

AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!

TORAH TAVLIN
Publication

34 MARINER WAY
MONSEY, NY 10952

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

פלא המנחה ע"ש - 6:40
הדלקת נרות לשבת - 7:52 *
זמן קריאת שמע/מ"א - 8:53
זמן קריאת שמע/הגרא - 9:29
סוף זמן תפילה / הגרא - 10:40
שקיעת החמה ליום השבת - 8:09
מוצאי ש"ק צאח"כ/ מעריב - 8:59
צאח"כ/ לשיתת רבינו תם - 9:21

סימוליון מוקדם אין לאחד מוסד עם קבלת השבת [משיאמר "בראי מלך"]

תורה תבלין

בראתי יצ הרע ובראתי לו

שבת קודש פרשת ואתחנן – שבת נחמו - Shabbos Parshas Vaeschanan ט"ז מנחם אב תשע"ב - August 4, 2012

הגדצרי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיריך

ולכן על תאמין בעצמך עד יום מותך וא' שאתה אדם גדול ועובד ה'.

ולכן נקט הכתוב לשון יחיד "ואהבת את ה' אלקיך" ה' הוא אלקיך לפי השגתך שאתה משיג את ה', ולפי שכלך שיש לך בה, וכפי הידיעה שיש לך בה, לפי זה מוטל עליך החיוב לאהוב אותו ית', כמו שכתוב (דברים ל, י"ב) "לא בשמים הוא" אלא כל אחד לפי כוחו מחויב לקיים כל התורה, בלי יוצא מן הכלל. ועכשיו השאלה היא, איך יכול אדם פשוט להגיע לאהבת ה', ולכן כתוב קודם "שמע ישראל" שעל יד מסירת נפש, כל אחד לפי השגתו, אפשר להגיע לאהבת ה' ית', והיה מרמז לנו הכתוב "ואהבת את ה' אלקיך, בכל לבבך, ובכל נפשך, ובכל מאדך", כל אחד במה שה' נתן לו, ולא מבקשים יותר ממה שנתנו לו, אבל מה שנתנו לו, יהיה בשלימות, וזה "בכל לבבך" שיש לך, אבל שיהיה "בכל לבבך" בשלימות, ובכן "בכל נפשך ובכל מאדך", כל מה שיש לך תתן בשלימות להש"ת. וממשיך "והיו הדברים האלה אשר אנכי מצוך היום, על לבבך" ואין ניכרת אהבת ה', על ידי "והיו הדברים האלה אשר אנכי מצוך היום, על לבבך" אם אדם מקיים בפשטות מה שכתוב בתורה, ונותנים על לבו, כשור לעול, וכחמור למשא, בלי שום חכמות, רק לקיים רצונו, בפשטות גמור, בזה ניכרת אהבת ה' על לבו.

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

– בענין כעסו של ה' על משה לטובת בני ישראל ועל האבנים, ולא שפך חמתו על ישראל.

מעתה, אם היה משה נכנס לארץ, והיה בונה בית המקדש, ולהשליך חמתו עליו אי אפשר כנזכר, ויחר אף ה' בשונאי ישראל, ויהיה כליונם במקום חורבן הבית, לזה גזר ה' בגזירת המרגלים גם על משה שימות במדבר, והוא אומר, גם בי התאנף ה' בגללכם, פירוש, בגלגול דברים שלכם, כי אם לא היה עוון המרגלים והיו נכנסים לארץ, היה נכנס משה עמוכם, והגם שיבנה בית המקדש אין מחיש, כי לא נתגבר בחינת הרע, והיו עומדים בצדקם בארץ, אלא מאמצעות עוון מרגלים גברה יד רשעה, וידע ה' כי לא יעמדו בצדק וכו'.

וא"ת, והלא רואני שמיתת משה היתה על מי מריבה, כבר כתבתי שם, שאם משה היה מקדש שמו יתברך, היו בני"ו חוזרים לטהרתם שהיו בה קודם חטא המרגלים, באמצעות קידוש ה' הגדול, והיה ה' מבטל גזירתו על משה, והיה נכנס לארץ, ובונה בהמ"ק, מכון לשבות עולמים."

ולפ"ו יש לבאר כוונת 'למענכם' שהיא אל 'לשובתכם', כיון שכעסו של ה' על משה וגזירתו עליו לא להיכנס לארץ-ליתעבר ה' ב', היו לטובת בני"ו-למענכם, כדי שכאשר יחטאו לה', יוכל לשפוך חמתו על העצם. והאבנים של בהמ"ק, ולא עליהם, וכתבאר. (ע' בתפארת יונתן, שפ" כד).

מאוצרותיו של המגיד

לוקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

ויתעבר ה' בי למענכם ולא שמע אלי וגו' (ג-כ)

יש לבאר כוונת 'למענכם' שהיא אל 'לשובתכם', בהקדם דברי האוה"ח הק', על מה שכתוב (שם א' ל"ז), "גם בי התאנף ה' בגללכם, לאמר, גם אתה לא תבוא שם", וכתב **האוה"ח הק'**, "והנכון הוא, על פי דבריהם ז"ל (סנהדרין ק"ד), 'בכה תבכה, שתי בכיות הללו למה, אחד על מקדש ראשון ואחד על מקדש שני, בלילה, על עסקי לילה, שנאמר, ויבכו העם בלילה ההוא, אותו הלילה ליל תשעה באב היה, אמר להן הקב"ה לישראל, אתם בכיתם בכייה של חנם, ואני אבקע לכם בכייה לדורות."

ואמרו עוד, שאם היה משה נכנס לארץ והיה בונה בהמ"ק, לא היה נחרב, שאין כל אומה ולשון נוגעת במעשיו, ואמרו עוד (מדרש איכה רבתי ד' י"ד) על הפסוק 'מוזמר לאסף, אלוקים באו גויים בנחלתך וגו', ד"ל הוה קרא צריך למימר, אלא בכי לאסף וכו', ומרו אומר מוזמר לאסף, אלא משל למלך שעשה בית חופה לבנו, וסיידה וציריה, ויצא בנו לתרבות רעה, מיד עלה המלך לחופה, וקרא את הוילאות, ושיבר את הקנים, ונטל פדגוג שלו-היינו, של בנו' איבוב של קנים, והיה מומר, אמרו לו, המלך הפך חופתו של בנו, ואתה יושב ומוזמר, אמר להם, מוזמר אני, שהפך חופתו של בנו, ולא שפך חמתו על בנו, כד, אמרו לאסף, הקב"ה החריב היכל ומקדש, ואתה יושב ומוזמר, אמר להם, מוזמר אני, ששפך חמתו על העצם

טיב התבלין

רעיונות ופירושים לעורר את האדם לעבודת הש"ת והתחזקות באמונה ובטחון מאת

שמע ישראל ה' אלקינו ה' אחד. ואהבת את ה' אלקיך וכו' (ו-ה) – אל תאמין בעצמך עד יום מותך

There is only ONE BOSS in this world, and He is, “Hashem, the Lord, in the Heavens above and the Earth below - there is no other!” The Rebbe, R’ Tzvi Hirsch Dushkis ZT”L points out that the *posuk* instructs us, “And you shall know this day,” in order to signify the importance

this knowledge. If a person will clearly know and recognize that *Hakadosh Boruch Hu* is the Master of the World, and that He controls all life and everything that is, was, and will be in the Heaven and the Earth, then “אין עוד” - he doesn’t need to know anything else in the entire world!

A SERIES IN HALACHA LIVING A “TORAH” DAY

Avoiding Sheker (Falsehood) at all Costs (6)

When is it Permitted to Lie? Third Category. The third group of cases in our ongoing series about when one is halachically permitted to lie, is in the most lenient type of lie, **where no one loses out from the lie**. Even though such a lie for no good reason is prohibited, there are cases when a “Torah-inspired” motive permits one to lie. Of course, if there are other ways to achieve one’s goal without lying (or by minimizing it), one must surely do so. These proper motives include achieving humility, modesty, *tznius*, peace, making others feel good, preventing shame, pain, fear and/or monetary loss, honoring parents and others, enabling a *mitzvah* to be done, causing one to refrain from a sin, respecting another’s privacy, and not troubling others to do things for him. **Note:** Some of these examples overlap and may be permitted for more than one of these 10 reasons.

Examples of Lying for the Sake of Humility.

1) If a learned person is asked, “Do you know (e.g. a difficult *limud*, hard *Mesichta*, *Hilchos Treifos*, *Kodshim*, etc)?” one is permitted to humbly respond, “No” (1). If, however, a learned and respected person is needed to rule on a halachic query or to officiate at a wedding if he is requested, or other such cases, he should speak up and do or say what has to be done or said (2). In

הלכה למעשה

מאת מן"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך, קליבלנד הייטס

- "שנעמך" fact, this is what the *Torah* refers to when it states: that words of *Torah* should be fluent in your mouth in a way that you can immediately answer when asked a question (3).

2) A rainbow is a sign that a punishment was liable to come to the world, however, *Hashem* held back His wrath due to the promise He gave to Noach (4). Sometimes a *tzaddik* can protect his generation in a way that no rainbow is ever seen during his lifetime. When Rabi Shimon Bar Yochai met Rav Yehoshua Ben Levi he asked him if a rainbow had been seen in his lifetime. In a display of humility, Rav Yehoshua said that a rainbow was seen, even though that wasn’t the truth (5).

3) It is well known that the *Mashgiach*, R’ Eliyahu Lopian ZT”L would retell stories of righteous acts done by others, even though he was the one who had done those acts. The whole idea was to inspire his listeners and this was his humble way of doing so, even though the facts were not fully true.

Examples of Lying for the Sake of Tznius.

1) If a lady has a *lil* טבילה that she rightfully wants to cover up, she may distort the truth to others about where she is going.

2) If one is asked to go to a place where the *tznius* and שמירת עינים שמירת עינים will be an issue and he can’t get out of it by simply saying so, he may lie a bit (e.g. I don’t feel well) for the sake of *tznius*.

הוא היה אומר ...

R’ Yehoshua Trunk ZT”L of Kutno (Yeshuos Malko) would say: “The Torah warns: ‘Be vigilant and guard your soul very much, so that you do not forget all that your eyes have seen, so that you do not remove it from your heart; and you shall make it known to your children and your grandchildren.’ There are people who care only about their children’s level of *yiddishkeit* and how they turn out, but completely ignore how they themselves are acting. The *Torah* warns a person to be very vigilant in how he is acting and following the precepts of the *Torah*, lest he remove this from his heart and only focus on ‘making it known to his children and grandchildren.’ A person can only instruct the next generation if he himself will stand by his words!”

Ramcha”l, R’ Moshe Chaim Luzzatto ZT”L (Mesilas Yescharim) writes: “Among the deterrents to serving *Hashem* with zeal and passion is excessive trepidation and fear of what time may bring, of heat and cold, of accidents, of illness, of winds, etc. As *King Shlomo* wrote (משלי כו-ג), ‘The lazy person says, ‘There is a lion on the road.’” Chazal condemned this trait, attributing it to sinners. Rather, the proper rule of conduct is (תהלים לז-ג), ‘Trust in Hashem and do good, dwell in the land and cultivate faith.’”

A Wise Man would say: “Many an optimist has become rich by buying out a pessimist.”

DEDICATED BY LESLIE & DEVORAH BENNETT AND BY PEARL & BERYL PHILLIPS, IN HONOR OF THE MARRIAGE OF THEIR GRANDDAUGHTER, AHUVA BENNETT, DAUGHTER OF SIMI & CHASKEL BENNETT, TO MENASHE FRANKEL, SON OF CHESKY AND BRUCHIE FRANKEL

יד"ר שיזון לרגות בית נאמן בישראל אי"ר

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR E-MAIL TO: TORAH TAVLIN@YAHOO.COM.

שבת קודש פרשת ואתחנן – שבת נחמו - Shabbos Parshas Vaeschanan

ט"ז מנחם אב תשע"ב - August 4, 2012

מעשה אבות סימן לבנים

יום השביעי שבת לה' אלקיך לא תעשה כל מלאכה....ושורך וחמךך וכל בהמתך וכו' (ד-י)

The following incredible story took place over twenty years ago, and was more recently published in an Israeli periodical. An Israeli man was in the market for a used car. He spent weeks upon weeks searching for just the right one, and was pleased when he felt he found precisely what he was looking for at the right price. He met with the owner, paid for the car, and had the related documents transferred to his name. Just before he drove off in his new acquisition, though, the former owner, a religious Jew, told him, “You should know that this car never ‘drove’ on *Shabbos*. I would appreciate it very much if it would continue to ‘be observant.’” The purchaser grinned from ear to ear. What a cute joke! Of course, it never drove on *Shabbos*. He, too, was *Shomer Shabbos* and the request was totally unnecessary.

One tries not to hold on to a used car too long, and, three years later, he was now advertising his used car for sale. When an Israeli teenager named Roni, with long hair and jeans, showed up to execute the deal, he felt uncomfortable. He excused himself for a few moments and went in to the next room to call his wife. She immediately understood what was wrong and told her husband, “You are upset because the car never drove on *Shabbos* and now it will be owned by someone who is non-observant. My suggestion to you is to simply tell him the truth - that the car is ‘religious.’”

He knew his wife was right; but how could he tell this potential buyer about his issue? Roni would turn and run away, thinking the seller was crazy. In the end, he decided he would just tell him the facts and let Roni decide for himself.

Before completing the deal, the man said to Roni (as had been said to him not so long ago), “You should know that this car never ‘drove’ on *Shabbos*, and I would appreciate it very much if it would continue to ‘be observant.’”

Roni looked dubious, and he quickly added, “Of course, I cannot obligate you to this condition.” The deal went through.

Two years later, a few days before *Rosh Hashanah*, the man decided to go to the *Kosel*, the Western Wall, to join in the *Selichos* prayers. Amidst the hullabaloo of hundreds of men praying, a group of lively Breslover Chassidim were dancing and singing, “*Uman, Uman, Rosh Hashanah*” In those days, this scene was not as common as it is today in Israel, and, since the Iron Curtain had not yet fallen, it was nothing more than a dream to be able to spend the holy days in the Ukraine at the resting place of the *Tzaddik*, **R’ Nachman M’Breslov ZT”L**, the founder of the Breslover *Chassidus*.

Suddenly, one of the *chassidim* left the circle and walked over to the Israeli man. Without a word, he pulled him into the circle, and began dancing with him in earnest. There was another man, a Breslover Chasid, staring at him intently. When the dance was over, that fellow approached and warmly wished him a good New Year. Then he asked if he recognized him. The Israeli stared at the young man, dressed in Chassidic garb, a full beard and *payos* flowing, and could not identify him. Finally, the *Chasid* said to him, “Don’t you remember selling me your car two years ago?”

What a shock! There was absolutely no resemblance between non-observant Roni and the ultra-Orthodox *chasid* standing before him. Before he could ask what had brought upon this transformation, Roni told him his story.

“The first Friday night after I bought the car from you, I got into it to drive somewhere. To my great chagrin, for the first time that entire week, the motor refused to start. I was upset, but that’s what happens when you buy an old car, I thought to myself. To my great surprise and relief, on Sunday morning the car started up normally. To make sure there were no further problems, I even had it checked out by a mechanic and he said that he could find nothing wrong.

“However, the following Friday night, the same thing repeated itself! The car absolutely refused to start. I realized that this was not just a coincidence and I remembered that you had warned me that the car ‘was religious.’ I was extremely impressed and deeply moved. I began to think, if this car stubbornly keeps *Shabbos*, then maybe I can do so as well.”

“And so you see,” Roni concluded, “the spark which wouldn’t ignite the car, instead ignited the Jewish spark within my soul!” (**Ish L’Rayahu**)

משל למח הדבר דומה

ידעת היום והשבת אל לבבך כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד וגו' (ד-לט)

משל: When **R’ Mendel Kaplan ZT”L** was a *Rebbi* in the Philadelphia Yeshivah, Coca Cola came out with a short-lived three-liter bottle of soda called “The Boss.”

Once, two students returned from a heated game of basketball during a lunch break and were sitting in the *seforim* library drinking soda from The Boss. When **R’ Mendel** walked into the room to take out a *sefer*, he noticed the bottle and paused in mid-step. Ignoring the boys, he walked over to the bottle, bent his body over slightly, and began to address the bottle in reverential tones:

“Please forgive me. I never realized till this moment that you are ‘The Boss.’ Here in *yeshivah*, I always thought that **R’ Shmuel Kamenetzky Shlit’a** was the boss. Had I known that you were the boss, I would have asked you for a raise. *Zeit mochel, zeit mochel.*” (please forgive me)

Still facing the bottle, **R’ Mendel** walked backwards and humbly bowed before exiting the room. Those *bochurim* who were sitting there were stunned. Later, they admitted that after hearing **R’ Mendel’s** words, they were unable to bring themselves to drink from The Boss again.

לעיני העמים אשר ישמעון את כל החקים האלה ואמרו רק עם חכם ונבון הגוי הגדול הזה וגו' (א-ג)

The *posuk* says that the nations shall hear “*all these statutes*,” and then they will say, “*only this great nation is a wise and understanding people.*” “*Statutes*,” refers to those laws of the *Torah* whose reasons are unknown to us. We must keep them purely because they are the word of *Hashem*. This includes *shaatnez* and *kashrus*, for which there is no reason that a human being can comprehend.

Why is it that these statutes are the cause for the nations to remark how wonderful the Jews are? One would think that it is for these that they laugh at us. **Rabbeinu Bechaya** explains that the nations see the Jews keeping many laws which do fit in with human logic, laws which keep people on a moral footing and lead to a society which functions in harmony. The nations then conclude that even the *chukim* whose reasons are not known must also contain great wisdom, even though the reasons are hidden. The nations themselves praise *Bnei Yisroel* as “*only a wise and understanding people*,” with the word “only” serving to exclude all the other nations. Thus, when we practice the laws in their entirety, the nations hold us in such esteem, even for the *chukim* whose reasons are hidden. When we make a mockery of those laws that can be understood, the nations will indeed scorn us and mock the *chukim* as well.

The *gemara* (שבת פה) explains that wisdom and understanding refer to the knowledge necessary for intercalating the calendar. The **Steipler Gaon, R’ Yaakov Yisroel Kanievsky ZT”L** says that if one looks back through history, one observes that the nations were not able to reach the level of wisdom referred to in the *gemara* because many times they revised and changed their calendars to ensure their accuracy. It is a source of amazement to the nations that *Chazal’s* calculation (ר"ה כח) that the lunar cycle is precisely 29 days, 12 hours and 793 minutes has been proven correct by recent astronomical studies.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אחדות

The word "חיים" means life. It is an unusual word. Even one life (singular) uses the word "חיים" (plural). Furthermore, most plural words end in “*im*” as in “ענים ימים”. This word ends with “*ayim*” such as “רגלים עינים”. What is the difference? Well, feet (רגלים) work together because they work opposite each other. When one foot is up, the other one is down. This is the only way one can walk. It is the same with our eyes (עינים). We don’t just have two eyes that see exactly as one. It is precisely because we have two eyes that are complementing one another that we can enjoy the depth and perception of the world around us.

Thus, we can understand that the word "חיים" refers to life, whereby a person lives with the ability to work and interact with others that are opposite him. This is what *Hashem* wants from us in this life. **R’ Yisroel Reisman Shlit’a** explains that people are under the misconception that a day in which everything goes their way and everyone agrees with them on everything (!?) is a great day! What a life! On the other hand, a day in which there are differences of opinions, feelings, and even opposing outlooks or views, is a stressful and bad day. How wrong they are! Truly LIVING - the way *Hashem* wants us to - is by working side by side, in tandem with those that are completely different than we are. Rather than getting annoyed by the differences, we must choose to focus on the strengths that can be brought out by complementing each other. “ואתם הדבקים בה' אלקיכם” - if we truly want to be close (דבקים) to *Hashem*, (חיים כולכם היום), then ALL of you (כולכם), no matter how opposite you are from one another, must learn to work together as a team. Then, and only then will you be truly ALIVE, achieving the purpose of LIFE.

בכל הדרך אשר צוה ה' אלקיכם אתכם תלכו למען תחיון ושוב לכם והארכתם ימים בארץ (ה-ז)

The **Rambam** (הל' ממרים ג-ג) writes that people who have never been educated in the proper way of the *Torah* are like children who were kidnapped and raised among non-Jews and therefore, through no fault of their own, are unfamiliar with the path of *Torah* and *Mitzvos*. Such people, must be encouraged to repent by attracting them to return to the *Torah*. We thus see that the effort must be made to engage in *Kiruv Rechokim*, to bring back those who are far off the path of *Torah*. The **Minchas Chinuch** (מצוה רלט-ד) equates this to saving a person’s life and returning lost property to an individual. The **Chazon Ish** also stresses (וי"ד) that we must all reach out with words of love and try our utmost to bring people back to the light of *Torah*.

The *shamash* of the **Satmar Rebbe, R’ Yoel Teitelbaum ZT”L**, was visiting *Eretz Yisroel* many years ago, and he visited the home of the **Brisker Rav, R’ Yitzchok Zev Soloveitchik ZT”L**, intending to bring back a message from the *Gedolim* of *Eretz Yisroel* to the Satmar Rebbe. The Brisker Rav thought for a moment and responded with a parable.

“There was once a woman selling apples from a cart. Suddenly, a mischievous boy came up from behind and tipped over the cart, spilling apples all over the street. Immediately, a frenzy broke out as people were grabbing up apples in their arms and running off. The woman was despondent and began screaming at everyone to put her apples back, but no one listened. A wise passer-by came up to her and said, ‘Instead of screaming and carrying on, which is having no appreciable effect, why don’t you grab up as many apples as you can. At least you can salvage something!’”

The Brisker Rav looked at the *gabbai*. “Tell the *Rebbe*, that here in *Eretz Yisroel*, souls are being lost every day to the forces of evil. Instead of screaming about the ills of society and the *Medinah*, we need to “chap-up” as many yiddishe souls as we can. We need funds to bring back these lost souls.”

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ואתם הדבקים בה' אלקיכם חיים כולכם היום (ד-י)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead