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שבת קודש פרשת ואצתן - שבת נחמו - י"ג מנחם אב תשע"ג **Shabbos Parshas Vaeschanan - July 20, 2013**

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

מאצרותיו של המגיד

שמע ישראל ה' אלוקינו ה' אחד. ואהבת את ה' אלוךך בכל לבבך וגו' (ו-ד-ה) - בענין עבודת ה' ע"י יצר הרע

ספר צדור המור' מבאר מדוע התורה מסמיכה את ציווי אחדות ה' אל אהבת ה'; 'ואולי יאמר שמע ישראל, מל' הבנה, כמו 'כי שומע יוסף, שרצה להודיעם ולהבינם, שכמו שה' אחד, כך ראוי להם - ליהיה אלוקים' שיהיו לאחדים בידו, ויהיו גוי אחד בארץ' כלי פירוד וחילוק, ולא יהיה ליבם חלוק על המקום וחו' שמע ישראל' ש כל לובין ולהשכיל, כי זה אחד, בלי חלוק ופירוד, ולכן 'אהבת את ה' אלוךך בכל לבבך וגו', ולא בחצי לבבך, כאומדם בברכות בפרק הרואה, 'בכל לבבך - בשני יצריך, ביצר טוב, וביצר הרע', בענין שלא יהיה ליבך חלוק על המקום, אלא, שכמו שהוא אחד כך תהיה אחד בלי חילוק'.

ובכוונת 'בשתי יצריך-ביצר טוב וביצר הרע' כתב בתלמודי רבינו יונה' (על מסכת ברכות (מ"ד: ברפי **הרי"ף**, ד"ה בכל לבבך), "ככל לבבך, בשני יצריך-ביצר טוב וביצר רע, עבודת יצר הטוב היא עשיית המצוות, ועבודת יצר הרע היא, שיכבוש יצרו המתגבר עליו (כדי למנוע ממנו מלקיים את המצוות, וכדי למשוך אותו אחר החומרות והחטא), וזו היא העבודה שהאדם יכול לעבוד לבדו ביצר הרע. עוד נזכר לומר, שיצר הטוב הוא מידת הרחמנות, וכיצא בזה, ויצר הרע נברא לאכזריות, וכשאדם אינו מרחם על הרעים, והוא אכזרי להם, נמצא שהוא עושה מצוה גדולה ועבודת השם עם יצר הרע וכו'".

ועל דרך הביאור הראשון של 'תלמודי רבינו יונה', ביאר בערוך לנר' (על מסכת ר"ה (כ"ט: ד"ה כיוצא בדבר וכו'), את מה שכתוב שם במשנה 'והיה כאשר ידים משה ידו וגבר ישראל וגו', וכי ידיו של משה עושות מלחמה או שוברות מלחמה, אלא לומר לך, כל זמן שהיו ישראל מסתכלין כלפי מעלה ומשעבדין את ליבם לאביהם שבשמים היו מתגברים, ואם לאו היו נופלים. כיוצא בדבר אתה אומר, עשה לך שור, ושים אותו על נס, והיה כל הנשוק רואה אותו וחי, וכי נחש ממית או נחש מחיה, אלא בזמן שישאל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים היו מתרפאין, ואם לאו היו נימוקים', 'מייתי מ"די משה' ומ'נחש', להורות, שצריך האדם לשעבד ליבו להקב"ה בשני עניינים, בעשה טוב וסוד מרע, כדדרשינן בברכות 'בכל לבבך-בשני יצריך, ביצר הטוב וביצר הרע', ובהסתכלות כלפי מעלה על ידי משה, שעבדו ליבם לעשות טוב כידי משה (העושים את הטוב), ובהסתכלות על הנחש שהוא היצור, שעבדו את ליבם לסוד מרע, בהכרים שהנחש-היינו, היצור, המחטיא' הוא לחטוא' (וכדאיתא בגמרא (ב"ב ט"ז), "במתניתא תנא, יורד ומתעה-את הבריות שחטוא' [יש"ש] שר, ד"ה הכי גרסינן וכו'), ועולה ומרגיז-את חמת המלך בהשטנותיו [שם], נוטל רשות-ממנו לדרוג את החוטא' [שם], ונוטל נשמה', ועד"ז איתא בגמרא (ברכות ל"ג), "אין העורר ממית, אלא החטא ממית", ונעשו שלמים בסוד מרע ועשה טוב".

צמשל: The tenth and final commandment is the prohibition against coveting that which does not belong to you. Rashi implies that "תרמוד" (coveting) and "תרמאה" (desiring) are one and the same. Thus, although a person may not specifically

הלכה למעשה **A SERIES IN HALACHA LIVING A "TORAH" DAY** **Forgotten and Little Known Halachos and Customs (41)** **Tzitzis. Recreation.** In the summer months, when many people use the warm weather for outdoor recreational activities such as exercising, biking and playing ball, every man and boy, especially a *Ben Torah*, should wear his *Talis Katan*. If the moving strings may interfere with his activity, he should find a way to tuck them in in an honorable manner. Wearing a *Talis Katan*, which is a strong *minhag*, and fulfillment of a מצות עשה every moment, is obviously something done all throughout the year, and it should not become “optional” during these times of recreation. Furthermore, the *segulah* of *kedusha* and purity which *Tzitzis* bestows on one who wears it, might be even more necessary at these times than during the regular months. *Shochtim*, even though their garments get soaked through with blood, still wear a special *Talis Katan* and wash it often.

Talis Katan on the Flesh. I have heard people justify removing their *Talis Katan* with the following logic: They don’t wear an undershirt when playing or exercising, and to wear the *Talis Katan* on their skin is degrading to the *Talis Katan*. Thus, they remove their *Tzitzis* rather than degrade it. This is faulty logic. **R’ Shlomo Z’ Auerbach ZT”L** ⁽¹⁾ rules that it is not considered a “*bizayon*” - degrading the garment of *mitzvah*, because he wears it in all ways like regular garments (which often touch the

הוא היה צמר

Rabbeinu Bechaye writes as follows:

“Why is it that the statutes (חוקים) are the cause for the nations to remark how wonderful the Jews are - One would think that it is for these that they laugh at us. The nations see the Jews keeping many laws which do fit in with human logic, laws which keep people straight and lead to a society which functions in harmony. The nations then conclude that even the statutes whose reasons are not well known must also contain great wisdom. For this, the nations praise Yisroel, calling them “*only a wise and understanding people*,” with the word “*only*” serving to exclude all other nations. This is only when we practice the laws in their entirety that the nations hold us in such esteem, however, when we make a mockery of those laws that are understood, the nations will indeed scorn us and mock the statutes as well.”

Aleksander Rebbe, R’ Chanoch Henoch Hakohen Levin ZT”L would say:

“Chazal tell us: ‘*Rabbi Shimon ben Lakish said, ‘If one is worthy, the Torah becomes a potion of life (סם החיים); if one is unworthy, it becomes a potion of death (סם המיתה).*’ The word ‘*יוכה*’ - ‘*worthy*’ comes from the expression ‘*ץ ונקל*’ - ‘*clean and pure.*’ Thus, if one studies *Torah* while maintaining a purity of spirit and body, the *Torah* gives him life. If not, then his ‘unclean’ *Torah* study will bring him down to death.”

A Wise Man would say:

“Some people are so poor; all they have is money!”

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Special Mazel Tov to Rabbi and Mrs. Aryeh Schechter on the marriage of their son Nachum to Chavie Schreiber

שיינ' לעצת בת נחמן ישראל

מעשה אבות... סימן לבנים

וקשרתם לאות על ירך והיו לטמטפות בין עיניך וגו' (ו-ה)

On one of his visits to America, the *Yerushalmi Maggid*, **R' Shabsi Yudelevitch ZT"l** was asked to study with a soon-to-be *Bar Mitzvah* boy. The father knew next-to-nothing but wanted his son to have a real *Bar Mitzvah* “experience.” R’ Shabsi agreed and at the very first lesson, he told the boy that if he was planning on wearing *Tefillin* on the day of his *Bar Mitzvah* and no other time, he was not really a “*Bar Mitzvah*” boy, but rather a “*Bar Aveirah*” boy! (a son of sin) “My dear child,” said R’ Shabsi, “if you really want to be a ‘*Bar Mitzvah*’ wear your *Tefillin* daily and keep the laws of the *Torah*.”

The boy’s father was unhappy with this “lesson” and told the *Maggid* that because of him and his message, his son asked him a very embarrassing question. “Daddy,” said the boy to his father, “when are you going to be *Bar Mitzvah*?” Since he never saw his father putting on *Tefillin*, he just assumed that his father did not yet have a *Bar Mitzvah*!

Nevertheless, R’ Shabsi was invited and asked to speak at the celebration held the night before the boy was to put on his *Tefillin* for the first time. When he stood up to the podium, R’ Shabsi announced that if the *Bar Mitzvah* boy will not wear his *Tefillin* daily, everyone and everything will testify against him. The walls will testify, the chairs will testify, and even the spoons and forks on the table right in front of him will testify that he did not put on his *Tefillin*. Just like when one eats non-kosher food, he said, the plates and utensils will testify against him, so too here, the utensils will testify against him.

The people in the audience thought R’ Shabsi had lost his mind and one belligerent man came over afterwards and exclaimed that it was impossible. He said that spoons don’t have mouths so how can they testify? R’ Shabsi disagreed and said that if our holy Sages tell us that objects can and will testify, then it must be true. But the man refused to believe.

Finally, R’ Shabsi picked up a golden ladle on the table and said to the ladle, “Tomorrow I will lay *Tefillin* on this *Bar Mitzvah* boy and he will do this every day!” Then, turning to the *Bar Mitzvah* boy, he said, “If you don’t, then this ladle will testify against you!” R’ Shabsi ended the discussion by angrily thrusting the ladle into his pocket and storming out of the hall.

The next morning, one of the congregants whispered to R’ Shabsi that he should give back the ladle to its owner. It was pure gold, a family heirloom, and one of a set. R’ Shabsi explained that since he promised that the ladle would testify whether or not the *Bar Mitzvah* boy put on *Tefillin*, he would need to hold onto it for another day or two before giving it back.

The next morning, the belligerent congregant came to shul and in a mocking tone asked, “So, what did the ladle say?” R’ Shabsi responded that the ladle was crying in pain, “It’s only the second day and already the boy is not putting on *Tefillin*.”

The boy’s father did not take kindly to this and said this was a false accusation, because his son, did in fact, put on his *Tefillin* that day! R’ Shabsi replied, “Don’t be angry with me. It’s the ladle that is accusing, not me! If you want to disprove the accusation, then tomorrow allow your son to put on his *Tefillin* in front of the entire congregation, and you will see that the ladle will come on its own and testify. You will be convinced that not only does it have a mouth but it also has legs!”

The next morning the synagogue was packed. Everyone came to see the spectacle of a “ladle witness.” The *Bar Mitzvah* boy went up to the podium, and opened up his *Tefillin* bag. Before he could finish removing the *Tefillin*, a loud “clink” - the sound of metal hitting the floor - could be heard. There laying on the floor was the golden ladle! The people were stunned, and a few men came over and apologized to R’ Shabsi. They said, “Rabbi, you are right. The ladle has indeed come to testify!”

Later, on his way out, the rabbi of the synagogue asked what Holy Names of *Hashem* did R’ Shabsi use to get the ladle to make such a miraculous appearance. R’ Shabsi told him that he used a much simpler method. On the day of the *Bar Mitzvah* itself, it was R’ Shabsi who helped the young boy put on his *Tefillin*. It was he who had folded them up and put them back in the bag. It was at that moment, when no one was looking, that he stealthily placed the ladle (he had taken the night before at the party) into the bag. When the boy hadn’t found the ladle by the next day, he knew conclusively that he hadn’t put on his *Tefillin* that day, or else he would have found it in his bag. It was then, that he made a point of saying that the ladle was crying. This morning, when the boy did put on his *Tefillin* in front of everybody, the ladle fell out on the floor! That was the whole scheme!

משל למת הדבר דומה

ולא תתאוה בית רעך שיהיו ועבדו ואמתו שורו וחמרו וכל אשר לרעך וגו' (ה-ה)

משל: Immediately after **R’ Binyamin Rimer Shlit’a** married the youngest daughter of **R’ Yosef Shalom Elyashiv ZT”l**, the young couple moved into a small two-bedroom apartment in Jerusalem. *Boruch Hashem*, the family grew and space became limited and one day, he was informed about an available three-bedroom flat nearby. R’ Binyamin’s father even agreed to pay the cost of the new abode.

Before anything could be finalized, however, a broker informed R’ Binyamin that for a small amount more than he was paying for the three-bedroom flat, he could get a stately

four-bedroom apartment! R’ Binyamin thought it was a great idea but before he did anything, he decided to confer with his father-in-law about this new proposition.

R’ Elyashiv was decisive in his response: “A two-room apartment is considered ‘normal’ - as you know I’ve lived all my life in such an apartment. A three-room flat is appropriate for someone who needs extra space, like yourself. But a four-room apartment is nothing more than a luxury (מותרות) - and it is forbidden to spend even slightly extra to satisfy one’s need to acquire luxuries!”

אעברה נא ואראה את הארץ הטובה אשר בעבר הירדן הדר הטוב הזה והלכנו וגו' (ג-ב)

“Why did Moshe Rabbeinu yearn to enter Eretz Yisroel?

Did he want to eat of its fruit or satisfy himself from its bounty? Rather, Moshe said, ‘Many mitzvos were commanded to Israel, and they can only be fulfilled in the Land of Israel.’” (סוטה יד.) This is difficult to understand. The entire *Torah* carries the name of Moshe, as it states: “*Remember the Torah of My servant Moshe*” (מלאכי ג-כב). It is his heritage and his legacy which he left to the Jewish people. Thus, when any Jew in any generation studies *Torah* and performs *mitzvos*, it is as if Moshe himself is performing them. All those who fulfill the *Torah* carry his name, and he has a part in the entire *Torah*. If so, why did he so greatly implore *Hashem* to enter *Eretz Yisroel* to perform *mitzvos*?

Chacham David Chanania Pinto Shlit’a explains that indeed *Moshe Rabbeinu* knew the entire *Torah* and all seventy aspects (ע' פנים) to the *Torah*. This is precisely why he wanted *Hashem* to let him enter the Holy Land. He wanted to perform all that would be discovered in the *Torah*; he wanted to personally carry out all the *mitzvos* according to all seventy aspects. This is why he said: “*I implored Hashem at that time, saying*” - he wished to “say” each *mitzvah* in all the ways it may be said and explained.

We, too, must strive to reach this lofty level by regarding every precious moment as being equally suitable for studying *Torah* and for prayer. It is by seeing the entire world as being contained in the *Torah* that we can then attain the truth of the *Torah*, and compare all the explanations and opinions on each *mitzvah*, seeing that there are no differences to perform any *mitzvah*. The *Torah* will be fully understood without any divergent views in *halacha*. Even in the *chiddushim* (novellae) that will be discovered, there will be no doubts. This is why *Moshe Rabbeinu* prayed to enter the Holy Land. From here we see just how much we must pray in order to plumb the depths of the *Torah* without stumbling.

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

When we read the words “*Nachamu Nachamu Ami*” (“*My nation shall be very comforted*”) we feel soothed and comforted as the *Navi Yeshayahu* is truly directing his words at us. **R’ Shimon Schwab ZT”l** writes that the double expression of “*Nachamu*” refers to the end of the first *golus* in *Bavel* after 70 years, and the second *golus* initiated by Rome, known as “*Golus Edom*.” It is this long and bitter exile that has lasted 1,945 years and - it is our fervent hope - not a minute longer! It is this long and terrible *golus* that will end with the words of *nechama* - comfort, that have been prophecized so long ago.

In truth, there are actually two types of consolation. They are found in the first two *posukim* of this *haftorah*. **R’ Shamshon Raphael Hirsch ZT”l** explains that the second *posuk*: “דברו על לב ירושלים” - “Speak to the heart of Jerusalem,” is describing the way *Moshiach* and the leaders of the Jewish people will “speak to the heart” of *Klal Yisroel*. They will address and soothe the strong emotions of the people who suffered so terribly through the bitter years of exile and suffering. The word “*Lev*” (heart) is written here in the singular, because at that time, when *Moshiach* arrives, all of *Klal Yisroel* will be - “*כאיש אחד בלב אחד*” - “*Like one man with one heart*.” This is the prerequisite for *Moshiach’s* arrival.

However, the *Navi* first addresses our intellect with the words “נחמו נחמו עמי” These words speak volumes about the perfect justice of *Hashem*. When *Moshiach* comes, it will be so clear that everything that happened to our small and battered nation collectively (first *Nachamu*) and individually (second *Nachamu*) was good and necessary for the Master Plan of the World.

TORAH GEMS

ואתם הדבקים בה' אלקיכם חיים כלכם היום וגו' (ד-ד)

The *mitzvah* of *Torah* study is greater than all other *mitzvos*, as the *posuk* in *Mishlei* states, “*All your desires do not compare to it (the Torah)*.” (ג' טו) Furthermore, we find written in the *Talmud Yerushalmi* that not only is nothing in this world equal to the pursuit of *Torah* study, but *Torah* study is what gives life in this world and the next.

The *gemara* (כתובות קיא.) relates that Rabbi Elazar taught: ‘*Those who remain ignorant of Torah will not live at the (time of the) Resuscitation of the Dead* (תחיית המתים).’ When Rabbi Yochanan heard this, he objected, for Rabbi Yochanan recognized that some people need to work which might prevent them from engaging in total *Torah* study. Rabbi Elazar responded and said, “I am basing my opinion on a *posuk*; however, I have a solution for you. The *Torah* says, ‘*But you who cling to Hashem, your G-d, you are all alive today*.’ Is it really possible to cling to *Hashem*, Who is an all-consuming fire? Rather, if one marries his daughter to a *Torah* scholar, does business with a *Torah* scholar, and allows a *Torah* scholar to benefit from his property, it is as if he has actually attached himself to the *Shechina*.”

R’ Shlomo Zalman Auerbach ZT”l learns from this *gemara* a great lesson: If you take a plain piece of parchment and write the words of the *Torah* or the text of a *mezuzah* on it, that piece of parchment is imbued with a great holiness. Certainly then, if one engraves the holy *Torah* on the “tablet in his heart” (על לוח לבך” משלי ג-ג), *Hashem* will guard that holiness so that it will never be lost and, in the future, *Hashem* will allow that person *Techiyas Hameisim*.

Furthermore, just as the implements that serve a *Sefer Torah* take on the holiness of the *Sefer Torah* itself, so too those who support *Torah* scholars are sanctified like the *Torah* scholars themselves. Thus, if one “*clings to Hashem*” by promoting the glory of *Torah* and the scholars who learn it, he will certainly merit *תחיית המתים* in future days.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

נחמו נחמו עמי יאמר אלקיכם (הפטרה שבת נחמו. ישעיה מ-ה)