

בראית יצר הרע ובראית לו

תורה תבלין

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שבת קודש פרשת דברים - שבת חוון

Shabbos Parshas Devorim - Shabbos Chazon

ח' מנחם אב תשס"ה - August 13, 2005

פג המנחה / ע"ש - 6:31 (Monsey, NY)
הדלקת נרות של שבת - 7:41 *
זמן קריאת שמע / מ"א - 8:56
זמן קריאת שמע / הגר"א - 9:32
מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משאמר "בואי בלה")

מזכרת צליב

ה' אלקי אבותינו יסף עליכם ככם אלקי פעמים
ויברך אתכם כאשר דבר לכם וגו' (א-לא)
יש לדקדק, דחל "אלה הדברים אשר דבר משה"
היו דברי תוכחות ובכל פסוק ופסוק יש בזה תוכחות
מוסר. אי"כ מה ענין מקרא זה של "יהי אלקי אבותינו"
יסף עליכם ככם אלקי פעמים ויברך אתכם, שהוא
ברכה מרובה באמצע התוכחה?
ומסביר האדמו"ר מבאבוב, הרה"ק מו"ר נפתלי צבי
הלברשטם זצ"ל, כי יש ב' אופנים להדריך בן שאינו
הולך בדרך הישר ר"ל. א' ע"י להכותו בשבט למען ילך
בדרך טובים. ב' שבט עיית וישמע לקול אביו עיני
שהאב עצמו נזהר לדקדק במעשיו שיהיו כולם עפ"י
תורה ויראה, ואז יתקבלו דברי הדרכה על לב בנו, כי
אם האב אינו מיישר אחרותיו, לא יכנסו דבריו באזני
בנו, כי יאמר לו "טול קורה מבין עיניך".
והנה עיקר תוכחתו של משה רבינו לישראל בפרשתו
היה על תרועתם בכל פעם כאשר לא היה המצב כפי
רצונם ונחיותם. ובאמת בני ישראל הן הן שגרמו שלא
זכה משה להכנס לא"י, וכמו שאמר "אם בי התאנק ה'
בגללכם לאמר גם אתה לא תבא שם". ובכ"ז עמד משה

ובירך אותם באמצע התוכחה והראה להם שאין לאדם
להתנער כשסרגיש שגורם לו איזה מקרה, שהיו הם
גרמו לו רעה ואעפ"כ האציל עליהם ברכה. ושפיר הוה
ברכה זו בגדר תוכחה, שהתוכחה המועילה ביותר היא
כשרואין התנהגות המוכיח, שעייז ייטיבו השומעים את
דרכם ולא יזידו עוד להתנער כקדם, אלא אף הם
יקבלו הכל באהבה שלמה ויברכו להקביה על הדעה
כשם שמברכין אותו על הטוב.

יארר בן מנשה לקח את כל חבל ארונם...
ולמכורו נתתי את הגלעז וגו' (ג-יד, טו)
לאורה יש להקשות, דלמה לבני יארר בן מנשה נא'
הל' "לקח", ובמכר נא' הל' נתתי?
אלא מאיר לנו לעינים הראגאטאשאווער גאון, מו"ר
יוסף ראזין זצ"ל, בס' צפנת פענח, דהנה משה רבינו
התנה עמם תנאי שאם יעברו חלוצים למלחמה לפני
בני ישראל לכבוש את כל ארץ כנען בשבילם, אז יתן
לחם ארצות בעבר הירדן. אמנם יארר בן מנשה לא קיים
תנאי זה, כדאיתא בגמ' (בבא בתרא קכא) שהיה נהרג
בתחילת המלחמה ז' עממים, ואף שהיה אוסר בדבר,

A SERIES IN HALACHAH

TISHA B'AV ON MOTZEI SHABBOSES

When the ninth of Av falls out on a Sunday, as it does this year, a number of special halachos must be observed:

Sholosh Seudos

The third meal of Shabbos may be an elaborate one (1). There is no need to eat extra to the second meal. 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 *Shkiah* - sunset (2), including *zimun* (3), and if a cup of wine was used, one may drink it before sunset (4).
Note: One is permitted to continue eating after this meal until sunset, without making any specific *bracha* or condition before *benching* (5).

Motzei Shabbos

No preparations may be done on Shabbos for the fast, therefore, one may not bring his *Tisha B'av* shoes to *shul* until Shabbos is over (6). Many congregations announce the exact time when Shabbos is finished so that the people can be home at that time and say "ברוך המביל" only then do they change into weekday garments, non-leather shoes and proceed to *shul* for *Maariv*, which is usually a bit later to allow people to get back on time. Even though he already said "ברוך המביל",

(1) אין חובה ללכת לבית המדרש (2) אין חובה ללכת לבית המדרש (3) אין חובה ללכת לבית המדרש (4) אין חובה ללכת לבית המדרש (5) אין חובה ללכת לבית המדרש (6) אין חובה ללכת לבית המדרש

הנא היה אומר

R' Shmshon Rafael Hirsch ZT"L would say:

"Written Law" is comparable to the notes of a lecturer, which he prepared for himself before making his presentation. Were one who did not hear the entire lecture to find those notes, they would be totally unintelligible to him; the notes are only meaningful in conjunction with the verbal presentation. So too, much of Torah makes sense only when explained by the *havdalah* before eating (12).

R' Yisroel Meir Hakohen Kagan ZT"L (Chofetz Chaim) would say:

"A poor person should be provided with the same hospitality as one would give his own household. Do not overburden yourself; whatever you provide for your family will be fine for your guests, so one need not hesitate to invite guests."

An Honest Soldier once said:

"What is courage? Courage is fear that has said its prayers."

A SPECIAL MAZEL TOY TO MR. & MRS. ELI KATZ ON THE BAR MITZVAH OF THEIR SON MOSHE. MAY THEY SEE MUCH NACHAS FROM HIM AND ALL THEIR CHILDREN

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R' Shmuel sighed with great depth and appreciation. "In all of *Yerushalayim shel Maalakh*, only thirteen *tzaddikim* were deemed worthy of possessing such keys, and R' Yehoshua Tzvi Michel Shapiro was the most deserving of all!"

TORAH GEMS

עבר הירדן בארץ מואב הואיל משה באר
את התורה הזאת לאמר וגוי (א-ה)

As *Moshe Rabbeinu* nears the end of his life, he begins to elucidate the words of the *Torah* before the entire congregation of *Bnei Yisroel*. Rashi tells us that not merely did Moshe explain the *Torah* in its original language, but he did so in seventy other languages as well. Was this necessary? Why would the Jews require the *Torah* to be interpreted in any other language other than their mother tongue, *Lashon Hakodesh*, the language that they were taught by their parents and grandparents - the language that the *Torah* was written in?

The **Gerer Rebbe, R' Yitzchok Meir Alter ZT"l (Chidushei Harim)** provides a fascinating understanding of the words of Rashi. After *Har Sinai*, where the nations of the world turned their collective backs on the *Torah* and the little nation of *Klal Yisroel* gladly reaped the benefits, every country and every people made it their business to denigrate the importance of the *Torah* and consequently the Jewish People - the "Chosen Nation" - who withstood the challenges to uphold the tenets of its wisdom. In effect, then, every language was, and still is, employed by its respective nation to belittle and malign the *Torah*; seventy different versions of disparagement.

As a means to counteract the negativity that was pervasive in the world, *Moshe Rabbeinu*, who was aware of the future exiles that his people would be forced to endure, dispersing all throughout the lands of foreign entities, understood the necessity of teaching the *Torah* in the language of the countries where his people would find themselves. This would ensure a spark of holiness in every land and strike a balance against the enveloping impurity.

אתם עברים בנבול אחיכם בני עשיוכר' (ב-ד)

The **Ben Ish Chai, R' Yosef Chaim of Bagdad ZT"l** writes that the months of the year were divided up as inheritances to our forebearers. *Yaakov Avinu* received the months of *Nisan, Iyar* and *Sivan*, while Esav took *Tamuz, Av* and *Elul*. *Yaakov* grabbed *Elul* back leaving *Tamuz* and *Av* in Esav's control. It is no wonder then that the two months containing the most calamities and tragedies to have befallen the Jewish people, are in fact, *Tamuz* and *Av*. On a positive note, though, *Av* (lit. father) will eventually revert back to *Yaakov* and become the father of all months. The fact that so many troubles occurred in this month proves that it has even greater positive facets than the other months, based on the words in *Tehillim* (טו-ל), "*Gladden us according to the days you afflicted us.*"

The story is told of **R' Yom Tov Yisroel ZT"l**, the rabbi of the Jewish community in Egypt, who once walked past a Jewish-owned bakery shop on *Tisha B'av*. The owner brazenly recited "*shehakol*" and took a sip of his drink just as the rabbi walked by. He ridiculed the fast, saying, "Every year, for two thousand years, we mourn?!"

The next year, on *Erev Purim*, when the shopkeeper was busy preparing special treats for Purim, the rabbi sent for him and ordered his incarceration as punishment for drinking on *Tisha B'av*. The man asked why the rabbi waited until then to punish him, just when he is busy preparing *Purim* treats. The rabbi replied, "Every year, for two thousand years, we celebrate?!"

May *Hashem* put an end to our troubles, so that we may truly celebrate in every month of the year, and may the tears shed for the many sacred souls that have perished serve to protect us.

שמשה רבינו לא נתן אותה לו כיון שלא קיים תנאו אלא הוא לקח אותה בקנין עצמו אף שלא מילא התנאי דבדמיו קנאה. ואף שכבר מות ואין למת קנין, מ"מ הדבר דומה למשאחז"ל (מכילתא בשלח) דכל דבר שאדם נתן נפשו עליו נקרא על שמו. משא"כ מכיר ששפיר חשלים את התנאי לכבוש את הארץ עם שאר אחיו, נא' בו "נתת את הגלעד" - כי משה נתן לו את ארצו כפי שדחתה עמו.

מעשה אבות... סימן לבנים

על אלה אני בוכיה עיני ירדה מים כי רחק ממני משיב נפשי וכר' (מגילת איכה א-טו)

Many of our greatest *gedolim* were well known for their righteousness, piety and sagacious wisdom, both in *Torah* learning and everyday matters pertaining to life. In many cases, though, these *tzaddikim* maintained a secret aspect to their life, one steeped in prayer, *kabbalah* and private seclusion, where they would pour out their hearts to the Master of the World and entreat Him to deliver His people from the bitter *golus* and never-ending suffering of *Klal Yisroel*. These *Lamed Vav tzaddikim*, were always vigilant in protecting their secrecy and in most cases successful in keeping their actions from the public's eyes.

About one hundred years ago, in the holy city of Yerushalayim, lived the great *tzaddik R' Yehoshua Tzvi Michel Shapiro ZT"l*. He was a true ascetic who only ate the bare minimum and slept just enough to allow his frail body to keep him going, while he devoted every waking hour to the service of *Hashem*. When he passed away, the *chevra kadisha* - burial society, proceeded to prepare his body for interment, however, they noticed something quite unusual: Although they had seen to many of the *tzaddikim* and holy *rabbanim* of Jerusalem, while preparing R' Hirsh Michel's body for burial a strange, copper key was discovered in his hand. No one had ever seen it before or had any idea which door it unlocked.

One member of the *chevra kadisha* remembered that when the *Sefardic Gaon, Chacham Sasson Persaïdo ZT"l*, the head of *Beit Kel Chassidim Yeshivah* died, a similar copper key was found in his hand. But then, too, its significance was a mystery. As no one knew the meaning of the copper key, R' Hirsch Michel was buried with it in his hand.

The entire city was abuzz and efforts were made to learn the secret of the copper key. When **R' Shmuel Salant ZT"l**, the elderly *Rov* of Yerushalayim, later made a condolence visit to the Shapiro home, he felt obliged to reveal exactly how great a loss Jewry had suffered with R' Hirsh Michel's passing. "When the holy **R' Nochum of Shadik ZT"l** came across the *Medrash* that says that there is a special hidden place on earth where *Hashem* mourns His exiled Kingdom, he began to cry. 'If the Almighty has a specific place to weep over the *golus*, he wept, 'then certainly we too should designate a secret place to pray for the restoration of the Divine.' He went about preparing just such a place."

Not being much of a secret anymore, the elderly *Rov* continued his revelation. "Adjacent to the Spring of Shiloach, where R' Yishmael Kohen Gadol used to immerse himself, is a skeleton structure within two inner courtyards, hidden from the public eye. R' Nochum designated this ruin to be the hiding place of *Yerushalayim shel Maalakh* - the Heavenly version of Jerusalem on this earth, and had a locksmith prepare a lock that could be opened by special copper keys. These keys were entrusted to a select group of men who had sanctified their bodies and purified their sight from an early age." The people listened in awe.