

תורה תבלין

ט' אלול תשס"ב - August 17, 2002

לכל זמן ועת (Monsey, NY).....

*מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר מזמור שיר)

[illegible]

איתא בגמ' (חולין קלו.) גנך למאי אתא? למעוטי בתי כנסיות ובתי מדרשות

Indeed this is the reason that the guilty husband receives a two-fold punishment - מלקות - *lashes*, and a fine of 100 silver coins. The lashes are a punishment for the shame he caused his wife, and the payment is to his father-in-law for the shame he was made to suffer. For this reason, he gets a double punishment for one act, even according to the opinion that when one sin brings two punishments, the lesser punishment is waived by virtue of the rule "קם ליה בדרבה מיניה", where only the harsher punishment is given. But since the lashes are for slandering his wife and the payment is for slandering her father, the *halacha* states that both punishments are to be administered.

"One who feels he is as worthless as ashes, can burst into flames in an instant, just like the small coals in the ashes. Such a person will always be ready for any matter of Holiness, and doesn't need any further preparation."

For all inquiries and הערות, please call 845-282-9081 or E-mail: TorahTavlin@aol.com

would go to the theater which was known for its profanity and vulgarity. "I learned how poorly I serve <i>Hashem</i>," replied R' Asher in a voice filled with humility. "I see," she said, once again in a sarcastic tone, "and you learned this at the theater?" This was becoming too much. R' Asher looked at her and nodded, "You see, those men that go to the theater, they like I, have worked a full day. Yet this does not deter them from sitting for many hours with hardly a break, attentively taking in every moment that the theater has to offer. And all this for what? For folly and nonsense! How much more so then, that I should go to the <i>Beis Medrash</i> at night, to study the holy words of the <i>Torah</i>, with energy and enthusiasm!" The <i>Yetzer Hara</i> was shocked. Not only had his plan backfired, but it had had the exact opposite effect on R' Asher! The <i>Yetzer Hara</i> conceded and R' Asher studied even longer and harder than he had in the past.	*** *** *** *** *** *** *** ***	ע"כ. ומבואר שהיא הלכה פסוקה, שגגות בתי כנסיות ובתי מדרשות פטורים ממצות עשיית המעקה, והחויב אינו אלא בבית. ולכאורה קשה, כי אף שאינם בבחינת "בית" לחייבו מצד הקרא, אבל חז"ל הרי דרשו מן התורה לאסור גם כל דבר מסוכן, כמו בור בחצרו וכדו', וא"כ מדוע בית הכנסת ובית המדרש יהא פטור מעשיית מעקה בגגו? אולם האמת היא, כתב החזון איש, הגמו"ר אברהם ישעיה קרליץ זצ"ל, שגג אינו מסוג המכשולים שחייבה התורה בשמירתם מצד המכשול שבו, שכן כל דבר שמנהגו של עולם להזהר בו לא הטריחה התורה להשמר ממנו באופן מיוחד. לכך מותר לעלות על אילן או לעסוק בבניית הגג עצמו בלי שום מעקה סביבו, מפני שאם מחמת הסכנה שבדבר, על האיש להזהר בעצמו לבל יפול. אמנם חידשה התורה מצוה מיוחדת אך לגבי גג בית דירה לחייב הקמת מעקה ולהקפיד יותר על סכנת הנופל, לפיכך אין לך בה אלא חיובה. אבל בתי כנסיות ובתי מדרשות שלא חידשה התורה אצלם ולא חייבם בפירוש, שוב איננו יכולים לחדש בהם חויב.
<u>TORAH GEMS</u> לנכרי תשיך ולאחיך לא תשיך למען יברכך ה' אלקיך וכו' (כו-כא) The <i>Torah</i> prohibits lending and borrowing money from a fellow Jew with interest. One reason for this prohibition is that <i>Hashem</i> wants His people to make a <i>effort</i> - השתדלות - to provide for their needs and not just rely on <i>Hashem's</i> promise - "<i>Hashem will bless you in all your endeavors</i>" - thereby just sitting idly and earning money by lending with interest. It is, though, permitted to lend money to a gentile with interest. The question is, why? Is this ethical and honest, whereby to a gentile one is fully permitted to deal in such a manner that is absolutely forbidden when it is with a Jew? R' Zev Levin ZT"L of Berlin, answers this question in the following manner: The <i>Bnei Yisroel</i> are forbidden to deal in interest, neither to take it nor to give it, with respect to their fellow brother. However, the nations of the world were not given this commandment and it is common practice for them to deal in interest. As a matter of fact, the gentile is even permitted to lend his money to a Jew with interest, as he pleases. But where are the scruples here? Is it fair that a gentile could take advantage of a hapless Jew by lending him money and forcing him - with every legal right - to pay interest, whereas a Jew is unable to do it back to him? This could lead to a conspiracy to take advantage of Jews the world over! Thus, the <i>Torah</i> is protecting the Jewish people. We may lend to a gentile with interest since he too takes interest from you. However, the stress here is that from a fellow Jew one is prohibited to do so since he does not do it back to you.	*** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** ***	<u>מעשה אבות....סימן לבנים</u> וראית בשביה אשת יפת תאר וחשקת בה ולקחת לך אשה וגו' (כא-יא) The Ben Ish Chai relates a story that one time the <i>Yetzer Hara</i> approached <i>Hashem</i> with the following request: "I have a serious complaint about a certain man - specifically about R' Asher, the carpenter," said the <i>Yetzer Hara</i>. "True, he is among the righteous individuals of the world, but he hasn't been truly tested! I propose that You allow me to take him to one of my theaters just for one evening and I will tempt him to sin. Then we shall truly see where his piety stands." <i>Hashem</i> gave His permission. That evening, as R' Asher walked home from his small shop, he felt drawn by a sudden uncontrollable urge to enter the theater. The performers were acting out a comedy/satire, and the audience sat mesmerized; applauding, laughing and cheering at the appropriate moments. R' Asher stood at the back of the theater not uttering a word. The longer he stood, the happier the <i>Yetzer Hara</i> became. He could sense how the theater was casting its magical spell over the previously pious Jew. For hours R' Asher stood and watched, until close to midnight, it all ended and everyone went home. R' Asher also went home. His wife, who knew he always came home right after work, was frantic with worry. "Where have you been?" she nervously exclaimed. In a plaintive tone, R' Asher replied simply, "At the comedy theater." His wife narrowed her eyes. "Aha, and just what did you see at the theater," she asked, not for a moment believing that her pious husband