

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה

(Monsey, NY)

*** פלג המנחה עש"ק - 6:50**

הדלקת נרות לשבת - 8:03

זמן קריאת שמע/המ"א - 8:48

זמן קריאת שמע/הגר"א - 9:24

סוף זמן תפילה/להגר"א - 10:37

שקיעת החמה שבת קודש - 8:20

מוצש"ק צאת הכוכבים - 9:10

צאה"כ / לרבעו תם - 9:32

ימי שמדליקמוקמאין לאודרמומן עצם קבלתהשבת(משיאמר"בואיכלה)

תורה תבלין

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שבת קודש פרשת דברים – שבת חזון – תשעה באב תשע"ה **Shabbos Parshas Devarim - July 25, 2015** **טיב התבלין**

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה

פנו וסעו לכם ובאו הר האמרי ואל כל שכניו ... ארץ הכנעני והלבנון עד הנהר הגדל נהר פרת (א-ו) - הצפיה לגאולה

אָנה, ממאמר הכתוב הוה, רואים שארץ ישראל מכונה 'לבנון' ואפשר שהיא ע'ש כלילת יופי שבו הוא בית מקדשו ותפארתו. כדאיאת בחז"ל (מדרש תנאים לדברים פרק א) שלבנון' הכוונה לבית המקדש: 'לבנון' - שכל לבבות שמחים בו, שנאמר (תהלים מת. ג) 'יפה גוף משוש כל הארץ. ד"א 'לבנון' - א"ר יצחק בן טבילאי, למה נקרא שמו לבנון? שמלבין עונותיהן של ישראל. שנאמר (ישעיהו א, יח) 'אם יהיו חטאיכם כשנים כשלג ילבינו'. אכן, לא לחינם קוראים פרשת דברים בשבת חזון, שבה מכנה הכתוב את ארץ ישראל ע'ש מעלת בית המקדש, כדי לעורר את רגשי לבבינו כשנעלה על המחשבה מהי משמעות תיבה זו, במה זכינו כשהיה הבית עומד על תילו, ומה הפסדנו בחורבנו, ועל ידי כך נתאבל עליו כראוי, ונשתוקק לראות שוב בבנינו, וכבר הבטיחנו חז"ל (תענית ל:) שכל המתאבל על ירושלים זוכה ורואה במחמתה. הצפיה לגאולה היא מצות עשה מדברי קבלה, שנאמר (חבקוק ב, ג) 'כי עוד חזון למועד, ויפה לקץ ולא יכוב, אם יתמהמה חכה לו, כי בוא יבוא'. ואנשי כנסת הגדולה - מייסדי נוסח התפילה - הוכירו ענין זה בתוך תפילת שמונה עשרה, בברכת 'את צמח דוד', שבו אומרים 'כי לישועתך חיוונו כל היום, ואחת השאלות הראשונות שארם נשאל בבית דין של מעלה, היא - ציפית לישועה! (שבת לא.)

לכשנבחננו בדבר, נזכה להתעוררות גדולה זו, שהרי מה לנו עוד דבר גדול ומחייב מזה, אשר השי"ת כביכול, בכבודו ובעצמו, מבקש מאתנו שנחכה ונצפה לבואו? ואכן בדרך שלפנינו היינו יכולים לראות יהודים שתמיד ציפו וייחלו על בנין בית המקדש והצטערו מאוד על חורבנו, לשם דוגמא אציין את אשר במו עיני זוכה הייתי לראות תמידך בסדר - לאו דוקא בימי בין המצרים - איך שהגאון **רבי דוד יונגריץ זצ"ל**, ראב"ד ע"הק ירושלם תונב"א, היה בוכה בדמעות שליש - מתוך רוב צער וגעגועים - בכל פעם שהיה מגיע בשמר"ע לברכת 'ולירושלים עירך', עד שזקנו היה מתמלא אז טיפין טיפין של דמעות. והיה עושה אז בידי כעץ סימן של חניקה על צווארו, מרוב צער על החורבן, כמי שמקבל עליו איזה מיתה.

לדאבונינו בחרונו אנו נתמעטו ולבבות, וענין זה נראה בעיני ההמון כמנהג חסידות, בוא וראה כמה הקפידו חכמים והפליגו בחומרת עוונו של מי שאינו מתאבל על ירושלים, עד שגדור עליו עונש כ"כ חמור, שנדיד למצוא דוגמתו בכל עבירה אחרת, והוא: שכל מי שאינו מתאבל על ירושלים אינו זוכה ורואה במחמתה (תענית ל:) ומשמע שאף אילו יוכה אותו אדם במעשיו ויחיה לקץ הימק ואוניו ישמעו את בשורת הגאולה הנכספת, מכל מקום לא יזכה לראות בשמחתה של ירושלים. נראה ואינו:

וכל זה בוודאי הוא בעקריו, שכל כך נתארך עלינו עול הגלות, כי עבר קציד כלה קיץ ועדיין לא נגשענו, יען וביעין כי לא נתעוררנו כדבעי לבכות על חורבן הבית, ולעורר מלמטה אהבת ציון. הי"ד שידאה ה' בענינו, ובוכות המתאבלים על ירושלים נזכה במהרה לראות בשוב ה' שבות ציון, ויקיים בן הכתוב (ישעיהו נב, ח) קול צופף נשאו קול יחדיו דגנו כי עין בעין יראו בשוב ה' ציון אכ"ז.

נמשל: Do we truly yearn for the *Geulah* - for the ultimate redemption? Do we mourn our loss and feel the pain of the *Churban* in our very bones? Often, we think we do, but if we were to really think about it, deep down we would come to the realization that our suffering is nothing compared to the

A SERIES IN HALACHA LIVING A "TORAH" DAY

Selected Halachos of Shmittah (6) Arba Minim During Shmittah. To continue our discussion regarding *Esrogim* during the *Shmittah* year, and become informed consumers as the *Yom Tov* of *Sukkos* draws closer, we have to digest a few more concepts. Produce **does not grow symmetrically with calendar years and does** tend to span various parts of two years. It is, therefore, important for us to know which year it belongs to. Does it belong to the seventh year with *Shmittah* sanctity and no laws of *Tevel* (produce that requires separating *Terumos* and *Ma'asros* before eating), or does it belong to the sixth year and only has the laws of *Tevel*? In other years we must ask: does it belong to years 2,4 and one must separate *Ma'aser Rishon*, or does it belong to years 3,6 and one must separate *Ma'aser Sheni*?

General Rule. The *Gemara* ⁽¹⁾ gives us the following rules.

- 1) Grain, grapes, olives and most kitniyos (beans, peas, lentils)** go according to the year when they complete a third of their growth.
- 2) Vegetables** go according to the year they are picked from the ground (this is relevant when there is no prohibition of *Sephichim* as explained previously, i.e. it sprouted in the sixth year, grew in a field owned by a non-Jew, grew in a place that people usually wouldn't plant because of difficult conditions.)
- 3) Fruit** belongs to the year of "Chanata." There are a number

הוא היה אומר

R' Shamshon Raphael Hirsch ZT" L (Terumas Tzvi) would say:

“Why is this *Shabbos* called *Shabbos 'Chazon'*? It is like the man who buys his child a suit. Instead of taking care of his new clothes, he muddies them and tears them until they are ruined. The father buys his son a second suit, but the boy treats it the same way. The father then buys his son a third suit - but this time, he doesn't give it to him. He hides it in the closet and every once in a while, he allows the boy to get a glimpse of it, saying, ‘When you will learn to behave, then you will get this suit.’ This is the meaning of 'חזון' - *Hashem* gives us a ‘glimpse’ of what is to come - if only we will behave!”

R' Levi Yitzchok of Berditchev ZT" L (Likutei Kedushas Levi) would say:

“Why is this *Shabbos* called *Shabbos 'Chazon'*? It is like the man who buys his child a suit. Instead of taking care of his new clothes, he muddies them and tears them until they are ruined. The father buys his son a second suit, but the boy treats it the same way. The father then buys his son a third suit - but this time, he doesn't give it to him. He hides it in the closet and every once in a while, he allows the boy to get a glimpse of it, saying, ‘When you will learn to behave, then you will get this suit.’ This is the meaning of 'חזון' - *Hashem* gives us a ‘glimpse’ of what is to come - if only we will behave!”

R' Avraham Yehoshua Heshel Z" L (Apta Rav) would say:

“The top of the letter 'ט' representing the Ninth of Av is bowed inward to reflect how *Hashem* suffers along with us. In the future, though, this 'ט' will be 'אב' - the father of all holidays.”

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- the pain that *Hashem*, our all-powerful G-d and loving Father in Heaven, experiences each and every day. He saw us when we were on “top of the world” - with the Temple in Jerusalem. And now, He sees us mired in the dregs of exile. The only way to stop our suffering is by ending His suffering!

הלכה למעשה

מאת מנה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

⁽²⁾ The **Rambam** defines it as when the fruit becomes edible to eat. The **Rash** ⁽³⁾ and others define it as when the blossom falls off and the shape of the fruit becomes discernable.

4) Rice and millet - there are two opinions in the *Gemara* there. One says we go after when it took root while the other holds after the time of full ripeness.

Esrogim. According to the above, an *Esrog* that began to form during *Shmittah* (which is what we will be purchasing this year), has *Shmittah* sanctity. However, some say ⁽⁴⁾ that since in regard to agricultural irrigation it need constant care like vegetables, we follow the year of picking, like vegetables. For those of us outside *Eretz Yisroel*, this makes no difference because our *Esrogim* will have both been formed and picked in *Shmittah*, and are thus holy. In *Eretz Yisroel*, there are some who are able to go and pick off the tree immediately after *Rosh Hashana* of the eighth year, making it more lenient for themselves.

Aravos. Even if the *Aravos* (willow branches) are brought from *Eretz Yisroel*, they do not have *Shmittah* sanctity. This is because the *Gemara* learns ⁽⁵⁾ from *Posukim* that *Shmittah* sanctity is only on items that disappear as we derive our benefit from them, such as food. On the other hand, things like wood which first gets burned up before we can even get our heat from it, does not contain *Shmittah* sanctity. *Aravos* are the same as wood.

(1) ראש השנה יג: (2) הל' שמיטה ד"ט: (3) ר"ש בז' (4) רמב"ם הל' שמיטה ד"ב (5) סוכה מ.

מעשה אבות ... סימן לבנים

בשלו יד בדם נביא בהצר א-ל מקדש ה' ולא כסתהו ארמה עד בא חרב מוני ולא שקט עדי הקם דם הנביא זכריה ... (קצות לש' באב)

Each year, when the burning heat of the summer sun became too much to bear, it was the custom of the previous **Vizhnitzer Rebbe, R' Yisroel Hagar ZT"l (Ahavas Yisroel)**, to travel to a mountain resort where the cool, fresh Carpathian air was a valuable and practical upgrade over the stifling city heat. Inevitably, many *Vizhnitzer Chassidim* would travel with their *Rebbe*, and the entire infrastructure of the Vizhnitzer court would transplant itself there.

The *Rebbe's* personal *Shochet* (ritual slaughterer) was a man by the name of Reb Mendel Vizhnitzer. He was a G-d-fearing soul, whose impeccable standards of *kashrus* was highly valued by the *Ahavas Yisroel*, as well as by many of the leading *Rabbanim* in the city. He was totally dedicated to his *Rebbe*, however, and would rarely leave his side. In the summer months, whenever the *Rebbe* would travel, Reb Mendel was always there to provide chicken and meat for the Vizhnitzer entourage in the mountain resort, ensuring that an adequate supply of kosher animals were on hand.

One year, during the Nine Days of Av, Reb Mendel became ill. At first, he thought nothing of it and since he wasn't "working" anyway during these days, he allowed himself to relax and hopefully knock out the vicious bug that was plaguing him. However, as the days wore on, he became weaker and sicker, and by *erev Tisha B'av*, he could barely get out of bed. A doctor was called to check Reb Mendel but his diagnosis was unclear. He really had no idea what was the problem and prescribed more rest and lots of liquid. Reb Mendel remained in bed all day, and could not even attend the *Seudah Hamafsekes* (meal of separation) before the beginning of the fast. Thus, he went into the *Tisha B'av* fast without having eaten a morsel of food. His friends and family worried about his health and urged him not to fast.

The next morning, his health had further deteriorated. He lay in bed, breathing shallow breaths of air, when suddenly he received an urgent message. It was from the *Vizhnitzer Rebbe* himself. The *Rebbe* requested that Reb Mendel should slaughter a chicken that very afternoon (after *Chatzos*) for the *Rebbe* wished to perform the *mitzvah* of "כיסוי הדם". (The *Torah* (ויקרא י-ט) states that after slaughtering a kosher bird or wild animal, one must cover its blood with dirt. A domestic animal is excluded from this *mitzvah*.) Reb Mendel was so weak that he couldn't imagine even getting out of bed, let alone slaughtering a chicken in his condition. He sent a message to the *Rebbe's* son, **R' Chaim Meir ZT"l (Imrei Chaim)**, informing him that he was in no condition to *shecht*. Perhaps a local *shochet* could do it in his place. R' Chaim Meir went into his father's room and explained the situation, but the Ahavas Yisroel adamantly insisted that it had to be Reb Mendel and no one else.

Using every last ounce of energy, Reb Mendel got out of bed and slaughtered a chicken. The *Vizhnitzer Rebbe* was called and he came to perform the *mitzvah* of *Kisui Hadam*, which he did with tremendous *kavanah* and deliberation. As Reb Mendel watched his *Rebbe*, his health began to improve dramatically and color returned to his face. Within a few short minutes he felt as good as new, and stood next to R' Yisroel as the *Rebbe* completed the *mitzvah*.

Reb Mendel knew instinctively that his recovery was due to his *Rebbe's* insistence that he slaughter a chicken and he inquired as to his reasoning. The *Rebbe* looked at him and smiled. "I don't mix into your business; why do you mix into my business?" But after a moment, the *Ahavas Yisroel* turned serious and agreed to tell him. "The *gemara* (גיטין נ א) tells us how Nevuzradden entered the *Bais HaMikdash* on *Tisha B'av* and saw the blood of *Zecharia ben Yehoyada* boiling on the floor. When he asked whose blood it was, he was not given a satisfactory answer and he went and killed 94,000 Jews. We see that the Jews were punished not only for killing Zecharia but also for not covering his blood. Had they at least paid him the proper respect and covered his blood, many people would not have died; perhaps the *Churban* never would have happened! We see, therefore, that 'covering the blood' (*Kisui Hadam*) is a *mitzvah* that has the power to soften the harsh judgment and rescue Jews from impending doom. Every year on *Tisha B'av*, the *mitzvah* of *Kisui Hadam* should be done to be *mesaken* (rectify) an action that was a catalyst for the *Churban*. In your case, Reb Mendel," said the *Rebbe*, "it was your personal *Tikkun*!"

משל למה הדבר דומה

אֲרַצְכֶם שְׂמַמָּה עֲרִיכֶם שְׂרֹפֹת אֵשׁ אֲדֻמַּתְכֶם לְנִדְכֶם וְדִים אֲכָלִים אֹתָהּ וּשְׂמַמָּה כְּמַחֲפַכַת וְדִים וְגו' (הפסוק לשבת חזון - ישעי' א-ו)

משל: Sir Herbert Samuel, the British High Commissioner, once arranged to meet the *Rav* of *Yerushalayim, R' Yosef Chaim Sonnenfeld ZT"l. The *Rav's* home, a poor hovel of a dwelling, was ten steps underground with only one small window and no proper furniture. Concerned about the very destitute state of his home, *askanim* wanted to move the meeting place to a neighbor's house. R' Yosef Chaim adamantly refused. "This officer can see exactly how I live," he said. The only thing he did allow was for the *askanim* to place a simple tablecloth on his one table.*

Arriving with his entourage, the High Commissioner was led, step by step, down into R' Yosef Chaim's home. Sir Herbert Samuel was aghast that a leading Rabbinical authority, a famous personage, was living this way!

When he asked R' Yosef Chaim how he could abide in such conditions, the *Rav* showed him the "view" from his one little window that overlooked the devastation of *Har Habayis*.

"You see that?" R' Yosef Chaim asked. "That was once our Temple, G-d's house. It is in total ruins. If G-d still has no Home and no Temple, then I don't need a nice home, either."

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

The *posuk* says that as the Jewish people were poised to enter the Holy Land, "הואיל משה באר את התורה" - he started to teach, "הואיל" to mean "התחיל" - he started to teach, "הואיל" which we find in *Parshas Vayeira* when *Avraham Avinu* began to daven to save Sodom. It is interesting to note that in *Parshas Vayeira*, on the words "והנה נא הואילתי", Rashi does not translate it to mean "started" but rather "רציתי" - "I wanted." The question is obvious: why does Rashi compare these two words, when he translates both differently in two different places? The answer, though, is equally obvious: In fact, the word "הואיל" has only one meaning. It means to start - but a person cannot "start" to learn if he doesn't really "want" to learn!

This past *Rosh Chodesh Av* marked the 15th *yahrtzeit* of the **Bobover Rebbe, R' Shloime Halberstam ZT"l**. I feel it is appropriate to say a *vort* in his memory, since I consider myself the first "American-born Bobover chasid." The *posuk* says that *Klal Yisroel* stood "בעבר הירדן" - "on the other side of the Yarden River." It was there that "הואיל משה" - the letters "הואיל משה" refer to "מורינו שלמה הלבפשטס"! The *Rov* "wanted" to teach and spread *Torah* in America. Therefore, he "started" (התחיל) and was *zoche* to establish *yeshivos* and *mosdos* for *Yiddishe kinder* and the *Bobover chassidus* flourished! R' Shloime began to spread *Torah* on these shores, but he remained rooted in the ways of his holy father, **R' Ben Zion ZT"l HY"D**, whose *yahrtzeit* is this week as well, 4 Av. May they both be מליצי ישר for all of *Klal Yisroel*, and may R' Shloime's *middah* of "אוהב שלום ורודף שלום" be the *Tikkun* for *Sinas Chinam*, in order to rebuild the *Bais HaMikdash*.

DRUSH V'CHIDDUSH

בלע אנדי לא המל את כל נאות יעקב דים בעברתו (איכה ב-ב)
Churban has many facets. When the European *kehillos* were destroyed, all aspects of their lives were destroyed too: the economic life, social life, the organized structure of a thousand years' standing. We cannot begin to understand the extent of this *Churban* until we research extensively into Jewish life at that time. What was the Polish community like? What was the nature of the Lithuanian community? The Hungarian? The *kehillos* of Berlin, Warsaw, Pressburg, Kovno, Lemberg? When we have gathered the facts and have a genuine understanding of these communities, then we can begin to realize the magnitude of the *Churban*, how deeply we suffered then and how deeply we still suffer today.

One aspect of the punishment, however, that is so sweeping as to be seemingly without any element of mercy was the destruction of the spiritual life in Europe. The *Telzer*

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התדברות

"Devarim" means words. Words have power. Words can build or destroy. They can create *churban* between communities, neighbors, friends and family. They can burn bridges and break down feelings of trust and love. How awesome are the repercussions of words spoken in haste and in anger. Such words can never be retracted and often the pain never subsides.

When *Moshe Rabbeinu* began his "farewell speech" to *Am Yisroel*, a speech that was infused with rebuke and love necessary for the Nation to continue on without him, he was concerned about one thing - ONE THING that would salvage so many relationships if people would follow his example. Rashi tells us that Moshe was thinking of the honor of the people. He wanted to get his message across and tell them exactly what they needed to work on - but not at the expense of their KAVOD! When people talk to one another, even if they disagree vehemently, they must NEVER strip the other person of his or her self-respect by putting them down. They must get their message across as long as it is accepted positively! This is what *Ahavas Chinam* is all about - loving people enough to not want them to look or feel bad! Not only are "Devarim" words, they are also THINGS, because words are real - they are not just "words"! Words spoken with sincerity and kindness, words that are positive, empathetic and spoken from a heart filled with caring, can build trust and love between neighbors, friends and family. Words can BUILD the *Bais HaMikdash* if we make sure that our first priority when speaking is the KAVOD of others.

As we begin the new *Sefer of Devarim* - the Book of Words - let us take the message of employing our WORDS to build or destroy to heart! As the holy **Chofetz Chaim ZT"l** writes, "Let us all realize that every Jew has the ability to create Heaven and Earth with the power of the tongue. Our words are far-reaching and last forever in the hearts of those we touch."

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFFMAN

Moshe - "הואיל משה באר את התורה" - "הואיל" - he started to teach, "הואיל" which we find in *Parshas Vayeira* when *Avraham Avinu* began to daven to save Sodom. It is interesting to note that in *Parshas Vayeira*, on the words "והנה נא הואילתי", Rashi does not translate it to mean "started" but rather "רציתי" - "I wanted." The question is obvious: why does Rashi compare these two words, when he translates both differently in two different places? The answer, though, is equally obvious: In fact, the word "הואיל" has only one meaning. It means to start - but a person cannot "start" to learn if he doesn't really "want" to learn!

This past *Rosh Chodesh Av* marked the 15th *yahrtzeit* of the **Bobover Rebbe, R' Shloime Halberstam ZT"l**. I feel it is appropriate to say a *vort* in his memory, since I consider myself the first "American-born Bobover chasid." The *posuk* says that *Klal Yisroel* stood "בעבר הירדן" - "on the other side of the Yarden River." It was there that "הואיל משה" - the letters "הואיל משה" refer to "מורינו שלמה הלבפשטס"! The *Rov* "wanted" to teach and spread *Torah* in America. Therefore, he "started" (התחיל) and was *zoche* to establish *yeshivos* and *mosdos* for *Yiddishe kinder* and the *Bobover chassidus* flourished! R' Shloime began to spread *Torah* on these shores, but he remained rooted in the ways of his holy father, **R' Ben Zion ZT"l HY"D**, whose *yahrtzeit* is this week as well, 4 Av. May they both be מליצי ישר for all of *Klal Yisroel*, and may R' Shloime's *middah* of "אוהב שלום ורודף שלום" be the *Tikkun* for *Sinas Chinam*, in order to rebuild the *Bais HaMikdash*.

R"Y, **R' Mordechai Gifter ZT"l** writes: "*Hashem destroys without mercy all the dwellings of Yaakov*." The *Medrash* explains that "dwellings" refer to the beauty of Yaakov, the *Torah* scholars and great Sages, who lost their lives and the empires of *Torah, Al Kiddush Hashem*. We weep at the uprooting of hundreds of years of spiritual growth, at the destruction of centuries of tradition and scholarship that had flowered in prewar Europe. The towering personalities who had led these spiritual empires had even more than *yeshivos* and *kehillos* to their credit. These people were of pivotal importance to the spiritual development of the entire world. These are people of historical significance, the leaders of *Am HaNivchar*, the "*dwellings of Yaakov*," the source of the inner splendor and glory of our people.

The loss of *Churban* Europe was of a scope even broader than the six million *kedoshim* (martyrs). With their death, great sources of truth also went up in smoke.

דרגת יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

אלה הדברים אשר דבר משה אל כל ישראל ... (א-א)

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