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פרשה כי תבוא הפטרה קומי אורי כי בא אורך... (ישעיהו ס"א-כב)

דף יומי: חולין קכ"א אבות ג'ד' לדוד ה' אורי

מצות עשה: 3 מצות לא תעשה: 3 שבועות לראש השנה: 2

Torah Thoughts

ולא נתן ה' לכם לב לדעת...עד היום הזה (דברים כח:ז).
But *he did not give you a heart to know...until this very day.*

מנשה comments on the words *עד היום הזה* that when מנשה wrote a ספר תורה and gave it to לוי שֶׁבֶט לוי, all the other שבטים came to protest: "We too stood at הר סיני and received the תורה from ה'. Why are you giving your שבט שֶׁבֶט control over it? Tomorrow [i.e. after you die] they will claim that the תורה belongs only to them!" When מנשה heard this complaint, he rejoiced, and said, "This day you have become a people to ה', your G-d" (27:9). מנשה saw this grievance as a sign that כלל ישראל had reached a new level. They were now passionate about clinging to ה'.

In all honesty though, the argument raised by the שבטים seems a little bit petty. Did they really think that לוי שֶׁבֶט would try to "take control" of the תורה and not allow others access to it? It seems more likely that the שבטים were just hurt by the fact that the only ספר תורה was entrusted into the hands of לוי שֶׁבֶט. In other words, they were complaining, "It is not fair! We also want a ספר תורה." This argument seems somewhat juvenile. Why was מנשה so happy to hear this complaint?

R' Baruch Mordechai Ezrachi explains that the small things that trouble a person are the best indicator of his spiritual state. מנשה fielded many complaints from כלל ישראל in the 40 years they spent in the wilderness. Some were valid, but many were truly petty. At one point they complained that the מן could not taste like onion or garlic. This indicated that food was too high a priority. When the

people came to complain about the placement of the only ספר תורה into the hands of לוי שֶׁבֶט, it showed that כלל ישראל had reached a turning point. They were no longer consumed with the trivial issues that once occupied them; they were bothered by the fact that they did not have of their own ספר תורה. When מנשה saw the change, he said, "This day you have become a people to ה', your G-d." מנשה explains that מנשה determined at that point that כלל ישראל were truly interested in forging a relationship with ה' and clinging to Him.

כלל ישראל had expressed their genuine interest in ה' and the forty years earlier, at הר סיני. Is their insistence on having their own ספר תורה a more powerful expression of faithfulness to ה' and the declaration of נַעֲשֶׂה וְנִשְׁמָע — *we shall do and we shall hear?*

When the entire כלל ישראל stood at הר סיני ready to receive the תורה, it was easy for everyone to express interest in the great gift they were about to receive. The air was charged with excitement as כלל ישראל descended from his meeting with ה', and offered מנשה the תורה. The declaration נַעֲשֶׂה וְנִשְׁמָע at that point could have been the result of a temporary spiritual "high," not an expression of faithfulness.

Forty years later, the excitement of מתן תורה was a distant memory, but the שבטים still insisted on having their own ספר תורה with which to maintain a personal connection to ה'. That insistence was positive proof that the Jewish people were — and will always be — ה' people.

Adapted from: Rabbi Frand on the Parashah 2 (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

כ' אלול of Ponevezh, was ראש ישיבה, ר' יוסף שלמה פהנמן זצ"ל **5646 – 5729** born in Kuhl, Lithuania, ר' יהודה ליב **1886 – 1969** He learned in Telshe ישיבה under זצ"ל from age 14-20. He then learned for 3 years in Radin. After marrying the רב of Vidzh's daughter, he became רב in 1911. In 1919, he became רב of Ponevezh and was also elected as the parliamentary spokesman. He immigrated to ישראל in 1940, and built קרית הישיבה and more in ברק. He rescued many orphans from the secular Zionists, especially the *Children of Tehran*. He travelled the world collecting for his מוסדות and his אהבת התורה and אהבת ישראל were so strong that he was able to open up the heart of anyone that he met.

לענין חב' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

Gedolim Glimpses

In 1953, ר' יוסף שלמה פהנמן זצ"ל, the Ponevezher Rov, traveled to Rome. He arrived late at night, but insisted on visiting the Arch of Titus. Standing erect, he exclaimed in Yiddish. "Titus, Titus where are you today? Where is your great Roman empire? You are dead, Titus! Nothing is left of you or of your mighty empire. You thought you could destroy Judaism. But I, the Ponevezher Rov, am here! My people are here! תורה is here! Judaism is alive!"



לענין ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויציאם מערה לרנחה, ומאפלה לאורה, ומשעבוד לגאולה, השמא בעגלא ובזמן קריב, וגאמר אמן:

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גדולים on the message of a catastrophic time: התעוררות and חזק

מִצְוֹת עֲשֵׂה מִן הַתּוֹרָה לְזִקְנָה ... עַל כָּל צָרָה שֶׁתָּבֹא עַל הַחַיּוֹב ... אֲכָל אִם לֹא יִזְעָקוּ ... אֲלָא יֵאמְרוּ דְּבַר זֶה מִמְנַהֵג הָעוֹלָם אֵינֶרֶע לָנוּ ... הֵרִיז דֶּרְךְ אַכְזָרִיּוֹת ... וְתוֹסִיף הַצָּרָה צְרוֹת אַחֲרוֹת.

In the last few decades **כָּלל יִשְׂרָאֵל** and the rest world have witnessed some of the worst historical disasters. Are we missing His message? R' Pam **וַצִּי"ל** would explain that although **י'ד** knows that we have no **נְבִיאִים** who can tell us the exact message, He is definitely still sending us messages. Our job is to realize He is sending a message, and we must start by fixing our own faults.

כָּלֵל יִשְׂרָאֵל passed many trials and tribulations from the time ד' exiled us from אֶרֶץ הַקֹּדֶשׁ (the Holy Land). But none of them compare to the fiery furnace that כָּלֵל יִשְׂרָאֵל endured from 1939 to 1944. Today (this was written in May 2005), sixty years later, it is still too early for us to assess its damage. It is far beyond human comprehension.

... The survivors all realized that they had to overcome and conquer their personal feelings ... They had to wrestle with the difficulty of getting up every morning, burdened with the memory of what they had lost.

There are two parts of one פסוק that tell us about the fundamental difference between the reactions of יעקב to a loss: יעקב נזיד, and נזיד יעקב, and וַיָּבֹא יַעֲקֹב מִן הַשָּׂדֶה וְהוּא בְּרָאשִׁית כָּח (כט), and וַיָּבֹא יַעֲקֹב מִן הַשָּׂדֶה וְהוּא בְּרָאשִׁית כָּח (כט). This took place on the day that אַבְרָהָם אָבִינוּ left the world, וַיָּבֹא יַעֲקֹב מִן הַשָּׂדֶה וְהוּא בְּרָאשִׁית כָּח (כט), with his sharp mind, could not comprehend the death of his grandfather, and proclaimed, “This old sage was smitten with the strict measure of justice. There is neither justice nor a Judge.” This notion of a leaderless world brought out the worst in him. As תנ״ל tell us, יעקב committed five major עברות that day.

What did **יִעֲקֹב אֲבִינוּ** do? **הַלָּכָה** dictates that the **אֵל** eats a **סְעוּדָה** when he comes home from the burial. The components of the **סְעוּדָה** are all indicators of the intention to continue life in accordance with **דִּי שְׁמַיִם קִבְּלָת דִּין**, acceptance of **דִּי**'s judgment and declaration of the intention to continue life in accordance with **דִּי**'s Will ... As R^r Avigdor Miller זצ"ל said, "Some approach a difficulty as an excuse for failure, and some perceive it as an impetus for growth!" ... If when confronting a moment of difficulty, one accepts it as a challenge, **דִּי** endows a human being with a **גְּבוּרָה** that mortals are not believed to possess ...

R' Moshe Prager זצ"ל documents the astounding inner strength of our nation (Those Who Did Not Yield). Can any other nation comprehend such **גְּבוּרָה**, *inner strength*, let alone duplicate it? ... Our community used its funds to build living memorials — **לְשִׁבוּת** and **מְקוֹמוֹת הַתּוֹרָה**, as well as institutions of **לִמּוּד וְעֵקֶב** unrivalled in the past ...

לא עתה יבוש יעקב ולא עתה פניו יחזור, continues, *לשענהו הנביא* — *will not be ashamed now, and his face will not be pale*. Now, when he sees his children ... With these children, we will be marching to welcome *משיח* and there unite with all those *קדושים* *טהורים*.

Adapted from: *The Jewish Observer* (with kind permission)

שאלות Questions of the week

1. The **פסוקים** list 11 specific **אָרוינים**, corresponding to 11 of the **שְׁבָטִים**. Which **שְׁבָט** was deliberately left out by **מֹשֶׁה**? Why?
2. How do we know that it can take forty years for a student to truly appreciate and understand his **רִבֵּי**?

1. *Why* did not have it in his heart to bless (לֹא בָרַךְ) be
not want a curse to correspond to his (לֹא יִשְׁתָּבֵחַ)
2. The *power* (29:3) that starts (תִּשְׁתַּחֲוֶה) a
person does not fully a
thinking until 40 years later (לְאַחֲרָיִם אַרְבָּעִים שָׁנָה) — (29:6)

[illegible]

הלכות עניני דיומא: אלול

- The most preferable time to begin סליחות is in the last three hours of the night — the watch before עֲלוֹת הַשָּׁחַר.
- The well-accepted מנהג (אשכנזי) is to start the 1st סליחות

after midnight on מוצש"ק. One reason is that we want to begin with the שְׁמֶרָה of שֵׁבֶת; therefore, we should say סליחות still dressed in שֵׁבֶת clothing.

Reviewed by R' Gedalyahu Eckstein

*Since we only discuss a few הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos

Dear תלמיד,

Kibbutz Ein Harod was once the symbol of the rejection of religion in **אֶרֶץ יִשְׂרָאֵל**. The members only concession to religion was to provide kosher food for their elderly parents and a small *shul*. The latter, however, did not even have a **סֵפֶר תּוֹרָה**.

In the early 1940s, an event took place on Ein Harod that caused an uproar. One of the old-timers traveled to nearby Afula and asked the local **רַב** for a **סֵפֶר תּוֹרָה** for the *shul*. The **רַב** gladly provided him with one. The old man returned clutching the precious **סֵפֶר תּוֹרָה**.

When some of the young people saw what he was holding, they seized it and threw the **סֵפֶר תּוֹרָה** over the fence onto the ground. The terrible event became known, and the old **יָשׁוּב** demonstrated against the **חֲלוּל ד'** which had taken place.

At one of the demonstrations, the Ponevezher **רַב** gave a speech: "You are crying, but I am laughing. The members of Ein Harod have shown a deep understanding of the power of a **סֵפֶר תּוֹרָה**. They know that even having the **סֵפֶר**

תּוֹרָה in the **קְבוּץ** for one night could effect a revolution in their lives, and so they threw it out. If they have such a deep understanding of the power of a **סֵפֶר תּוֹרָה**, I know that one day there will be a **בֵּית מִדְרָשׁ** in Ein Harod."

Twenty-five years later, as the Ponevezher **רַב** lay near death, he received an invitation to Ein Harod for a **חֲנוּכַת הַבֵּית** in Ein Harod. Eyes shining with joy, he said, "True, a **בֵּית כְּנָסֶת** is not yet a **יִשִּׁיבָה**. We have not merited that, but something has begun to move there."

Today, however, the study of **תּוֹרָה** has already become a regular event in Ein Harod. For the last 14 years a weekly **גִּמְרָא שְׁעוּר** has taken place on the **קְבוּץ**. The **מְנִיד שְׁעוּר** is a grandson of one of Ein Harod's founding members and the first Minister of Agriculture.

My **תִּלְמִיד**, it is **אֲלוּל**. The Ponevezher **רַב** taught us never to give up on a Jew. Surely **י'** never gives up on our precious **תְּשׁוּבָה**!

הֵי זָכְרוּ בְּרוּךְ!

רַבִּי Your בְּיָדִידוּת

Story adapted from: *The London Jewish Tribune* (Aug. 04)

Sage Sayings

During WWII, when Romel was close to **אֶרֶץ יִשְׂרָאֵל**, R' Yosef Shlomo Kahaneman **רַב**, the Ponevezher, came to the hill where the famous Ponevezh **יִשִּׁיבָה** stands today and announced that he would build his **יִשִּׁיבָה** there. A **חֲבֵר** exclaimed incredulously, "**אִיר דְּרִימֶלֶט**" — You are dreaming!" The **רַב** replied, "**אִיר דְּרִימֶלֶט**," — I am dreaming, but I am not sleeping!"

Source: *More Shabbos Stories* (with kind permission from ArtScroll)



Understanding Davening

לָדוּד ה' אֹרִי וְיִשְׁעִי ... (תְּהִלִּים כ"ז)
... כִּי קָמוּ בִי עֲדֵי שָׂקָר וִיפַח חֲמָס.
for [my enemies] have arisen against me false witnesses who breathe violence.

The current state of affairs in the UN (United Nations) bears testimony to the timelessness of **הַמִּלְדָּה** words. Throughout the generations our enemies have made up false stories in order to arouse violence against **יִשְׂרָאֵל**. R' Pam **רַבִּי** gave his insight behind the creation of the UN that was formed in 1945 after WWII. **רַבִּי** tell us that at the time of **מִשְׁיַח**, the nations of the world will all try to claim that everything they developed was for **יִשְׂרָאֵל**'s benefit. **ד'** will show each nation the records of their decrees against **יִשְׂרָאֵל** (**עֵי תְהִלִּים ז': יִיֵא וְרִשְׁיִי**) **בְּנֵי יִשְׂרָאֵל** (**שָׁם**). R' Pam explained that the 'official' record of the 193 member nations are recorded in the UN archives (ARMS).

This Week in History

16 אָלוּל 5728 / 1968 — **יֶאֱרָצֵט** of Rav Masoud Yonah Edre'ei **רַבִּי**, known as the **צַדִּיק** **רַאשׁ**. He was born in 5674/1914 in the city of Deganah in Morocco. As a young **בַּחוּר** he moved to Marrakesh, where he learned with **סְמִיכָה** in the local **יִשִּׁיבָה**. He received **סְמִיכָה** quickly, and served as a **רַב** and **מוֹהֵל**. He was actively involved in the dissemination of **תּוֹרָה** and gave **בְּרִכוֹת** and help to whoever came to him. He delved into **קְבָלָה** beginning in his youth and became known as a **פּוֹעֵל יְשׁוּעוֹת**.

In 5710 / 1950 Rav Masoud moved to **אֶרֶץ יִשְׂרָאֵל** and settled in **פֶּנֶה**. He was highly respected there and across the entire country. He wrote **אֲמָת**, a compilation of **חֲדוּשִׁים** and **דְּרָשׁוֹת** on the **תּוֹרָה** and **נִיזִי**, and on a wide array of topics.

Rav Masoud was buried on **הַר הַמְּנוּחוֹת** in **יְרוּשָׁלַיִם**.

17 אָלוּל 1656 - 2105 B.C.E. (date according to R' Eliezer): A week after releasing the raven, **נֹחַ** opened the window of the **תֵּבָה** / ark and dispatched the dove to see if the **מַבּוּל** that covered the earth had abated. "But the dove found no resting place for the sole of its foot" and returned to the **תֵּבָה**. **נֹחַ** waited 7 days before making another attempt.

Please be careful to handle this sheet in the proper manner as required על פי הלכה. Please do not read this publication during קריאת התורה or קדיש, חזרת הש"ץ.