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פלאג המנחה עש"ק - 6:41 *
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מברכים חודש אלול
מו"ד: יום ג' (דינסטאג)
10:02 מיט 1 חל

שבת קודש פרשת ראה - כ"ז מנחם אב תשע"ג
Shabbos Parshas Re'eh - August 3, 2013

לקחי חיים ודברי התעוררות צדור עפ"י פשיטות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

אפס כי לא יהיה בך אביון כי בך יברכך ה' וגו' (טו-ד) - בענין הטובה הבאה ע"י נתינת צדקה

תב רש"י, "אפס כי לא יהיה בך אביון - ולהלן הוא אומר 'כי לא יחדל אביון מקרב הארץ', אלא בזמן שאתם עושים רצונו של מקום אביונים באחרים בכם, וכשאין אתם עושים רצונו של מקום אביונים בכם". ומוסיף **הכלל יקר'** על דבריו, "הועד על זה, מה שנאמר 'אפס כי לא יהיה בך אביון וגו', רק אם שמוע תשמע בקול ה' וגו', רצה לומר, אך ורק בתנאי זה- 'אם שמוע תשמע בקול ה' וגו'".

אולם בספר **'הכתב והקבלה'** יישב באופן אחר, "הנה אחר שנצטווה המלוח לשמט חובותיו בשביעית, אשר מטבע האדם להתאונן ולדאוג על איבוד ממנו, הבטיחה לו התורה בזה שלא יגיע לו נזק והפסד בשמיטת כספיו, ועל זה אמר, 'אפס, כי לא יהיה בך אביון', והיינו, שלא יתילד לך מזה עניות ודלות, (וע' **ברשבים ורבי יוסף בכור שור וחוקני**: שפירשו כך), ולפי זה, אין מקרא זה סותר למה שנאמר אח"כ 'כי לא יחדל אביון מקרב הארץ', כי שם ידבר מכללות האומה, וכאן לא ידבר רק מן הפרטי- 'המלוח המשמט הלוואותו בשביעית'".

וכן יישב **הריב"א**, "ד"א, שלא תאמר, היאך אשמט את חובתי, ונמצא אני קרוב לכוף לירי עניות, לכך נאמר 'אפס כי לא יהיה בך אביון', הבטיחך הכתוב שלא תביאך השמטת המלוח לירי עניות, ומ"מ, 'כי לא יחדל אביון מקרב הארץ', כדי להרבות שכרינו בצדקה שאנו עושים לעניים כדי לפרנסם, (וגם משום, שמכשירה את גופינו במידות טובות, ובכך אנו ראויים לקבלת הטובה, כי חלות הטובה היא על הטוב" [עפ"י דברי ספר **הזינין** (מצווה ס"ו, ד"ה משרשי וכו')]. ועל דרך זה איתא בגמרא (ב"ב י:), "תניא, היה רבי מאיר אומר, יש לו לבעל הדין להשיבך ולומר לך, אם אלו קיבם אוהב עניים הוא, מפני מה אינו מפרנס, אמר לו, כדי שניצול אנו בהן מדינה של גיהנום, וזו שאלה שאל טורנסורפוס הרשע את רבי עקיבא, אם אלו קיבם אוהב עניים הוא, מפני מה אינו מפרנס, אמר לו, כדי שניצול אנו בהן מדינה של גיהנום, אמר לו, אדברה, זו שמהויבתן לגיהנום, אמשול לך משל למה הדבר דומה, למלך בשר ודם שכעס על עבדו, וחבשו בבית האסורין, וציווה עליו שלא להאכילו ושלא להשקותו, והלך אדם אחד והאכילו והשקהו, כששמע המלך, לא כועס עליו, ואתם קרויין עבדים שנאמר 'כי לי בני ישראל עבדים', אמר לו רבי עקיבא, אמשול לך משל למה הדבר דומה, למלך בשר ודם שכעס על בנו, וחבשו בבית האסורין, וציווה עליו שלא להאכילו ושלא להשקותו, והלך אדם אחד והאכילו והשקהו, כששמע המלך, לא הורון משגר לו, ואנן קרויין בנים דכתיב 'בנים אתם לה' אלו קיבם' וכו'".

זמן, ואפ' אם במשך כמה שנים הוא רואה בעיניו רק חושך וקטנות, לא יבוא לליל בהם כלל, וימשיך לעבוד את ה', בשמחה, מתוך ידיעה ברורה שעבודתו חשובה עד מאוד לפני המקום. ודבריו הנודעים של רבי **חיים ויסאל זוקלי**, שהיום דבר מועט וקטן בעבודה חשוב לפני הבורא כעבודה גדולה של שנים קדמוניות.

צמשל: For some people, a positive commandment to “*open your hand to your poor brother*,” is the only way they will give charity. But there are so many more people - Jews of all stripes - who don’t need to be told to give; they feel it in their

הלכה למעשה
A SERIES IN HALACHA LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (43)
Tzitzis, Last week we discussed four cases in which a question arises if one should make a second *beracha* on *Tzitzis*. To clarify the most common of these cases even more, we must add the following: During these long summer days, thousands of people get up early, after daybreak, and put on their *Talis Katan*. Then, they go to learn for a while, and afterwards, put on their *Talis Gadol* and daven *Shacharis*. Should they rely on the *beracha* made later on the *Talis Gadol* to exempt the *Talis Katan* or not? Logic would dictate that since one is fulfilling the *mitzvah* for a lengthy period of time, one should have to make the *beracha* of "על מצות ציצית" on the *Talis Katan*. I personally heard **R' Moshe Feinstein ZT"l pasken** this way, and **R' Elyashiv ZT"l** is quoted ⁽¹⁾ this way, as well The **Mishna Berura** ⁽²⁾ mentions an old custom to always rely on the *beracha* of the *Talis Gadol* to exempt the *Talis Katan*. This is because in the olden days, many poor people didn’t have a *Talis Katan* with the proper size. Nowadays, however, when most everyone wears a *Talis Katan* with the proper size, the above-mentioned *Gedolim* felt that the *minhag* should revert back to making a *beracha* on the *Talis Katan*. This is, of course, assuming that the person didn’t sleep with that *Talis Katan* on the night before. **R' Shlomo Zalman**

הוא היה צמר ...
R' Shimon Sofer ZT"l (Michtav Sofer) would say:
“*“When Hashem will broaden your borders ... and you will say, ‘I will eat meat,’ for it is the desire of your soul to eat meat.’* There are two opinions in the *Rishonim* regarding how one should eat. Since consumption is a 'מעשה בהמה' (animalistic act), some hold one should only eat when he is hungry because then it is absolutely necessary. Others like the **Rambam** say that one should not eat when he is famished for then he is only satisfying his desires and not doing it לשם שמים. From here seems to be a proof to the second opinion: when one feels broad and satisfied, he should eat immediately and not wait until later, for later his eating will be as a result of feeding his desires, which is sinful.”

Chacham Rabbi Yosef Tzarfati ZT"l (Yad Yosef) would say:
“*“You shall surely open your hand.’* The *Medrash* states: *“When a person enters the world, his hands are clenched, as if to say: ‘The whole world is mine, I shall inherit it.’ When he leaves it, his hands are spread open, as if to say: ‘I have inherited nothing from the world....’* This contains an allusion: Given that a person will open his hand when he leaves this world, leaving everything to others, let him open his hand now. Opening his hand in this world will be more beneficial to him than opening his hand in the World to Come, which will not help him in any way. Hence the *posuk* uses the double expression 'פתח תפתח' - Open your hand in this world, and you will open it in the World to Come.”

A Wise Man would say:
“The only people who are mad at you for speaking the truth are those who are living a lie.”

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מעשה אבות... סימן לבנים

לא תאכלו כל נבלה ... כי עַם קדוש אתה לה' אלקיך וכו' (ד-בא)

In the chaotic days and weeks after the end of the second world war, a group of young men who had survived the ghettos and labor camps, found themselves in the Hungarian capital city of Budapest. At the time, another survivor of the German oppression, the **Vizhnitzer Rebbe, R' Chaim Meir Hager ZT"l**, also happened to be in Budapest, providing solace to the grief-stricken Jews who had persevered and remained alive while most, if not all, of their family and relatives had perished in the Nazi conflagration. A nagging concern persistently bothered this particular group of young men and they felt it was imperative to meet with the Vizhnitzer Rebbe and discuss their problem with him.

The moment the *Rebbe* laid eyes on them, he knew that their concern was different than what he had been hearing until then. The leader of the group began to speak and as the spokesman, he came directly to the point.

“*Rebbe*, we need to do *Teshuvah* (repentance)! For the past few years, we have been eating non-kosher food from wherever we were able to find it. Whether it was in the ghetto soup kitchens or it was the meager rations we received in the camps. To be sure, they never were large rations and the portions we ate were barely enough to stem the tide of our grumbling stomachs. Nevertheless, we feel as if our souls, our very *neshamos*, have become tainted over time.”

The spokesman paused for a moment. “Should we have resisted? Should we have starved ourselves? Perhaps. But the temptation to partake in a steady, hot meal caused us to lower our standards. *Rebbe*, please tell us what form of penance we must do to remove the vestiges of *treifa* food and restore our *neshamos* to their purest form?”

The Vizhnitzer Rebbe listened in stunned silence. Immediately, his face began changing colors. First he went white; then his cheeks turned varying shades of crimson and pink from emotion. He jumped out of his seat and began pacing the room - practically running from one end to the other. The young men were not prepared for this reaction and did not know what to make of it. Suddenly, the *Rebbe* stopped and burst into tears. He took the spokesman’s two hands in his own and just cried. Minute after long minute went by and the *Rebbe* could not contain his tears. Finally, he paused long enough to speak.

“What exactly do you want? *Teshuvah* for eating in that *Gehinnom* (purgatory)? For not depriving yourselves even more than you already were?” R’ Chaim Meir held onto the man’s hands and looked directly into his soul. His eyes burned bright. “Now listen to me good and well, for I am about to tell you something very important. After one-hundred-and-twenty years, when you go up before the Heavenly Tribunal and they check your card to see if you have merit or guilt, a portion of your card will light up as bright as the sun. The portion relating to non-kosher food - and specifically the portion that relates to the past few years when you were forced to eat from soup kitchens, camp kitchens, no kitchens - this portion of your card will suddenly become illuminated, the words will shine so bright that you will not even be able to gaze at them.”

The young men were listening with rapt attention as the Vizhnitzer Rebbe painted them a vivid portrait of what things will be like in the next world. “*Tayera neshamos*, my dear souls,” said the *Rebbe* looking around at the group of men. “When life is normal and the world is under control, it is so difficult, nearly impossible for a human being to protect himself entirely from forbidden items in his mouth. Even the most careful and cautious individual has a hard time with this and nobody is perfect. Nobody! However, during the days of destruction that we all just went through, not only was it permissible to eat whatever you ate, in fact it was a commandment, a *mitzvah* of the highest order! It was, without the slightest doubt in my mind, an absolute obligation to eat in order to stay alive. Eating *chazer-treif*, the flesh of a swine in the ghettos and camps was as holy as eating a *k’zayis* of the *Korbon Pesach* in Jerusalem - maybe even greater!”

Once again, the *Rebbe* broke down in tears. “How I envy you,” he said quietly between sobs, “such holy and righteous men like yourselves. *Halevai, Halevai!* If only my share in Paradise will be like yours, just on account of the reward you will receive for eating the food you ate during the war! *Halevai!*”

משל למת הדבר דומה

כי פתח תפתח את ירך לו והעבטת תעבימו די מחסרו אשר החר לו וגו' (כו-ה)

משל: A week before an upcoming holiday, a lady walked into a local Jewish grocery store and immediately caught the attention of numerous fellow shoppers. She didn’t appear to be from the neighborhood; in fact, she didn’t appear to be religious at all. So why was she in this particular store?

One individual was curious and followed behind her to find out what she was doing there. He noticed that she was pushing a shopping cart with a few random items, while in her hand, she held what appeared to be a long list of items. The mystery deepened as she appeared to be avoiding the

food aisles and made her way directly to the management office. As he stood at a safe distance, pretending to mind his own business, he overheard the woman say to the manager, “Okay, here’s my list. Please put \$1000 on the Schwartz account, \$1000 on the Goldberg account, \$1000 on the Cohen account,” and so on and so forth, simply crediting a long list of families with thousands of dollars out of her own pocket.

Indeed, what this fellow was witnessing was a true act of *Tzedakah*. Charity given in the most respectful manner, with no begging, handouts or embarrassment. *Tzedakah v’chessed*.

לא תאבה לו ולא תשמע אליו ולא תחוס
עניך עזיו ולא תחמל ולא תכסה עליו וגו' (יג-ט)

The *Torah* discusses two scenarios when people intend to lead Jews astray; a false prophet and a next of kin. And yet, the *Torah* only employs a few short words of warning with regard to the false prophet who comes with miraculous signs and mesmerizing oratory. There, it says, “*Do not listen to him.*” Even when discussing our own infatuations and desires, we are warned, “*Do not turn after your heart.*” However, when referring to kin - brothers, sisters and relatives - the *Torah* has a difficult mission. We tend to excuse and cover up for the misdeeds of our loved ones, even when we know the results may be destructive. There are countless stories of parents who did not have the heart to restrict their children’s activities. Too many tales of men who were ensnared by a brother’s wrongdoing because he had not the heart to refuse a wanton overture. The *Torah* does more than exhort us not to follow such an influencer. It reiterates the admonition in no less than five different expressions. “*You shall not accede to him; not hearken to him; Your eye shall not take pity on him; you shall not be compassionate toward him; you shall not conceal him.*” How careful must we be when it comes to being influenced to sin by a relative!

A man once came to **R’ Zalman Volozhiner ZT”L** to ask his advice about marrying a woman whose children had strayed from the path of *Hashem*. R’ Zalman told him, “The *Rishonim* discuss a situation where two families made a match between their children, and later the sister of the bride became an *apikorus* (apostate). They rule that the groom’s side may back out as they can claim they would not have wanted the match, had they known about this. (יג”ד רכתמו.) But I will give you another piece of advice relating to the present case: If you have children with this woman, they will be maternal siblings to those children who have strayed. Who cannot fear the words of the *Torah*, “*If your brother, the son of your mother, tries to talk you into idolatry*”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
חיים

As we approach *Rosh Chodesh Elul*, we are all hoping to be *zoche* to feel that special closeness to *Hashem* that is unique at this time of year. Ok, but how do we go about doing it? Well, the first thing we have to ask ourselves is this: Do we truly understand what is important in life? We want to make life meaningful, but in order to do so we need to really know what life is all about. The *Torah* tells us, “כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי ה' יחיה האדם”, Loosely translated, this means that, “*man does not live on bread alone*” - which can include anything associated with bread, such as all materialistic pursuits - “*but by the word of Hashem does man live.*” **Targum Onkelos** on the word “יחיה” translates it as “מתקים”, which means “sustained.” This gives a new meaning to the *posuk*: “*Not through bread alone will man be sustained, but through the word of Hashem (Torah) man will be sustained.*” However, in some older versions of *Targum Onkelos*, we find even a different expression for the second “יחיה” in the *posuk*, the one referring to *Torah*. He uses two words: “וְיָחַי אִנְשָׁא” - Man will LIVE - Man will have *חיות*; he will be imbued with life, with action, with a sense of accomplishment. In this interpretation, says **R’ Y. Rosengarten Shlit’a**, man is not just “מתקים” - sustaining and existing on a day-to-day level. No! The *Torah* gives a person life, purpose and meaning. So, the first thing we must do now, this week - *Parshas Re’eh* - which is the command to SEE - is to open our eyes and truly see not only what sustains life but what actually increases life. Let us stop being busy with nonsense and make *Torah* our number one priority in life, so that we do not simply go through the motions of life, but truly LIVE LIFE!

TORAH GEMS

ששת ימים תאכל מצות וביום השביעי
עצרת לה' אלקיך לא תעשה מלאכה וגו' (טז-ה)

There is a dispute in the *gemara* (פסחים סח:) regarding how one should spend his *Yom Tov*. The *posuk* says, “(Atzeres) *restraint for Hashem your G-d,*” and it says, “*Restraint shall be for you.*” R’ Eliezer’s view is that one must choose, “*all for you or all for Hashem*” (either he eats and drinks all day or he learns *Torah* all day). R’ Yehoshua is of the opinion that *Yom Tov* must be “חצי לה' וחצי לכם” - “*half for Hashem and half for you.*” We rule like R’ Yehoshua.

R’ Betzael Zolty ZT”L asks: according to R’ Eliezer, how can one observe *Yom Tov*? - “כולו לה” - “*All for Hashem*”; are we not commanded: “ושמחת במועד” - “*You shall rejoice in your festival.*”? He explains that learning *Torah* brought tremendous joy to R’ Eliezer. For one on such a high level, learning *Torah* brings more joy than meat and wine. Even R’ Yehoshua, who rules that *Yom Tov* must be spent “*half for Hashem and half for you,*” will agree that the resulting joy from studying *Torah* is far greater than that from meat and wine. However, R’ Yehoshua felt that to experience true *simcha* at learning *Torah*, one must feed his body with meat and wine to prevent it from interfering with his learning.

In other words, R’ Eliezer and R’ Yehoshua agree that learning *Torah* is not only a fulfillment of the *mitzvah* of “*Talmud Torah*” which we fulfill the entire year, but in essence a true application of שמחת יו”ט, rejoicing on *Yom Tov*.

The story is told of the **Divrei Chaim, R’ Chaim Halberstam ZT”L (Sanzer Rebbe)** who after staying up the entire night of *Shavuot* engrossed in *Torah* study, followed by *Shacharis, Hallel, Akdamus, Krias HaTorah*, and *Mussaf* announced, “*Boruch Hashem*, we have fulfilled the ‘חצי לכם’ - ‘*half for you,*’ portion of *Yom Tov*; the time has now come to carry out the ‘חצי לה’ - ‘*half for Hashem.*’” The *Sanzer Rebbe* would probably have preferred to spend the entire day learning, but what can one do - *Hashem* commanded us to partake in a festive meal on *Yom Tov*.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO

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

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