

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

בראת יצר הרע ובראתי לו

# תורה תבלין

A Torah Tavlin Publication  
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת ראה - פרק ה' דאגות - מברכים חודש אלו

Shabbos Parshas Re'eh - Fifth Perek

כ"ט מנחם אב תשס"ח - August 30, 2008

מולד חודש אלו: זונטאג, ויום  
ראשון 2:14 PM מיט 12 חלקים

מנחה גדולה / שבת - 1:29

הדלקת נרות שבת - 7:15 \* (Monsey, NY)

שקיעה של יום השבת - 7:31

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זמן קריאת שמע/מ"א - 9:03

צאת הכוכבים / מעריב - 8:21

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זמן קריאת שמע/ הגר"א - 9:39

צאתה"כ / לשיטת רבינו תם - 8:43

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סוף זמן התפילה / להגר"א - 10:45

\* פלג המנחה בע"ש בשעה 6:09 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א  
נו"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות  
נסדרו עפ"י פרשיות השבוע

עשר תעשר את כל תבואת זרעך וכו' (יד-כב)

אמרה לבנה הקטן: כתוב כל מה שאנו נותנין, וכן עשה, לסוף שבע שנים בא לו אליהו ז"ל, ואמר לו: כבר הגיע השעה ליטול מה שנתתי לך, אמר לו: כשנטלתי לא נטלתי אלא מדעת אשתי, אף כשאני מחזיר לא אחזיר אלא בדעת אשתי, הלך אצלה ואמר לה: כבר בא הזמן ליטול את שלו, אמרה לו: לך אמור לו: אם מצאת בני אדם נאמנים ממנו, אתן לך פקדונך, וראה הקדוש ברוך הוא דבריהם, והוסיף להם טובה". ומבואר שכהאדם מוכיח את נאמנותו לה, מוסיף לו טובה על טובתו.

ולפי זה מבאר הכלי יקר הכפילות באופן אחר, "אם עשר", היינו שנתן מעשר בשנה זו עשרה ממאה, אז תזכה, שלשנה הבאה ישפיע לך ה' יותר תבואה, שתוכל לתת יותר למעשר, והיינו "תעשר" (לשנה הבאה) את כל תבואת זרעך (של שנה זו)", כלומר שתזכה לתוספת תבואה פי עשר, שתוכל לתת מעשר עשר פעמים יותר, ונמצא ש"כל תבואת זרעך" של שנה זו-מאה מדות, תהא ה' "תעשר" של שנה הבאה. ויש להוסיף, שיש שייכות בין הדרש והפשט, שדרשו "תתעשר", והפשט הוא "תעשר", והיינו שתכלית "תתעשר"-העשירות, שיוכל לעשר הרבה יותר "תעשר". (ע' כתבסופר שפירשך).

ובהמשך הפרשה נאמר, "נתון נתן לו, ולא ירע לבבך בתתך לו" (דברים ט"ו, י'), היינו שאל לו להרגיש רע כשנותן מממנו לצדקה, "כי בגלל הדבר הזה יברכך ה' וגו'", היינו שע"י זה יוסיף ה' על כספו, כיון שהוכיח נאמנותו אליו.

יש להבין, מדוע כפל את דבריו? והנה בגמרא תענית (ט) דרשו הכפילות, "עשר בשביל שתתעשר", היינו שע"י נתינת המעשרות זוכה לעשירות. והנה על כל עשר לחשוב בלבד, שלא ניתן לו הממון עבור עצמו בלבד, אלא הוא כפיקדון שהופקד אצלו מאת ה', שיעשה עמו כרצון המפקיד, להעניק מכספו לנצרכים לכך, מוסדות התורה והחסד, והעניים. וכשהעשיר אכן חושב כך, ומקיים את תפקידו בנאמנות, ה' ימשיך להפקיד אצלו, וירבה את כספו, מאחר שהוכיח את נאמנותו.

וכן איתא במדרש (רות זוטא פרשה ד'): "מעשה באחד שירד מנכסיו, והיתה לו אשה כשרה, לסוף נעשה שכיר, פעם אחת היה חורש בשדה, נזדמן לו אליהו זכרונו לברכה בדמות ערבי אחד, א"ל יש לך שבע שנים טובות, אימתי אתה מבקש אותם, עכשיו או בסוף ימך וכו', אמר לו: אלך ואמלך באשתי, הלך אצל אשתו ואמר לה: בא אחד אלי ואמר לי יש לך שבע שנים טובות, אימתי אתה מבקש אותם עכשיו או בסוף ימך, אמרה לו: אמור לו הבא אותן היום, וחזר אצלו ואמר לו: הבא אותם עכשיו, א"ל: לך לביתך, ואינך מגיע לשער חצרך עד שתראה ברכה פרוסה בבית, והיו בני מחפשים בידם בעפר, ומצאו מטמון שזיונו שבע שנים, ובואו וקראו לאמן, ולא הגיע לשער עד שיצאה אשתו לקראתו ובישרה לו, מיד הודה להקב"ה הוכי'.

אמרה לו אשתו: בוא ונעסוק בגמילות חסדים בשבע שנים הללו, שמא יוסיף לנו הקב"ה טובה מאצלו, וכן עשתה, וכל מה שעשתה

Of course it bothers us when we see a *meshulach* collecting for a few different needs. But why? Obviously he's not doing this because he "likes" to do it; *nebech*,

## הלכה למעשה

A SERIES IN HALACHAH  
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Until now we have discussed the different halachic time periods of each day, starting from *Alos Hashachar* through *Tzeis Hakochovim* and midnight, and the relevant *halachos* of each one. We will now branch out to different *mitzvos* with their time-bound *halachos*.

**Krias Hatorah. The Whole Day.** The Sages instituted a *mitzvah* of *Krias Hatorah* - reading the *Torah* - during the *Shacharis* of Monday, Thursday and *Shabbos/Yom Tov*, as well as during the *Mincha* of *Shabbos/Taanis*. If for some reason it was not done by *Shacharis*, or some individuals missed hearing the *Shacharis* reading, it is possible (according to most *poskim*) to fulfill it by *Mincha* or even independently, the whole day until sunset<sup>(1)</sup>. The *Sefer Torah* is taken out and the usual verses including "ברוך שמיה" are recited. Of course, there must be ten people present, but they can combine (according to most *poskim* and the ruling of the *Mishna Berura*<sup>(2)</sup>) with other people who had already heard *Krias Hatorah*, in order to make up the *minyan*. The consensus of the *poskim* is that if six people (the majority of a *minyan*) did not hear the *Kriah* they can combine with four others who have already heard. (Some<sup>(3)</sup> allow even three men to combine with seven others. Only those who have a clear congregational custom to do so should rely on this.)

Many people traveling to *Eretz Yisroel* who daven *Shacharis* on the plane, take advantage of this *halacha* and organize a *minyan* for *Krias Hatorah* when they arrive. The famous *Zichron Moshe shul* in *Geula, Yerushalayim* has a

there are so many problems and issues that people face today. So many people need help in so many areas. If we can do even a small part to help as many as we can - then why not?

מאת מנ"ה ברוך הירשפלד שליט"א  
רב וקהל אהבת ישראל, קליבלנד הייטס

*minyan* (sometimes a few *minyanim*) for those who missed the *Kriah* in the morning. This whole leniency is only when circumstances do not permit the *Kriah* (or being present at the *Kriah*) at the proper time, after the *Tachanun* of *Shacharis*.

**Before Day Break.** Sometimes a circumstance arises when a *minyan* cannot do *Krias Hatorah* at the proper time. For example, a small *minyan* in the winter months which must start a bit later in order to daven at the correct *zman*, and a number of *mispallelim* have to leave for work. On *Eshera* בטבת, when we recite long *Selichos*, this becomes especially relevant. The *Maharsha*<sup>(4)</sup> permits in such cases to lain the *Krias Hatorah* with *berachos* before daybreak.

**Making up a Missed Kriah of Shabbos.** If a *shul* missed *Kriah* on *Shabbos* morning (such things can happen during a winter snowstorm or at a very small *minyan*), and in the afternoon a *minyan* got together, they should *lain* then with all seven *aliyos*, *haftarah* and all the *berachos*<sup>(5)</sup>. They should do it all before starting *Ashrei* of *Mincha*<sup>(6)</sup>. They should only do so if there will be time to daven *Mincha* and eat *Sholosh Seudos* properly<sup>(7)</sup>. If the whole *Shabbos* went by without a *Kriah* they can make it up the next *Shabbos*<sup>(8)</sup>. The first *aliyah* that is read should include the entire previous *Parsha* up until *שני* in the second *parsha*<sup>(9)</sup>.

## WEEKLY CHIZUK # 85

R' Chaim Vital ZT"l writes that when a person says in *Shemona Esrai* the words, "כי לישועתך קיינו כל היום", in the 15th *beracha*, he should also focus his mind on the various everyday *yeshuos* that he needs during his daily activities. He adds that he himself had done so and found that it helped him immensely to produce many "successful" days.

## הוא היה אימר...

R' Shmelke Halevi Hurvitz of Nickolsberg ZT"l would say:

"The *Torah* warns us that our eyes should not be 'evil against your needy brother.' If you look at your poor fellow Jew with an evil eye, searching for defects and sins in him in order to explain away your own stinginess and unwillingness to help, then 'he shall cry out to Hashem against you, and it shall be a sin in you' - Hashem will regard you accordingly, searching for even graver transgressions and defects in you."

R' Sholom Noach Barzovsky ZT"l (Nesivos Sholom) would say:

"If a Jew had any inkling of his own holiness, he could never sin. The *Dvar Avrohom* (first *Slonimer Rebbe*) would quote a *posuk* in *Mishlei* (ג-יא): 'The *Mussar* (discipline) of Hashem, My son, do not despise.' This may be interpreted as follows: What is the 'Mussar of Hashem'? It is the knowledge that each Jew is 'My son'! Therefore, do not make yourself despicable by acting in a way that is not befitting a son of the king. The most searing *mussar* that a Jew can hear and understand is that he is a child of *Hashem* and must act in a way befitting his status."

A Wise Man would say:

"Speak in anger and you'll give the greatest speech you'll ever regret!"

THIS ISSUE DEDICATED BY MR. & MRS. ETHAN PFEIFFER IN HONOR OF THE BAR MITZVAH OF THEIR SON  
MENACHEM ב"ר. MAY THEY SEE MUCH NACHAS FROM HIM AND THE REST OF THEIR FAMILY.

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## מעשה אבות .... סימן לבנים

כי בגלל הדבר הדבר הזה..... כלאיחודל אביון מקרב הארץ וכו' (טו-י,יא)

On these *posukim*, the *gemara* (שבת קנא:) writes a remarkable thing: “A person must always ask for mercy (that he does not become poor), for if it doesn’t happen to him, it can happen to his son or his grandson. As it says: *כי בגלל הדבר - Like a wheel (גלגל) which goes around the world.*” It is truly a frightening concept! Destitution can befall anyone at any time. Wealth is not guaranteed for just like a wheel goes round and round, money can easily come and go.

In the city of Kiev, lived a tremendously rich man by the name of Mordechai Porush. It was said about him that anything he touched turned to gold! He maintained properties and holdings in many cities and his fortune was greater than the populations of some large provinces. He was a good man and never hesitated to give *tzedakah* to the poor.

Mordechai was a *chasid* of the **Mezeritcher Maggid, R’ Dov Ber ZT”L**, and often when he would travel on various business trips, he would stop in Mezeritch to hear words of *Torah* from his *Rebbe*. On one such trip, the *Maggid* was discussing a certain *gemara* when Mordechai came in, and he heard his *Rebbe* say: “The world revolves around like a wheel. People are the same. Some go up and some go down. When a person has reached the highest point possible, he has no choice but to go down. And when he has reached his low point in life, there is no place for him to go but up!”

Mordechai shuddered when he heard these words because he thought it was no coincidence that his *Rebbe* uttered them just as he walked in. But he soon forgot them as he made his way to the large fair in Danzig to purchase supplies for his business. He traveled in a group and they always stopped at an inn for the night. However, one extremely hot day, the horses tired early in the afternoon and everyone was forced to rest at the edge of a forest. Hour after hour dragged on and soon it was getting dark and they decided to try to make a quick dash to Danzig before nightfall. They managed to reach the city quickly but when Mordechai got to his lodgings, he realized his money bag was not with him. He must have left it on the road near the forest. He stayed in his room and was forced to wait until the group traveled back from Danzig a few days later. When they came past the spot, Mordechai was shocked to find his purse sitting conspicuously on the roadside; no animals or road bandits had taken it. What luck! How much better could it get when even the robbers wouldn’t steal from him!

But as luck would have it, Mordechai started having financial problems. First his warehouses burned down. Then his shipments never arrived. Time after time, he lost money until soon he had lost it all! Now the once rich man was forced to join a group of panhandlers who would go from house to house begging for alms. Whatever they received they agreed to pool and divide amongst themselves. Mordechai begged from door to door and lived off the meager sums that he got.

Years went by this way. One day, he knocked on a door and was recognized by the homeowner as the once rich Mordechai Porush. The man took pity on him and told him that he would give him a nice amount - but only for himself. It was not for the others. Mordechai took the money and thanked him. The next day he returned to the house and was given another decent amount. A few days went by this way but soon, his fellow beggars became suspicious. They knew he had “hit” a rich man’s house a few days in a row, but he had brought nothing back to share with the rest.

The next Friday, when Mordechai went to the *Mikveh* to immerse himself before *Shabbos*, his “friends” went through his clothing and found the money. They were furious. They took his clothing and hid it and then when he came out of the water, they began chasing him around with sticks. Mordechai was forced to run outside naked to escape his pursuers. He climbed up a tree and hid there until his attackers left. Now, he knew, he had reached his “low point” in life.

He began anew and before long Mordechai became successful again in business. But this time he understood the lesson he had learned: Avoid going to any extreme because just like a wheel turns, money comes and goes in a flash!

## משל למח הדבר דומה

נתון תתן לו ולא ירע לבבך בתתך לו וכו' (טו-י)

**משל:** There was once a *meshulach* who would go around collecting money day after day. He would go to certain *shuls* on certain days of the week and walk around hand outstretched. When he approached one person, he would say that he was collecting for a certain institution who sorely needed the funds for their budget. To another, he would say that he was collecting for a sick child who couldn’t afford the doctor’s bills. To a third person, he told that a lady with 12 kids needed money to marry off her daughter.

One person in *shul* would not take this and complained to the rabbi that the man collecting had asked for money for three different needs.

The rabbi thought for a moment. “Tell me, in your business you sell appliances, don’t you?” the rabbi asked. The man nodded. “But you don’t sell only one brand. You have the same appliance made by five or more different companies. If you can be an agent for multiple firms why can’t a collector do the same for multiple *tzedakos*?”

כי יקום בקרבך נביא או חלם חלום...  
לא תשמע אל דברי הנביא ההוא (יג-ג)

In our version of the **Baal Haturim** we find no comment on this *posuk*. However, writes **R’ Akiva Eiger ZT”L**, in his day, there was a version of the Baal Haturim that says that the word “בקרבעך” - “*in your midst*” has the same *gematria* as the words “זו האשה” - “*This woman*” (324). This was a reference used by Christians to “prove” that their Messiah was born miraculously from a Jewish mother. This is the basis of their entire religion and they tried to convert Jews based on this “proof.”

R’ Akiva Eiger writes that the **Baal Haturim** tried to refute their claims by pointing out that this *posuk* speaks of a false prophet who encourages people to go after false gods. This is clear from the words “בקרבעך נביא” - “*A (false) prophet in your midst*” which has the numerical value of “זו האשה ובנה” - “*This woman and her son.*” (387) The Christian censors had erased the words “*and her son*” in order to hide this version but this was the true interpretation.

It is related that in the times of the false Messiah, Shabsai Tzvi, many people followed him, including some great *rabbonim*. The **Taz, R’ Dovid Halevi ZT”L**, spoke to Shabsai Tzvi’s son to try and find out what his father was like. His son told him that all his days he had never seen any blemish or flaw in his father’s behavior, only that when he slept, he lay on his back. The Taz responded, “He cannot possibly be *Moshiach*, because *Chazal* tell us that the real *Moshiach* will not transgress even the smallest of rabbinical decrees.” The end of Shabsai Tzvi proved his true identity: Together with his followers they eventually committed many terrible sins, and were imprisoned by the Turks. He converted to Islam to save himself and died in disgrace, all the while still believing that he was *Moshiach*.

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF...

חשבון זמנש

With *Parshas Re’eh*, we enter a time of year which begs for introspection. We are meant to spend the month of *Elul* examining our actions, reassessing our goals, and promoting within ourselves the various steps of *Teshuvah*.

The **Kotzker Rebbe ZT”L** makes a fascinating point. He says that the weekly *Parsha* gives us an insight into what we are meant to accomplish that week. Thus, the week when we *bentch Rosh Chodesh Elul* is meant for us to “*Look.*” Each Jew must stop and look inside him or herself and see what needs improvement. This is how we know where to start. Once one sees what needs to be done, we can then set up “*Judges and officers*” - “*Judges and officers*” to enforce these areas which require improvement. One must choose a strategy (i.e. not speaking *Lashon Hara* for 2 hours a day, or counting to 10 before bursting out in anger) and forcefully implement it into one’s lifestyle. This way, it can actually work!

At this point in *Elul*, one is now ready to do battle. “כי תצא למלחמה על איביך” - Go out and wage war against the *Yetzer Hara* and bad *middos*. You’ve “seen” the problems and began “enforcing” the strategies so now put them into action! Don’t be lazy and don’t procrastinate. Remember, this is real war and if you let up, the enemy will get the upper hand!

But the goal is not just to fight. “כי תבוא” - Go forth and enter into spiritual pursuits. Grab every opportunity to do, *mitzvos* and good deeds with all your might. Then, and only then, can the Day of Judgment arrive and we can all be *zoche* to “אתם נצבים היום כלכם לפני” אלקים” - we will all stand humbly before *Hashem* knowing that we’ve come prepared.

## TORAH GEMS

שלוש פעמים בשנה יראה כל  
זכורך את פני ה' אלקיך וכו' (טז-טז)

The **Ohr Hachaim Hakadosh, Rabbeinu Chaim ben Attar ZT”L**, reveals a beautiful understanding of the Jewish cycle of the year, based on a Kabbalistic approach. In fact, he says, the structure of Jewish society may be divided into four classes of people corresponding to four categories of specific days in the Jewish calendar: *Shabbos, Yom Tov, Chol Hamoed* and weekdays.

Every week, we experience the highest level of sanctity when we welcome in the holy *Shabbos* day. This corresponds to the spiritual level of the תינוקות של בית רבן - the young school children who study *Torah* with their characteristic purity and innocence. These children are completely sanctified to *Hashem* and totally immersed in nothing but the diligent study of His *Torah*. Indeed, the *gemara* (שבת קיט:) teaches: “*The entire universe endures only for the sake of the breath of school children.*”

After them come the adults, men and women, who although they may not be as pure as the young children, nevertheless are favorably compared to the *Yomim Tovim*, the Jewish Festivals, for they do rejoice in the study of *Torah* and in the performance of *mitzvos*, similar to a joyous festival which is celebrated in its time.

The third level are those who are מחזיקי תורה; they cannot study themselves but beneficially support those who do. They resemble the *Chol Hamoed* - Intermediate Festival days, which are a mixture of the sacred and the mundane.

The lowest level in Jewish society, however, is reserved for the sinners and ignorant people who shun the *Torah* and *Talmidei Chachamim*. They waste their time in the pursuit of pleasure and their lives become חילל - *desecrated*. They are likened to the weekdays, devoid of sanctity.

## דרגה יתירה

FROM THE WELLSPRINGS OF  
R’ GUTTMAN - RAMAT SHLOMO

ראה אנכי נתן לפניכם היום ברכה וקללה וגו' (יא-כו)