

מספרי לוי יצחק גרלינק

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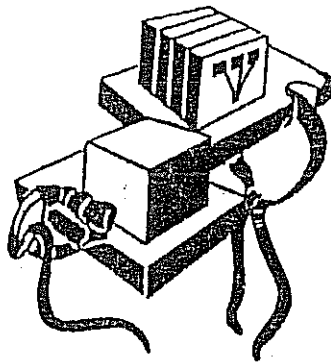
תשורה

להמתנים בהדרגה - מצוה
של

שמואל אום של סגור דריאנסקי

יא-יב תמוז אב תשנ"ז

ברוקלין נ.י.



BAR-MITZVAH

OF

SHMUEL SHOLOM SEREBRYANSKI

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In this week's sedrah, we learn the story: "And a son of a Jewish woman went forth, and he was the son of an Egyptian man, etc., etc., and he reviled and cursed (The Holy Name)". A few verses later, the Torah tells us: "And the name of his mother was Shulamis the daughter of Divri of the tribe of Dan."

The question arises: ^{From our Sages} ~~In the Gemorrah,~~ we learn that the Torah avoids mentioning disparagingly even an unclean animal. How does it happen here that the Torah explicitly says about a sinner, "And his mother's name was Shulamis, the daughter of Divri of the tribe of Dan"?

Rashi explains that the Torah is thus relating the praise of the Jews. By making public her name, the Torah is implicitly lauding the Jews, for this means that among all the children of Israel, this woman was the only one in ~~this~~ such an unfortunate position.

If we learn Rashi's explanation superficially, it would seem that ~~the~~ verse of the Torah is ~~really~~ disparaging Shulamith Bas Divri. However, the Torah does this in order to thus emphasize the praise-worthiness of all the children of Israel, ~~i.e.~~ the Torah impings on the honor of one Jewish woman, Shulamith bas Divri, in order to tell us of the merit of ^{other} ~~all~~ Jews.

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~~In truth, however, one can hardly say this, ~~It is written of~~~~

(The Torah) "Her ways are ways of pleasantness". How then can we say that Torah dishonors even one Jewish woman, whoever she may be, even if by this we infer the praise of all other Jews. We must conclude that not only does this verse laud the children of Israel, but also praises Shulamith bas Divri herself.

Despite the fact that this took place before the Jews received the Torah, during the bitter exile in Egypt, and in the Egyptian exile in the last years of the exile, which were particularly difficult, ^{and hard} yet the ^{only} chief weakness of even Shulamith Bas Divri (Who was from the tribe of Dan, the lowliest tribe, and in Dan itself, lower than the rest of the entire tribe, since we see that only to her accrued the incident with the Egyptian) was the fact that she was a chatterbox, a garrulous woman. She did not commit any sin, ^{not the slightest} only "She spoke ^{about to one} about every person".

And in the wrong that resulted (because of her talkativeness) with the Egyptian, she was not to blame. She did not sin on purpose, nor even by accident, for she believed that he was her husband (as he pretended).

And this affirms most emphatically for us the virtue of the Jewish people, for even this fault did ^{occur} not ^{only once} apply to all the other Jewish women.

Like all the stories of Torah (from the root "hora-ah" teaching)

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this story, too, has a lesson and moral for Jews in every generation.

In this story of the "son of a Jewish woman" it is emphasized for us how important is the matter of ^{Tyrius} modesty. As stated previously, Shul^{am}ith Bas Divri did not commit any sin. It was only that "She spoke ^{To} ~~to~~ everyone" - conversed with every person without exception. What did she talk about? - ~~good things~~. She greeted everyone, "Shalom Alecha" - peace unto you. (That is why she was called Shulamith - from the root shalom, as Rashi says.) And shalom, peace, is one of the most important matters. And yet, since it was not ^{in a Tyrius-manner} ~~a modest thing~~, her conduct resulted in her giving birth to a child who ~~is~~ was quarrelsome - "Vayinatzu", and they quarreled - the opposite of peace, who ^{lead to} ~~committed~~ ⁽ⁱⁿ⁾ one of the gravest sins, the punishment for which was stoning (to death).

In this story something else is stressed: The words "And the name of his mother was Shulamith bas Divri" are related in the Torah after "And they brought him ^{before} to Moshe." It would seem that the Torah should have told us at the very beginning of the Parsha what the mother's name was, right after it says, "And the son of a Jewish woman went forth". Why does the Torah mention it only after it says, "And they brought him before Moshe" ?

~~The Torah is telling us by this that~~ ^{When} they brought the "son of a Jewess" to Moshe Rabeinu to judge the sin he had committed, Moshe wondered how could ^{a Jew} ~~a Jew~~ ^{have} come to perpetrate ^{so} ~~so~~ terrible a crime. Moshe Rabeinu concluded, "We must find out who his parents were." And it was learned that his mother was Shulamith bas Divri, his mother was a talkative woman, ~~a chatterbox, etc.~~ ^{etc.}