

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

(Monsey, NY)

פּלג המצוה עש"ק - 642 *

הדלקת נרות לשבת - 7:55

זמן קריאת שמע/המ"א - 8:52

זמן קריאת שמע/הגר"א - 9:28

סוף זמן תפילה/הגר"א - 10:39

שקיעת חמה ליום השבת - 8:12

מוצש"ק צאת הכוכבים - 9:02

צאת"כ / לרביצ'ת - 9:24

* מ' שמדליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"י בואי כלה)

שבת קודש פרשת דברים - שבת חזון - ז' מנחם אב תשע"ד

Shabbos Parshas Devarim - Shabbos Chazon - August 2, 2014

פרק ג' דאבות

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR / DEDICATE AN ISSUE, OR RECEIVE IT BY E-MAIL FOR YOURSELF AND FOR YOUR SHUL, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAH TAVLIN@YAHOO.COM

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

מאצרותיו של המגיד

ולא אביהם לעלות ותמרו את פי ה' אלוֹקֵיהֶם (א-כז) - יישוב הכפילות - 'ולא אביהם לעלות ותמרו את פי ה' אלוֹקֵיהֶם' ש' להבין את הכפילות, שהרי פשוט הוא, שבמה שלא אביהם לעלות' כדי לקיים ציווי ה' - 'עלה רש וגו' (שם כ"א), ש משום המרת פי ה' ויישב הארצנואל', ש'היחיד הכותב, שישאל חטאו בשני אופנים רעים מאד, האחד: בהיותו הלושי הטבע וכן רכי הלבב מטבע הפחיתות, שהרי בשמעם חוק אויביהם לא עצרו כוח להילחם בם בהיותם עם רב, והו כיוון באמרו 'ולא אביהם לעלות', והשני: במה שמדו בזה את פי ה' אלוֹקֵיהֶם, רוצה לומר, שלהיותו אלוֹקֵיהֶם, עליהם למסור נפשם למות על כבוד שמו כדי לקיים דבריו, ואחדי שהוא ציוה 'עלה רש וגו', היה ראוי שישמיו נפשם בכפם ולא ימרו את פיו, והם עשו בדיופן, שמדו את פי ה' אלוֹקֵיהֶם, שאמר 'עלה' והמה לא אבר', ועד"ז ביאר **המלכים "ולא אביהם וגו' -חושב שחטאו בב' דברים, הראשון: מה שלא אביהם לעלות ולא האמנתם שה' יגדל לפניך אויב ויאמר לך השמד, והשני: 'ותמרו את פי ה' אלוֹקֵיהֶם, שאף אם היתה בעלייתכם סכנת מוות, הייתם צריכים למסור נפשכם ולעלות כדי לקיים ציווי ה' ופקודתו'.**

ואולם **האלישך הק'** ביאר כוונת המילים 'ותמרו את פי ה' אלוֹקֵיהֶם, באופן אחר, 'והוא כפידוש המפרשים על מילה זו ודומה לה, שהוא לשון החלפה והמרה, ויהיה העניין, כי אשר אמר ה' לכם, 'פנו וסעו לכם ובואו הר האמורי ואל כל שכניו וגו' ארץ הכנעני...ראה נתתי לפניכם את הארץ בואו ורשו את הארץ וגו', כדי להיטיב לכם ולהוריש לכם את הארץ, כי הוא אלוֹקֵיהֶם האוהב אתכם, אדרבה, המריתם פיו, כי אמרתם 'ולמה ה' מביא אותנו אל הארץ הזאת לנפול בחרב וגו', ואם כן היתה החלפה והמרה חלילה בין פי ה' וליבו, כי בפיו אמר שתבואו ותדרשו את הארץ, ובליבו היה היפוך זה, שהוא כדי להפילכם ביד האמורי, וזה עוון עצום מאוד חלילה, שהוא לעושהו יאמר איש שיש בפיו החלפה היפוך מה שבלבו, וזהו 'ותמרו את פי ה' אלוֹקֵיהֶם'.

ובצ"ב לצדיק (מזרח הקדוש רבי צבי אלימלך שפירא מלאבוב וי"צ) ביאר מילים אלו בדרך רומז, "דנהגה איתא בגמרא סנהדרין ק"ד - 'בכה תבכה בלילה, שתי בכית הללו למה, אמר רבה אמר רבי יוחנן, אחד על מקדש ראשון ואחד על מקדש שני, בלילה, על עסקי לילה, שנאמר 'ויבכו העם בלילה ההוא', אמר רבה אמר רבי יוחנן, אותה לילה ליל תשעה באב היה, אמר להם הקדוש ברוך הוא, אתם בכיתם בכיה של חינוג ואני קובע לכם בכיה לדורות, ונמצא, שנאמר 'לא אביהם לעלות' ובכיתם בכיה של חינוג בתשעה באב, נגודה עליכם שבהמ"ק ייחרב בתשעה באב, ועל ידי זה, נהפכו הימים מיו"ב בתמוה עד לאחד ט' באב לימים של הסתר פנים, אשר לכן כתב האריז"ל לגביהם, שכאשר מוכיז בהם שם הוי"ה בג' ברכות הראשונות היצר המפתה את האדם להיות סמוך ובטוח בדעתו הנמשך והמאורדות האלוֹתיותיו ואל חילוף אותיותיו ע"י א"ת ב"ש, שהן תמורה לאותיותיו - 'ותמרו (בלבבכם) את פי ה' וגו' (אותיות שם הוי"ה שהזכרתן בפיכם).

better not to build!" R' Sholom did not give the *shmuessen*. Our sages have given us numerous guidelines if, when, and how to rebuke our fellow Jew. One must know how to connect to the rebukee so that he or she will be willing

A SERIES IN HALACHA LIVING A "TORAH" DAY למעשה הלכה מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

Keeping the Jewish Camp Holy (13) Kol B'isha Eryah: Humming. When a woman (other than one's daughter, sister or wife who is not a *niddah*) hums a tune, even if she is not actually singing, it is considered the same as singing with regard to this *halacha*. The humming sound is produced by the same vocal chords producing verbal music or singing except that it comes through the nose. Many choirs use humming in their repertoire or as accompaniments (it can be a major part of the production) and the sound can be arousing to others (1).

Listening to a Speech. It has been explained previously that the talking voice of a lady is not *ervah*. Listening to a woman's speech, however, might be different. The intensified, uninterrupted concentration required on the "center of attention" and the unique content of her words, might be arousing to a man. Additionally, the animated actions and speech of a convincing speaker, might add to this. The **Ben Ish Chai** (2) rules that a man is not permitted to listen and others agree. However, regarding the *halacha* that we mentioned previously about saying holy words when he hears her voice, some *poskim* are lenient (3). They infer this from a delicate change in the wording of the **Shulchan Aruch** in two different places: regarding the *issur* of deliberately listening to a lady's voice (4) and the *issur* of saying holy words with singing in the background (5). This is quite relevant to the many *Torah* tapes and CDs of *shiurim* by ladies for ladies. These *shiurim*

הוא היה צמר ...

R' Yekusiel Yehudah Halberstam ZT"L (Klausenberger Rebbe) would say: "‘*Rabbi Yosi ben Chanina would kiss the stones of Acco and say, ‘Until here is the Land of Israel.’*” (Yerushalmi *Shviis*) The borders of Israel run through the city of Acco - half lies within the city and half lies on the outside. Where Rabbi Yosi ben Chanina stood, he could appreciate the difference between the sanctity of the Holy Land and the secular nature of the adjoining country. As a mark of this appreciation, he would kiss the stones which lay in the portion of Acco that was within the Land of Israel."

Rabbi Joseph Ber Soloveitchik ZT"L (Insights: A Talmudic Treasury) would say: "In the first *kinna* we recite on *Tisha B'av*, we say: 'The terror of the sin of Shilo overtook her counselors.' What is the 'terror of Shilo'? The sages of *Klal Yisroel* were aware that there would be an impending destruction of Jerusalem. They were afraid that this *Churban* would leave Jerusalem like it left Shilo - totally forgotten in history. Shilo was a *Mishkan* for 369 years; yet it is almost completely erased from memory. People do not ask, 'Where is Shilo?' The 'terror' and fear is that not only would Jerusalem's physical structure be destroyed, but also its spiritual consciousness."

A Wise Man would say: "Although the world is full of suffering, it is also full of those overcoming it."

Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)

SPONSORED ANONYMOUSLY

נתנדרב ונתקדש לעילוי נשמת האשה רבקה בת בן ציון ע"ה

Merockdim

26 Parker Blvd. 845.362.0287

Dedicated by the Zafir Family on the Thirteenth Yahrzeit of their Mother

לעילוי צשמת האשה זימלא בת שמואל צבי ע"ה יאצ"יש תשעה באב * תצנצ"ה

מעשה אבות... סימן לבנים

וזנ אדני מובחו נאר מקדשו הסניד ביד אויב חומת ארמנותיה קול נתנו בבית ה' כיום מועד (פניול איבה ב-1)

In the sefer “*Moraim Gedolim*” (p. 79), a fascinating story is told of how the *Kosel HaMa’aravi*, the last remnant of our holy Temple which had been hidden for years, was uncovered in the year 5300 (1540), four hundred and seventy four years ago. When the benevolent conqueror, Suleiman the Magnificent, captured Jerusalem, he made himself a residence in the old city for when he visited, a chamber which was later used by Arab judges, called the “Mahkamah” in Arabic.

One day he looked out the window of his newly renovated chamber and saw an elderly woman wrapped in rags carrying a huge sack of garbage, climbing up a heap of trash next to his building and dumping her pile in front of the heap. Suleiman was furious at the woman who dared deal with such filth right under the window of his private office. He ordered his men to bring her to him at once. “What is this that you are doing?” he shouted when she arrived.

The terrified woman tried to justify herself before the Sultan. “Your excellency, I am a Christian woman and I live far from Jerusalem, a two-day journey. We have a time-honored tradition, dating back to the rule of the Romans, that anyone living in Jerusalem must bring their rubbish to this site every day. Those who live in the surrounding areas must bring their garbage twice a week, and those living a three-day distance from the city must bring theirs once a month.”

The Sultan was quite curious about this peculiar practice. “What is the meaning of this tradition?” he asked.

She answered, “On this site, stood the house of the G-d of Israel, which the Romans burned and destroyed. Only one wall survived, which the Roman legions were unable to bring down. They decreed that it should be covered with mud and garbage, so that an artificial mound be formed to conceal it. In this way, the Jewish Temple will be eradicated from memory.”

The Sultan was stunned when he heard this and ordered the old woman imprisoned until her story was verified. He instructed his men to surround the area and stop every person bringing garbage to this spot. The guards stopped one person after another and brought each one before the Sultan. Indeed, every person related the same tale: this was an ancient custom dating back over one thousand years, though not all of them knew the reason for it or its source.

The Sultan considered himself an enlightened individual. Indeed, the rule of Suleiman and the subsequent Ottoman Sultans, brought an age of “religious peace” to Jerusalem; Jew, Christian and Muslim enjoyed the freedom of religion the Ottomans granted them and it was possible to find a synagogue, a church and a mosque all on the same street. The Sultan thus ordered the woman’s release from prison. He then announced throughout the kingdom that anyone who wants to find favor in the eyes of the Sultan should come to the area near the Mahkamah and follow his lead. An enormous gathering assembled, consisting of men, women, adolescents and children. To the surprise of all assembled, the Sultan took a bucket and shovel and climbed on top of the mound of garbage. He scooped some trash and poured it into the bucket. Before he came down, he took a few handfuls of gold and silver coins from his pocket and threw them onto the mound. Immediately, the onlookers jumped onto the heap in a wild frenzy trying to retrieve the coins. Meanwhile, the Sultan’s servants scooped the heap into buckets and carried them outside the southern gate of the city, called the “Dung Gate.”

They worked this way for a full month until they had finally cleared away the entire heap and reached the ground. Once the pile had been cleared, the Western Wall of the Temple was revealed in all its glory. The Sultan appointed guardsmen to ensure that anyone who attempts to bring garbage to that spot would be incarcerated. He then called for the rabbi of the Jewish community and warmly asked him to rebuild the Temple, in all its majesty and grandeur, with funding provided by the royal treasury. The rabbi responded, “We thank Your Majesty for his great kindness, but we wait for the Messianic redeemer who will soon be revealed, and he will rebuild the Temple.” He did, however, request that the Western Wall be recognized as a place designated for Jewish prayer, a spot where Jews can pray for the rebuilding of the Temple. The Sultan granted this request and Jews have been praying at this holy site ever since. May the Temple be rebuilt speedily and in our days.

משל למת הדבר דומה

בעבר הדרין בארץ מואב הואיל משה באר את התורה הוצא לאמר וגו' (א-ה)

משל: The legendary *Maggid* of *Yerushalayim*, **R’ Sholom Schwadron ZT”L**, was a dynamic speaker whose words could penetrate the most obstinate heart and move the most intractable mind. He was once asked to substitute for a *mashgiach* in one of the *yeshivos*. The *mashgiach* had to go fundraising for an extended period of time and the students asked R’ Sholom to give them *shmuessen*, ethical discourses.

R’ Sholom was in a quandary. He was asked to act as a *mashgiach* in the sense that he could motivate the *bochurim* and give *shmuessen*, which was a function that belonged

solely to the *mashgiach*. If his discourses would be impressive and word would get back to the *mashgiach*, it might make him feel bad. On the other hand, did he have the right to impede the students’ spiritual development if he maintained the ability to reach out to them?

He decided to ask **R’ Yechezkel Levenstein ZT”L**, the *Ponovezher mashgiach*, for his opinion regarding the matter. R’ Chatzkel responded, “We have an accepted axiom that if the opportunity to build the *Bais Hamikdash* avails itself, but simultaneously this might cause someone to feel bad, it is

ה' אלקי אבותכם יספ עליכם ככם אלף פעמים
ויברך אתכם כאשר דבר לכם וגו' (א-א)

In the midst of his lengthy discourse, rebuking the people for their sins before he passed away, *Moshe Rabbeinu* inserts a *posuk* which seems to be out of place. He blesses the nation saying: “*May Hashem, the G-d of your forefathers, increase you one thousand times over, and bless you as He has spoken to you.*” Why is this *posuk* here?

It happened one Friday evening, as the holy **Chozeh of Lublin, R’ Yaakov Yitzchok Hurvitz ZT”L**, was conducting a *tish*, surrounded by numerous *chassidim* and onlookers, he suddenly began to rebuke himself with harsh words and expressions. Nobody dared breath a word as the *Rebbe* continued his own personal harangue in such merciless terms that after a short while, his disciples could not bear to hear it any longer. One by one, they stood up from the table and began to walk outside of the room. Finally, the Chozeh looked up and saw the mass exodus of *chassidim* taking place and he quickly changed his tone. He called out in a pleasant voice, “May the *Aibishter* grant all of you sons who are no worse than myself!”

Relieved, although not fully understanding their *Rebbe’s* words, the *chassidim* returned to their places around the table. Regarding this incident, **R’ Leib’l Eiger ZT”L of Lublin** commented: “What the holy Chozeh meant was that we find a similar situation with *Moshe Rabbeinu*. When he began to rebuke *Bnei Yisroel* - as Rashi explains on the opening words of *Parshas Devarim* - he realized that his words were harsh and the people were falling into a desperate sort of melancholy. He therefore changed his tone suddenly and said: “ה' אלקיכם יספ עליכם ככם אלף פעמים” - ‘*May Hashem your G-d, increase you a thousand times over as you are.*’ In other words, in spite of all the rebuke that is deserved, may the Jewish people be blessed with many more like yourselves! And then their hearts were cheered.”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

צפית לישועה

One of the foundations of Judaism is the strong belief that *Moshiach* will come any day and we wait impatiently for his arrival. As long as we are alive, this is meant to be uppermost in our minds. And even after we leave this world, one of the three questions we are asked by the *Beis Din shel Maalah* upon our arrival in heaven is “צפית לישועה” - “*Did you wait eagerly for Moshiach to come?*” This obviously gives us a keen insight into what our priorities must be. A *yid* who does not feel the loss of the *Bais Hamikdash* and who does not wait eagerly for *Moshiach* to arrive must examine the very basis of his *Yiddishkeit*.

When **R’ Yosef Chaim Sonnenfeld ZT”L** came to Jerusalem for the first time as a young man with his *Rebbe, R’ Avraham Shaag ZT”L*, he relates how on that first Friday night, they went to daven *Kabbolas Shabbos* at the Western Wall. Overcome with emotion, R’ Shaag cried out “...מקדש מלך עיר מלוכה....” - “*The King’s Temple, His Royal city, arise come forth from your ruins, too long have you dwelt in the valley of tears.*” He lifted his eyes to heaven and cried from the depths of his soul - it seemed that his depth of emotion might become harmful to his health! Suddenly, his face changed from one of pure agony to one of incredible joy as he recited the final words: “והוא יחמול עליך חמלה” - “*And He will have compassion on You!*”

This portrays the dual *avodah* which is the essence of a *Yid*, especially during these days of *Bein Hametzarim*. On the one hand, we are meant to feel real anguish over the *Churban* and over עצר השכינה over the long and bitter *golus* that we are in. But on the other hand, we must be filled with optimism and enthusiastic hope that *Moshiach* will arrive any day and bring back all that we have lost. May this *Tisha B’Av* be a real *Yom Tov* and may we all meet together at the *Bais Hamikdash*, במהרה בימינו.

TORAH GEMS

על אלה אני בוכה עניי עניי ירדה מים כי רחק
ממני מנחם משיב נפש וכו' (איבה א-ב)

In *Lev Eliyahu*, **R’ Eliyahu Lopian ZT”L** quotes from *sefer Toras Haolah* from the **Rema, R’ Moshe Isserles ZT”L** who relates the following encounter. After the destruction of the first *Beis HaMikdash*, Plato met Yirmiyahu at the Temple Mount weeping bitterly over the Temple ruins and he asked Yirmiyahu two questions: How is it befitting for such a renowned sage of such intellectual stature, to cry over a building, which is really no more than a pile of sticks and stones? The building is already in ruins, what good will your tears do now? Why cry over the past?

Yirmiyahu responded by asking Plato if, as a renowned philosopher, he had any perplexing questions. Plato recited a long list of complicated questions. Yirmiyahu, humbly and quietly, solved them in a few brief sentences. Plato couldn’t believe that any mortal man could be so wise. Yirmiyahu then said, “All of this profound wisdom I derived from those ‘sticks and stones’ and that is why I’m crying. As for why I’m crying over the past, this I can’t tell you because you won’t be able to understand the answer.”

R’ Elya relates the explanation of **R’ Simcha Zisel Ziv ZT”L (Alter from Kelm)** of Yirmiyahu’s answer. Our tears are not for the past, rather we cry for the future. As *Chazal* teach us (ברכות לב:), at the time of the *Churban* (Destruction of the Temple), although all the gateways to heaven were sealed, the gateway of tears continued to remain open. Every tear that is shed is collected in heaven and contributes to the reconstruction of the *Bais Hamikdash*. This concept, which is so simple for any Jew to understand, is beyond the comprehension of a “rational” philosopher like Plato.

R’ Yehonosan Eibeshutz ZT”L (Yaaros Devash) observes that the numerical value of “בכי” (weeping) is equal to that of “לב” (heart) because tears are meaningful only if they are sincere expressions of the heart. We must cry today to show the significance of our prayers and tears for the future.

דרגת יצירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO