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(Monsey, NY)

פולג המנחה עש"ק - 6:55 *

הדלקת נרות לשבת - 8:11

זמן קריאת שמע/המ"א - 8:43

זמן קריאת שמע/הגד"א - 9:19

סוף זמן תפילה/הגד"א - 10:33

שקיעת החמה ליום השבת - 8:28

מוצש"ק צאת הכוכבים - 9:18

צאת"כ / לרביע זמ - 9:40

שבת קודש פרשת דברים - שבת חזון - ו' מנחם אב תשע"ג Shabbos Parshas Devorim - Shabbos Chazon - July 13, 2013

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

מאצרותיו של המגיד

יהושע בן נון העומד לפניך הוא יבוא שמה אותו חזק כי הוא ינחילה את ישראל (א-ה) - בעניין החשיבות של 'שימוש ת"ח' פירש ב**תרגום יונתן בן עוזיאל**, "יהושע בר נון דמשמש בבית אולפנך", וכן ביאר ה**אבן עזרא**, "העומד לפניך- הוא משרתו", והוסף ה**בעל הטורים**, "העומד לפניך- שגדול שימושה יותר מלימודה", וכוננוהו היא אל הא דאיתא בגמרא ברכות ז'- "גדולה שימושה של תורה יותר מלימודה", שנאמר "פה אלישע בן שפט אשר יצק מים על ידי אליהו, למד! לא נאמר, אלא יצק", מלמד שגדולה שימושה יותר מלימודה", (וע' במדרש לקח טוב שמות ל"ג י"א- "ומשרתו יהושע בן נון- גדולה שימושה יותר מלימודה; שהרי כל ישראל למדו ממשה, ולא בחר הקדוש ברוך הוא אלא במשרתו יהושע בן נון"), וכתב ה**מאירי** שם, "ולעולם **בעניין ההוראה**, ישמש תלמידי חכמים, שהניסא סיבה לחכמה, ושימש חוקנים והחכמים סיבה לידיעת המלאכה, והוא ענין ההוראה, הן בדין הן באיסור והיתר", והוסף ה**מהרש"א** שם, "גדולה שימושה וכו'- הוא מבואר, דיש כמה הלכות שאדם לומד מרבו שאינן למעשה, כדארמין בכמה דוכתין, וישמשו הכי קאמר ד'גדולה שימושה וכו', שרואה ברבו הלכה למעשה".

אבל החובות הלבבות (שער הכניעה, פרק ב') פירש באופן אחר, "החלק השני, הכניעה לבני אדם, אם מפני וכו' חסרונן להם- היינו, שמה שנחסר לו, הוא אצלם, ובידם להעניקו לו" (מרפא לנפש' שם), וגודל צרכו למה שיש אצלם וכו', כתלמיד לרבו וכו', בידוע שהוא מקצר בענייני מוסרי העולם הזה והעולם הבא -היינו, שאינו יודע לברור לו את הדרך הישרה, ואת אופני העבודה המטיבים דרכו בעולם הזה ועולם הבא' (טוב להבנות' שם), וסכלותו בדרך הישרה - היינו, שיודע שהוא סכל, ואינו מכיר את הדרך הישרה' (מרפא לנפש' שם), וכאשר תמצא ידו נביא דורו או מורה צדק או קורא אל הדרך הטובה, יכניע לו ויישפל לפניו - וישמשו, ובכך, יכיר את הדרך הישרה, ואת אופני העבודה המטיבים דרכו בעולם הזה ועולם הבא', כמשחול' גדולה שימושה יותר מלימודה' וכו'.

והמהדר"ל (דרך חיים ו' ז') ביאר בדרך נוספת, "ופירוש דבר זה, כי המשמש את התלמיד חכם, הנה התלמיד מתחבר אל הרב ע"י שימושה של תורה, ובוה התלמיד מקבל מן הרב, כי אין ספק, כי כאשר תקרב הפתילה אל הנר, שהנר מדליק הפתילה, וכך כאשר יקרב התלמיד אל הרב ע"י שימוש, שמשפיע עליו התורה, ולא כן כאשר התלמיד לומד מן הרב, שאין התקרבות אל הרב כאשר ילמד ממנו, כמו כאשר משמש תלמידי חכמים, שהיא התקרבות אל התלמיד חכם בעצמו, ומקבל ממנו, כי אין מה שבא ללמוד מן הרב חיבור אליו, רק דבר זה הוא חיבור אליו, כאשר משמש אותו." (וע' מה שכתב ב**חידושי אגרות'** (תשובות צ"ו). ד"ה המנוע תלמיד וכו').

וש להוסיף, שחיבור זה של התלמיד אל התלמיד חכם בעצמו ע"י שמששו, הוא גם מכוח התבטלות התלמיד אליו מחמת שמששו.

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

אלה הדברים אשר דבר משה אל כל ישראל בעבר הירדן וכו' (א-א) - ש**מאל** דוחה וימן מקרבת אשביע מתחלים אנו לקרוא בספר דברים; אשר יש שכניוהו 'חומש התשובה' בהיותו גדוש חיזוק ותוכחה. והנה יש שתי נקודות הנרמזים בדברי משה שהם ממש כללים בלתי משתנים בכל מצב, והם נחוצים מאוד לידיעת כל אב ומורה. הנקודה האחת הוא מה שמוכיח בתחילת דבריו (דברים א, א) וז"ל: אלה הדברים - לפי שהן דברי תוכחות ומנה כאן כל המקומות שהעסיק לפני המקום בהן, לפיכך סתם את הדברים והוכיזם ברזם מפני כבודו של ישראל, עכ"ל. למדים אנו מזה שאפילו כשצריכים לומר תוכחה ליהודי צריך לנהוג בו כבוד ולהוכיחו ברזם את העבירה, ולא ליסרו בשבט לשוננו, וכמו שרואים כאן שלמדות שמדובר בעבירות התמורות ביותר שעברו כלל ישראל, בכל זאת כשבא משה להוכיחן ולומר להם דברי תוכחות, הוכיח את העבירות ברזם "מפני כבודו של ישראל", ולכן אפילו כשאדם עבר עבירה וצריך להוכיחו, צריך לכבדו ולומר ברזם ובאמדה רכה, כי יהודי הוא נשאר למדות שחטא, וישראל אף על פי שחטא ישראל הוא, וגם באדם יחיד שייך הסיבה "מפני כבודו של ישראל", וזה מוסר השכל לא לפגוע בנן אדם ולדבר ברזם כדי לא לביישו.

ומלבד חובת ההודות בכבוד השומע, לא יפיק המוכיח תועלתו באופן אחר, וכדאיתא בספר **ארחות צדיקים'** (שער י"ב), שלא תיתכן במציאות אפשרות להוכיח לאחרים, אם אין הדברים נאמרים בשווה ונחת. וכשם שאין הכעס מקבל תוכחה מאחרים, כך אינו יכול להוכיח את אחרים, כי התורה אמרה (ויקרא יט, יז): הוכח תוכיח את עמיתך ולא תשא עליו חטא, בתחילה תוכיח אותו בנחת, ובסתר, ותאמר לו בלשון רכה ותתנונים כי לטובתו אתה אומר לו, ואז לא תשא עליו חטא. אבל אם תוכיח את חברך בקול רעש ובוזעם ותבייש אותו, אז 'תשא עליו חטא', ותאוו חבר לא יקבל תוכחה ממך, כי כן דרך בני אדם.

הנקודה השניה הוא מה שמוכח מ**פיה ד'רבי נחמן מברסלב וי"ע** שאמר אז בימיו לפני כמאתיים שנה, שצריך לקחת כפית מוסר וקערה גדולה מלאה בהתחזקות. דאף כי אמנם צריך לומר מוסר ולהוכיח את חבריו, אך בעיקר צריך לעודד ולחזק איש את רעהו. ורואים זה מהמשך הדברים, שבאמצע דבריו הפסיק משה לומר דברי תוכחה ואמר להם דברי התחזקות, (דברים א, ו) כי לכם שבת בחד הזה, ופירוש רש"י ז"רה לכם גדולה ושכר על שיתבתם בחד הזה, עשיתם משכן מנורה וכלים, קבלתם תורה, מניתם לכם סנהדרין, שרי אלפים ושרי מאות', ורי שתוך דברי תוכחה הפסיק להוכיחם והעדיף עליהם דברי חיזוק והתחזקות להסביר ולהרחיב את חשיבותם.

וידועים דברי **השל"ה הק**, כי מה שנאמר (משלי ט, ח): אל תוכח לין פן ישנאך הוכח להכם ויאהבך, מדובר באותו אדם אם תאמר לו בתוכחתך כי הוא לץ, הוא לא יאבה לקבל את התוכחה וידחה זאת על אחר. אך אם חפץ אתה שיקבל תוכחתך, אמור לו בשפה קלה ודברי חיבה שהוא 'חכם' אז יאבה את התוכחה ויפיקלה. "עיוור הש"ת שנוכה לגדל צאצאינו, ולחנכם בדרכי אבות, ולרוות מהם רוב נחת דקדושה.

fit the description to be leaders and judges of the people: “Men who are wise, understanding and well known.” **R’ Yaakov Loiberboim ZT”L (Chavos Daas)** explains that those men who were endowed with wisdom and understanding, observed the manner in which certain Jews spoke to

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (40)
A Timely Request. Recently, a request was made to publicize an important *halacha* that many people only fulfill partially, and with a little effort can do to its fullest. Indeed, it is relevant at least twice a day - sometimes even more - and because it has special significance in this month of *Menachem Av*, when our bitter exile began and when we pray fervently for the future redemption speedily and in our days, we will permit ourselves to interrupt the topic of of *Hilchos Tzitzis* in order to discuss it.

The Proper Way to Say Kedusha. The **Shulchan Aruch**, **RMA** ⁽¹⁾, and **Mishna Berura** ⁽²⁾ all discuss how to say *Kedusha* in its most proper and correct manner. The *Shulchan Aruch* says that one should stand in place and keep his two feet together, so as to be similar to the heavenly angels, whose feet are together as one. The RMA, as explained by the *Mishna Berura*, adds that one should raise his heels and body slightly when he says the verses, "קדוש, ברוך, מלך". These details are of course, well-known and usually well-kept.

The RMA, however, adds another small detail that is not as *well-known*: “*One should lift his eyes towards Heaven when he says Kedusha.*” The *Mishna Berura* ⁽³⁾ explains this with the following quote from **Sefer Heicholos** (an early Kabalistic *sefer*

הוא היה אומר ...

Chacham Rabbeinu Mordechai Hakohen ZT”L (Siftei Kohen) would say:

“One who is administering rebuke must speak to each individual in a manner appropriate for him. One cannot offer one piece of reproof that will encompass and relate to everyone. Therefore, when Moshe began his words of rebuke to *Bnei Yisroel*, he turned first to one segment of the populace - the ‘*Erev Rav*’ who joined *Bnei Yisroel* in Egypt and were particularly stiff-necked - in a sharp, critical tone. *in a sharp, critical tone.* - 'בדיבור מר', a combination of two words, 'בערבה' - pleasant, however, he spoke to the rest of the people, and thus the parchment scrolls will be used then.”

R’ Mordechai Yoffe ZT”L () would say:

“Why is the Book of Eicha, which we read on *Tisha B’av*, not written on parchment as is *Megillas Esther*, the Scroll of Esther, which is read on *Purim*? When *Moshiach* comes, *Tisha B’av* will be transformed from a day of sorrow into a day of rejoicing. As every day, we await *Moshiach’s* arrival. Making *Eicha* more ‘permanent’ by committing it to parchment is not really necessary and would imply that we have already despaired, *chas v’shalom*. *Purim*, however, will also be celebrated in the era of redemption, and thus the parchment scrolls will be used then.”

A Wise Man would say:

“The past is a source of knowledge, and the future is a source of hope. Knowing the past implies faith in the future.”

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לניח האשה וימלאה את
שמואל צבי ע"ה
יארצייט תשעה באב - תעצרה

Moshe Rabbeinu and treated him with disrespect and even abuse. They realized that were they to accept Moshe’s appointment to become judges, they too, would be afforded similar treatment and they turned him down. Thus, Moshe had trouble finding “*men of wisdom and understanding.*”

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
similar to the **Zohar**): “(*Hashem says*) *Tell my sons what I do when they say in Kedusha the words, 'קדוש קדוש קדוש', Teach them that their eyes should be facing upward, to the Heavenly house of prayer, and raise their bodies. I have no bigger pleasure from this world than those moments when their eyes are raised towards my eyes and my eyes are gazing into their eyes (eye-to-eye contact). At those moments, I grab my Throne of Glory and kiss the form of Yaakov (Avinu), mention the merits of the Jewish people and hasten their redemption.*”

The **Turei Zahav** ⁽⁴⁾ there adds that while one is raising his eyes towards Heaven, he should keep them closed. This is the preference of the **Ariza'i** according to *Kaballah*. However, the *Mishna Berura* brings from a number of *poskim* that one may keep his eyes open at this time. Therefore, whichever way one does it, he has upon whom to rely as long as his eyes are raised. Let us work on this *halacha* to indeed hasten our redemption. **Enhancement in Saying Kedusha.** The *Mishna Berura* ⁽⁵⁾ adds that before starting to say *Kedusha*, one should have in mind to fulfill the *mitzvah* of "ונקדשתי בתוך בני ישראל" - “*I will be sanctified in midst of the Jewish people.*” ⁽⁶⁾ Furthermore, one should concentrate well to sanctify *Hashem’s* Holy Name and in this merit, *Hashem* will shower him with holiness and purity.

(1) אורח סימן קכה (2) קכה:ב (3) ששה (4) טורי זהב קכה (5) קכה:ד (6) ויקרא כב:ב

מעשה אבות... סימן לבנים

ידע שור קנחו וחמור אבום בעליו ישראל לא ידע עמי לא התבונן וגו' (ישעיה א-ג)

The *Navi Yeshaya* speaks the words of *Hashem*: An ox and donkey always know who their master is, but when the Jewish nation sins, they do not know *Hashem*. **R' Sholom Schwadron ZT"l** explains that *Hashem* is telling us, His children, that we have been created and implanted with an innate nature to recognize our Master. Just look at even the alienated Jews in the Inquisition, the Pogroms and the Ghettoes, who, as they were being taken to die or burned for the “terrible crime” of being Jewish, died with “*Shema Yisroel*” on their lips. Tens of thousands of apostates and lawless Jews all recognized their Master and died in the sanctification of *Hashem*’s Name! It is true, that even in these wayward Jews, there existed an innate holiness to recognize their Master. So why is it that so many don’t recognize their Master? The answer lies in the *posuk*: “*My people do not perceive.*” If a person would reflect and contemplate, then he will recognize his Master, but without reflection there is no perception - he is worse than the ox and donkey, who always know their master. With true contemplation, a person will reach the Almighty, even if he is far from fulfilling *Torah* and *Mitzvos*.

The following story brings home this point in a special way. A father and son once came to the home of **R' Chaim Kanievsky Shlit"l** to ask him to be *sandek* (the one who holds the baby during a circumcision) the next day at their baby’s *bris*. The son was a *Baal Teshuvah*, a repentant Jew, but the father did not yet keep *Torah* and *Mitzvos*.

As soon as the question was posed, R' Chaim pointed to the aging father and said, “You be the *Sandek*!”

Father and son were shocked. The Father wondered out loud, “What? Am I worthy of being a *Sandek*?”

“Yes,” replied R' Chaim, “I see holiness on your face. You must be the *Sandek*!” And that was that!

Indeed, the next morning, in line with the *Tzaddik*’s imperative, the non-religious father was the *Sandek*.

Immediately, after the *bris*, the father contemplated what R' Chaim had said. He just couldn’t understand it. “Why did the *Rav* say that he saw holiness on my face? Am I holy?” He reflected on the events of his life and after some time, he remembered an incident that he felt might explain the *Rav*’s words. This is the story that he told his son.

“It was many, many years ago, when I was soon to be married to your mother on the (irreligious) *Kibbutz*, where we lived for some time. I recall that right before the wedding, your mother took me to the outskirts of the *Kibbutz* where she had something very important to tell me. I feared the worst - until she started speaking.

“‘You know that I am a holocaust survivor. How was I saved? We were on the train to Auschwitz and we knew that we were going to die. My Mother cried for hours and declared that she wanted to save me, no matter how, so there will be some remnant left of her family. She decided to throw me off the train when it slowed down around a curve. But before she did, she told, ‘If you merit to survive, you must get married to a fine Jewish man, and be sure to keep all the laws of Jewish Family Purity, which is an obligation incumbent upon all Jews.’ This was her final wish to me. Terrified, I was thrown off the train, and thankfully, I survived and here I am today, ready to be married. A few days ago I asked the secretary at the *Kibbutz* office what Jewish Family Purity is and she said in anger, ‘Oh, forget it, it’s nothing!’”

“‘Specifically from her anger, I realized that I should clarify the issue. I went to the city and spoke to a Rabbi and he gave me specific instructions on how to fulfill this *mitzvah*. So now if you agree that we should keep my Mother’s final wish, then I will marry you. But if not, then we will break it off right now!’”

The father smiled in reminiscence. “I wasn’t sure at first; after all, we were not religious in any way. But after three days, I did give my consent and we were married. It is because of your mother and keeping this *mitzvah* that the *Rav* saw a little holiness in me. Perhaps this is also the merit that we are privileged to have children and grandchildren who are keeping *Torah* and *Mitzvos*. And perhaps it is now time for me to repent and keep *Shabbos* and other *Mitzvos* as well!”

“עמי לא התבונן” - Here we have the strength of the holy nature of a Jew to recognize his Master! (**Rabbi S. Price**)

משל כמה הדבר דומה

הבו לכם אנשים חכמים ונבנים וידעים לשבטיכם ואשיכם בראשיכם וגו' (א-י)

משל: A young man once traveled to visit his uncle, a distinguished man who served as *Rosh Hakahal* (head of the community) in his city. As he neared his uncle’s home, he inquired of several passerby as to the exact location of his uncle’s house. Each time he asked, though, he received, in reply, a shower of abuse directed at his uncle. The people called out horrible names. One man called his uncle a thief, another screamed out loud what a lazy good-for-nothing he was, while a third had choice words that cannot be repeated.

Finally, the young man found his uncle’s home and he

was relieved to find the prestigious man safe and sound, in good body and mind. But he was curious.

“Tell me, dear uncle,” the boy asked hesitantly, “why do people hurl such terrible epithets at you? And why, knowing that they do, do you remain as the *Rosh Hakahal*? What do you gain from all of it?”

His uncle smiled from ear to ear and asked his young nephew a question in return: “What? And does honor and prestige mean nothing at all to you?”

צמשל: Moshe admitted that he had trouble finding men who

הארים השבים בתצרים עד עזה כפתרים הציאים מכפתר השמדים וישבו תחתם וגו' (ב-כג)

As Moshe informs the Jewish people of the “strategy” to conquer the nations living in the Holy Land, he mentions one nation - the “*Avim*” - and speaks of how they were conquered. The *Avim* are descendants of *Avimelech*, the King of *Pelishtim* (Philistine), to whom *Avraham Avinu* swore an oath that his children will not harm them (בראשית כא-כג). Thus, the *Kaftorim* came from Kaftor, destroyed them in battle and settled in their place. Now, there was no further impediment for *Bnei Yisroel* to conquer this land.

The **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT"l** explains this incident on a deeper, more esoteric level. For a Jew, interaction with the physical world involves sifting out the sparks hidden within physicality (known as “בידורים” or “refinement”) without becoming enticed and drawn in by physicality. Our daily interaction with the world is thus a form of “war” against the superficial, profane appearances of the world, in an attempt to “conquer” it for the side of holiness.

Some parts of the world, however, are simply too low to be “conquered” or spiritually refined, since their non-G-dly veneer is too thick. Such creatures should be avoided by a Jew at all cost, as there is no chance of a successful conquest. How then are these parts of the world to be refined?

Rashi teaches us that the Jewish people were unable to take the land of the *Avim* away from them because the *Avim* were too spiritually debased for the Jewish people to refine. Instead, *Hashem* brought the *Kaftorim* against them to destroy them. Only now, were they permitted to take the land of the *Avim* away from the possession of the *Kaftorim*.

We see from here, that when the Jewish people will follow *Hashem*’s will, He will arrange it so that the non-Jewish world will assist in the task of global spiritual refinement, by preparing parts of the world for a spiritual conquest, parts that the Jewish people cannot elevate directly.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
תועודת

Tisha B'av is called “מועד” a word we usually associate with Jewish holidays, days of great joy and holiness. The word מועד actually comes from “ויעד” which means “meeting.” Some meetings involve getting together to celebrate a happy occasion; other times, a husband and wife will meet to discuss how to handle a crisis or a difficult situation. The purpose of both meetings is really the same: to improve, enhance and enjoy the relationship. Not every meeting is pleasant. When a parent has a meeting with the principal because a child is misbehaving, it is not a happy meeting, but a crucial one, that will hopefully bring the desired positive results. *Tisha B'av* says **R' Yerucham Levovitz ZT"l**, is a “*Moed*” because it is a time for *Clal Yisroel* to meet with our Beloved Father and discuss our sad situation. We are meant to understand that the reason for our troubles is because of OUR behavior, and although this meeting is painful for everyone, it is a great opportunity to improve our situation.

Tisha B'av is not the end of the year. Many people think to themselves, “Wow, I can't believe it is the summer already. The whole year flew by so fast. Now we just have to get through the three weeks and *Tisha B'av*, and then we can really enjoy the end of the year. Before you turn around, it's *Elul* and *Rosh Hashana* - and then we start all over again!” This is the wrong approach! The month of Av, and specifically *Tisha B'av*, is really the initial MOED-MEETING to plan out the rest of the year! By taking the time to focus on all that we are missing, the terrible problems that have befallen us and the great spiritual levels that are not ours anymore, we can be inspired to charge our *Elul* with an intense yearning to regain all that we have lost!

TORAH GEMS

בלע אדני ולא חמל את כל נאות יעקב חרם בעברתו מכצור בת יהודה הגיע לארץ וכו' (בגלות איכה ב-ב)

Chazal explain the corrosive effect time has on the experiential quality of an occurrence. The *Medrash Eichah* comments on the *posuk*: “*Hashem destroyed without mercy,*” that one hundred years after the *Churban Beis Hamikdash*, Rabbi Yochanan was able to explain this *posuk* in sixty different ways, whereas Rav Yehuda HaNasi, who lived only one generation before him, was able to explain it in twenty-four ways. The Sages tell us that because *Rabbeinu Hakadosh* was one generation closer to the *Churban*, even though he did not live in the time of the *Churban* itself, he and his colleagues felt the intensity of the lamentation and the sorrow much more deeply. After explaining the *posuk* in twenty-four different ways, he would break down and weep. He did not have the emotional stamina to continue. Rabbi Yochanan and his companions, however, who lived one generation later, were that much more removed from the destruction and could therefore deal with it at greater length.

R' Mordechai Gifter ZT"l writes so eloquently that redemption and destruction are familiar themes in Jewish history, and we know them well. We, today, are all children (and grandchildren) of the Holocaust. Some have lived through it and some were born afterward. But all of us are deeply affected by it. Yet, the Holocaust has been left untapped as a resource in the teaching and imbuing of *emunah* in the hearts of those who came after it. We are one or two generations removed, and already people forget, either due to preoccupation with daily matters, or from an inability to view and reconcile the Holocaust in its true perspective. We are barely removed from the *Churban* of European Jewry, and yet the memory fades from our minds. Our emotional bankruptcy permits us to speak about it casually, in a detached manner, and even forget about it. It is our sacred duty to remember this *Churban* just as we recall the great *Churban Beis Hamikdash* year after year.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOM

קרא עלי מועד לשבור בחרור ... (בגלות איכה א-טז)