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תורה תבלין

נראתי יצ הרע ובראתי לו

Shabbos Parshas Devorim - שבת חזון - פרשת דברים - שבת חזון

July 28, 2012 - ט' מנחם אב תשע"ב

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיריך

טיב התבלין

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הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

When Tisha B'Av is Observed on Sunday

Nidcheh (Deferred). The tragedy of the destruction of the *Bais Hamikdash* commenced on the ninth of Av. Although the fire was set on the ninth, most of the structure burned on the tenth of Av (1). As a result, most of the restrictions of the Nine Days remain in effect until halachic midday (חצות) of the tenth of Av. In a year like this one, when the ninth of Av is on *Shabbos*, the fast of *Tisha B'av* is deferred and observed on Sunday. Apart from meat and wine, which remain prohibited until Monday morning, all other restrictions do not apply already on Sunday night.

Sholosh Seudos. The third meal of *Shabbos* may be an elaborate one (2). There is no סעודה המפסקת this year. One may eat extra to satiate himself for the fast, however, he should not specifically speak out that he is doing so. The meal must be concluded by *Shekiah* - sunset (3), including אחרונים. People may *bentch* together with a *zimun* (4), and if a cup of wine was used, one may drink it before sunset (5). **NOTE:** One is permitted to continue eating after this meal until sunset, without making any specific תנאי or condition before *bentching* (6).

Motzei Shabbos. No preparations may be done on *Shabbos* for the fast, therefore, one may not bring his *Tisha Bav* shoes to *shul* until *Shabbos* is over (צ"ח). Many congregations announce the exact time when *Shabbos* is finished so that the people can be home at that time and say "ברוך המבדיל בין קודש לחול". Only then

הוא היה אומר

Chacham Chaim Palagi ZT"l (Artzot Ha'chaim) would say:

"Just as one is rewarded for each step he takes when he walks to the *Bet Haknesset*, so every step one takes on his way to *Eretz Yisroel* is a *mitzvah*, and an angel is created from that step. Had *Bnei Yisroel* entered the Holy Land quickly, as the various opinions in the *Medrash* suggest, they would have lost that merit. Even so, the additional forty years of performing the agricultural *mitzvos* in *Eretz Yisroel* that they would have gained would have far outweighed the merit of taking extra steps on the way to the Land."

R' Yekusiel Yehuda Halberstam ZT"l (Klausenberger Rebbe) would say:

"*Chazal* tell us that one of the reasons the *Bais Hamikdash* was destroyed was because people neglected *Torah* study *Chazal* also say that any generation in which the *Bais Hamikdash* is not rebuilt is equivalent to the generation in which the Temple was destroyed. Putting these teachings together, it follows that we are still guilty of neglecting *Torah* study right up till this very day. Thus, we are instructed to refrain from learning *Torah* on the afternoon preceding *Tishah B'Av* in order to awaken us to the connection between neglecting *Torah* study and the fact that the Temple site lays desolate. The afternoon before *Tishah B'Av* is a time to reflect on this sin."

A Wise Man would say:

"Loss alone is but the wounding of a heart; it is memory that makes it our ruin."

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מעשה אבות סימן לבנים

בנפל עמה ביד צר ואין עוזר לה ראוה צרים שחקו על משבתה וגוי' (מגילת איכה א-ז)

“I may be dreaming - but I am not asleep!” is a quote famously attributed to the great **Ponovezher Rav, R’ Yosef Shlomo Kahaneman ZT”L**. He was a man of great accomplishment, who rebuilt *Torah* in the Holy Land even while the fires of the European holocaust were still burning. He established the Ponovezher Yeshivah in Bnei Brak, he worked tirelessly on behalf of the rescued children in *Eretz Yisroel*, and he founded “Batei Avos” for the unfortunate orphans.

Another of his proposed projects was to establish a museum dedicated to the destroyed communities of Lithuania. For this purpose, he began construction of a memorial building for the holy ones who had fallen (*Ohel Kedoshim*) which would stand next to the *yeshivah* he built. The **Chazon Ish ZT”L** told him, however, that this was not the correct way in which to go about battling and defeating the forces of evil; he should rather establish yet another *yeshivah*, yet another *kollel*, ever more enterprises of *Torah* study. In fact, in the course of the construction of the *Ohel Kedoshim*, a Jewish building worker was killed and the project was halted. For decades the building stood empty and in a state of incompleteness, until just a few years ago the *kollel* of *Yeshivas Ponovezh* moved into it and the request of the Chazon Ish was honored.

R’ Yosef Shlomo was forced on many occasions to travel abroad to raise money for his institutions. On one occasion, he was traveling with Dr. Moshe Rothschild in the ancient city of Rome. The two were in a taxi one day, when Dr. Rothschild could hear the *Rav* continuously repeating over and over to himself, “I am going to settle the score with him once and for all.”

Naturally, Dr. Rothschild could not imagine who the *rav* was speaking about, since the *Rav* would never speak about any person! Settle the score? Who could he possibly be referring to?

As the taxi wound its way through the narrow streets of Rome, the Ponovezher Rav suddenly called out, “Stop!” and the taxi driver made an abrupt short stop in the middle of a main avenue. Looking up, Dr. Rothschild saw that they were directly in front of the famous Arch of Titus that was built and inaugurated over 1900 years ago to commemorate the Roman victory over Judea by Titus, a military commander and future Roman emperor. The arch depicts a procession into Rome with loot from the *Bais Hamikdash*, including the *Menorah* as well as a sacred table and trumpets. For centuries the Jews in Rome would not walk under it, as they saw themselves as exiles from Jerusalem forcibly brought to Rome. However, years later, the arch became a marker of Jewish antiquity, a symbol of exile and redemption that is so important to Jewish heritage.

R’ Yosef Shlomo asked the driver to wait for a moment and quickly exited the car. He walked up to the arch and looked at the image of the *Menorah* being carried away by Roman soldiers with the words, “Judea is destroyed” written below.

At the top of his voice, he cried, “TITUS! TITUS! Two thousand years ago you wished to obliterate the Jewish people and to leave no remnant of them. But heed my words, Titus: Who today knows who you are? When a person walks the streets of Rome and asks his children who Titus was, they do not even know how to pronounce his name correctly. Nothing is left of your heritage! Are there any people in the world who see themselves as the bearers of your legacy?”

“I just arrived from Bnei Brak, Israel, the land you wished to destroy. At this moment there are over five hundred students sitting and studying the Torah, which you so badly wanted to make us forget. And that is only in my *yeshivah*! There are hundreds of other *yeshivos* and *Torah* institutions all over the world, in which tens of thousands of people study *Torah* as well! You disgraced the Holy of Holies terribly, but I invite you to come now to the *Kosel HaMaaravi*, the remnant of our *Bais HaMikdash*, and see how Jews stand there day and night bemoaning its destruction, eagerly awaiting its rebuilding, and studying its structure and all the relevant laws about the service. Is that not the clearest possible sign that our *Bais HaMikdash* will be rebuilt speedily?” Then, he straightened his back and let his voice linger - one last time.

“You have been forgotten, and your name has been forgotten. You said ‘Yehudah will not rise again’ - and I tell you, Yehudah will yet flourish even more!”

משל למח הדבר דומה

לא תגורו מפני איש כי המשפט לאלקים הוא וגוי' (א-ח)

משל: A *Din Torah* was once held in the *Beis Din HaGadol* in Jerusalem, presided over by the esteemed *Rav, R’ Shmuel Salant ZT”L*. After hearing both sides, R’ Shmuel issued a ruling, which favored one man over the other.

Instantly, the man who had lost, flew out of his chair and began screaming, “No! Absolutely not! I will not have this verdict! I will not be silent! Rabbi, if you don’t change your verdict, I will break every window in this room!” The enraged man’s eyes were bulging out of their sockets.

“AND you think I will be SILENT?” roared R’ Shmuel,

with the power and courage of a lion! He was a small man, but at that moment, his presence loomed so large, as to wilt the loser’s determination, and he slinked out of the building.

The people who witnessed the exchange were shocked, and wanted to know what was going through the *Rav*’s mind. He could not physically fight with the man, so what was the meaning of his words? Did they really have any meaning?

R’ Shmuel smiled at their question. “A man threatens to break my windows. Do you think I will be silent? Of course not! I will call a glazier and have him fix my windows!”

וזה בארבעים שנה בעשתי עשר חדש בא' לחדש דבר משה אל כל ישראל ככל אשר צוה אתו (א-ג)

“*Rav Acha ben Rav Chanina said, ‘It would have been appropriate for the rebukes to have been said by Bilam and the blessings by Moshe. But had Bilaam rebuked them, Yisroel would have said it was their enemy rebuking them and had Moshe blessed them, the nations of the world would have said it was the one who loves them who is blessing them. So Hashem said, ‘Moshe, who loves them, shall rebuke them, and Bilaam, who hates them, shall bless them, so that it is clear to all that the blessings and rebukes are in the hands of Yisroel.’”* (דברים רבה ד-ד) An insightful *Medrash* indeed, but somewhat troubling as well. Both Moshe and Bilaam spoke with Divine prophecy. If so, what difference does it make who transmitted the words, for everyone understood that the speaker was merely an agent of *Hashem*?

The **Shem M’Shtumel, R’ Shmuel Borenstein ZT”L** provides a deeper insight into the *Medrash*. Had Bilam rebuked *Bnei Yisroel*, they would have rejected his criticism and claimed that he would have found faults no matter what and was only expressing his vile prejudice. However, when he blessed them, albeit under Divine duress, it was clear that he was praising them as he saw them: as a lowly and insignificant people. As such, the blessing would always apply, regardless of their status. It would even have meaning for the coarsest, most undeveloped members of the nation.

Likewise, had Moshe blessed them, it would have been said that Moshe’s view of his people was biased, for he saw in them advantages which were perhaps exaggerated or tenuous. They would assume that the blessings were not applicable, for they referred to an unrealistic image of the people. As he viewed them with love and emphasized their advantages, though, the rebuke applied to them not just when they were in the doldrums, but whatever their circumstances. Even the greatest *tzaddikim* would be prompted by this rebuke to reconsider their deeds and improve themselves.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תוכחה

It is interesting that this year, the ninth of *Av* falls out on the *Shabbos* that we read *Parshas Devarim*: “*These are the words that Moshe said,*” when he rebuked *Klal Yisroel* for their sins. The sins of the Jewish people seem to follow them through the generations. We know that any generation in which the Temple is not rebuilt, is as if they destroyed it due to their sins. We are still mourning the destruction of our Holy Temple and therefore we can unfortunately surmise that indeed we have sinned. But instead of being depressed, it would be more practical that we actually attempt to improve our situation. Okay ... but how?

Before rebuking a friend, one must follow the clear guidelines of the *mitzvah* of *Tochacha*. *Tochacha* applies to “עמיתך” - a member of one’s nation, a person one cares about. It must be done correctly, with the proper intent. It must be said with love; must not be said in a way that can embarrass another; it should only be said if one is sure it will be well received. This last guideline is one that you can never be 100% sure about, and therefore most people conclude, about *Tochacha*, that one should not give it! If so, then why is it a *mitzvah* in the *torah*, and why do we learn so much about the concept of rebuking another Jew?

Perhaps the answer is - “אלה הדברים” - It is time for us to hear “these words.” Instead of looking to find fault in others, perhaps we should be giving to *Tochacha* - to OURSELVES! It is time for us to do some serious soul-searching in order to analyze our actions, renew our goals and rebuke ourselves for repeating the same old sins of previous generations. This year, let us make a real difference and turn sadness into joy, by being the generation that rebuked ITSELF and rebuilt the holy temple.

TORAH GEMS ציון במשפט תפודה ושבייה בצדקה וגר' (שעיה א-כז)

The final *posuk* in the *Haftorah* read on *Shabbos Chazon*, talks about the future and final redemption of Jerusalem. “*Zion will be redeemed with justice, and her returnees with righteousness.*” This will be the end of our current exile, and the Jewish people will return to their homeland in *Eretz Yisroel*. However, how does one understand the simple translation of the *posuk*? Why is Zion returned with “justice” whereas her people, *Klal Yisroel*, do so “with righteousness”?

It is said in the name of **R’ Chaim (Brisker) Soloveitchik ZT”L** as follows: *Zion*, refers to Land of Israel. The land has a guarantee from *Hashem* that it will be redeemed and returned to the Jewish people completely. This is true justice - *Mishpat* - since it will definitely take place as *Hashem* promised. The returnees, however, the ones who will come back to the land - they will have to earn their redemption. They will need the merit of righteousness - *Tzedakah* - to be part of this wonderful event. If they do not deserve it, they might never see the end of the exile, G-d forbid.

When **R’ Elya Svei ZT”L**, the *Rosh Yeshivah* of the Philadelphia Yeshivah, was a young man, he was learning in *Eretz Yisroel*. When it was time for him to leave Israel and move to America, he went to say goodbye to his *mashgiah*, the great *tzaddik, R’ Chatzkel Levenstein ZT”L*. R’ Chatzkel asked him, “You’re leaving? And what will be when *Mashiach* comes?” R’ Elya didn’t answer.

For some time after, R’ Elya would say that he didn’t understand the question. He always figured that when *Mashiach* comes, every single Jew will fly on the wings of an eagle back to the Holy Land, as the *Navi* promised.

It was only much later that R’ Elya understood the deeper meaning of R’ Chatzkel’s words. Not everyone will merit to return. It is not so simple. One must earn his redemption, one must be worthy. It will be much easier for those who are already there in Israel. If so, why leave altogether?

דרגה יתירה FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO
אלה הדברים אשר דבר משה אל כל ישראל בעבר הירדן (א-א)