

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

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שבת קודש פרשת ואתחנן – ט"ז באב – שבת נחמו – פרק ג' דאבות

Shabbos Parshas Vaeschanan - Shabbos Nachamu

ט"ז מנחם אב תשס"ח - August 16, 2008

הדלקת נרות שבת – 7:36 *	(Monsey, NY)	מנחה גדולה / שבת – 1:34
זמן קריאת שמע/מ"א – 8:59	~~~~~	שקיעה של יום השבת – 7:53
זמן קריאת שמע/ הגר"א – 9:34	~~~~~	צאת הכוכבים / מעריב – 8:43
סוף זמן התפילה / להגר"א – 10:42	~~~~~	צאתה"כ / לשיטת רבינו תם – 9:05
* פלג המנחה בע"ש בשעה 6:27 – 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 השבע

אתה הראת לדעת כי ה' הוא האלוקים אין עוד מלבדו וגו' (ר-לה)

וכשבאו לרבם אמרו לו: מעתה לא תצטרך עוד לטרוח הרבה לפרנסתך, שהרי מצאנו אבן יקרה תלויה על החמור, וכשתמכרנו תוכל להתפרנס ממנה ברווח. אמר להם: האם בעל החמור ידע מזה? אמרו לו: לא, אמר להם: אם כן, החזירו לו את האבן. אמרו לו: הלא אף שנחלקו חכמים לגבי גזילת עכו"ם אם מותרת היא או אסורה, אבידת עכו"ם לכולי עלמא מותרת, וא"כ מדוע אתה מוותר על הון עצום שנזדמן לידך בדרך היתר? אמר להם: וכי אתם חושבים ששמעון בן שטח נעשה חטפן, אלא כל רצוני לקדש שם שמים, ויכירו הגויים שיש אלוקים, ויברכו ויאמרו "ברוך האלוקים של היהודים, שרוצה שיתנהגו בצדק", וזה שווה לי יותר מכל ממון שבעולם.

ומבואר שעלינו להתנהג בצדק, ואז יראו הגויים שיש אלוקים. ולפי' אפשר ליישב מדוע כתוב "הראת לדעת", שכוונת הפסוק - "אתה הראת", היינו אתה - עם ישראל - זכיתם שנתגלתה לכם האמת בהר סיני, ומעתה תפקידכם "לדעת כיה' הוא האלוקים" היינו להשתדל שגם הגויים ידעו שיש אלוקים. (ע"ב "אונים לתורה" שמפרשכך).

ויש להוסיף שאין כוונת הפסוק רק בנוגע לגויים, אלא כל יהודי שזכה שיאמר עליו אור האמת, עליו להשתדל לקרב יהודים אחרים אל האמת, וכוונת הפסוק "אתה הראת" היינו אתה - היחיד - זכית שהראו לך האמת, "לדעת וגו'", היינו תשתדל שגם יהודים אחרים יתקרבו אל האמת.

ה"ר שיינר לננות ב"ת צנן ישראל
SPECIAL MAZEL TOV TO ELISHEVA & ARON WEINRAUB ON THEIR MARRIAGE.
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במשל: The same goes for your life. If you spend all your time and energy on the small stuff, you will never have room for the things that are important to you. The goal of

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

a - Muktzta. Last week we explained the rule of דאיתקציא - a Talmudic rule that teaches us that any object that is *Muktzta* during the full span of *Bein Hashmoshos* remains so for the entire *Shabbos*, even if the reason that made it *muktzta* does not apply anymore. An example given was if one put coins into a bowl and they stayed there the entire השמעות the bowl becomes *muktzta*. Even if afterwards the coins rolled out when the bowl fell, the bowl is still *muktzta* till the end of *Shabbos*.

When Accepting Shabbos Early. Even if one accepts *Shabbos* early like many people do during the summer months, the above-mentioned rule will **not** depend on the beginning of his acceptance but rather on the *Bein Hashmoshos* period (1). For example, if one accepted *Shabbos* right after *Plag Hamincha* at 7.00 p.m. and at that time there were coins in a bowl. Then, a child who knew nobetter, or an adult by mistake, took the coins out before sunset (שקיעה). The bowl is not *muktzta* (unless it has been set aside for the sole purpose of holding coins which would deem it *muktzta* even if it happened to have no coins in it the whole *Shabbos*).

Muktzta For a Different Hour of Shabbos. Only the *Bein Hashmoshos* period can cause a *muktzta* status for the whole day. However, being *muktzta* for a later time period will not cause something to stay *muktzta* even after the cause of *muktzta* is gone (2). For example, in the above-mentioned case of coins in a bowl, if a child placed coins in a bowl at 11:00 PM Friday night and an adult mistakenly knocked over the bowl at 11:30 PM and the coins rolled out, the bowl is not *muktzta*.

הוא היה אימר...

R' Shmuel of Slonim ZT"l (Divrei Shmuel) would say:

"Moshe prayed his heart out to *Hashem* 'אצת ההיא' - 'At that time' - at the time of prayer. Each and every time a person prays he hopes for a positive response from *Hashem*. However, there are times when he has merits to deserve such a response, and at other times, unfortunately, not. This is why *Moshe Rabbeinu* prayed for "Matnas Chinam" - A free gift. *Hashem's* kindness knows no bounds or time limitations."

R' Meir Yechiel of Ostrovta ZT"l would say:

"*Tefillin shel Yad* alludes to faith; *Tefillin shel Rosh* alludes to thought and inquiry. We put on the hand *Tefillin* first since faith precedes inquiry, just like 'Naaseh' precedes 'Nishma.' But when we remove our *Tefillin*, first we remove the Hand *Tefillin* and only afterwards, the Head *Tefillin*. Just as we say in davening, 'אין כאלקינו', 'There is none like our G-d,' before we say 'מי כאלקינו' - 'Who is like our G-d.' Because only after we accept that there is no other like *Hashem* (faith), can we even think to wonder (inquire) who is compared to *Hashem*."

A Wise Man would say:

"It's frustrating when you know all the answers but nobody bothers to ask you the questions."

our lives is to serve *Hashem* and teach our children to do the same, in the best possible way. By showing them that what's important comes first, we can live our lives to the fullest.

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

Can the Migu Rule be Lenient? This concept of the *Bein Hashmoshos* status continuing throughout the whole *Shabbos* is only to be strict. However, if something was not *muktzta* at the beginning of *Shabbos* it can still change to become *muktzta* later on. For example, if a plate broke on *Shabbos* the unusable pieces cannot be moved. If the pieces are sharp and pose a threat of someone cutting themselves, they may be moved. If possible, a gentile should be asked to move it. If not, a Jew should move it in an unusual manner, with his foot or elbow. If even that is not practical, he can move it away with his hands. If the pieces are in a place that they are exposed to the public, such as on a *shul* floor, they can immediately be removed by hand without having to try the other two preferred alternatives (3).

An Exception to the Above. There is one case when we do indeed say that a non-*muktzta* status during *Bein Hashmoshos* gives us the right to be lenient the whole *Shabbos*. If a piece of a dish chipped off but was still usable, some poor people (at least in those days) would use it as a cover, while wealthier people would throw it away. If a rich owner threw it away before *Shabbos*, it is *muktzta* for all. If he threw it away on *Shabbos* it stays non-*muktzta* the whole day because of it's lenient status during *Bein Hashmoshos* before it was thrown out (4). This seems to contradict the *halacha* in the previous paragraph. Some answer (5), though, that in fact there is a difference because the dish is really completely fit and usable for the poor person the whole time, just that the rich owner's "throw away" attitude takes some effect because he is the owner. Such a minimal *muktzta* doesn't become prohibited in the middle of *Shabbos*.

(1) פמ"ג אשל אברהם סוף רע"ט (2) אורח שייג
(3) רמ"א שחי, שלחן ערוך שחי(4) שו"ע הרב שחילא
(5) ספר טלטולי שבת עמ' רל"ט

מעשה אבות סימן לבנים

אשר ילמדון ליראה אותי כל הימים אשר הם חיים על האדמה ואת בניהם ילמדון וגו' (ה-ו)

Before the onset of World War II, a number of organizations were involved in saving however many Jewish lives they could. Groups of youngsters were sent outside the borders, in what was known as “Kinder Transport” and they crossed through countries and oceans until their arrival in England. Enemy aircraft and missiles had not yet brought widespread destruction to the British Isle but the German intrusion, it appeared, was imminent, and Prime Minister Winston Churchill guaranteed the people “blood, sweat and tears.”

The young refugees were taken in by various Jewish organizations, both *Torah* observant groups as well as those bereft of any connection to the Jewish religion and heritage. The religious organization organized a camp with counselors, teachers and educators, plus a kitchen and a “camp mother.” Obviously, all this required a lot of funding.

At a time when inflation was sky-high and unemployment abounded, donations gradually subsided, as many donors went bankrupt and others simply could not part with their wealth out of fear of the unknown. The organizers gathered in the home of the Chief Rabbi of London, **R' Yechezkel Abramski ZT”L**, to report on the grim situation.

“Rabbi, the money has been depleted, and we are compelled to cease the operation. The youth will have to be given over to other groups, where they will at least receive food and shelter but without a *Torah* education. We have no choice.”

The rabbi asked, “There is no other source of funding? None at all?”

They shook their heads. They had already turned to everyone, they tried everything. There was, they said, one certain Lord, a Jew by birth who had lost all ties to Judaism. He observed nothing other than the day of his parents’ passing, when he would go to the synagogue to recite *kaddish*. Despite his immense wealth, they did not even bother to approach him. He was as far away from religion as east is from west.

Right there and then, the rabbi telephoned the wealthy man and scheduled a meeting.

“I come for a matter of life and death,” the rabbi said as he sat opposite the man. He proceeded to tell him about the organization. The man sat and listened until the rabbi finished, and then replied, “I already support life-saving operations. I provide funding for the Red Cross and other similar organizations. Forgive me, rabbi, but this institute is not involved in saving lives. The youngsters were saved once they left the burning continent. Here, in England, their lives are secure, and it makes no difference to me where they receive their education.”

“Judaism maintains that *Torah* education is also considered saving lives,” responded the rabbi. “Detachment from the fountains of *Torah* and observance of *mitzvos* is equivalent to the loss of life!”

“I’m sorry, but I don’t understand what you mean exactly when you say you are ‘saving lives.’” With that, he stood up, and the interview came to an end. R’ Yechezkel left empty-handed.

That very same week, on Friday night, at 11:00 PM, the telephone rang in the wealthy man’s residence. *Shabbos* for him was like a weekday, and so he picked up the phone. “Hello?”

The voice coming from the other end was familiar. “This is Rabbi Abramski, the chief rabbi of London. I am calling you on *Shabbos* eve, because saving lives overrides *Shabbos*, and educating children towards *Torah* and *mitzvos* constitutes saving lives. Is this a clear enough indication that I am speaking here of saving lives?”

The man was startled. The chief rabbi of London was calling him on the phone on Friday night! “How much money does the rabbi need?” R’ Yechezkel told him the amount, an enormous fortune, and after *Shabbos* the lord came personally with the money. The operation continued, and lives were saved as the youngsters were given a *Torah* education.

משל למח הדבר דומה

בכל הדרך אשר ה' אלקיכם אתכם תלכו למען תחיו וטוב לכם וכו' (ה-ל)

משל: A Philosophy professor in class one day picked up a large empty jar and proceeded to fill it to the top with rocks. He then asked his students if the jar was full? They unanimously agreed that the jar was full.

He then picked up a box of pebbles and poured them into the jar. He shook the jar lightly. The pebbles, of course, rolled into the open areas between the rocks. He then asked his students again if the jar was full. Again, they unanimously agreed that the jar was full.

Then the professor picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else.

The professor said, “I want you to recognize that this is your life. The rocks are the important things: your family, your friends, your health, and all the critical stuff. The pebbles are the secondary things that matter like your job, your house, your car. The sand is everything else. Remember, if you put the sand into the jar first, there is no room for anything else - like the pebbles or the rocks!”

שמור את יום השבת לקדשו
כאשר צוך ה' אלקיך וגו' (ה-ו)

The *gemara* (עירובין מג.) discusses the laws of *Domains*, on *Shabbos*. In an intricate display of Talmudic reasoning, the *gemara* determines that if the *halacha* of *techumim* extends above ten *ספחים* (*Handsbreath*) and one is not permitted to go out of his domain when he is above that height, then *Moshiach* cannot come on *Shabbos* or *Yom Tov*. Since *Moshiach* is destined to come down from Heaven and redeem us, he must travel outside of his domain and if that is forbidden on *Shabbos*, he cannot come!

Now let’s think about it, said the **Brisker Rov, R’ Yitzchok Zev Halevi Soloveitchik ZT”L**, is it not possible that on a given *Shabbos* the majority of the generation will become meritorious? For we know that the world is judged according to the majority. It is possible that on *Shabbos* they will do *mitzvos* that will tip the scales to the side of merit, thus preparing the way for *Moshiach* to come on that day. But it would be specifically on that day; for when *Shabbos* would be over, the world would be judged according to its new situation, and a person might commit a sin, thus tipping the scales back to the negative side! The golden opportunity would be lost, because *Moshiach* would be unable to come on *Shabbos* due to the prohibition of *תחומים*! Who knows how much time would pass before the world would have another chance to come around to the side of merit? Even so, we do not transgress a prohibition, even of Rabbinic origin, because of such reasoning - even when the Redemption that we have been awaiting all these generations is hanging in the balance.

We learn from here, the **Brisker Rov** concluded, that in every situation, we must leave practical considerations out of it when there is the danger of transgressing the *Torah*!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

תפילה

Parshas Vaeschanan incorporates the concept of *Tefillah* in it. The perseverance and intensity with which *Moshe Rabbeinu* davened to be allowed into *Eretz Yisroel* serves as a model for us of what true prayer is all about. *Tefillah* is known as *עבודה שבכל* - an “exercise” of the heart. It is meant to be an emotional, realistic and heartfelt experience - not just an intellectual one. When a Jew prays, he should feel *Hashem*’s presence and talk to Him as if He were a live person. The *Torah* is *Hashem* talking to us; *Tefillah* is us talking to *Hashem*.

The underlying essence of *Tefillah* is humility, for without a person’s ability to humble himself before *Hashem* in prayer, one cannot even begin to forge a bond with his Maker. One must be an “אדם” - “*Man*” in order to relate to *Hashem*. The “א” stands for *Avrohom Avinu*, who said, “*And I am but dust and ashes.*” The “ד” refers to *Dovid Hamelech*, who said about himself, “*I am but an insect, not a person.*” The “מ” alludes to *Moshe Rabbeinu*, who said, “*And what am I.*” These great leaders embodied humility through their prayers.

Hashem will decide if and how to answer our prayers - as we find in this week’s *parsha* - based on what is truly good for us. The goal of our *tefillas* is to cement a deep and solid relationship with our Creator, to accept His will and to utilize this incredible gift to become closer to Him. May all the *tefillas* of *Klal Yisroel* merge together to realize the words of the *Navi* - “נחמו נחמו עמי” - and we shall be truly comforted with the rebuilding of the *Bais Hamikdash*.

TORAH GEMS

ואהבת את אלקיך בכל לבבך
ובכל נפשך ובכל מאודך וגו' (ו-ה)

The *meforshim* discuss various approaches to understanding the well-read words of the *gemara* (ברכות נד.): “*And you shall love Hashem, your G-d, with all your heart, and with all your soul and with all your might.*” The **Rem”a** (א”ח תנד) seems to indicate that *Chazal* are teaching us that a Jew should forfeit all of his money so as not to violate any *Torah* prohibition (דאורייתא). However, a number of commentators dissent to this view and maintain that “*with all your money*” doesn’t necessarily apply to all prohibitions. **R’ Boruch Halevi Epstein ZT”L (Torah Temimah)** brings a number of proofs that this only applies to the three *עבירות חמורות* - *Cardinal Sins*, of murder, adultery, and idolatry, for which one is required to forfeit his life. In this context, one may save his life by using up all his money in order to “buy” his way out of committing these cardinal sins.

The **Chofetz Chaim, R’ Yisroel Meir Hakohen Kagan ZT”L**, suggests a rather novel approach to the meaning of the word “מאדך”. The words “*Your might*” refer to anything that is very precious to you. Our sages determined that for most people the most precious thing in life is their money and possessions. Thus, they interpreted it as “*Your money.*” But for some, there are things even more precious than money.

The Chofetz Chaim once said to his son-in-law, R’ Tzvi: “For you, money has no value at all, for you cherish nothing but *mitzvos*. So for you, “*with all your might*” means your *mitzvos*! You are commanded to be ready to give away even your *mitzvos* and good deeds - for the sake of the love of *Hashem*!”

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ואתחנן אל ה' בעת ההיא לאמר וגו' (ג-כג)