

MONSEY Edition

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פרק ה' דאבות

שבת קודש פרשת חקת ... י"ג תמוז תשע"ט SHABBOS PARSHAS CHUKAS ... JULY 13, 2019

פגל המנוחה עש"ק - 6:56 | הדלקת נרות שבת - 8:11 | זמן קריאת שמע / פ"א - 8:42 | זמן קריאת שמע / הגר"א - 9:18 | סוף זמן תפילה/הגר"א - 10:33 | שקיעת החמה שבת קודש - 8:29 | פוצ"ש"ק צאת חוכביום - 9:19 | צאה"כ / לרביט זמ - 9:41

טיב התבלין

בספר ויקרא פרק כ"ג פסוק כ"ג

ונצק אל ה' וישמע קלנו וישלח מלאך ויצאנו ממצרים והנה אנהנו בקדש עיר קצה נבולך (כ-מ) - קרוב ה' לנשבריו לב

לרש"י: בברכה שברכנו אבינו הקול קול יעקב, שאנו צועקים ונענים אפ"ל שלכך דייקו שליוי משה לומר שקבלת התפילה במצרים לא היתה כי אם בזכות ברכת יצחק, כי לולא הבטחה זו לא היו ישראל ראויים לפדות ורווחה, מאדור שלא היה אז בידם שום זכות, כי ערומים היו מכל המצוות, ושקועים היו במ"ט שערי טומאה, אך ברכה זו היה להם למלץ, כי מאדור שגודר יצחק שיענו בבקשתם הוכרחו למלא אודיה. וזהו הוצא ישראל קדשים בכל הדורות, בכל עת שיצטרך אי מי מהם לישועה יתפלל ויבקש שתפילתו תקבל בזכות אותה ברכה, מבלי שיתנד אוד איהו זכות מצד מעשיו, כי אם האדם תובע צרכיו מצד מעשיו הרי יכולים לקטר על אלו המעשים, כי מי הוא זה שיכול להעיד שאכן כיוון לשמים בשעה שחרבה במעשיו הטובים, הרי אדם קרוץ מחומר ולא ימלט שלא יכוון לאיזה פניה וגם אם תהיה אותה פניה דק מן הרק כבר יוכל זה לשמש כמענה בני המקטר, וגם אם יברקו בשמים ויווכחו שיש בידו זכות מאיזה מעשים טובים שהינם נקיים מכל סיג ופגם, הרי יתכן מאוד שאין באלו המעשים כח להכריע את הכף לטובה, כי סאת עוונותיו מרובים הם עד מאוד, וגם אם אכן ראויים הם לזכות אותו בזכותם, הרי יש קצבה לגמולו, ובנוסף לכך הרי מנרע בכך את דלקו בעולם הבא, אך אם אין הוא מבקש בזכות עצמו כי אם בזכות אותה הבטחה, או בזכות רחמיו של הקב"ה הרי לאלו האמצעים אין שום קצבה, כי אין הגבלה להמשיך רוב ישועות הן מכה אותה הבטחה, והן מצד רחמיו המרובים שאין להם סוף, וביותר יכול האדם להמשיך ישועה על ידי אלו האמצעים כשמחזיק

מאוצרותיו של המגיד

מאת רבי שלום פריד שליט"א פוד שישים ביקר בית שמש

על כן יאמר בספר מלחמות ה' את והב בסופה ואת הנחלים ארנון, ואשר הנחלים אשר נמה לשבת ער ונשען לנכול מואב (כא-מזו) (תב החוקוני, "בשביל הגבולות שהוחרדו עליהן בני ישראל לא להתגרות בהן מלחמה, יאמר בספר מלחמות ה' הנה, כמה ספרים אבודים מאתנו ואינם מצויים אצלנו, וכמו כן דברי הימים למלכי ישראל, ושידות שלמה המלך ומשלו, וכמו כן היה להם לספר מלחמות ה' שהיו כותבים בו גם את שמות הגבולות שנאסרו להם להתגרות בהן מלחמה, וקרא לו הכתוב 'ספר מלחמות ה' דוגמת מה שאמר אביגיל לדוד 'כי מלחמות ה' אדוני נלהם. יאמר- המים בפתח. את והב בסופה- והב שם מקום בסוף גבולה של ארץ מואב שהולכו בני ישראל ליהי, ו'בסופה' הנקוד בשורוק מתחלק ב'בסופה' הנקוד בחולם שמשמעותו היא 'בסוף שלה' וכתבאבאר, וכמו שמצינו 'מול סוף-מול (-נקוד בשורוק) הגלגל' וכו'. ואשר הנחלים-גם אשר הנחלים נאסר להם להתגרות בו מלחמה, וזאת משום שאשר נטה לשבת ער-לישיבת מקום ששמו ער, ונשען לגבול מואב (שנאסר להם להתגרות עמו מלחמה), ומשם-מגבול מואב שמושת אחרת האיסור להתגרות במלחמה עד 'בארה' שהוא 'קדש' של ארץ אורם שאם נתן להם ה' את הבאר. או-כשתנן להם את הבאר, שרד, ושירה זו לא הוכרח בשעת מעשה,

A SERIES IN HALACHA LIVING A 'TORAH' DAY

הלכה למעשה

The Greatest Mitzvah of All (135) - "תלמוד תורה כנגד כולם" Honoring Seforim (cont.) Last week we listed many activities that the Poskim prohibit a person to do with seforim. This is because one is degrading the holiness of the seforim by using them for his mundane personal use. We continue.

- It is Prohibited to use a Sefer in Order to:
1) Store mundane objects. (Sefer Chasidim 899, M"TB 154:31)
2) Store tissues, as many people wrongly do in seforim and machzorim to wipe away their tears during tefillah. (Ginzei Hakodesh p 51, 257)
3) Store valuables, even if otherwise a loss will occur. (Sefer Chasidim ibid)
4) Store blank papers, even if it is for writing Torah thoughts that will be based on learning from that very sefer. (M"TB ibid)
The Shu't Torah Lishma (306) says that it is because one might change his mind and use the paper(s) for other things. Igros Moshe (O"Ch 4:72) permits this. From Sefer Chasidim (907) it seems that one should be machmir in this.
5) Store old Tzitzis strings. (Mor Uktzia 21) However, to use them as a bookmark is permitted and it is even a desirable thing to do so, because since they were used for one mitzvah, it is good to use them for another mitzvah. (M"TB 21:8)
6) Store hairs from one's beard that have fallen out during learning. Sefer Likutei Marich (Vol 1, p 106) brings an earlier authority, the Meorei Ohr, who protests against the custom in his days when many people were lenient (or being strict) and leaving such hairs in seforim. The following Poskim also prohibit this: Torah Lishma (306), Teshuvos V'Hanhagos (459), and Rav Chaim Kanievsky shlit"a in his answers at the end of Ginzei Hakodesh (11). There are those who try to justify the custom but only for select holy people who follow a certain

מאת מו"ר ברוך זירשפלד שליט"א ראש כולל עשרת חיים ברוך קלבלנד הייטס
chumra of the Arizal, regarding one's beard. (See Ginzei Hakodesh pg. 52, Minhag Yisroel Torah 154, Shita Mekubetzes Zevachim 18b, no. 25) Regular people should not be lenient in this practice and it also might be somewhat repulsive for other people who will use this sefer later
7) Store papers with Torah written on them. This shaila was asked to Rav Elyashiv z"l, and he ruled strictly but said that during one's learning of a sugya, he can keep papers relevant to that sugya in a sefer. However, when he finishes the subject, he should remove them. Others are lenient even for long-term storage of such papers. (See Ginzei Hakodesh p 52[38]) Rav Chaim Kanievsky shlit"a at the end of Ginzei Hakodesh (5,6) writes that the custom in this matter is to be lenient.

בין הריחים - תבלין מרף היומי Is Paying Back a Mitzvah? Yes or No? - Erchin 22a

The Gemara (כתיובת פ"ג) asks: according to R' Papa who says repaying a loan is a מצות עשה, what happens if a borrower (לוה) does not want to fulfill the mitzvah of paying back a loan? Since, as Rashi explains, this mitzvah is learned from the posuk of "היך צדק", Chazal denote that a person's "Yes" (היך) should be a yes and his "No" should be a no - in other words, one should keep his word. It seems that this is only a mitzvah not an issur? The Gemara answers that by other מצוות like Lulav and Sukkah, if one refuses to do the mitzvah, Beis Din will force him to do so, we will force a borrower to repay his loan as well. The Gemara above should have answered that we force the borrower based on him being עובר ללא תעשוק" of לאו (רכ"ה) חינוך says that the לאו "לא תעשוק" includes the issur of not paying back a loan. The Gemara above should have answered that we force the borrower based on him being עובר ללא תעשוק" of לאו (רכ"ה) חינוך asks based on this, the Gemara above should have answered that we force the borrower based on him being עובר ללא תעשוק" of לאו (רכ"ה) חינוך forcing one not to be transgress a Lav, is more prevalent and stringent because to refrain from a Lav, one must give up all his possessions, whereas to fulfill a מצות עשה, one doesn't have to spend more than a fifth.

הוא היה אומר ...

R' Yaakov Yitzchak Rabinowicz z"l (Yid Hakadosh) would say:

This alludes to a person who constantly keeps his mouth open (כלי פתוח) - This alludes to a person who constantly keeps his mouth open (כלי פתוח) and speaks at will. As the Mishna says (תמיד א-א) 'If one finds (a door) closed, he knows someone is inside. If he finds it open, he knows no one is inside.' Similarly, if a person keeps his mouth closed, it is a sign that 'someone is inside' - he is a good person. However, if his door - mouth - is always open, this proves that no one of substance is really there!'

R' Chaim Yossel Kofman z"l (Machsheves Halev) would say:

Hashem instructed Moshe to take Aharon and Elazar and ascend to the mountain, where Aharon would be laid to rest, and Elazar would take his place Why does the Torah have to reiterate that they went up to the mountain? It would have sufficed to say 'ועלו אל הר ההר'. Rashi says that הר ההר was a small mountain perched on a larger one. The Torah is telling us about the uniqueness of this 'double mountain.' Elazar was a small mountain (הר) in his own right, but was able to build on his father Aharon, a large sturdy mountain (ההר). We, as children are sometimes zoche to be who we are solely on the merit of our illustrious parents who exuded such emuna p'shuta and tzidkus, and for that we are eternally indebted."

A Wise Man would say: "When it comes to going after what you love in life, don't ever take no for an answer."
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מעשה אבות ... סימן לבנים

וירם משה את דוד ויך את הסלע במטרו פעמים ויצאו מים רבים ... (כ-ה)

In the summer of 1944, the Nazis were already on the defensive as Allied forces, led by the United States, Great Britain and Russia, continued their push into Europe, liberating countries one by one. As a result, the Germans were constantly disbanding satellite work and concentration camps and shipping the inmates off to larger camps like Auschwitz, Majdanek and Mauthausen. **Reb Yosef Friedenson z"l** was then a young man interned in the Starachowitz slave labor camp, and when the camp was shut down, he was shipped to Auschwitz-Birkenau. He arrived on the morning of *Tisha B'Av*, 1944, and was thrown into the garish existence and nightmare that defined Auschwitz.

R' Yosse'le Perlow z"l, had assumed the mantle of **Novominsker Rebbe** from his father, **R' Alter Yisroel Shimon z"l** in 1933. He was one of the illustrious chassidic leaders in Poland. He led his chassidic *eidah* in Warsaw, and since Yosef Friedenson hailed from Lodz, the first time he actually met him was the moment he entered Bloc 22 in Birkenau. Someone had mentioned to the *Rebbe* that a new transport had arrived and when he heard the name Friedenson among the newcomers, he was eager to meet him, as he was well-acquainted with Yosef's father, **Reb Eliezer Gershon Friedenson z"l**.

As soon as they met, the *Rebbe* asked Yosef if he knew anything about the whereabouts of his parents and some other friends and *Rabbanim* from Warsaw. Unfortunately, Yosef did not have any knowledge or information to offer. When Yosef told him that he'd heard that one does not survive here (in Auschwitz-Birkenau) for more than a few weeks, the *Novominsker Rebbe* dismissed the despondent attitude and infused him with hope and faith.

"*Chas v'shalom*," said the *Rebbe*. "One must not speak like that. Look, I've been here for a year already, and though I am not the world's strongest man, I'm still alive. One cannot relinquish one's *emunah*."

Yosef didn't have many chances to speak with the *Rebbe* after that, although he knew that the *Novominsker* helped as many *Yidden* as possible in his quiet, unassuming way. During work he didn't talk much; rather, he murmured words of *tefillah* as he toiled. In the bloc as well, Yosef didn't go over to him very often since they were warned by well-meaning people in the camp not to go to the barracks, where several prominent *Rebbes* and *Rabbanim* were placed, so as not to draw the attention of the non-Jewish prisoners who might inform and cause them harm.

But one day the *Novominsker Rebbe* actually saved Yosef's life. It didn't take much to be punished in Auschwitz and apparently the newcomer, Yosef Friedenson, had committed some "crime" for which he deserved a beating. According to camp rules, a Jewish kapo named Eisik came over and began beating Yosef violently. Fearing his wrath, the others moved out of the way, but suddenly, the *Novominsker Rebbe* jumped off his bunk and positioned himself between Yosef and the kapo, Eisik. Without a thought to his own self-preservation, the *Rebbe* grabbed the kapo's arm and shouted, "Eisik, don't hit!"

For a brief moment Eisik was shocked. As a Jew, he knew about the *Rebbe* and his sanctity, and perhaps it gave him pause. But he quickly regained his equilibrium and started screaming, "Go away, *Rebbe*. I have to do this ... if you don't move, I'll hit you too ...!" Rather than be frightened at the threat, R' Yosse'le stood his ground and did not move a muscle. With an inner strength, the *Rebbe* called out, "Go ahead. Hit me, but leave him alone. He has just arrived in camp. Leave him alone, Eisik."

Although Yosef says he doesn't recall the exact details of what happened next, what he does know is that the violent and irrational kapo, Eisik, still a Jew after all, was somehow scared off by the *Novominsker Rebbe*, and he capitulated.

The *Rebbe* helped Yosef up and took him to his bunk to treat him and help him get some rest. Then, he went back to placate Eisik. It wasn't enough that he saved one Jew from a beating, he wanted to save another Jew from the sin of delivering a beating. He spoke to Eisik for a few minutes and when he came back over, he suggested that Yosef apologize to Eisik and promise to be obedient from then on. But before he had a chance to do so, the name Yosef Friedenson was announced and he was transferred from Bloc 22 to a different bloc. He never saw Eisik again. (Faith Amid the Flames/Artscroll Publications)

אשר בחר בנביאים טובים ...

ויפתח הנלקדי היה גבור היל ... (שופטים י"א-א)

Yiftach HaGiladi wasn't a scholar, nor a man who was spiritually fit to be the leader of the Jewish people. He was shunned by his peers due to his questionable lineage and *Chazal* contrast *Shmuel HaNavi* as the greatest of the *Shoftim*, with *Yiftach* who was the smallest. Nevertheless, he was a mighty warrior and was chosen to lead the Jews to victory against the vicious *Amonim*. Accordingly, how did *Yiftach* become the *Shofet* of *Am Yisroel* and have his name uttered in the same sentence as *Shmuel HaNavi*?

R' Avraham Pam z"l explains that despite *Yiftach's* faults and lack of scholarship, he was chosen as the *Shofet*

for his unique time period. It was his job to lead the people whether he was on a great level or not, and he stepped up and assumed the awesome responsibility that was cast upon him.

Historically, Jews have always been natural skeptics. One of the biggest issues we face, is often a lack of faith in our present leaders. Even for an issue that one wouldn't consider consulting with a present day Rabbi, he wouldn't hesitate to bring his issue to a *Gadol* from a previous generation.

Throughout history, people have accused their leaders of not being on the same level as their predecessors, often resulting in dire consequences. Although this may be true to a degree, one must never forget that those same giants of yesteryear, were once their generation's current *Rabbanim* too!

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

וירדו אבותינו מצרימה וישב במצרים ימים רבים ודעו לנו מצרים ולאבותינו ונ' (כ-ה)

Moshe Rabbeinu sent a message to Edom requesting permission to pass through his land. *Moshe* included in his request the following introduction: "וירדו אבותינו מצרימה... ודעו לנו המצרים ולאבותינו". **Rashi** explains that *Moshe* mentioned the brotherhood of *Esav* and *Yaakov* to clinch the deal. *Moshe* said to Edom, "Your forefather *Esav* parted ways with *Yaakov* to avoid being subjected to the *Golus Mitzrayim*. *Yaakov* accepted the decree and agreed to suffer for the sake of his children to ultimately become the Chosen Nation and inherit the Land of Israel." *Rashi* also writes that the *Avos* are pained in their graves when *Bnei Yisroel* are suffering. The *Torah* is clearly defining for us, as fathers and children, what a *Yiddishe Tatte* is all about.

The *machshava* here seems to be that our forefathers are willing to undergo many trials and tribulations for the benefit of their offspring. They will be *moser nefesh* for *Yiddishkeit*, knowing that their *eineklach* will collect endless dividends. So although *Yaakov* himself did not reach *Eretz Yisroel*, his grandchildren did, and all his suffering was well worth it.

I saw a beautiful story from **R' Zev Smith shlit'a**, about a *Zaida* who came to visit his grandchildren's beautifully adorned *Sukkah*. He remarked how splendid it was, and then added, "My parent's *Sukkah* had no decorations and yet, it was as beautiful as can be. It was adorned with numerous pink papers and slips. Those slips were the ones he received every Friday when he would be fired for refusing to work on *Shabbos*! Yet, he cherished those slips of paper and would lovingly decorate his *Sukkah* with them." A precious *Sukkah* indeed! It is no wonder that with such *mesiras nefesh* he was *zoche* to *doros yesharim*. May the *mesiras nefesh* and *emuna p'shuta* that our *Zaidas* and *Bubbas* displayed stand us in good stead and let us reciprocate for them by learning, *davening*, and doing *mitzvos* to elevate their *Neshamos*. IT'S ONLY FAIR!

משל למה הדבר דומה

כי אין לחם ואין מים ונפשנו קצה בלחם הקלקל ... (כא-ה)

משל: On one occasion, a very respected member of a *Chassidische* court, came to visit the *Rebbe*, **R' Avraham Yaakov Friedman z"l of Sadigura**. This "*Rebbishe Einekeli*" enjoyed the praise and attention he was receiving and in the course of his conversation, he lashed out at members of his own community who he felt did not treat him with the proper respect. He insulted them and spoke harshly, until finally the *Sadigura Rebbe*, himself, told him to stop. To everyone's surprise, R' Avraham Yaakov began to rebuke the man and reprimanded him in strong and unkind tones. This was unusual and people nearby questioned the *Rebbe* and why he spoke this way.

The *Sadigura Rebbe* replied, "The *Torah* tells us that the holy people of the *Dor Hamidbar*, referred to the *Mann* as "לחם הקלוקל" - rotten bread. How can this be? They enjoyed the benefits of the *Mann* for 40 years and knew better than to call it rotten. What were these people thinking?"

"The answer is that the *Gemara* (ימא ע"ג) tells us that the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF - סדרה

דרגה יתירה

היא יתחמא בו ביום השלישי ובוים השביעי יסחד ... (י"ט-א)

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

In today's day and age, we do not possess ashes from the *Parah Aduma* to purify one who becomes impure by coming in contact with a dead body. So what should a person do if he has defiled himself from the impurities of the world? The **Shla'h Hakadosh** answers that one must immerse himself in *Torah* - learning and teaching *Torah* in order to truly fulfill its laws!

The *Medrash* teaches that in *Hashem's* eyes, one day is akin to a thousand years. The six days of Creation allude to the six thousand years of *Olam Hazei*, while the 7th day of *Shabbos*, refers to *Olam Haba* (רמב"ן בראשית ב-ג). Historically, the *Torah* was given in the year 2488, which is in the three-thousandth year and "one who sins on the third day" - in other words one who sins but cleanses himself with *Torah*, "will be purified on the seventh day." He will be rewarded for his *Torah* study in the next world, which is compared to *Shabbos*, as *Chazal* tell us: "One who prepares on Erev *Shabbos* will eat on *Shabbos*."

With this we may understand why the purification process of the *Parah Aduma* occurs on the 3rd and 7th day. The great power of *Hasmada* of *Torah* which was given on Day 3, the day known as "כי טוב" - "It is good," teaches us that through true adherence to living a life of *Torah*, can we hope to achieve true purification for our sins. In our generation when the media and technology pulls us from all sides and use up our brain power, the only way to overcome the various influences within and without is through התורה התורה - constant *Torah* study. Only when we devote our minds to this pursuit, can we hope to remain pure as well as merit the greatest reward of all on Day 7 - the *Shabbos* that will last forever in the World to Come.