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פאצרוזתו של המגיד
 פתח דבר שלם פער שלטרא פאר פשוט מדי בות פער

ה' אלקים אתה החילות להראות את עבדך את גדלך ואת ירך החזקה אשר מי א-ל בשמים ובארץ אשר יעשה כמעשיך וכגבורותיך (ג-בר) **תב רשי**, "ה' (מידת הרחמים) אלוקים (מידת הדין) רחום בדין. אתה החילות להראות את עבדך, פתח ליהודי עומד ומתפלל אין על פי שנגזרה הגזירה, א"ל, ממך למדתי; שאמרת לי ועתה הנהייה לי, וכמו תוספ הייתי בך, אלא לפתוח פתח שבי היה תגלוי להתפלל עליהם, וכמו כן הייתי סבור לעשות עכשיו. את גדלך, זו מידת טובך, יכן הוא אומר ועתה יגדל נא כח ה' ואת ירך, זו ימינך שהיא פשוטה לכל באי עולם לקבלם בתשובה, ובכן אני מתחנן לפניך לקבלני בתשובה. החזקה, שאתה כובש ברחמים את מידת הדין החזקה, אשר מי א-ל וגו', אינך רומה למלך בשר ודם שיש לו וועצץ וסנקטוריון (קטיגוריון) הממחז בידו כשרוצה לעשות חסד ולעבור על מדותיו, אתה, אין מי שימחה בידך אם תמחול לי ותבטל את גזירותי".

ואילו **ברבינו בחי'** יבאר שרבו **הרשעא**, "ה' אלוקים אתה החילות להראות את עבדך את גדלך וגו' אעברה נא וגו', על שיתמוע על התפלה והתחננה היות של אדון נגיבאים, איך היה עשיר ביהוה, ומה ענין זה לזה, כי מתחיל בכרוון נפלאותיו של הקב"ה וגבורותיו, אתה החילות וגו', וחותם בשאלה ותחינה, אעברה נא וגו'.

מאצרותנו של המגיד

פסוק דוב שלם פערל שליט"א מגיד קשרים בקרב בית שמש

ה' אלקים אתה החילות להראות את עבדך את גדלך ואת ירך החזקה אשר מי א-ל בשמים ובארץ אשר יעשה כמעשיך וכגבורותיך (ג-כד) תב רש"י, ה' (מידת הרחמים) אלוקים (מידת הדין) רחום בדין. אתה החילות להראות את עבדך, פתח לחיות עודמד ותפתל אף על פי שנגורה הגידוד, א"ל, ממך למדת; שאמרתי לו, זעתה הניחה לו, וכי תופס הייתי בך, אלא לפתוח פתח שבי היה תלוי להתפתל עליכם וכמו כן הייתי סבור לעשות עכשיו. את גדלך, זו מידת טובך, כי הוא אומר 'זעתה יגדל נא כח ה'; ואת ירך, זו ימינך שהיא פשוטה לכל באי עולם לקבלם בתשובה, ובכן אני מתחנן לפניך לקבלני בתשובה. החזקה, שאתה כושב ברחמים את מידת הדין החזקה אשר מי א-ל וגו', אינך דומה למלך בשר ודם שיש לו רעוצין וסנקציות (קטיגוריק) הממזין בידו כשרוצה לעשות חסד ולעבור על מידותיו, אתה, אין מי שימחה ביך אם תמחול לו ותבטל את גזירתך.

ואילו בדברינו בחיי' ביאר בשם רבו הרשב"א, ה' אלוקים אתה החילות להראות את עבדך את גדלך וגו' אקשר בהו, ומה לתמוה על התפללה והדחתנה הוות של אדון נגיבים, איך לא נקשרת ביהו, ומה ענין זה לזה, כי מתחיל במרכון נפלאותיו של הקב"ה וגבורותיו, 'אתה החילות וגו', וחזרת בשאלה ותחינה, 'אעפרה נא וגו'.

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply helps families of Melandim, Agunos and Gnushos in Eretz Yisroel at ZTPO expense

A Wise Man would say: "Leadership is the wise use of power. Power is translating intention into reality and sustaining it."
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If someone has a pregnant animal that is giving birth for the first time, the owner may circumvent the laws of בכורה by stating, "If this עובר (fetus) is a male, it should now be designated as a קרבן עולה." This prevents the קדושת בכור from taking effect on the calf and when it's born the owner may use it for his *Olah* obligations. There is a מחלוקת if an עובר is considered "דבר שלא בא לעולם". The **קצות החושן** (רט-א) brings the **Rambam** (הל' אישות ז-טו) regarding if someone's wife is (visibly) pregnant and another man says to the father, "If she gives birth to a female she should be מקדושת me," it is a valid *Kedushin*. We see that the *Rambam* holds that a fetus is a "דבר שבא לעולם". The קצות says our *Gemara* is also a proof because earlier in the *masechta* we explained the *Mishna* as the owner making the fetus a קדושת ממון for an *Olah* (he sells the newborn and with the money buys an *Olah*) and we hold קדושת ממון can't take effect on a דבר שלא בא לעולם, so our *Gemara* holds this fetus is considered a שבא לעולם!

(1) יו"ד רפביו (2) עיין תשובות ר"י מיגש צ"ב (3) מגן אברהם
כה"ד (4) יו"ד רפביט (5) שו"ת ר"י מיגש צ"ב (6) ע' מבקשי תורה
ח"ד, יטרלהג (7) יו"ד רפכב (8) ע' דרישה יו"ד שם

R' Dovid Shlomo Eibshitz zt"l (Arvei Nachal) would say:

מעשה אבות סימן לבנים

מי יתן ויהי לבבם זה להם ליראה אתי ולשמר את כל מצותי כל הימים למען ייטב להם ולבניהם לעלם וגו' (ה'כב)

Wednesday, 28 Iyar, June 8, 1967, was the third day of the Six-Day War, and it was the first time that residents of Jerusalem felt that the *Yad Hashem* was guiding the Jewish Nation to victory. Many people ventured outside and saw jeeps filled with smiling soldiers traveling toward *Har HaTzofim* (Mt. Scopus). The peak of joy came at dusk when the news came that the *Kosel Hamaaravi*, the Western Wall, had been liberated. People poured out of their shelters. The streets teemed with celebrating and emotion-laden people. The first ones to merit reaching the *Kosel* brought back small stones, which were passed from hand to hand. Their joy was indescribable - what a miracle *Hashem* had wrought for His beloved people.

A few days later was the festival of *Shavuos*, and the general public was permitted access to the *Kosel*. Anyone who was in Jerusalem that day will never forget the moving scene: The entire city, young, old, men, women, and children thronged to the Wailing Wall in a mighty stream, joyous and filled with elation, and hardly daring to believe it was true.

“Is this real? Are we really walking to the *Kosel*? Is this a dream?” The **Chevron Mashgiach, R’ Meir Chodosh זי”ל**, did not abandon his post: he first *davened* in *yeshivah*, and only then set out for the *Kosel*, together with his *Rebbeitzin*. It was a hot day, and the walk was difficult for some elderly people but no one wished to be left behind on that special day.

Near the *Kosel*, the crowd congregated in groups. Each group had its own style of *davening* and its own ethnic customs. Despite this, there was a powerful sense of unity and brotherhood, of one nation, one G-d, one *Torah*. As they all stood and prayed in fervent thanksgiving together, they were all as one. The great miracles that had occurred during this war belonged to every Jew, in Israel and abroad, and to the entire world.

When things had calmed down a bit, some of the older and more serious *yeshivah bachurim* turned to the *Mashgiach* with a question. “We’ve just merited seeing open miracles. The entire war was full of innumerable miracles. Today we feel elevated, through a profound gratitude to *Hakadosh Baruch Hu*. But we’re afraid that with the passage of time, the emotions will fade and we’ll lose this great sense of elevation. What should we do, to hold onto these tremendous moments?”

The *Maggid*, **R’ Sholom Schwadron זי”ל**, was also present. He said: “This is hard. *Chazal* tell us that a maidservant at *Yam Suf* saw what *Yechezkel ben Buzi* did not merit seeing. And yet, despite this, she remained a maidservant. In other words, it is almost impossible to hold onto peak moments without great effort. When the moment passes, so does the excitement. Life’s routine grinds up even the greatest experiences.” He looked over at the *Mashgiach*, but he was shaking his head.

R’ Meir Chodosh disagreed. “The things that happen to a person are not lost,” he told his students. “They return and surface at critical moments. However, if you want to preserve the greatness of the moments to their fullest, and not let them fade with time, I have one suggestion. Link the event to a practical resolution for the future, and be strict about carrying it out. Every time you do it, the memory of that great moment will rise up, along with the feeling of elevation and trust in *Hashem*.”

Then he retold a lesson he had learned from personal experience. “After the miracle that happened to me in Russia, when a crazed Cossack soldier had already aimed his gun at me and through a miracle, I was not shot, I was certain that I would never be the same person. Within a short time, however, I saw that habit and routine were conquering me and weakening the impact of that miracle. That’s when I decided to make an effort to keep up its strength, by being determined to be strict in my adherence to a number of resolutions I had made to commemorate that miracle. But the miracle itself began to wane

“Then, more than ten years later, during the violence (riots) in *Chevron*, murderers rampaged all around me, I suddenly remembered that miracle. The memory infused me with courage and confidence in *Hashem* during those awful moments. I had complete faith that, if *Hashem* wanted me to live, I would live. In other words,” R’ Meir concluded, “that point of faith did not get lost, thanks to the practical resolutions I had undertaken.” And he added, “Faith is a precious commodity. One must work on it, develop it and safeguard it with all his consciousness.” (Adapted from “The Mashgiach” by Reb. Shulamit Ezrachi)

אשר בחר בנביאים טובים ...

נחמו נחמו עמי ... דברו על לב ירושלים (ישעיה מ-אב)

When we read the words “*Nachamu Nachamu Ami*,” we feel soothed and comforted as the *Navi Yeshayahu* is truly directing his words at us. **R’ Shimon Schwab זי”ל** 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*.”

Thus, there are two types of consolation. They are found in the first two *posukim* of this *Haftorah*. **R’ Shamshon Raphael Hirsch זי”ל** explains that the second *posuk*: “דברו על: “*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 - “כאש 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 about the perfect justice of *Hashem*. When *Moshiach* comes, it will be so clear that all that happened to our small, battered nation collectively (first *Nachamu*) and individually (second *Nachamu*) was good and necessary for the Master Plan of the World.

או יבדיל משה שלש עשרה עשרה דודן ... וזאת הדורה אשר שם משה לפני בני ישראל (ד-מאמר)

The juxtaposition of these two *posukim* seems baffling. In fact, **Rashi** says, the *posuk* “וזאת התורה” is not connected to the previous *posuk* dealing with the cities of refuge Moshe set up, but rather to the subsequent *posukim* dealing with the laws and testimonies given to *Klal Yisroel*. Yet, perhaps we can explain the connection based on the words of the **Kli Yakar** who quotes the *Chazal* that although *Moshe Rabbeinu* knew that the מורי מקלט ערי wouldn’t take effect until after the Nation arrived in Israel, nevertheless he grabbed the opportunity and seized the moment to establish them now. Says the *Kli Yakar*, the lesson we learn is that its not all about the finished product, but any part of a *mitzvah* is priceless. And that is the message we must learn here. The *mishna* in *Avos* says, “לא עלך המלאכה לגמור” - one is not required to finish the work, but at least get it started.

Thus, “וזאת התורה” - This is the *Torah*, this message is applicable to all facets of our *Toradika* life. So many times we refrain from embarking on a new project, a new *masechta*, or any undertaking out of fear that we won’t see it through to its completion. This is wrong. It’s not only the final product that counts, but the effort invested every step of the way. It’s been said in the name of **R’ Yisroel Salanter זי”ל**, the following *Yiddish* euphemism: איר דארף נישט אויפטאן נאכטאן, מיטאן - איר דארף “למען ייטב לך ורבנך אחרך” your children will enjoy your efforts. And might we add - “ולמען תאריך ימים” - states the *posuk* - you yourself may be *zoche* to enjoy longevity!

This concept is very appropriate for *Shabbos Nachamu*. We tend to think, “Can our actions actually bring the *Geulah* when so many *doros* before us haven’t succeeded?” The answer is you just have to try and you never know - it may just be the very last few bricks of the *Bais HaMikdash* that we are missing, and our actions can complete it. Now that is a real *nechama*! Let us add those last few bricks and be *zoche* to the words of the *Navi*, “כי נחם ה' ציון נחם כל חרבותיה”, speedily and in our days.

משל למח הדבר דומה

ואתחנן את ה' בעת ההיא לאמר ... (ג-בג)

משל: A *mashgiach* from a certain *yeshivah* in Israel came to **R’ Aharon Leib Steinman זי”ל** and sought the *Rosh Yeshivah*’s guidance on how to deal with a specific *bochur*. For quite some time, this student had been misbehaving and not following the rules and regulations of the *yeshivah*. All the positive measures had been exhausted, and now the *yeshivah*’s only option was expulsion.

“We warned him,” the *mashgiach* said, “but he continued. He’s finished here now, and he cannot stay in *yeshivah*.”

R’ Steinman was truly pained to hear this. “Are you sure you tried everything? Is there nothing else to be done?”

“We tried everything, and I’m telling the *Rosh Yeshivah*, it was *mamash erech apayim*,” the *mashgiach* insisted.

R’ Steinman gave a deep groan. “What’s his name?” he asked. “And what’s his mother’s name?”

“I don’t know,” the *mashgiach* said with a shrug.

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF – נחמה

דרגה יתירה

נחמו נחמו עמי יאמר אליהם (ישעיה מ-א)

The *Levush* brings a fascinating explanation of the 7 *Haftorahs* that we read after *Tisha B’Av* called, “שבעה דנחמתא”. This week we read the words, “*Nachamu Nachamu Ami*,” when *Hashem* tells *Klal Yisroel* that they should be comforted after all of the hardship that they suffer in exile. But *Klal Yisroel* answers *Hashem* in the *Haftorah* of *Parshas Ekev*, “*Vatomer tzion azavani Hashem V’Hashem shichaichani - And she (Klal Yisroel) says, ‘But You have left tziyon and Hashem You have forgotten us.*” They continue to cry to *Hashem* in the *Haftorah* of *Parshas Reah*. “*Aniya Soara lo nuchama - We are afflicted and storm tossed, we cannot be consoled.*” But *Hashem* addresses our worries and fears and tells us very clearly in the *Haftorah* of *Parshas Shoftim* that there really is only one way in the world that we can ever be comforted and that is, “*Anochi Anochi Hu Menachemchem - It is I, ONLY I, Who can truly comfort you*”! This message is deep and powerful. We have been suffering as a people for close to 2000 years. We have been tormented as a nation and we are undergoing unimaginable pain on an individual level as well. There are so many *tzaros* that our brothers and sisters are going through that sometimes we feel that it is too much. We just can’t go on anymore. We wish we could find the words to comfort others and we cannot find the words. We don’t even know what to say. So *Hashem* tells us, “Don’t worry my beloved nation, I will comfort you. I will show you how all of this suffering was for your good, it was all out of love. I, who created your hearts, will comfort your hearts. *Daven* to Me, and I will comfort you.” May we all be *zoche* to feel the comfort of *Hashem* who loves us, and May He finally bring us out of this long and excruciating exile to *Yerushalayim Ir Hakodesh* with the coming of *Mashiach*, very very soon.

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