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

פלאג המנחה ע"ש – 6:24

הדלקת נרות לשבת – 7:33 *

זמן קריאת שמע/מ"א – 8:58

זמן קריאת שמע/הגד"א – 9:34

סוף זמן תפילה / הגד"א – 10:43

שקיעת החמה ליום השבת – 7:50

מצטיק צאז"כ/ מעריב – 8:40

צאז"כ/ לשיתת רבינו תם – 9:02

סיפורים מוקדמים אין לאור חסון עצם קבלת השבת [משיאמר "בראי מלך"]

בראתי יצ הרע ובראתי לו

תורה תבלין

פרק ה' דאבות

שבת קודש פרשת ראה - Shabbos Parshas Re'eh

א' מנחם אב – א' דראש חודש אלול תשע"ב - August 18, 2012

טיב התבלין

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

ראה אנכי נותן לפניכם היום ברכה וקללה וגו' (יא-כו) – אני לדודי ודודי לי

מכל חטאתיכם. והימים האלו של חודש אלול מסוגלים מאד להתקרב אל ה' כמו שהביא במ"ב ריש הלכות ר"ה שדרשו את הפסוק 'אני לדודי ודודי לי' שהוא ר"ת אלול, והסופי תיבות עולים בגימטריא ארבעים כנגד ארבעים יום מר"ח אלול עד יוה"כ כי באלו הארבעים יום התשובה מקובלת להיות לבו קרוב אל דודו בתשובה ואז דודו קרוב לו לקבל תשובתו מאהבה, ועוד סמכו מקרא 'ומל' ד' אלקיך את לבבך ואת לבב זרעך' ר"ת אלול ע"כ.

זאת אומרת כי ימים אלו ניתנו בכדי לטהר את נפשותינו ורוחנינו ונשמותינו מכל סוג ופגם, כאשר האדם חוטא הרי הוא מלכלך את נשמתו ובכך הוא גורם לכבות את כל הרגשי הקדושה המפעפעים בלב כל איש ישראל, כל חושי והרגשו סתומים מלהרגיש בנעם זיוו של השי"ת, אין לו שום הרגש ונעימות בתורה ובתפילה ובקדושת השבת, וכל זה כתוצאה מכך שנשמתו מלוכלכת מכל מיני זוהמא ופגם. ועשה השי"ת חסד עמו ובודאי ללא ספק אשר זה האיש אשר ישכיל לנצל כראוי את הימים הקדושים האלו לערוך חשבון לנפשו לתקן את הצריך תיקון, בודאי שיוכה להתברך בשנה טובה הוא ובני ביתו ולא יחסר לו כל טוב כל ימי חייו, וכנאמר לנו בתחילת הפרשה, "את הברכה אשר תשמעו אל מצוות ה' אלוהיכם, בשבעה שישאל מקיימין את התורה ועושין ציון קולם לא יחסר להם דבר.

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

ראה אנכי נותן לפניכם היום ברכה וקללה וגו' (יא-כו) – בעניין אור התורה שדוחה את חשכות יצה"ר

אקרא, הדיינו כשאני קורא בתורה שהיא כולה שמות של הקב"ה, **שכל התורה באותיותיה היא שמותיו של הקב"ה**, כדאיתא במדרשות.

ולפ"ז יש לפרש את הא דאיתא בגמרא (ברכות ו.), "ומנין, שאפילו אחד שישב ועוסק בתורה ששכינה עמו, שטאמר, בכל המקום אשר אזכיר את שמך, אבוא אליך וברכתך", והיינו "בכל המקום אשר תעסוק בדברי תורתך שכולה שמותי, מכוח ציווי, אבוא אליך וברכתך". (ע' ב"ב **יהודיע'** שם שפירש כך). וכיון 'שכל התורה באותיותיה היא שמותיו של הקב"ה', לכן הנדבק אל אור עמלה נדבק גם אל אור ה' המתוק ביותר, אשר מתיקוּת זו מבטלת כלפיה כל פיתוי חומרי של יצה"ר.

ולפ"ז יש לבאר את הכתוב, "ראה אנכי נותן לפניכם היום (שני דרכים, את דרך עשיית הטוב וה) ברכה ו(את דרך עשיית הרע ו)הקללה. את (דרך) הברכה (תשיגו), מכח דביקות באור עמל התורה, הדוחה את חשכות יצה"ר, והיינו) אשר תשמעו אל מצוות - 'כלומר, שתעמלו בסוגיות מצוות התורה כדי להבינם, ש'שמיעה' מלשון 'הבנה' (ע' **אוה"ח הק.**) והקללה (תשיגו) אם לא תשמעו אל מצוות וגו'-היינו, אם לא תעמלו בתורה, ובכך תשלוט עליכם חשכות יצה"ר וסרתם וגו'."

ראה אנכי נותן לפניכם היום ברכה וקללה וגו' (יא-כו) – בעניין אור התורה שדוחה את חשכות יצה"ר

כאדע האריך הכתוב, וכתב 'ראה וגו' את הברכה אשר תשמעו וגו', והקללה אם לא תשמעו וגו', ולא קיצר וכתב 'ראה וגו' את הברכה וגו' והקללה וגו' ויש ליישב, בהקדם דברי רש"י על הפסוק, "וסרתם, ועבדתם אלוהים אחרים" (יא-טו), שכתב "וסרתם - לפרוש מן (אור עמל) התורה, ומתוך כך, ועבדתם אלוהים אחרים- ש'ולטת עליכם חשכות יצר הרע של עבודה זרה', שכיון שאדם פורש מן התורה, הולך ונדבק בע"כ וכו'."

ויל' שכן הוא גם לגבי יצה"ר של תאוות החומריות וחטא החומרי, שכאשר האדם פורש מן אור עמל התורה, שולטת עליו חשכות יצה"ר זה, ומושך אותו אל התאוות החומריות, ומחן אל החטא החומרי. אבל כאשר הוא נדבק אל אור עמל התורה, אינו מתפתה אחר יצה"ר זה, וכדאיתא (קידושין ל'), "אמר הקב"ה לישראל, בני, בראתי יצה"ר-החומרי, המושך אותך אחר החומריות והחטא החומרי, ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה, אין אתם נמסרים בידו'."

וזה יתבאר ע"פ מה שפירש **מהרש"א** את דברי הגמרא (ברכות כ"א), "מנין לברכת התורה לפניה מן התורה, שנאמר, כי שם ה' אקרא, הבו גדל לאלקינך", וכתב 'מצאתי כתוב, דהכי משמע ליה ברכת התורה, כי שם ה'

גמטל Hashem wants us to conduct our lives with honor and civility. He wants us to do things that will make Him proud and be viewed positively by others. As Rashi tells us: *“When you will do what is good - in the Eyes of Heaven, and what is*

הלכה למעשה

A SERIES IN HALACHA LIVING A “TORAH” DAY
Avoiding Sheker (Falsehood) at all Costs (8)
When is it Permitted to Lie? (cont.) We now continue listing situations (humility, *Tzniut*, for peace) when a *“Torah-inspired”* motive permits one to tell a harmless lie (when no one loses out due to the lie). We continue with the next situation on the list.

Lying To Make People Feel Good. We find numerous stories in *Tanach* and in the words of *Chazal* (the sages of the Oral Torah) where great individuals deviated from the truth in order to comfort others who were down in spirits. Even if they weren’t actually down or depressed, these individuals would “lie” to them to make them feel good or happier.

1) **Chosson and Kallah.** There is a discussion in the *Gemara* ⁽¹⁾ between שמאי and בית הלל how to fulfill the *mitzvah* of making a *chosson* happy during his wedding celebration. *Beis Shammai* is of the opinion that one may only praise the *kallah* with true words. *Beis Hillel* disagrees and argues that one may deviate from the truth and praise the *kallah* as very special in all ways, just to make her *chosson* happy. We rule ⁽²⁾ like the opinion of *Beis Hillel*. Similarly, it says in *Pirkei D’Rebbi Elazar* ⁽³⁾ that one should praise the *chosson* as well.

2) The *Gemara* ⁽⁴⁾ has another common application. If someone bought a suit or another item and he cannot back out (item is not returnable), others should make him feel good about his

הוא היה אומר

Gerrer Rebbe, R’ Yehudah Aryeh Leib Alter ZT”L (Sefas Emes) would say:

The word 'ראה' does not mean to see but rather to contemplate and understand that *Hashem* wants us to recognize that in every fiber of this world, there is blessing (ברכה) and curse (קללה). This means that even the curse is a hidden blessing, and a Jew must work to reveal and enjoy the blessing. How does one do that? - the blessing will be revealed - even when it comes in the form of a curse - by cleaving to the ways of *Hakadosh Boruch Hu*; learning His *Torah*, performing His *mitzvos* and becoming intimately involved in understanding His ways. This will draw out the blessing that is hidden in the curse.”

Belzer Rebbe, R’ Shalom Rokeach ZT”L (Sar Shalom) would say:

“When a person opens his hand, his four main fingers are all at different lengths. When he closes his hand into a fist, those four fingers are the same size. Similarly, there are four different levels of charity. - לאחיק' - a needy brother or relative; - לעניך - the poor of your city (עניי עירך) - לאבינך' - extremely destitute; - בארצך' - indigent of *Eretz Yisroel*. Thus, the *posuk* tells us: 'לא תקפץ את ידך' - Do not offer to give charity like a closed hand, where all people are exactly equal; rather 'פתח תפתח את ידך' - Give like a open hand; give to each level according to their appropriate needs.”

A Wise Man would say:

“Don’t knock the weather. If it didn’t change once in a while, nine out of ten people couldn’t start a conversation.”

Mazel Tov to Mr & Mrs Leibel Minzer on the Engagement of their Daughter Aidel to Yechiel Ber Kranz. Mazel Tov to Udi and Sarale Mantel on the Birth of a Baby Girl, Adina Tzirel and to the Grandparents 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.

(1) כתובות טו-ז. (2) ש"ע אבן העזר סה"א (3) פרק ט"ו (4) כתובות שם (5) הלכות רכילות ט"א (6) נדרים ג.

מעשה אבות סימן לבנים

בנים אתם לה' אלקיכם ... ובך בחר ה' להיות לו לעם סגולה וכו' (יד-א, ב)

The words of the *Sifri* are quite powerful: “*Rav Yehudah said, ‘If you will behave like sons (of Hashem), then you will be His sons; if not, then you are not His sons.’ Rav Meir said, ‘No matter what, you (Klal Yisroel) are the sons of Hashem.*”

The following story took place at a festive *Rosh Chodesh seudah* that was held at the home of the great *Tzaddik* and *Mekubal*, **Chacham Rabbeinu Yisroel Abuchatzzeira ZT”L**, the **Baba Sali** as he was commonly known, or “Praying Father” because of his ability to work miracles with his prayers. Many petitioners would visit the *Chacham* and he was instrumental in assisting many Jews in their difficult plights. Yet, he was a guarded individual and his actions were often not clear to the public. The results that came out from his prayers, however, were miraculous in nature. There was one time, when he achieved salvation in front of an entire group with nothing more than a simple heartfelt prayer.

The Baba Sali’s *Rosh Chodesh seudah* was legendary and many of the people who would attend these monthly feasts can attest to the great salvation that the *Tzaddik* accomplished there. At this particular *Rosh Chodesh* meal, there was a large variety of Jews from all walks of life in attendance. It was a festive meal with much singing and *Torah* being spoken, but after some time, people became of a man sitting in the back of the room who could not stop weeping the entire time. Individuals went over to him to ask him what was wrong but he only wished to speak to the *Tzaddik*. He was escorted up to the front and came before the Baba Sali with tears streaming down his cheeks.

The Baba Sali looked at the man and asked him what was wrong. The man began to relate his tale of woe, saying that he had a sick wife and seven daughters whom he could not afford to marry off. He did not know what to do or where to turn, and he begged the *Chacham* for a blessing that will merit him salvation.

Just then, a side door opened and the Baba Sali’s son-in-law, R’ Yehudah David Yehudayoff, walked into the room. He walked towards the front table and suddenly, without any warning, the Baba Sali started yelling at him, “Why did you come in? What are you doing here? Who invited you?”

Everyone was shocked, especially R’ Yehudah David. He quite often attended his father-in-law’s gatherings and he knew how much the Baba Sali loved him. He just could not understand what precipitated this outburst.

But the Baba Sali was not finished. Once again, he called out loudly, “Tell me now, who told you to come? Who invited you? Why are you here?” A pin drop could be heard in the large room. Everybody sat paralyzed and in shock.

Then, the *Tzaddik* lowered his voice and said to his son-in-law, “I want you to repeat after me: a son-in-law is the same as a son and a son does not have to be invited. A son can come to his father whenever he wants.”

Stunned and at a loss for words of his own, R’ David repeated the words that his esteemed father-in-law pronounced. But it was not enough. “Say it louder!” called out the Baba Sali, motioning for him to get on with it.

His son-in-law repeated the words: “A son-in-law is like a son. I am like your son, and a son can go to his father whenever he wants.” The Baba Sali made him say it again and again.

After R’ David repeated the mantra quite a few times, the Baba Sali suddenly rose and walked over to the wall. With hands outstretched, he cried out, “Do You hear this, Father in Heaven? Do You hear what my son-in-law is saying - that a son can go to his father whenever he wants? He can always go home because that is where he came from. So now, I want to return to You, my Father, and ask you to have pity on this poor Jew.”

The Baba Sali stood for some time in silent tearful prayer. The vast gathering of people held their collective breath and watched in anticipation. Then, the *Tzaddik* turned around and said out loud, “I prayed and *Hashem* listened.”

That person was indeed delivered from his troubles.

משל' למה הדבר דומה

כי תעשה השוב והישר בעיני ה' אלקיך וגו' (וי-כח)

משל' The 1929 Boston Braves team was owned by a Judge Emil E. Fuchs. Judge Fuchs basically cared for the financial management and legal affairs of the team, but the depressed economy left the team without a manager.

“I read the rule book!” cried the judge confidently, and he took over the managerial duties. He literally brought his swivel chair into the dugout! It was late in the summer of that dismal season and the team had just been on a losing streak. Miraculously, however, it seemed that the down streak was about to end. The game was tied in the bottom

of the ninth and the bases were loaded. Fuchs gave the order to swing away. After one strike, the batter, Joe Dugan called time and approached his well-respected manager.

“Judge,” the player meekly suggested, “the rookie at third is playing well behind the bag. I’ll drop down a bunt and we’ll squeeze the winning run in!”

The judge looked sternly at the ball player. He was stunned at the mere suggestion. “Mr. Dugan,” he exclaimed pompously, “You will do no such thing. Either we will score our runs honorably - or not at all!”

ונתעתם את מזבחכם ושכרתם את מצבתם לא תעשון כן לה' אלקיכם וגו' (וי-ג)

Rashi cites a number of unique scenarios whereby one can transgress the negative commandment of ‘*Do not do so unto Hashem your G-d*’ as follows: “*You shall break apart their altars ... You shall destroy their names You shall not do so unto Hashem: (This is) a negative commandment for the person who erases the Divine Name of Hashem, and for the person who breaks off a stone from the altar (mizbeach) or from the courtyard (of the Temple).*”

A man whose wife was very sick called up a friend, who worked for one of the major airline companies and lived in *Eretz Yisroel*. “I have heard,” he said, “that it is a great *segulah* (spiritual benefit) to have a piece of stone from the Western Wall. Could you get me a piece?”

His faithful friend agreed, and he went to the Wall, took a hammer, chipped off a little piece of the sacred wall and sent it to him. The man put it under his sick wife’s pillow. But to his great sadness, within a day his wife died!

The friend who had chipped the stone off the Wall understood that he had done something wrong, and a great fear seized him. He asked **R’ Yitzchok Zilberstein Shlit’a** what to do and the *Rav* sent the question to the *Posek Hador*, **R’ Yosef Shalom Elyashiv ZT”L**, who responded that indeed he had done something wrong, because most authorities hold that the *Kosel Hamaaravi* is considered *hekdes* (consecrated to the Temple) and taking a piece from it is *meilah* (stealing from *hekdes*). Also there is a prohibition of destroying any part of the Temple, as it says, “*Do not do so unto Hashem your G-d.*” At the very least, the Western Wall is a sanctuary of prayer, where millions of people have come to pour out their hearts, and it has the holiness of a shul, whose stones one may not take.

R’ Elyashiv advised the man to take the chipped-off piece and stick it back in its place, and as an atonement he should donate a *Torah* scroll to a synagogue.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

רחמנות

“*Hashem will give you mercy.*” If you are a Jew, this beautiful *middah* is a G-d given gift. It is something that lies within every single Jew. Most of us know how and when to use it. Unfortunately for some, it remains very much within - and has yet to see the light of day! It is the job of every Jew to externalize this trait and put it to good use!

So what exactly is the *middah* of RACHMANUS - showing mercy - and how does one apply it? **Sefer Maalas HaMiddos** asks this very question and answers by giving a few examples: One who lends money to a poor person and later tells him it is a gift; one who feels pain over the worries of his friend; one who finds a lost object and returns it ... quietly.

What do all these examples have in common? They all go one step beyond CHESSED - kindness. They show that the person is not just doing a good deed, but that he truly CARES about another person’s feelings and doing kindness to him. Some people do *chessed* because it’s the “right” thing to do (especially in this day of being “politically correct”) or it gives them a good feeling. In truth, what they are doing is *chessed* for themselves! (Note: That’s fine. One who does *chessed* for himself is also a good Jew!) But this is not the level we are striving for, and certainly does not bring out the *rachmanus* - the feelings of true mercy - that is inside. A Jew must aim higher! When you do a kindness for someone, close your eyes and try to imagine how the other person FEELS. By feeling the other person’s pain or need, you are not only a *baal chessed*, a “Master of Kindness” but you are exercising that beautiful attribute of a Jew, the *middah* of *Rachmanus*.

TORAH GEMS

השומר לך פן יהיה דבר עם לבבך בלילע' ... ודעה עינך באחד האביון ולא תתן לו וכו' (טו-ט)

The *gemara* (כתובות סח.) states: “*Let us thank those liars who claim to be eligible for charity (when they really are not), for if not for them, we would sin each day by not giving to anyone (even those who really are eligible).*”

R’ Yosef Chaim Sonnenfeld ZT”L once wrote a letter to the head of *Kolel Shomrei Hachomos* in New York city, to insist that they do not desist from sending money to the Holy Land, even to those who are less needy than others. He explained his position based on the *posukim* in *Parshas Re’eh*: השמר לך פן יהיה דבר עם לבבך בלעל - Be very careful not to think that the taker is a bad person (בלעל), who takes charity funds even when he doesn’t need them or shouldn’t be taking, for then you will look negatively at all the poor people and refrain from giving even to people who truly deserve to take. By itself, this is no sin, for *Chazal* say, that we must thank the liars (רמאים), for if not for them we would sin every day by never giving charity. In other words, since there are liars around, it is not a sin to refuse to give charity to an unknown petitioner. However, by doing so, וקרא עלך אל ה' והיה בך, - even if one truly poor person cries out to *Hashem*, for he has nothing for his family, his cry will not go unanswered and the consequences for all those who could have given him money but didn’t will be severe. Therefore, the *Torah* clearly advises, 'נתן תתן לו ולא ירע לבבך בתתן לו' - give, and continue to give, even to an unknown petitioner and do not feel bad, thinking that you might be giving away money for nothing, כי בגלל הדבר הזה יברכך ה' אלקיך בכל, - for even for such charity, given to an undeserving person, *Hashem* promises you His blessing.”

The next time an unknown petitioner (you don’t know to what extent he is needy) begs for alms, just remember these words: "בגלל הדבר הזה יברכך ה' אלקיך" - it is for just such a situation that *Hashem* will bless you with all that you need!

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ונתן לך רחמים ורחמן והרבך כאשר נשבע לאבתך ... (יג-יח)

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