents and working papers, especially their permit for purchasing and transporting goods. None of the members of the group had such documentation and the soldiers were preparing to arrest the entire group. “Arrest” may be too benign of a word. When a Jew was caught in the Nazi clutches, they were almost never heard from again.

The older members of the group began to despair. But suddenly, the young man remembered that he had a valuable document on him. He pulled out his receipt from years before from *Yeshivah Ohr HaTorah* and decided that he would give it a try. Walking up to the nearest soldier, he produced the paper, with its Hebrew writing on it, and insisted that he “found” the permit. The German looked at the paper, then at the young man, then at his companions, before shrugging and allowing the group to pass. The *Chacham* had said it would come in handy at a later date - and it most certainly did!

## משל למח הדבר דומה

ויאמר אל עבדי בלק אם יתן לי בלק מלא ביתו כסף וזהב וכו' (כב-יח)

**משל:** Once, when **R’ Hershel Liska ZT”L** came to his *Rebbe*, **R’ Yisroel Friedman of Rizhin ZT”L**, he noticed that the horses that pulled the Rizhiner’s stately chariot, were being fed great amounts of sugar. This gnawed at R’ Hershel’s conscience; was it necessary for the horses to be fed so richly? Hay was what was normally given to horses but sugar in such large amounts must cost a fortune!

The Rizhiner smiled and responded to his pupil’s unasked query. “I receive hundreds of *kvitlach* all year-round from

so many people, accompanied by large amounts of money for the redemption of their souls (פדיון). Yet, many times I can sense that the money given to me is not “kosher money” - it did not come by its owner cleanly; whether it was stolen funds or withheld wages or even from bribery. I cannot accept and use this money for spiritual matters. My only recourse is to buy expensive sugar and feed it to the horses - the amount of hay I can purchase with all this money would require huge warehouses just for storage alone!”

## TORAH GEMS

וישא משלו ויאמר אוי מי יחיה משמו א-ל וגו' (כד-כג)

ויען בלעם ויאמר ... לא אוכל לעבר את את פי ה' לעשות קטנה או גדולה (כד-ה)

Bilaam wanted so badly to curse the Jewish People and put them “out of business” once and for all. But his words betrayed him and he knew it. In fact, he tells this very point to the messengers of Balak. “*If Balak will give me his full house of silver and gold, I will still be unable to transgress the word of Hashem, my Lord, to do anything small or large.*” If Bilaam couldn’t do “*anything small*” - then, of course, he wouldn’t be able to do anything “*large*.” What was the point of even mentioning it?

The saintly **Vilna Gaon, R’ Eliyohu ZT”L**, responds as follows. Bilaam was wicked - but he was not stupid! He understood the spiritual nature of the Jewish People and recognized that the only way to defeat them was with their own “medicine.” He came up with a ploy whereby he intended to utilize the Holy Names of the Lord as they pertain to the *Middas Hadin* - the strict attribute of Justice; the two Names of “אלו-קים” and “י-ה”. If Bilaam could effect strict Judgment upon the Jewish Nation, he was confident that he could find a way to harm them, for no one was impervious to strict judgment.

What happened, though, was that *Hashem* changed his words. He shortened the Name “אלו-קים” until it came out “א-ל” and he lengthened the Name “י-ה” until it spelled out the full ineffable Name of *Hashem*. Therefore, Bilaam said, “מה קבה לא קבה א-ל, ומה אזעם לא זעם ה” - “*How can I curse, the Lord does not (allow me to) curse; how can I anger, Hashem is not angry.*”

This was Bilaam’s meaning when he originally declared that he was unable to do “*anything small or large.*” *Hashem* would not permit him to even use a smaller Name (“י-ה”) or a larger Name (“אלו-קים”) to do harm to *Bnei Yisroel*.

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF...

## צניעות

## דרגה יתירה

FROM THE WELLSPRINGS OF  
R’ GUTTMAN - RAMAT SHLOMO

מה טובו אהליך יעקב משכנותיך ישראל וגו' (כד-ה)

Who are you? Who are you really? You are your *Neshama*, your soul. Your *Neshama* existed before your body and will continue to exist after your body is done. **R’ Zev Leff Shlit’a** says that the relationship of body to soul is akin to a spacesuit for an astronaut. In order for the astronaut to function in the atmosphere of space, he must wear his protective suit which allows him to breathe, walk and function. But no one would think that that suit is the person, that is his identity. Of course not! The real person is inside the suit. So why by just looking at ourselves do we think: this is the real me? Why do focus on our exterior appearance without devoting as much, if not more, to our “internal design” - the true person on the inside!

*Tznius* means “internality” - appreciating oneself on a deeper level. It is the key to spiritual growth. By de-emphasizing the physical, we automatically emphasize the spiritual. This is done, in large part, through the art of “concealment.”

*Chazal* teach us: “יפה הצניעות” - “*(The) beauty of modesty,*” is mentioned in four places. Each of these four contain extra *kedusha*, and thus, require extra concealment. The *Mishkan*, with its many layers of coverings; *Talmidei Chachamim*, who wear an extra long coat; *Kohanim*, with their ריבוי בגדים (extra layers of clothing); and women, who wear extra layers as well. Due to their excessive spirituality, they need to conceal their physical character in order to truly appreciate the tremendous spiritual potential and prowess deep inside. We, too, must never be blinded by the glamor and hollowness of “externality”; rather, each one of us must focus inward on the incredible internal greatness found inside - our pure and holy *Neshama*!