

to dwell among us in the First and Second Temples. However, because of our sins and iniquities, *Hashem* removed Himself from our midst and sent us into a bitter and long exile. This would appear to shatter our will and

make us lose hope. But no! *Hashem* has made it very clear that He will agree to return, to restore our Temple and our standing but only if we correct our errant ways and make a commitment not to return to them. (Chofetz Chaim)

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

at night), but rather to make it a low and humble meal (5).

The *Poskim* say that according to the Sages of *Kabbalah*, one should not sit directly on the floor of a house at any time of the year (6). Therefore, one should put some paper or cloth between himself and the floor, or elevate himself less than a *tefach* (3-4 inches) (7). If a person cannot sit or eat like that for any reason, he may sit on a low stool under 3 *tefachim* (9-12 inches). If he is unable to do that, he may sit higher up but not in a normal, honorable eating place. Ladies should also sit on the ground in a modest manner. If there are three men over the age of 13, they should not eat together in order not to obligate them to *bentch* with a *zimun* (8). This adds to the low, humble mood of the meal.

What to Eat. In the days of the Talmud, an important meal was one consisting of two cooked items (9) (hence the custom of serving a cooked side dish with meat at a *Shabbos* meal). Therefore, to make this meal look humble, the Sages said that one cannot eat more than one cooked food. Technically, one can add to this one cooked food all sorts of raw fruits, vegetables and drinks. The custom is to eat just bread (according to the **Aruch Hashulchan** (10) a bagel), a cold hard boiled egg (or part of it) and a simple drink (water, tea, coffee). A piece of the bread is dipped into ashes (11) and one says, in Hebrew or English: "This is the meal of *Tisha B'av*." (12) Some have a custom to say the years it's been since the destruction (13) (this year will be 1940).

הוא היה אומר ...

The Navi Zecharia prophesized (זכריה ח:יט):
"The fast day of the fifth month (*Tisha B'av*) will yet become for the house of Israel a day of rejoicing and happiness."

Rabbi Dr. Joseph Ber Soloveitchik ZT"l would say:

"There is a basic distinction between 'new' mourning (אבילות חדשה) and 'old' mourning (אבילות ישנה). Regarding new mourning, the Rambam writes: '*One should not indulge in excessive grief over one's dead ... for that is the way of the world.*' Regarding Jerusalem - 'old' mourning - however, there is no prohibition of 'excessive grief.' On the contrary, '*Everyone who mourns for Jerusalem merits to share in her joy.*' (תענית ל:) We continue to mourn indefinitely, for as long as Jerusalem is not restored and rebuilt that is not '*the way of the world.*'"

R' Yaakov Kamenetsky ZT"l (Emes L'Yaakov) would say:

This seems to contradict all (סנהדרין צז.) "Ben Dovid (*Moshiach*) will not come until the redemption is despaired of." the sources which assert that we are never to lose hope in the advent of *Moshiach*. Thus, the above dictum should be interpreted as follows: Jews are misguided when they turn to the gentile nations for political, military or financial assistance in the redemption of the Holy Land. *Moshiach* will come only when we put our full faith in the Almighty and trust in Him to send the true redeemer, because we have given up all hope that the gentile nations will be our savior."

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בראית יצחק ובראית לוי

תורה תבלין

תורה תבלין

שבת קודש פרשת דברים - שבת וזו"ן - פרק ב' דאבות Shabbos Parshas Devorim - Shabbos Chazon - Second Perek ד' אב תשס"ט - July 25, 2009

* פלג המנוחה בערב שבת בשעה 6:48 - מי שמדליק מוקד, אין לאזור מזמן עצם קבלת השבת (משי"אמר "בוא כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

כ"ה' אלקיך ברכך בכל מעשה ידך ... לא חסרת דבר וגו' (כ"א) – אדם צריך לעשות פעולות שלא יסתכל בשל חבירו כלל עצות למנוע את עצמם מקנאה ורק לכך עשו פתחיהם שאינם מכוונים. ואף שיכול להיות, שעל פי ההלכה בענין היקף ראייה, אפשר שעל הניזוק להרחיק את עצמו, מ"מ הם עשו לפנים משורת הדיו, וקיימו בעצמן שלא רק על המזיק להרחיק את עצמן, אלא נהרג שלא יבואו לידי קנאה כלל, ולכן עשו לזה הרחקות גדולות, ואף שלא היה להם לעשות כך כלל. דלכך עשה כל אחד בזה לעצמו גדרים, שלא יבוא להסתכל בתוך של חבירו כלל, וכדי שלא יבואו לידי קנאה, וכדי לא להכניס כלל את יצר הקנאה בו, ולא לבוא כלל לידי נסיון הקנאה, שאם האדם כבר רואה בתוך של חבירו, הוא כבר נמצא בנסיון, ויכול לבוא לידי קנאה, אחרי שכבר ראה ונשקל, ולכן עשו ישראל גדרים, שלא יבואו לידי ראייה כלל בזה שאינו שלהם. וזה הלימוד כאן שצריך כל א"א להכיר ושיש לנו לחיות כל חיינו עם המידה של "כ"ה' אלקיך ברכך ... לא חסרת דבר" - שכל מה שאנו צריכים, הקב"ה נתן לנו ואין לנו שום חסרון בחיינו כלל. ואם לא נסתכל בתוך של חבירו, אזי כל החיים שלנו נכיר ונתחזק במידה של "לא חסרת דבר".

לקחי חיים ודברי התעוררות
נסדרו ענף פרשיות השבוע

ואומר אליכם באתם עד הר האמרי אשר ה' אלקינו נתן לנו וגו' (א-כ) – האדם נמצא איפוא שמחשבתו ורצונו נמצא
ובזה מיושב אדם כתוב "והוא יושב בסדום", כיון שהוציאו אותו משם בעל כורחו, ועדיין מחשבתו ורצונו שם, נחשב שהוא עדיין יושב שם. (ואין להקשות, כיון שלקחוהו בעל כורחו אדם יכול הפסוק לכתוב **ויקחו** את לוט וגו', הלא אין לקחת האדם אלא בדברים, שיש לומר שכתב כן משום הרכוש, שהרי כתוב **ויקחו** וגו' ואת רכשו וגו', [ועיין מה שתייך **החת"ס**]). ולפי"ז מתרץ **הכלי יקר** מדוע אמר משה **באתם**, "שכך אמר משה, אתם באתם עד הר האמורי, ולא אני, שאתם הסעתם דעתכם ומחשבותיכם מכל וכל מן הר חורב, ולכן אפשר לומר עליכם שבאתם אל ארץ האמורי, אבל אני, תמיד מחשבתי משוטטת שמה כאילו עדיין אני שמה, כי המעמד הנכבד הוא לגד עיני הוא תמיד". והיינו כיון שנשאר מחשבתי של משה בהר חורב, אינו יכול לומר שבא לכאן, כיון שהאדם נמצא איפוא שמחשבתו נמצאת.

ולפי"ז אפשר לבאר מה שכתוב בגמרא (תענית ל:): "כל המתאבל על ירושלים, **זוכה ורואה** בשמחתה", שלכאורה הל"ל "זוכה ויראה", אלא כיון שמתאבל על ירושלים, ומחשבתו ותשוקתו שם, נחשב שהוא שם ומתעלה במובן הרוחני, וא"כ כבר עכשיו הוא רואה [ל' הוה] בבנייה ובהתעלותה.

א' להבין, מדוע בתחילת הפסוק לא כלל משה את עצמו עם ישראל לומר 'באנו', כמו שעשה בסוף הפסוק ואמר 'לנו'; ויש ליישב בהקדם דברי **החת"ס** על הקרא: "ויקחו את לוט ואת רכשו ... ויכלו, והוא יושב בסדום" (בראשית י"ד י"ב), שיש להבין, אחר שכתוב **ויקחו** את לוט ויכלו, איך אפשר לכתוב 'והוא יושב בסדום' [ל' הוה], הלא עכשיו אינו יושב בסדום? ומיישב **החת"ס** בהקדם מה שהשריש רש"י בכמה מקומות (בראשית ב' ט"ו, שמות י"ד ו', ויקרא ח' ב', ועוד), שכל ל' **לקיחה** הנאמר אצל האדם אינו אלא בדברים, והיינו ע"י שמפתה אותו בדבריו לבוא עמו, ומבאר **החת"ס** (ותורת משה, וישלח, ד"ה עם לבן גרתי): "כי הגוף אינו האדם, אלא רק תיק חומרי עשוי מעפר, ובתוך התיק החומרי אינו טמון האדם היינו השכל הפנימי, על כן אפשר אדם תיקח את האדם בעל כורחו ותזיחו ממקום למקום, כיון שחפצו ורצונו אינו עמו, אין זה יכול להיחשב שלקחת אותו עמו, שהרי רק לקחת גוף עפר והזאת אותו ממקום למקום, אבל האדם היינו מחשבתי ורצונו נשאר עדיין במקום הראשון, ורק אם פיתית אותו בדברים לבוא עמו, שאז גם מחשבתי ורצונו הם עמו, זה יכול להיחשב שלקחת אותו עמו" (וע' **גור אריה** [בראשית ב' ט"ו]).

מעשה אבות ... סימן לבנים

איכה אשא לבדי טרחכם ומשאכם וריבכם וגו' (א-יב)

Chazal tell us (גיטין נא): ‘Rav Eliezer said, ‘Come and see how intense is the power of shame, for Hashem assisted Bar Kamtza in destroying and burning the Bais Hamikdash.’ Due to a messenger’s error, Bar Kamtza received an invitation to a celebration hosted by a man who hated him. He showed up at the party where, to his great humiliation, the host ordered him to leave. When he begged the host not to insult him before all the assembled guests, the host grabbed him and pulled him out of the hall. The Sages present at the celebration remained seated, and not one of them uttered a single word of protest. Bar Kamtza sought revenge not only on his host but on all those who sat by and did not object to his being humiliated, and he set in motion the siege of Jerusalem that culminated in the *Churban*.

R’ Yehudah Leib Chasman ZT”L (Ohr Yahel) writes: “And yet, who was Bar Kamtza? The lowest of the low, an oppressor, an informer! An ill tempered man who decided to take vengeance on all of *Klal Yisroel*. He was a “*Rodef*” - a pursuer who is chasing another with intention to kill; such a man may be slain to save his intended victim. Yet, in spite of all this, *Hashem* saw his shame and this shame was the cause of a horrible indictment against *Klal Yisroel*, raging famine and death to tens of thousands of Jews, the destruction of the *Bais Hamikdash*, and the terrible Exile!”

During the years of World War I, the Russian authorities ordered the rabbinate in every major city to enforce a military draft and ensure that young Jewish men serve in the Russian army. The **Brisker Rov, R’ Yitzchok Zev Halevi Soloveitchik ZT”L**, would have no part in this practice and thus decided to leave his hometown of Brisk rather than help recruit Jewish men for the war effort as the authorities demanded. As a result of his absence, there was no strict supervision of *kashrus*, and people who were unqualified to be *shochtim* (ritual slaughterers) were slaughtering cows and chickens for consumption by the Jewish population with no higher authority to validate the *kashrus* of their products.

When the Brisker Rov returned to Brisk after the war, he felt compelled to stop these unauthorized *shochtim* immediately, and invited the elders of the city to a meeting in his home to discuss this problem.

When the meeting was about to begin, the gathered guests were shocked to notice that one of the bogus *shochtim* was present, even though he had not been invited. As they obviously could not discuss the issue at hand in his presence, one of the elders asked the man to leave the room, telling him that a private matter was on the agenda.

The man refused. “This is the *Rov*’s house, and I will only leave at the *Rov*’s request,” was his obstinate reply. R’ Yitzchok Zev heard, but remained silent. “Why does the *Rov* not tell this man to leave?” whispered one of the elders into the *Rov*’s ear. “At least motion to him and indicate that he should go?” Still, the *Rov* did nothing.

Half an hour passed, and nothing was accomplished. Since no substantial plan of action could be discussed in the presence of the “spy” and they were getting nowhere, a few of the elders rose to leave. Seeing this, the uninvited guest got up too, and left the house. At that moment, the Brisker *Rov* called the remaining men sitting there to order and the meeting began. One man could not shake what was troubling him and asked out loud, “Why did the *Rov* not tell that faker of a ‘*shochet*’ to leave right away? Instead we had to waste so much precious time while he just sat here!”

The Brisker Rov replied, “*Hashem* assisted Bar Kamtza in his actions which resulted in the *Churban Bais Hamikdash* for one reason and one reason only! Because *Hashem* commiserates with those who are humiliated. Had I embarrassed this man by telling him to leave, we definitely would not have accomplished our objective. On the contrary, something devastating might have resulted, since the power of shame is so intense. Who knows what he might have done?”

משל' למה הדבר דומה

השיבנו ה' אליך ונשובה חדש ימינו כקדם וגו' (מגילת איכה-כא)

משל: A businessman had a number of concerns in another city and he would travel there on a regular basis to attend to his investments. Whenever he was in town he would always stay at a particular inn. One day he arrived there but, to the dismay of his accustomed host, he did not go to his regular inn but took up lodgings in another hotel.

The next day, the two men happened to bump into each other, and the innkeeper asked why he had been denied the privilege of hosting him on this occasion as usual. The businessman responded that on his previous visit he felt that

he had been mistreated and not accorded respect by the staff.

The innkeeper hastened to explain that he had been away at the time and that his staff had been unaware of the stature of their guest. The gentleman was a bit mollified and agreed to return to his accustomed lodgings, but only on condition that the owner see to it that nothing of the kind should occur in the future. If the owner would promise him this, he would be happy to return. He only preferred staying in a place where his station was known.

גמטל: The Holy One, blessed be He, caused His Presence

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

Rashi quotes the *Medrash* that *Moshe Rabbeinu* explained the *Torah* to *Bnei Yisroel* in seventy different languages. Here you have an entire nation, after forty years of wandering, about to enter their final destination, and the leader begins explaining not just a few main points of the *Torah*, but the whole *Torah* - and in seventy languages? What was the purpose and significance of this?

The **Ksav Sofer, R’ Avrohom Shmuel Binyomin Sofer ZT”L**, explains that the intention was to remove an idea from the hearts of those who wish to deny the truth. They could say that the *Torah* was given to be kept either in the desert or in the Holy Land, but only while *Bnei Yisroel* dwelled in solitude, as it says, (במדבר כג-ט), “בגוים לא יתחשב”. However, in exile, amongst the nations, there is no need to practice *mitzvos*. In order to dispel this belief, Moshe explained the *Torah* in seventy languages, to show that even amongst any nation who speaks any language, we need to keep the *Torah* and *mitzvos* and not change even a single iota or detail, or depart from them in any way.

R’ Yaakov Mecklenburg ZT”L, (Ksav Vehakabalah) questions this interpretation of the *Medrash*. What purpose would there be in explaining the *Torah* in seventy foreign languages? The question is strengthened in light of what *chazal* teach that one of the merits of *Bnei Yisroel* in Egypt was that they didn’t change their language. Rather, the *Medrash* is alluding to the concept of “שבעים פנים לתורה” - that there are seventy facets to understanding *Torah*. Besides the simplest explanation of each detail of the *Torah*, there are seventy other explanations, and deeper understandings of what is in the *Torah*, which all adhere to *Hashem*’s will. That is what Moshe was revealing here by explaining the *Torah* in such a way. (**Wisdom Within**)

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

דמעות

On each holiday there is a “חפצה שלמצה” - an object that enables us to carry out the obligations of the day. On *Pesach* it is *matza*; on *Rosh Hashana* it is a *shofar*; on *Sukkos* it is the *lulav* and *esrog*. On the days between the 17th of *Tammuz* and the 9th of *Av* the “חפצים שלמצה” are our tears. The **Maharal** explains that *Hakadosh Baruch Hu* connected the souls of the Jewish People to *Eretz Yisroel*. However, when the *Meraglim* (spies) came back from spying out the land and brought an evil report, the Jews sat down and cried. These tears severed the connection between the Jewish People and their land. The only way to restore this connection is through tears of longing and desire to return to our land. This is why *Hashem* warned us: “(Then) you cried for nothing; I have set for you a CRYING for generations!” Only through crying can we reunite with our home and true holiness: the *Bais Hamikdash*. Our tears are the cement and glue that seal the bond.

The **Chasam Sofer** writes that *Hashem* gathers our tears and literally uses them to connect the stones of the third *Bais Hamikdash*! The **Shelah Hakadosh** emphasizes these words by explaining that this is the reason that it is forbidden to cry over the *Churban* on *Shabbos*. Building the *Bais Hamikdash* is forbidden on *Shabbos*! One transgresses the *melacha* of *Boneh*! However, the Shelah laments that he sees even in his generation how difficult it is to truly feel pain and cry over the *Churban* since *Klal Yisroel* is so removed from the pain of our great loss. (If this is what the Shelah said about his generation, what should we say about ours 400 years later?) So cry and wail - for each and every tear counts!

TORAH GEMS

והעוים השבים בחזרים עד עזה כפתרים היצאים מכפתר השמרים וישובו תחומם וגו' (ב-כג)

Of what interest is it to us that the *Kaftorim* defeated the *Avim* (*Pelishtim*)? The **Chid’a** answers in the name of **R’ Aharon Sasson ZT”L** based on the **Yalkut Shimoni**, that the *Kaftorim* were midgets, whereas the *Pelishtim* whom they defeated were powerful fighters. The *posuk* writes that the *Kaftorim*, “came from Kaftor” to teach us that they married within the same nationality, which breeds even smaller midgets. The *Avim*, by contrast, were thus called because anyone who looked upon them was gripped by “פניות” (spasms) of immense fear. Furthermore, the *Avim*, “dwelled in open cities,” since they felt so confident in their military might that they did not even bother building fortresses around their cities. Yet, the tiny *Kaftorim* defeated them, demonstrating that victory is not guaranteed for the mighty; rather, it is *Hashem* who decides the outcome of battle. Therefore, *Bnei Yisroel* had no reason to fear *Sichon*, who was a giant like his brother *Og*, or his nation of *Emorim*, who were likened to “powerful oaks.” (עמור ב-ט)
In fact, writes **R’ Yosef Salant ZT”L**, quite the opposite! The nations of the world fear us and as much as this is better than the alternative, *Moshe Rabbeinu* still warns *Klal Yisroel*: “You shall be very careful.” In other words, we must be careful not to provoke the wrath of the nations since an enemy that fears us becomes increasingly desperate.

Today we are confronted with enemies in the Land of Israel and all over. They use terror attacks and bombs to hurt us, that indicate that they are a truly desperate people. Should we make them fear us with the might of our hand? It seems that our leader, *Moshe Rabbeinu*, is telling us quite the opposite. Our posture should one of low profile, not boasting of our power, and not provoking attacks; relying on *Hashem* rather, to fight for us and bring the final redemption.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

בכה תבכה בלילה ודמעתה על לחיה אין לה מנחם מכל אהביה וכו' (מגילת איכה-ב)