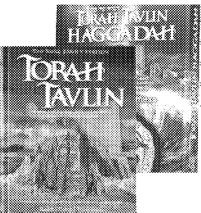


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סוף זמן תפילה / הג"ר"א - 10:34
עקלת הזמה של יום השבת - 8:26
מוע"ט"ק צאת הכוכבים/ מוע"ר"ב - 9:16
צאת הכוכבים / לשיטת רבינו תם - 9:38

שבת קודש פרשת דברים - שבת זוזון - פרק ג' דאבות

Shabbos Parshas Devorim - Third Perek

ו' מנחם אב תש"ע - July 17, 2010

* פלג המנחה - 6:54 - מי שמדליק מוקדים אין לאור בזמן עלם קבולת השבת (משיאמר "בואי כלה")

הגה"צ רבי גליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

הנביא דימה את ירושלים לאלמנה, "הייתה כאלמנה", ולמה דימה אותה דווקא לאלמנה? אלא לומר לך, שכמו שאלמנה אינה שוכחת בעל נעוריה לעולם ומתאבלת עליו, משום שהיא מרגישה בעצמה פגל גופא, ובלעדיו חייה אינם חיים, כן צריך שיהיה חסרון הבית וחורבן ירושלים לכל איש מישראל, שירגיש בחסרונה בכל עת וכל רגע. וכמו שהפסוק בישיעה (פרק נד, ו) מכנה את ישראל, "כי כאשר עזבה ועזובת רוח קראך ה', ואשת נעורים כי תמאס אמר אלקיך". וכמו שהזכרנו גם מדוד המלך שאמר (תהלים קלז, ה) "אם אשכחך ירושלים תשכח ימיני", שירושלים צריכה להיות אצל כל איש מישראל כדי ימינו, שאינו יכול להרים ידיו או רגליו בלעדיה, אשר על כן הוא מיצר דוואג תמיד על חורבן הבית. והנה בהכרח עיקר הטעם לכל אורך הגלות המר הזה הוא, על כי אין החסידים ואנשי מעשה מתעוררים באמת לבכות על חורבן הבית להקם שכינתו מעפרא מתוך יראת ה' ואהבתו ית'. ואע"פ שיש הרבה תורה, לקחי חיים ודברי התעוררות וסדרו עפי' פרשיות השבע

הנביא דימה את ירושלים לאלמנה, "הייתה כאלמנה", ולמה דימה אותה דווקא לאלמנה? אלא לומר לך, שכמו שאלמנה אינה שוכחת בעל נעוריה לעולם ומתאבלת עליו, משום שהיא מרגישה בעצמה פגל גופא, ובלעדיו חייה אינם חיים, כן צריך שיהיה חסרון הבית וחורבן ירושלים לכל איש מישראל, שירגיש בחסרונה בכל עת וכל רגע. וכמו שהפסוק בישיעה (פרק נד, ו) מכנה את ישראל, "כי כאשר עזבה ועזובת רוח קראך ה', ואשת נעורים כי תמאס אמר אלקיך". וכמו שהזכרנו גם מדוד המלך שאמר (תהלים קלז, ה) "אם אשכחך ירושלים תשכח ימיני", שירושלים צריכה להיות אצל כל איש מישראל כדי ימינו, שאינו יכול להרים ידיו או רגליו בלעדיה, אשר על כן הוא מיצר דוואג תמיד על חורבן הבית. והנה בהכרח עיקר הטעם לכל אורך הגלות המר הזה הוא, על כי אין החסידים ואנשי מעשה מתעוררים באמת לבכות על חורבן הבית להקם שכינתו מעפרא מתוך יראת ה' ואהבתו ית'. ואע"פ שיש הרבה תורה, לקחי חיים ודברי התעוררות וסדרו עפי' פרשיות השבע

ה' אלוקים הרבה אתכם והנכם היום ככוכבי השמים הרוב (א-י) - הקיום הבלתי טבעי של ישראל בין האומות

ומעמדנו בעולם. אחרת, האומה הגולה מכבר, שה פאורה מימי קדם, אחרי כ"מ שעבר עליו מהצרות והתמורות אלפים מהשנים, ואין אומה נרדפת כמונו, ורבו ועצמו תמיד הקמים עליו להשמידו ולאבדנו, ולא יכלו לנו וכו', היד המקרה תעשה כל אלה, חי נפש, כי בהתבונני בנפלאות אלה, הן גדולים אצלי מכל הניסים שעשה ה' לאבותינו במצרים ובים ובמדבר ובא"י, **מתגלה ע"י הנהגה זו ושפיר יכולים לומר 'האל וכו' והנרא'.** ולפ"ז אפשר לבאר הפסוק, 'אשתחוה אל היכל קדשך ביראתך', היינו שאני משתחוה ומתבטל עם יראת הרוממות אל מול התופעה הבלתי טבעית, שלמרות שהרע' מתאמץ לבטל את הקיום הרוחני והגשמי של עם ישראל, עדין קיימים אצלם בתי מקדש מעט (בתי כנסיות ובתי מדרשות)- 'היכל קדשך', שמכוחם הם שואבים את קיומם הרוחני והגשמי. והיינו מדכת' "ה' אלוקים **הרבה** אתכם, והנכם היום וגו'", שהעניק לכם חשיבות- **ריבוי באיכות** של קיום תמיד, כמו היום שמתקיים תמיד, "הה"ד אשתחוה אל היכל קדשך ביראתך" שנשארים אצלכם 'בתי מקדש מעט', שמהם אתם שואבים את קיומכם הרוחני והגשמי. ופרשה זו המלמדת על קיום ישראל במשך שנות הגלות- 'והנכם היום', נקראת בשבת שלפני ת"ב- 'חורבן וגלות', להחדיר בלבבנו תקוות הקיום בגלות.

גמטל "They have heard that I sigh, there is none to comfort me; all mine enemies have heard of my trouble, and are glad." The churban was so terrible that even Yirmiyahu HaNavi writes that his sighs of anguish went

A SERIES IN HALACHAH LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (6)
Attitude During and After Davening. Whenever one davens a sincere prayer from the heart, he should not finish off with a haughty attitude, or think to himself, "I deserve to be answered because of the high quality (or length) of my prayer." On the contrary, this causes the Heavenly court to re-examine if he is indeed worthy to be answered. Rather, he should feel that he is not worthy to be answered and therefore he still needs Hashem's mercy. This statement of the Gemara (1) is quoted in Shulchan Aruch as well (2) and applies not just to requests for healing, but to all requests.

הלכה למעשה

There is a custom to make a unique "מי שביך" prayer for the sick at some point during *Krias Hatorah*. This is done in order to add the merit of *Torah* study to the prayer. (In general, learning *Torah* before a request is a documented way of getting one's *Tefillos* accepted (3).) We find this same concept by the *mitzvah* of blowing *shofar* on *Rosh Hashana*. The custom is to blow the *shofar* at the *bimah*, the same place where the *Torah* is read, so that the merit of our communal *Torah* study should make our *shofar* blowing be fully accepted by Hashem (4).

The *Mi Shebeirach* should be said out loud so that the assembled will answer (5).

The following is customary:

מי שביך Details in the Text of

R' Nachman of Breslov ZT"l would say:

"How can I alone bear your weight, your burden among the (אפיקורסים) heretics while the heart of a Jew who believes in Hashem is calm and tranquil, while the heretic must constantly contend with the weight of his doubts and troubling thoughts."

Moreinu R' Yaakov Rosenheim ZT"l (President of Agudath Israel) would say:

"Chazal in Medrash Eicha comment on the posuk: "He has filled me with bitter herbs; he has sated me with wormwood." The first part is interpreted as relating to the night of Pesach (bitter herbs) while the second part is connected with the night of Tishah B'Av. On that first night of protection, the outstretched arm of G-d was raised in punishment over Egypt and in salvation for the Jewish people; in both cases demonstrating His nearness to us. Similarly, on the Ninth of Av, the eternal Providence of G-d teaches us that even during the mourning of the Ninth of Av, Hashem is nearby and this is a supporting staff for the Jewish people during our long journey through the Golus."

R' Shlomo Harkavi ZT"l (Maimrai Shlomo) would say:

"Mourning for the loss of the Temple is based on an awareness of the potential elevation possible with the Temple."

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unheard. Even worse, his enemies rejoiced when he sighed. The pain and suffering is compounded when there is no one to commiserate with. Let us reach out to our fellow Jews and let there be no more sighs - or tears - forever and ever.

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

- We start the "מי שביך" by mentioning the seven great leaders of Klal Yisroel, Avraham, Yitzchok, Yaakov, Moshe, Aharon, Dovid and Shlomo, so as to activate their merits. This custom applies even when saying the *tefillah* for a lady, and not to mention the great Matriarchs, Sarah, Rivkah, etc.
- Many versions refer to the sick person as לאה the whole congregation is praying for him"). Others leave out the word החולה so as not to deem him sick. In some versions, we say, יתן יתנו צדקה בעבור, ("Because of the merit that [so and so] will give charity on his behalf"). Of course, one must remember to give the charity. When there is no one specifically planning on giving money on the sick person's behalf, the correct way to say it is, "עבור שכל הקהל מתפללים בעבור, ("Because of the merit that the whole congregation is praying for him").
- When davening for a man, we ask for healing for, רמ"ו, אבריו ושסה גידיו (his 248 organs and 365 sinews). When saying the *tefillah* for ladies (who have a different amount of organs), most texts read, "לכל אברהי ולכלל גידיה" (to all her organs and sinews) (6). Some say the same text for a lady as for the men as explained in **שו"ת האלף לך שלמה** (7).
- Tzedakah Before a Tefillah.** Based on the words of the Gemara (8), one should give *tzedakah* before davening for a sick person. Whenever the **Brisker Rav ZT"l** was asked to daven for a sick person he gave to charity first.

(1) ראש השנה טו, עיין שם ברש"י ותוס' ד"ה ועיין (2) אר"ח צתה (3) עיין משלי יג:ב, תנא דבי אליהו רבה י"ח (4) משנה ברורה תקפה:ג (5) ערוך השלחן וטו"א (6) אגרות משה אר"ח דסו (7) אר"ח ק"כ (8) בבא בתרא י.



מעשה אבות ... סימן לבנים

אשר נשאך ה' אלקיך כאשר ישא איש את בנו בכל הדרך אשר הלכתם עד באכם עד המקום הזה וגו' (א-לא)

The mysteries of the Almighty have their own depths to fathom. When the ashen clouds were billowing from the Eyjafjallajökull Volcano in Iceland towards the countries of Northern Europe, we were all made to wonder: what is the message of spiritual significance that *Hashem* is sending us? The answer was not long in forthcoming.

On April 14, 2010, the Eyjafjallajökull Volcano began erupting from the top crater in the center of the glacier, causing meltwater floods to rush down the nearby rivers, requiring 800 people to be evacuated. This eruption was explosive in nature, and threw volcanic ash several kilometers up into the atmosphere which led to air travel disruption in northwest Europe from April 15 - 21, and in the month of May, including the closure of airspace over many parts of Europe. On May 23, 2010, the London Volcanic Ash Advisory Commission declared the eruption to have stopped, but the volcano continues to have several earthquakes daily until today, with Volcanologists watching it closely.

A short while before these earth-shattering events began taking shape and dominating news headlines, another story was unfolding involving an 18-year-old *yeshivah* student from Jerusalem, who was diagnosed with hepatic (liver) failure and was mortally ill. His only hope was to receive a liver transplant, however, prospects for a healthy liver that would be perfectly compatible for him in Israel were bleak and upon the insistence of Rabbi Elimelech Firer of the *refuah* organization “Ezer L’Marpeh” he traveled to the Belgian capital of Brussels, the world center for liver transplants. This journey was undertaken in spite of the fact that Belgian authorities would, under no circumstances, agree to a transplant for a non-European Union patient, in order to save the short supply of livers for Europeans.

The young *yeshiva* student had no choice but to include his name to the long waiting list for a liver transplant. In the meantime, he tried to maintain his schedule of *Torah* learning despite his illness, consciously aware that it could take weeks, months, and even years till he would be given a new liver. The list was seemingly endless and even when his turn did arrive, there was no guarantee that it would completely match his blood type and other medical criteria. In that case, he would have no choice but to continue waiting and hoping for a miracle.

However, as *Dovid Hamelech* assures us, “*Many are the thoughts in a man’s heart; but the counsel of G-d shall stand.*” *Hashem* had a different plan for this *yeshiva* student and He employed an unconventional use of hot ash, rock and gas eruptions on the European continent, causing Europe to completely shut down its skies into a no-fly zone. No one was allowed to leave and no one was permitted to enter; there were no “friendly skies” in Europe at that time.

In the midst of this hullabaloo, a person died in a Brussels hospital, a person that had previously agreed to donate his liver to a needy recipient. Astonishingly, it was a liver that was perfectly parametric for our young *yeshiva* student.

The health authorities in Belgium began scouring the liver transplant waiting list but “unfortunately” could not find a recipient. Not even one patient was able to fly into Belgium for the very needed healthy, liver transplant.

So they advanced further on the waiting list until they reached the *yeshiva* student. Not surprisingly, it was not offered to the boy due to his lack of European citizenship. But as the clock ticked on and the time allotted to perform the transplant of the precious healthy liver was waning fast, there was no one else in a position to receive the transplant save for this young student. At last, with clear Divine Intervention, the *yeshiva* student received the liver transplant.

The enormity of this miracle was even greater after the successful liver transplant. The doctors said that the young boy’s liver was so deteriorated and diseased that it would have been a matter of days before his liver would stop functioning completely. Had he been forced to continue waiting for a liver transplant, he would have been long dead.

משל' למה הדבר דומה

שמעו כי נאנחה אני איך שמעו רעתי ששזו כי אתה עשית וכו' (מגילת איכה א-כא)

משל' Whenever R’ Shmuel Salant ZT”L, Chief Rabbi of Jerusalem, paid a *shiva* call, he would wait for the mourner to speak to him before he would say anything to the mourner, in accordance with the *halacha* as set down in the *Shulchan Aruch* (שעריא).

Once, R’ Shmuel went to pay a *shiva* call, accompanied by a student. The student noticed that R’ Shmuel behaved differently than usual; he actually spoke to the mourner before the mourner said a word.

After they left the mourner’s house, the student asked

R’ Shmuel why he had changed his usual behavior by speaking before the mourner spoke to him.

R’ Shmuel looked at his student surprised. “Didn’t you hear the mourner speak?” he asked. The student shook his head. “When we came in and sat down,” said the *Rav*, “the *avel* (mourner) let out a large sigh. This was as expressive to me as anything that he could have actually said!”

R’ Shmuel’s sensitivity to others and their feelings enabled him to understand the meaning of the sigh of a broken heart and relate to it.

לא תכחד פנים במשפט כקטן כגדול תשמעון לא לא תגדור מפני איש כי המשפט לאלקים (א-ה)

The lesson that *Moshe Rabbeinu* is teaching the Jewish People is one that he himself was careful to adhere to. In the eyes of a judge, no petitioner, claimant, defendant or litigant is deemed “small” or “big.” Each person is valued for who he is and no amount of money, stature or social advances can make him greater than another. This, says **R’ Eizik’l of Komarno ZT”L**, is why Moshe used the words “*בקטן כגדול תשמעון*” - “*Like the small, like the big, shall you listen.*” The letter “כ” is meant to be a “דמיון” a means to compare one word to another. Every man shall be heard, no matter how “small” or “big” others think he may be.

The **Bobover Rebbe, R’ Shloime Halberstam ZT”L** was once set to leave his house to attend a major function, when a person came to see him. He told the *gabbai* he had a simple question to ask the *Rebbe*, and promised he would not be more than a minute or two.

After five minutes had passed, the *gabbai* began to get edgy. After ten minutes, he politely opened the door. The *Rebbe* told him to close the door. This repeated itself numerous times, until finally the *Rebbe* asked him to please stop opening the door; he would come out when he was ready. After forty-five minutes, the man emerged.

The *gabbai* was furious! “You promised no more than a minute or two - how could you lie like that?”

“Believe me,” he said, “it was the *Rebbe* that held me up!”

When the *Rebbe* later emerged, he told the *gabbai*, “He did not lie. He truly planned to take no more than a minute or two. But how could I answer him so quickly? When one comes to ask my advice, I can’t just answer on the spot. What if it were my own child - would I answer in such haste? Each person to me is like my own child, and I give them the same attention I would give to all my children!”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תולדות

Sefer Devarim begins with words of *tochacha* (rebuke) that Moshe said to *Bnei Yisroel*, five weeks before he died. The *Torah* teaches us how rebuke is meant to be delivered by the gentle hints Moshe used to remind the people of their sins. Moshe’s intention was to allow his beloved children to understand their shortcomings and repent. He made every effort to retain their honor and dignity, and now that he was on his deathbed, his carefully chosen words of rebuke were spoken.

The *mitzvah* of *Tochacha* - criticism, censure, rebuke - is one that contains a number of specific conditions. Quite often, NOT giving *Tochacha* is even a bigger *mitzvah*, unless one can be sure that his words will be accepted. In fact, we see that *Avraham Avinu* pleaded with *Hashem* to spare the wicked city of Sodom, and yet we do not find that *Avraham* ever rebuked the wicked people or even tried to convince them to change their ways so that their city might be saved. It was because he knew exactly who he was dealing with and he also knew that they would never listen to a word he was saying!

R’ Avraham Pam ZT”L learns from the *posuk* (משלי ט:ח) “*Do not rebuke a scoffer lest he hate you; rebuke a wise man and he will love you,*” that if one does not rebuke a scoffer and does not make a mockery out of himself, then when he rebukes a wise man, his words will be accepted. *Avraham Avinu* could not allow himself to be mocked by the scoffers of Sodom for this would take away his credibility and he knew that the future of *Klal Yisroel* was dependant on his words and his future commands to his children. For this reason, he did not rebuke Sodom - he prayed for them! May we all learn from his wisdom.

TORAH GEMS

למה לו רב זבחכם ואמר ה' שבעתי עלות אילים הלב מדיאם דם פרים וכבשים (תפילה שבת חזון)

The day of *Tisha B'Av* commemorates the millions upon millions of *korbonos* and sacrifices that the Jewish People have given throughout the millennia, on the altar of human tragedy. We cry and mourn our collective loss but often it takes the words of one man to put it into proper perspective.

The final moments of the life of the great *tzaddik*, **R’ Elchanan Wasserman ZT”L HY”D**, are described in the introduction written by his son for his *sefer Kovetz Shiurim*. It is based on the eyewitness testimony of R’ Ephraim Oshry, one of the few survivors of the Kovno ghetto. The introduction recounts the last words of R’ Elchanan to the group of *Torah* scholars who were being led to their death together with him. They had been interrupted in the midst of their study in order to be sacrificed on the altar to G-d.

R’ Elchanan spoke quietly and calmly. His face was serious but serene. His final words did not include any personal references; he didn’t even try to part from his son, R’ Naftali. His words were directed towards all of *Klal Yisroel*. “In the Heavens, we must be viewed as righteous, because we have been selected to atone for *Klal Yisroel* with our bodies. Despite this, here and now, we must do a full and complete *teshuvah*. Time is short, the trip to the Seventh Fort (where the holy Jews of Slobodka-Kovna were murdered) will not take long. We must keep in mind that our sacrifice will be better accepted by *Hashem* if we do *teshuvah*, and through this we will save the lives of our brothers and sisters in America.”

“Let no foreign thought enter our minds, as that will make us *pigul*, an unfit *Korbon*. We are about to do the greatest *mitzvah*, as it says, ‘*The Bais Hamikdash was destroyed by fire; by fire it will be rebuilt.*’ The fire that burns our bodies is the very fire that will help rebuild the House of Israel.”

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

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