

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

בראת יצר הרע ובראת לו

תורה תבלין

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שבת קודש פרשת דברים – ח' מנחם אב – שבת חזון Shabbos Parshas Devorim - Shabbos Chazon

ח' מנחם אב תשס"ח - August 9, 2008

הדלקת נרות שבת – 7:46 *	(Monsey, NY)	מנחה גדולה / שבת – 1:36
זמן קריאת שמע/מ"א – 8:55	~~~~~	שקיעה של יום השבת – 8:02
זמן קריאת שמע/ הגר"א – 9:31	~~~~~	צאת הכוכבים / מעריב – 8:52
סוף זמן התפילה / להגר"א – 10:41	~~~~~	צאתה"כ / לשיטת רבינו תם – 9:14
* פלג המנחה בע"ש בשעה 6:35 – מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")		

מאת הרב שלום פערל שליט"א
נו"נ גישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

איכה אשא לבדי טרחכם ומשאכם וריבכם וגו' (א-יב)

עזים" (ביצה כה); היינו שהתורה ניתנה רק לישראל, כיון שהם "עזין שבאומות" (ושם), ותתקיים אצלם". נמצא שנטוע ביהודים מידת העזות, שאינם נכנעים למרות כל הקשיים והמכשולים שבדרכם, כדי להשתמש בה למען ה', לקיים את התורה בשלמותה. אולם אם אינם משתמשים בעזות כראוי, עלולה מידה זו להכשילם, ולהביאם שיקשו ערפם כנגד מוכיחיהם, ולמרות תוכחותיהם ואיומיהם השכם והערב, ימשיכו בדרכם ולא יחזרו בתשובה, עד שיפקדו אותם רעות רבות וצרות.

והנה כבר בהיותם במדבר, ראה משה שמתחילים להשתמש במידה זו שלא כראוי, וכמו שהוכיחם "איכה אשא לבדי טרחכם וגו'", וכתב רש"י "טרחכם - מלמד שהיו ישראל טרחנין, היה אחד מהם רואה את בעל דינו נוצח בדין, אומר: יש לי עדים להביא, יש לי ראיות להביא, מוסיף אני עליכם דיינין", היינו שלא נכנעו והשתדלו בכל כוחם לנצח, למרות שראו שהשני מנצח, והיינו שהשתמשו בכוח העזות לא למען ה', אלא בכדי לנצח בדין.

ולפי"ז יתבאר דברי המדרש, שמכוח שהשתמשו ישראל במידת העזות לא באופן הרצוי, המשיכו להשתמש בו עד שהשתמשו בו נגד תוכחת נביאיהם, והמשיכו בדרכם הרעה עד ש"איכה היתה לזונה וגו'", ופקד אותם צרת החורבן "איכה ישבה בדד וגו'". ואפשר שלכן נוהגים לקרוא פסוק זה בניגון איכה, כיון שטמון בו השורש להתדרדרות ישראל לאח"כ, שהביאה את החורבן (שם משמואל דברים שנתת"ף).

A BELATED MAZEL TOV TO MR & MRS SHRAGIE LIEBER ON THE BAR MITZVAH OF THEIR SON YOSSIE. MAY THEY AND THEIR ENTIRE FAMILY ENJOY MUCH NACHAS FROM HIM AND ALL THEIR CHILDREN.

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במשל: The most effective way to teach is by example. When Moshe Rabbeinu criticized Klal Yisroel, he did so only in order to make them better. Thus, he encouraged them while

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Muktza. Another relevant set of *Bein Hashmoshos halachos* on *Shabbos* is in the area of *Muktza* (items set aside, or deemed by the sages, not to be moved on *Shabbos*). The *Gemara* (1) tells us a rule known as: "מינו שהקצו לבין השמשות הקצו לכל השבר" - "Once something gains the status of *Muktza* on *Bein Hashmoshos* (going into *Shabbos*) it stays so the whole *Shabbos*" - even if the cause of the *muktza* no longer exits. The source of this is the *posuk* (2): "It will come the sixth day and they shall prepare what they have brought in (from the man)." It seems from the *Posuk* that all preparations must be made before *Shabbos* and anything that wasn't prepared until *Bein Hashmoshos* is forbidden for the whole *Shabbos*.

Muktza Part of Bein Hashmoshos This law only applies if the cause of the *Muktza* extends throughout the entire *Bein Hashmoshos* period as will be mentioned in the following examples. The exact timing for this will depend on one's custom in the timing of *Bein Hashmoshos*. For those who do like the *Gaonim* and consider *Bein Hashmoshos* from *shkiah* till 41-50 minutes after sunset, they will use those same times to determine if the *Muktza* will last the whole *Shabbos*. [See the bold words in the examples in the next paragraphs.]

A Base to Muktza for the Rest of Shabbos. The rule that something remains *Muktza* for the rest of *Shabbos* can apply by two types of *Muktza*. The first is by items that are *Muktza* items themselves, due to their own nature, as in the first example in the next paragraph. The second is by items that are essentially not *Muktza* on their own, but became *Muktza* because they

at the same time, pointing out their flaws. This is the sign of a true leader. We must act in the same manner when we attempt to criticize and teach our own children.

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

were a base (בסיס) or a container to *Muktza* items during *Bein Hashmoshos* as in the second example in the next paragraph.

Examples.

- 1) If a person had an expensive painting which he carefully hung up to avoid it being moved and possibly being ruined, it is *Muktza*. If it falls down on *Shabbos* - **after the full time span of Bein Hashmoshos** - in a way that it has lost its special value (but is still usable) and from now on the owner doesn't care if it is moved around, it still the retains all the *Muktza* restrictions of *Bein Hashmoshos*.
- 2) If one put coins in a bowl before *Shabbos* and **after the full time span of Bein Hashmoshos** the coins somehow rolled out or were taken out, the bowl retains its (base to) *Muktza* status until the end of *Shabbos*.
- 3) The flame of the *Shabbos* candles is *Muktza*. As a result, it causes the candles, candelabra, candelabra tray and the table underneath it into a base to *Muktza* and, therefore, none of these items can be moved on *Shabbos*. (If the *challos* were put on the table for **part of Bein Hashmoshos** the table does not become a base to *Muktza*). After the candles go out, even though he was certain that they would go out, these items still retain the prohibition of *Bein Hashmoshos*.

Next week בע"ה we will discuss some exceptions to this rule.

WEEKLY CHIZUK # 83

This *Shabbos*, *Shabbos Chazon*, *Erev Tisha B'av*, let us not only remember the *churban* that took away our *Mikdash*, but also how we can rebuild it. A concentrated effort of *Ahavas Chinam* can go a long way to wipe away the evil that caused us so much pain years ago. Look at every Jew in a positive light and promote *Ahavas Yisroel*.

הוא היה אימר...

(1) עיין גמ' ביצה כו' (2) שמות טז
(3) כל ההלכות למעלה עפ"י אר"ח שי"ג, ושי"ז

R' Zalman Sorotzkin ZT"L (Oznayim L'Torah) would say:

"Sometimes, a *Dayan* - Judge, may see himself as greater and more righteous than the litigants who come before him. Therefore, the *Torah* states, 'Listen, among your brothers.' Consider anyone who comes to you as a brother and treat him accordingly. This concept applies to anyone in a position of authority. It is very easy to treat people as objects. But our attitude towards others should be, 'How would I act and talk if this person were my brother?'"

R' Mordechai Yaffe ZT"L (Levush) would say:

"Why is *Megillas Eichah* not (halachically) obligated to be read from a parchment like *Megillas Esther* (which is read on *Purim*)? Because when *Moshiach* comes, *Tisha B'av* will be transformed from a day of sorrow into a day of rejoicing. Thus, as we await *Moshiach's* arrival every single day, making *Eichah* more 'permanent' by committing it to parchment is not really necessary and would imply that we had already despaired from *geulah*. *Purim*, however, will also be celebrated in the Era of Redemption, and thus the parchment scrolls will also be used then."

A Wise Man would say:

"We are what we repeatedly do. Excellence, then, is not an act, but a habit."

מעשה אבות סימן לבנים

ותקרבון אלי כלכם ותאמרו גשלה אנשים לפנינו ויחפרו לנו את הארץ וגו' (א-כב)

The sin of the *Meraglim* is once again dredged up as Moshe delivers his stinging rebuke to *Bnei Yisroel*. The **Sifri** tells us that unlike by *Kabolas HaTorah*, when the people came together in an orderly fashion, with the young honoring the old, and allowing them to go first, by the *Meraglim* they came before Moshe "בערבויה" - literally, as a "rabble" - the young pushing the old out of the way in the manner of a frenzied mob. Moshe criticized them for this lack of ארץ דרך.

Before he came to America and headed up the great *Yeshivah* in Lakewood, NJ, **R' Aharon Kotler ZT"l** was already a *Rosh Yeshivah* in Kletzk, Lithuania, and considered one of the *Gedolei Hador*. *Bochurim* would flock to hear his dynamic *shiurim* and the *yeshivah* in Kletzk was a bastion of *Torah* in the pre-war days. But then the Nazis came to power. Jews all over Eastern Europe tried to find means of refuge to escape the terrible Germans, *YM"Sh*. R' Aharon, along with a group of leading *Roshei Yeshivah* and *Rebbs*, managed to escape war-torn Europe through a series of incredible events. Unfortunately for many Jews, salvation eluded them although not for a lack of trying.

Thousands upon thousands of Jews rushed to every available government office to try to procure visas - it didn't matter to where - for themselves and their families in order to get out of Europe. Some people traveled for weeks and then stood on line for days after that, before even coming face to face with an officer. Panic and confusion reigned supreme.

One student, Yehoshua, was one of the many who rushed to the city of Kovno to attain a visa. Once he arrived in Kovno, he made his way directly to the visa office. He was hardly surprised to find a line of people waiting their turn, but the line was so huge, so much longer than he expected. But what could he do? He had no choice but to wait.

Hours passed. Yehoshua began to panic. What if there would be no more visas by the time it was his turn. As the sun began to dip over the horizon, he became desperate. Without thinking, he began pushing his way up to the front of the line. The people in front of him were annoyed but one young man standing near the front, just looked at him questioningly, and then graciously gestured Yehoshua forward, directly in front of him. It was nice of him and Yehoshua was grateful. He stepped forward, looking at the person now behind him. What if Yehoshua received the last visa and this *bochur* did not? Such a great act of *mesiras nefesh*, and without an unkind word like some of the other people.

Soon after, Yehoshua's turn came and after him, the young man. They both received their precious visas to their great relief. Later, Yehoshua discovered that the young man was none other than R' Aharon's son, **R' Shneur Kotler ZT"l**.

After the war, Yehoshua came to America and joined *Bais Medrash Govoha* in Lakewood. It was an honor to be considered among the *talmidim* of R' Aharon and he excelled in his studies.

In Kislev 5723 (1962), darkness again enveloped the Jewish world. R' Aharon Kotler passed away. Yehoshua was shattered. He had lost his *Rebbi*! The one person who had helped him rebuild his life after the catastrophe in Europe. Before the funeral procession began, the coffin of R' Aharon was placed in a room where people were able to go inside and recite *Tehillim*. Yehoshua made his way to the small room. If he would no longer be able to listen his *Rebbi's* words of wisdom, at least he could spend a little more time with him by staying with his *Rebbi's Aron*.

Yehoshua was not the only one who wanted to snatch a few last minutes with the *Rosh Yeshivah*. The tiny room was packed with students saying *Tehillim*. There didn't seem to be room for Yehoshua at all. But Yehoshua's mind was preoccupied. Once again, without thinking, Yehoshua began to push his way into the room. As he tried to find a small space near the *Aron*, one man quietly moved aside and gave up his place. Grateful, Yehoshua glanced at the man's face. Then he froze. It was R' Shneur! Once again R' Shneur had given up his rightful place for another.

משל למח הדבר רומח

ואצוה אתכם בעת ההיא את כל הדברים אשר תעשון וגו' (א-יח)

משל: It was late afternoon, and the Egged bus was packed with Jerusalemites heading home. One could tell that everyone was tired after a long day, because there was little talking or laughing heard during the ride. The bus was particularly quiet, with everyone just calmly sitting or standing, waiting to get to their bus stop and to get home.

The bus was full as it made it's usual rounds. At one stop, a pregnant woman was one of the several people who boarded. Perhaps everyone was so tired that they didn't

notice her. Or perhaps everyone was so tired that they just decided to "skip it" this time. But no one on the bus stood up to give the pregnant woman a seat.

As the bus continued on its way, the bus driver noticed that the pregnant woman was still standing, and had not been given a seat. Bringing his bus to a halt on the side of the road, the bus driver stood up and said in a voice that was loud enough so that all of the passengers on the bus could hear: "Please, *geveret* (Ma'am), take my seat!"

אתם עברים בגבול אחיכם בני עשו
הישיבים בשעיר וייראו מכם וכו' (כ-ד)

In the Plains of Moav, Moshe clearly spelled out the future dispersion and *golus*. He did so in order to cause the Jews to accept the *Torah* as the only means of surviving exile among the nations. The entire *Sefer Devarim* with its admonitions and the repetition of the episode of the spies was written to instill in them the overriding importance of studying *Torah* in depth. Moshe told the Jews that after crossing the Jordan River, they were to set up stones, inscribing on them the *Torah* in the seventy languages of the world in order to remind them of their mission: to spread the knowledge of *Hashem* to the nations of the world. However, when Jews tear down the principles of *Torah* law, *Hashem* arouses anti-Semitic sentiments among the non-Jews. When Jews discard their unique individuality, non-Jews look down upon them and despise them.

The **Netziv**, **R' Naftoli Tzvi Yehudah Berlin ZT"l** explains that in the realm of nature, when a creature has lost its identity it sinks to the bottom of the chain of creation. In nature, there are four stages of existence: דומם - *Inanimate*; צומח - *Vegetative*; חי - *Animal*; אדם - *Man*. A plant that has wilted is inferior to an inanimate stone. A dead animal is worse than a wilted plant. A person who has lost his sanity or is destructive ranks below a dead animal.

The same holds true for a Jew. If a Jew loses his unique characteristic - his *yiddishkeit* - he sinks to a level below that of an animal and is regarded as a sub-human creature. "Israel has been swallowed up. They have become among the nations like a useless vessel." (הושע-ח). When a Jew claims to be "a Jew at heart" but is ashamed to practice Judaism, then gentiles regard him with contempt and treat him like a useless vessel, to be discarded and thrown away.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

קדשת אלקים-2

TORAH GEMS

על אלה אני בוכיה עיני עיני יודיה
מים כי רחוק ממגני מנחם (איכה-א-טז)

On *Tisha B'av*, 1492, one of history's most infamous deadlines arrived. On that day, according to the royal decree, the Jews of Spain had to convert to Christianity or leave the country. One Jew was officially spared from the decree, **Don Yitzchak Abarbanel ZT"l**, a leading *Torah* sage who served as the Finance Minister of Spain, and who had saved King Ferdinand and Queen Isabella from bankruptcy. He was too valuable to the kingdom to be confronted with a choice that would have forced him to leave the country. But the sage spurned the "generosity" of the monarchs, and he left Spain with his people.

The Jews went forth on the road in groups during the three weeks before *Tisha B'av*, and on the final day, 300,000 Jewish men, women, and children left Spain. Although these three weeks are days of mourning over the destruction of the Temple and the exile from the Land of Israel - when playing music is prohibited - the Sages of the generation issued special permission to the people to march to the music of orchestras. The musicians were told to play their instruments in order to strengthen the spirit of the people, cheer them up and to infuse them with hope and trust in *Hashem*. Through permitting the playing of instruments on the march, the Sages also wished to teach the people that we do not weep over a departure from a place of exile; we weep only over our departure from Jerusalem.

The **Abarbanel** quotes the words we say in הושענות to describe the people: "אום אני חומה" - "The nation that declares, 'I am a wall!' Brilliant as the sun - yet exiled and displaced; likened to a palm tree - yet murdered for Your sake and regarded like sheep for slaughter. Scattered among her enemies, she cleaves to You and bears Your Yoke."

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

קרוב ה' לכל קראיו לכל אשר יקראו באמת וגו' (תהלים קמה-יח)

Tisha B'av is upon us. Three weeks of mourning the destruction of the *Bais Hamikdosh* culminates in the fast on the ninth day of Av. Yes, it is a sad day - but *Chazal* tell us, it won't always be! Eventually, it will turn into a day of joy, gladness and *simcha*, when *Hashem* reveals Himself to His people and draws us close to him. This is true אלקים קרבת!

In Israel, a first-grade teacher did a writing exercise with her class. Each student was asked to draw a picture of a house and then write down all the different things that each one sees in her own house. The teacher went around the room and had each student read aloud what she had written. Most said the usual items; tables, chairs, beds, appliances. But one little girl proudly said, "In my house, I see *Hashem*!" It was clear that in this girl's home, her parents recognized and encouraged their children to see how *Hashem* plays a vital role in every aspect of person's daily life!

The presence of *Hakadosh Boruch Hu* in our lives can be compared to the light of the sun (ערוך לר). Just as in a typical house, when the sun shines one must open the curtains to allow in the sunlight, so too, the awesome Divine aura shines down on the entire world. But if the curtains are drawn, so to speak, the world will remain dark. It is our job - no our duty to mankind - to open up the curtains, to remove the obstacles that block out the holy *Shechina* from penetrating our hearts and our minds. We must actively search for the *Hashgacha Pratis* that we enjoy every minute of every day, and most importantly, we must impart this lesson - this closeness to *Hashem* - to our children so that they may feel it as well!