

בראתי יצר הרע ובראתי לו
תורה תבלין
A Torah Tavlin Publication
 34 Mariner Way Monsey, NY 10952

הדלקת נרות שבת – 8:14 * (Monsey, NY) מנחה גדולה / שבת – 8
 זמן קריאת שמע/מ"א – 8:39 ~~~~~ שיקועה של יום השבת –
 זמן קריאת שמע/ הגר"א – 9:15 ~~~~~ צאת הכוכבים / מעריב –
 סוף זמן התפילה / להגר"א – 10:31 ~~~~ צאתה"כ / לשיטת רבינו תם
 * פלג המנחה בע"ש בשעה 6:58 – מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואו כ

אתא בקידושין (ל:): "אפי' האבובנו, הרב ותלמידו, שעוסקין בתורה בשער אחד, נעשים אויבים זה את זה, ואינם זזים משם עד שנעשים אוהבים זה את זה, שנאמר "את והב בסופה", אל תקרי בסופה אלא בסופה", היינו שכונת הפסוק "את והב" - לשון אהבה, "בסופה" - בגמר הלימוד. והטעם לכך, כי כל אחד עומד לעזר לשני להשיג את האמת, שהיא המתנה היקרה מכל, ולכך מתעוררת אהבה עזה ביניהם. (ע' **מהר"ל** שמסביר באופן אחר).

ולפ"ז יש לפרש את הכ', ה' עוז לעמו יתן" - היינו התורה (על זבחים קטז), ולכן - ה' יברך את עמו בשלום", היינו שיהיה שלום בישראל.

**A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Laws of Zmanim - Halachic Time Parameters - Cont.**

The Minhag of Many Kehilos. There are many congregations

"It is not the size of the man in the fight, it is the size of the fight in the man!"

Answer: Yes.

הוא היה אימר...

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מעשה אבות סימן לבנים

וילהם בישראלויטבמנוטביוגו' (כא-א)

When the first World War broke out and the European landscape was set aflame, thousands of panic-stricken refugees from various countries were forced to flee their homes. Many made their way to Vienna, in Austria, which was then a safe haven, far away from the raging battle front. The holy **Tchortkover Rebbe, R' Yisroel Friedman ZT"l**, was at a spa in a German village when the war began and he too, was forced to relocate to Vienna, together with a large number of his followers. The Viennese community welcomed him with open arms.

When the *Rebbe* arrived in Vienna, he immediately began working to ease the plight of the Jews who had left everything behind to save themselves and their families. He was also very involved in persuading Jews who had lost their way in *Yiddishkeit*, to return to the fold. He would insist that he was available to assist anyone and everyone. "This is what I learned from my holy fathers. They took care and worried about those who had fallen by the wayside. *Chassidus* was founded to help *Yidden* from all walks of life, and therefore, I must accept upon myself the task of rectifying the broken fences and rebuilding *Yiddishkeit* in Vienna."

During the war, many unfortunate Jews were conscripted into the army where they met their deaths or were badly wounded, ר"ל. The *Rebbe* tried to help as many Jews avoid conscription, however, his efforts soon caught the attention of the authorities. They were not pleased and in order to confirm their suspicions, they dressed up one of their officers as a Jew and sent him to the *Rebbe*. The man started to cry, telling the *Rebbe* that he had only one son who had been called to perform his army service. He begged the *Rebbe* to have pity on him and help his son evade the army.

R' Yisroel listened to the man's story and when he had finished, asked the man to repeat the story. The man again told over the whole affair, crying bitter tears for his son. When he had finished, the Tchortkover Rebbe asked him to tell over the whole story yet again. When the man finished for the third time, the *Rebbe* said sternly, "Don't you know that you have to obey the laws of the country? It is forbidden to evade army service!" The man left without another word.

A few days later, a high ranking officer came to thank the *Rebbe* for encouraging people to do their army service. They had heard rumors that he was helping people avoid the army, but they were pleased to note that these were not true.

The *chassidim* were convinced that it was only through a miracle - *Ruach Hakodesh*, perhaps - that the *Rebbe* had known that the crying man was a disguised officer. But the Tchortkover sought to dispel this "miracle" and explained to them how he had suspected the truth.

"Normally when a *Yid* tells me his personal sorrows," the *Rebbe* said, "I am able to feel a portion of his pain and suffering deep inside me. Yet when this man told me his story, his tears did not affect me at all. At first, I thought that it was my fault that perhaps I am not capable of feeling this man's suffering. I decided, therefore, to ask him to tell over his problem again. Perhaps I would then feel part of his pain. I still, however, did not feel touched by his story and I also felt that this man himself was not truly upset by his own problem. I asked him to repeat it a third time and then I noticed that it was indeed as I had thought. The man was not really upset and that was the reason that I had not been able to feel his pain. I therefore knew that his story was not true and he was lying."

One of the *Rebbe's chassidim*, who had connections in the army, wanted to be the first to inform the *Rebbe* that the First World War had ended. On the day the cease-fire was signed, he went to tell the *Rebbe* the happy news that at long last peace had arrived and the fighting was over. R' Yisroel, however, showed no joy, and when the *chasid* displayed his astonishment, the *Rebbe* told him "The war has not ended. It will only end with the coming of *Moshiach*!"

משל למח הדבר רומח

שמעו נא המרים המן הסלע הזה נוציא לכם מים וגו' (כ-ו)

משל: Once upon a time there was a little boy with a bad temper. His father gave him a bag of nails and told him that every time he lost his temper, he should hammer a nail in the fence. The first day, the boy had driven 37 nails into the fence. But gradually, the number of daily nails dwindled. He discovered it was actually easier to hold his temper than to drive those nails into the fence.

Finally, the day came when the boy didn't lose his temper at all. He proudly told his father about it and the

father suggested that the boy now pull out one nail for each day that he was able to hold his temper. It took awhile before the young boy was able to tell his father that all the nails were gone. The father then led his son to the fence.

"You have done well, my son, but look at the holes in the fence. This fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out; it won't matter how many times you say 'I'm sorry' - the wound is still there."

ויקחו אליך פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על (ט-ב)

The *gemara* (א) asks: "How far does the honor of parents (extend)? Said Rav Elazar, 'Go forth and see what a certain heathen, Dama son of Nesinah, did in Ashkelon. The Sages sought jewels for the ephod, at a profit of 600,000 dinar - Rav Kahana taught: at a profit of 800,000 - but as the key was lying under his father's pillow, he did not trouble him. The following year, the Holy One, blessed be He, gave him his reward. A red heifer was born to him in his herd. When the Sages of Israel went to him, he said to them, 'I know that even if I asked you for all the money in the world you would pay me. But I ask of you only the money which I lost through my father's honor.' Rav Chanina observed, If one who is not commanded (to honor his parents), yet does so, is thus rewarded, how much more so one who is commanded and does so! For Rav Chanina said: He who is commanded and fulfills (the command), is greater than he who fulfills it though not commanded."

Once, **R' Yechezkel Halberstam ZT"l** of **Shinov**, had a heated halachic dispute with his saintly father, **R' Chaim Halberstam ZT"l (Divrei Chaim)**. The two debated for awhile before deciding to leave it for another time. The next time R' Yechezkel came to his father, he asked someone to bring him a *Shulchan Aruch*, so that he could properly prepare himself for the forthcoming debate. However, rather than requesting the volume of *Orach Chaim*, which deals with the issue the two had been discussing, he asked to be brought the volume of *Yorah Deah*.

It became clear later, when the *sefer* was found open to the laws of honoring one's father. The *Shinover Rov* had prepared himself by reviewing the relevant *halachos* so as not to G-d forbid disrespect his father in any way.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

נעם

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויאמר להם שמעו נא המרים המן הסלע הזה נוציא לכם מים וגו' (כ-ו)

Anger is a sin which strips a person of his greatest human capacity, the one thing that differentiates him from all other creatures; an ability to use his mind to control his thoughts, his speech and his actions. This is known as דעה ודיבור.

When a person loses self-control and allows his anger to overtake him, he is acting in a manner completely foreign to the *Torah*. No circumstances, however stressful they may be, can justify a person's loss of control if he truly believes in *Hashem*. In the secular world, when a person acts out of anger, it is called an "irresistible impulse." This line of defense is even used legally to defend a person's criminal actions. How different are the ways of the *Torah*!

The *Seforim* bring down that it takes 40 days for one to return to his previous מדרגה after becoming angry. The effects of anger - spiritually, emotionally and even physically - are incredibly damaging and it is literally a fulfillment of the *posuk*, "ונשמרתם מאד לנפשתיכם" - an admonition to guard our health - by remaining calm rather than reacting with anger.

The **Slonimer Rebbe ZT"l (Nesivos Sholom)** explains that a Jew must make himself into a king who rules over his inhibitions. The word "מלך" can be used as an acronym for מוח - Brain, לב - Heart, and כבד - Liver. The brain controls one's thoughts and logic, which then rules over a person's heart (emotions) and liver (desires). In this way, he is the מלך - the ruler over himself. If, however, a person allows his emotions to control him, he becomes a "למך" - an expression used for one who is weak. Even worse, though, when his desires overtake him. Then he amounts to "כלם" - literally a nothing, a nobody!