

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



שבת קודש פרשת דברים – שבת חזון – פרק ג' דאבות

Shabbos Parshas Devorim - Third Perek

ו' אב תשס"ז - July 21, 2007

הדלקת נרות שבת – 8:06 * (Monsey, NY) מנחה גדולה / שבת – 1:39

זמן קריאת שמע/מ"א – 8:46 ~~~~~ שקיעה של יום השבת – 8:23

זמן קריאת שמע/הג"א – 9:22 ~~~~~ צאת הכוכבים / מעריב – 9:13

סוף זמן התפילה / להג"א – 10:35 ~~~~ צאה"כ / לשיטת רבינו תם – 9:35

* פלג המנחה בע"ש בשעה 6:52 – מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאמצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ותקרבז אלי כלכם ותאמרו נשלחה אנשים לפנינו ויחפרו לנו את הארץ וגו' (א-כב)

מאד. וב', מדוע כשבאו על ענין רוחני, והיא קליטת דברי התורה כראוי, דוקא שם שלט הסדר, והאהבה לא קלקלה השורה, שלא החשיבה כל כך. נמצא שהוכיח משה אותם כאן על שמחשיבים הגשמיות - דברים שאין להם חשיבות אמיתית, ואינם מחשיבים הרוחניות שהם הדברים החשובים באמת.

והן הן הדברים שנאמרו בתוכחת משה לבני גד ובני ראובן, שכשנאמרו לו "גדרות צאן נבנה למקנינו פה, וערים לטפינו" (במדבר ל"ב, ט"ז), והקדימו מקניהם לטפם, והראו בזה שדאגו על ממונם יותר מעל בניהם ובנותיהם - ההמשך הנצחי שלהם. אמר להם משה, (וכלשון רש"י שם), "עשו העיקר עיקר (בניכם - ההמשך הנצחי שלכם), והטפל טפל" (ממנוכם - שאינו שלכם אלא לשעה), ולכן שינה הסדר כשאמר להם "בנו לכם ערים לטפכם, וגדרת לצנאכם וגו'" (שם כד), והקדים הדאגה לטף לפני הדאגה לממון.

והנה בירושלמי (יומא ד: איתא: "מקדש השני, שהיו גייעים בתורה, וזוהרים במצוות וכו' מפני מה חרב, מפני שהיו אוהבין את הממון) ונתקצאו באחרים שהיו להם יותר) ושונאים אלו לאלו שנאת חנם". ואכן מפרשיות אלו (מטות-דברים) שקוראים בין המצרים, (כשמתאבלים על החורבן), אנו למדים לעשות "העיקר עיקר והטפל טפל". ומעתה כשיתקון ענין זה, ולא יתחשב הממון אצלנו כעיקר, יתבטל הטעם שבגללה נגלו אבותינו, ונזכה לגאולה שלמה במהרה.

פרש"י "ותקרבז אלי כולכם - בערבוביא" (כולכם" משמע שבאו כולם כאחד, ושלא כסדר). ולהלן במתן תורה, כשביקשו שידבר משה אליהם, ושלא ישמעו מפי הגבורה, כדי שיקלטו דברי התורה כראוי, הוא אומר "ותקרבז אלי כל ראשי שבטיכם וזקניכם" (דברים ה' כ'). אותה קריבה היתה הוגנת, ילדים מכבדים את הזקנים ושלוחם לפניהם, וזקנים מכבדים את הראשים ללכת לפניהם (ולכך האריך המקרא, לפרט סדר החשיבות, שמקודם תקרבז "ראשי שבטיכם", ואח"כ "זקניכם"). אבל כאן, "ותקרבז אלי כולכם" - בערבוביא, ילדים דוחפין את הזקנים, וזקנים דוחפין את הראשים". ושואל הכלי יקר, הלא כאן מוכיח משה את בני" על מדותיהם ומעשיהם הרעים, וכמבואר לעיל ברש"י (דברים א' א') באריכות, ומדוע הזכיר כאן דבר זה ש"אותה קריבה היתה הוגנת"?

יש לתרץ, שגם בזה יש תוכחה, שהרי מצינו שבדבר שחביב על האדם מאד, "האהבה מקלקלת השורה" (וכפירש"י על הקרא "ויחבשו את חמורו" (בראשית כ"ב, ג'), "הוא בעצמו, ולא צוה לאחד מעבדיו, שהאהבה מקלקלת השורה"), וברוב התלהבותו אינו זהיר להתנהג כפי הראוי. וא"כ י"ל שטען משה כאן שני טענות על ישראל, הא' מדוע כשבאו לענין גשמי, ורצו לברר אופן הכיבוש וטיבו הגשמי של הארץ, בו יתיישבו "איש תחת גפנו, ואיש תחת תאנתו", היתה מצב של "האהבה מקלקלת השורה", ובאו "בערבוביא", מחמת שהחשיבו

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

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

Laws and Customs of Tzedakah - Making a Pledge

As explained the previous week, a statement to give *tzedakah* - even without saying "I promise" - obligates one to give like a promise unless he says "*bli neder*" (without a promise). Therefore, when solicited by an organization over the phone (which has become common practice), one should not pledge. Even when urged to pledge a small amount "so it's worth our time sending," one should politely answer, "I don't pledge over the phone but you are welcome to send me your written material and envelope."

Public Appeals and Bidding.

If an appeal is being made for a worthy cause, and one feels that making a real pledge (not saying *bli neder*) will inspire others to give as well, it is proper to do so (1). It is prohibited to set up a "fake pledger" to promise an amount he won't give in order to falsely inspire others to give (2). When *shuls* auction off *aliyos* and *mitzvos*, all the bids that did not win do not obligate the bidders because it is clear that their intentions were to give only if they had actually "won" the auctioned honor (3).

Times of Distress.

As mentioned before, if one is in need for healing, salvation etc., it is very advisable to do as *Yaakov Avinu* did and pledge as a merit. From the wording of the sources of this law (4), it seems that one should make a full pledge (not

(1) ברכי יוסף י"ד ר"י (2) מהרש"א סוכה כט. (3) כף החיים שומב (4) תוספות חולין ב' (5) שו"ת מאמר מרדכי ט"ז דקדק ומשפט ח' אות כ"ה (7) באורח צדקה דף רס"ט

say *bli neder*) and be careful to fulfill it promptly.

Undoing a Promise to Tzedakah.

If one makes a real pledge to *tzedakah*, he cannot just do a regular *hataras nedorim* (annulling of vows) in front of three people in *Elul*. There are certain stringencies over other promises, and one must ask a *Rov* if his vow can be annulled. Similarly, if one doesn't remember the amount he pledged, or the person he pledged for died, or he told his family to give from his money, a *Rov* should be consulted.

The Pushka (charity box).

Once money has been put into a *pushka*, one cannot just change his mind and take the money out for himself or for another cause (5). If money was put in by mistake, e.g. he meant to put it into a certain *pushka* and mistakenly put into another, he can remove it and put it into the correct one (6). It is permissible to change money from smaller to bigger and vice-versa from a *pushka*. There is no obligation to add extra money to the *pushka* for this "service." Some *Poskim* (7) allow one to borrow from a *pushka* as long as there will be no delay in the recipients receiving the money.

WEEKLY CHIZUK # 39

This month is called "Menachem Av" the month of The comforting Father. Even though we were punished in this month, it is the discipline of a caring, loving and comforting Father. One should strive in davening each time he says Avinu (Our Father) to drill into himself that he is in communicating with a Loving Father.

הוא היה אומר...

R' Chaim Yosef Dovid Azulai ZT"l (Chid"i) would say:

"The word 'אלה' has the numerical value of 36. The following word 'הדברים' refers to the leaders (סנהדרין). This *posuk* alludes to the thirty-six *tzaddikim* in every generation who draw their strength from the spark of *Moshe Rabbeinu's* soul that exists in every generation. As the *posuk* tells us: 'אלה הדברים' - these are the 36 *tzaddikim*, 'אשר דבר משה' - their leadership is sustained by the leadership of *Moshe Rabbeinu*."

The Maharsh"i, R' Shmuel Eidels ZT"l would say:

"Chazal teach us: Three things arrive unexpectedly - *Moshiach*, a *metzia* (a find), and a scorpion. What is the connection between these three? Because if one is *zoche* (merits), the arrival of *Moshiach* will be like a pleasant but unexpected appearance of a *metzia* - he will rejoice and it will be good for him. But if he doesn't merit, *Moshiach's* coming will be sudden and harsh, like the unexpected pain from the bite of a scorpion!"

R' Simcha Bunim of P'shischa ZT"l would say:

"*Ribono Shel Olam*, hurry up and redeem Your People while they are still Jews. The years go by and we move further away from the *Torah* and soon You will have no choice but to redeem them, חלילה, as *goyim*!"

MAZEL TOV TO MR & MRS PINNY GRUNFELD ON THE BAR MITZVAH OF THEIR SON MOSHE
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Peimer, who was sent by his mother to study under the saintly **R’ Chaim Volozhiner ZT”L** after his father passed away. Yossele was both a remarkable *ilui* (genius) and a phenomenal *masmid* (diligent student) who studied tirelessly day and night.

One day, a letter reached R’ Chaim from Yossele’s mother. She wrote that she was unable to manage the family store and support her children by herself and requested that Yossele return home to help out. The letter was addressed directly to the *Rosh Yeshivah* and when R’ Chaim read it he decided to put the letter away without mentioning anything to his student.

A few weeks later a second letter arrived, in which the mother complained that her son had not yet come home to help her and had not even answered the previous letter. R’ Chaim considered this for a moment but then also put this letter away undelivered.

Months passed before another letter arrived from Yossele’s mother in which she related that a fire had burned down her shop and left the family totally destitute. She again begged that Yossele come home and help his family in it’s time of desperation. But when R’ Chaim read it, he once more put the letter aside and said nothing to the boy. Not long after, a letter arrived from an older sister, who wrote that their mother “was desperately ill.” She castigated her brother for his cruelty. R’ Chaim hid this letter as well.

Finally, a final letter arrived with the news that Yossele’s mother had passed away. It contained a plea from the forlorn orphans begging their older brother to come home and feed them, however, the *Rosh Yeshivah* again decided not to show the letter to his prized student.

A while passed and Yossele, who was by then the most advanced *bochur* in the *yeshivah*, found a very desirable *shidduch*. Before leaving Volozhin to get married, he went to take leave of the *Rosh Yeshivah*. Only then did R’ Chaim give him the letters he had been holding all those years.

Upon reading them, Yossele rent his garments and then fainted, stunned by the loss of his mother and shocked that he had not been told about her death until now. When he was revived, he asked R’ Chaim why such vital information had been kept from him all those years. R’ Chaim answered, “You have to know that all this was the work of the Satan, The Satan saw that you were destined to become one of the *gedolei hador*. To prevent this from happening he burned down an entire row of shops, took away your mother, and left your family orphaned and forsaken. All in order to force you to leave the *yeshivah*.”

“Now,” concluded R’ Chaim, “would you have wanted the Satan’s plans to succeed? *Boruch Hashem*, you are established and successful in your studies. Now, you are ready to deal with the issues.”

In the course of time, Yossele, now renowned as **R’ Yossel Slutsker ZT”L**, arranged *shidduchim* for his sisters with a number of the leading *Torah* scholars of the time. As penniless orphans, they were able to find such fine husbands only because they were the sisters of the famous *gaon*.

משל למח הדבר רומה

ציון במשפט תפדה ושביה בצדקה וגו' (הפטרה לשבת חזון – ישעיה א-כז)

משל: The “Cantonist decree” was one of the most dreaded in all of Russia. The Cantonists were children who were drafted into military service for 20 years after which there was often nothing left of their Jewishness. One year, the draft fell out on Purim and those selected were due to report by the following *Av*, the Jewish month especially marked for tragedy.

The Jews of Vilna were in mourning. However, in spite of their sorrow, they performed the *mitzvos* of Purim: משלוח מנות, *Megillah* and gifts to the poor.

A few weeks later, as the Czar was about to sign and seal his decree, he accidentally knocked over his ink bottle, spilling ink all over the paper, obliterating

his name. The Czar was shocked at his mistake. In his mind it seemed an omen from Above, and he stubbornly refused to have the document redrawn. That year the month of *Av* turned from mourning to rejoicing for the Jews of Vilna. The draftees were freed from the terrible fate which had awaited them.

גמל: Said the **Chofetz Chaim ZT”L**, how can we tell whether it was the rejoicing of the Jews in Vilna on that dark Purim that had in it the spark of their redemption the following *Av*? Perhaps if we perform *mitzvos* with joy all year, we too, can sow the seeds of the Great Redemption, and never see sorrow again with the coming of *Moshiach* speedily and in our days.

TORAH GEMS

אלה הדברים אשר דבר משה אל כל ישראל בעבר הדרך במדבר וכו' (א-א)

היום הזה אהל תת פחד ודאנק על פני העמים תחת כל השמים וגו' (א-ס)

Rashi writes: “*For these are words of criticism. (Moshe) lists all the places where the Jews angered the Holy One. Therefore, he coded his words and mentions them (only) with allusions due to the honor of Yisroel.*” Moshe was so careful not to disgrace or embarrass *Klal Yisroel*, that even when he criticized them for their sins, he did so with honor and respect.

A *chasan* who had a severe stammer came to the famed **Shinover Rebbe, R’ Yechezkel Halberstam ZT”L**, to ask for a blessing prior to his wedding. The *Rebbe* conferred his blessing, and then asked the young man the time and place of his *aufruf*, when he would be called up to the public *Torah* reading.

A few weeks later the *Shinover Rov* informed his *chasidim* that he would be spending *Shabbos* in a neighboring town. Many *chasidim* arranged to go along with the *Rebbe*. Once there, he told his entourage that he wished to pray at the *minyan* where the *aufruf* was taking place.

Shabbos morning, the *chasan* was called up to the *Torah* for an *aliyah*, but he stammered so badly that he had difficulty saying the words. However, no one could hear him, since the *Shinover Rov* said the response “ברוך הוא וברוך שמו” in a loud voice, drawing it out until the blessing was finished. When the young man said the second blessing after the *Torah* reading, the *Shinover* drowned out his words again by repeating loudly, “אמת תורתנו הקדושה” (“*Our Holy Torah is true!*”) In this way, the *chasan* was able to recite his blessings in public without being embarrassed. It then became clear that the *Shinover Rov* had come to this town for the sole purpose of saving the *chasan* from embarrassment!

The *gemara* (עבודה זרה כה.) informs us of a fantastic miracle that occurred during the war that *Bnei Yisroel* waged against Sichon: “*Just as the sun stood still for Yehoshua (during the famous battle in Yericho), so too, did the sun stand still for Moshe ... as it says ‘This day I shall begin to place dread and fear of you on the face of the peoples when they hear of your name they will tremble before you’ - when will they tremble before you? When the sun stood still for Moshe.*” The Jews handily defeated their enemies.

The **Baal Hafla’ah, R’ Pinchos Halevi Horowitz ZT”L** notes that this miracle is unusual in the fact that it is not listed with the other great miracles that were created *Erev Shabbos* (פי השמשות) such as the talking donkey (פי האתון) or the wandering well (פי) (תנאי) put in place from the time of creation for the sun to stand still, like what occurred by *Krias Yam Suf*. The reason for this is based on the *posuk* “ואין כל חדש תחת השמש” - “*There is no new (creation) under the sun.*” On this world - “under the sun” - there is nothing new that hadn’t been created previously, but the sun itself is subject to miracles and wonders every single day.

Interestingly, the miracle of the standing sun with regard to Yehoshua is discussed in the *Navi* in full detail, whereas the very same miracle with *Moshe Rabbeinu* is only deduced through hints and allusions. But since *Chazal* tell us “פני משה כפני החמה” - “*The face of Moshe is like the face of the sun,*” whereas “פני יהושע כפני הלבנה” - “*The face of Yehoshua is like the face of the moon,*” thus, the miracle is increased to a much greater degree by Yehoshua - for Moshe this was nothing extraordinary! (**Sifsei Tzaddik**)

מעשה אבות ... סימן לבנים

וייטב בעיני הדבר ואקח מכם שנים עשר אנשים איש אחד לשבט וגו' (א-כג)

Moshe Rabbeinu recounts the episode of the *Meraglim* and how the people came to him demanding that he send spies to scout out the land. Moshe admits that at the time, he too, thought it was a good idea and that it, in fact, found favor in his eyes. However, as Rashi puts it: “*It was good in my eyes - but not in the eyes of the Holy One.*” Often, a person may look at a situation and think he understands it well enough to make an educated decision, but after further review it becomes clear that *Hashem* felt otherwise. What we may look at and think is good may turn out to be the exact opposite of what we need. And vice versa, when we believe that events are conspiring against us to harm and make us suffer, it may just be that *Hashem* is sending us a message that we must look at carefully - for He is always looking out for our well-being.

One of the outstanding students of the *Volozhiner Yeshivah* was a young *bochur* by the name of Yossele