

Just as a parent wishes his son to succeed - not only in his learning - but also in his *middos*, his interaction with others, and his attitude in life, so must a *rebbe* try to instill these important values into every one of his *talmidim*.

The Famous Chai Adam and Shelah. The Mishna Berura (2) quotes the **Chai Adam** who says a very innovative idea. He writes: “*I have seen pious people who say before eating - רצתי לאכול ולשתות כדי שאחיה בריא וחזק לעבודת השם יתברך* - *I want to eat and drink to be healthy and strong in order to serve Hashem, may He be blessed.*” Such eating is considered as if a

(1) או"ח רלא:א (2) רלא:ה (3) רמ"א או"ח
קסז:ה ומשנה ברורה שם:לא (4) קע:מה (5)
פרק סא (6) ויקרא יט:ב (7) רוח חיים פרק ג

“After *Hashem* gave the Ten Commandments on *Har Sinai*, the people were shaken. Immediately, they said to Moshe: ‘*This day we have seen that the Lord can speak with man, who may live. But now, why should we die?*’ Esoterically, the people were saying that until now, we thought that while the soul is still in the physical body, it cannot bear the revelation of the light of Divine holiness. But this day, we have seen that it is possible, that in fact, ‘*Hashem can speak with man, face to face,*’ and that man can live with this added dimension of holiness. We see that the physical world can accept this degree of G-dliness. As a result, ‘*why should we die?*’”

“The *Torah* does not establish partial obligations with regard to the performance of *mitzvos*. A person cannot be obligated in certain commandments while at the same time be exempt from others. Thus, the **Rambam** (*Mishne Torah, Hilchos Eidus 9:9-10*) is of the opinion that a ‘שוטה לדבר אחד’ - a person whom *Chazal* deem to be an ‘imbecile’ with regard to one matter, (היוצא יחיד בלילה, הלן בבית הקברות, המקרע את כסותו - חניגה ג:) is exempt from others. A שוטה is clearly exempt from the *mitzvos* for which he lacks mental competence; hence he must be exempt from all *mitzvos*.”

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וַיֹּאמֶר ה' אֵלַי רַב לָךְ אֶ

משה רבינו לא שמע מן השמים איזה נימוק וסיבה על כך שאין תפילות שמעת, אף שהתפלל מספר רב של תפילות, ובדאי שלא היה כל תפילה נומה במהותה לקודמתה, אלא שבכל פעם היה מבקש ומותחן לקרוע את זר דינו מצד סיבה וטעם אחר, וכאשר נתבקש שלא להוסיף בתפילתו חזר וקיבל את הדין מבלי להתרעם על אף שלכאורה לא זכה להתייחסות. ולזה לקרא משה עבד נאמן להקב"ה, כי אכן בכך מתבטא נאמנותו של העבד לאדוניו, שנשאר נאמן ומסור לאדונו גם בעת אשר אינו זוכה שימלאו אחר רצונו ובקשתו, אך בכל זאת אין הוא מזניח את שמירתו נשאר באותו נאמנות ומסירות כמקדם.

מאוצרותיה

והנה כתב הרמב"ן (דברים א' א'), "אמר, אלה הדברים אשר דבר משה אל כל ישראל, על המצות אשר יזכיר בכל הספר מתחילת עשרת הדברות כפ' ואתחנן כמ"ש, הואיל משה באר את התורה הזאת, וכאשר הואיל משה לבאר המצות, אמר להם בתחילת דבריו, ה' אלוהינו דבר אליו חבור ומכאשר דבר הפתיחה הזאת, עד שהשלם בהם בפסוק, ושמרת את חוקי את מצוותי אשר אנכי מצוך היום וגו'. ואז קרא משה אל כל ישראל אשר היו לפניו, ואמר (שם ה' א'), שמע ישראל את החוקים ואת המשפטים וגו', התחיל בביאור התורה, עשרת הדברות, שישמעו אותם בביאור מפי המקבל אותם מפיו של הקב"ה וכו'. ומפני שהאריך בדברי הפתיחה הזאת, חזר הכתוב למקום שפסק בתחילת בתיאור התורה, ואמר, וזאת התורה אשר שם משה לפני בני ישראל", והיינו, שכל הפסוקים המדברים בזה התורה הובאו ערי מקלט-א' ובידל וגו', הם דברי תוכחות של משה

טיב התבלין

פרק ד' דארות

ו) - כי עבד נאמן קראת לו

ארתור הדבר חוזר על עצמו אצל כל אחד ואחד בעת אשר הוא עומד מתפלל וקורע עולמות לקרוע גזר דין קשה המרחפת עליו, אף אם דומה לעינוי שנסתמו שערי שמים מלשמוע בקול תפילתו, מכל מקום אל יזיח את משמרתו וישאר בטאמנותו ודיקורתו לה' אלוקיו, ואדברבה דווקא אז יזיח אותה השעה ניתן לו ההזדמנות להוכיח כי יורחב הוא את ה' באמת, ובכך ירחיב הוא את טענת המוקטרג האומר שכל מה דעבדו ישראל לגרמניהו הוא דעבדו, לו יאה להקירא עבד טאמן להקב"ה.

ובאמת שבדרך הפשט הרי גם משה פעל בתפילתו שביקש: אעברה נא וראה את הארץ הטובה, ואכן זכה למה שלא זכו שאר דורי המדבר ואף לא אהרן אחיו, וכדאיתא ש"ע" ראייתו זו שראה את הארץ מרחוק זכה לקבל את כל התיקונים על ידי כך כאילו היה נכנס לתוכה.

ובדרך אגב ניתן ללמוד מכאן על גודל כוחה של הראות שאפשר להשיג את כל האורות ע"י ראיית דברים המקודשים, ורגיל אני לומר לאלו הכהנים ואסור להם ליכנס לתוך הרבה מקומות הקדושים אשר טמונים שם ודושי עלין, שלכל הפחות יעמדו מרחוק, ובדאי שיוכלו לפעול לתיקון שמתם גם באופן הזה כאשר מצינו כאן אצל משה רבינו.

שם משה לפני בני ישראל (ד-מא, מד) – בענין ייקור המצות
 לישראל בתור פתיחה לביאור התורה, ומפסק 'זאת התורה וגו' ואילך,
 מדובר אודות ביאור התורה, וצ"ע מה השייכות של פסוקים אלו כאן?

ומבאר הרמב"ן (שם ד' מ"א) את השייכות, ובכך גט את כוונת 'או', כי "משה אסף כל ישראל, לבאר להם התורה, ופתח להם בדברי התוכחות, כאשר אמר בפניהם תוכחותי במה שעשו, והאזהרות על ע"ז ועל יחוד השם, והשלים להם שישמרו חוקיו ומצותיו וכו' אז אמר במעמדם לפניהם, עתה נקיים המצווה אשר צוונו השם, ותהייתה בצר במדבר ורמות בגלעד גוקן בבשן, ערי מקלט לנוס שמה כל רוצח בשגגה וכו', ואחריו כן קרא בקול גדול אל כל ישראל שהיו שם ואמר אליהם שמע ישראל את החוקים והמשפטים וגו', כי עתה יפתח במצוות בליבאור התורה", והיינו, שאחר ש'השלים להם שישמרו חוקיו ומצותיו', שימש להם כדוגמא אישית לכך.

ואילו ה'ספורנו' מבאר את השייכות, וגם כוונת 'או', באופן אחר, "אחר" שהשלים להם שישמרו חוקיו ומצותיו הבדיל הערים כדי להראות לישראל מה נכבד ענין שמירת המצוה, שהקפיד לקיים אפילו קצת מצות עשה".

'ואת התורה' - 'התורה אודות יקוֹר קיום המצוות' אשר שם משה וגו'.

מעשה אבות סימן לבנים

ושמרתם ועשיתם כי היא חכמתכם ובינתכם לעיני העמים ... ואמרו רק עם חכם ונבון הגוי הגדול הזה וגו' (ו-ה)

During the mid-thirteenth century, immediately following the Golden Age of Spain, a time when Jews enjoyed respect, wealth, political power and religious freedom, jealous Christian clergymen used their influence with the King and local authorities to begin a sustained series of decrees, edicts and persecutions against the Jews of Spain; a prelude to the sinister agenda of the evil Inquisition a century later, and ultimately the final expulsion of Spanish Jewry in 1492.

One such decree involved the holy **Ramban, Rabbeinu Moshe ben Nachman ZT”L**. King James I of Aragon, a relatively benign king, was influenced by the local Cardinal to ban *Torah* study. The Cardinal seemed to bemoan the former lost greatness of the Jewish people. “Your Majesty,” he said one day, in a sad and almost reverent tone, “in days gone by, the Jews had great men of wisdom and prophecy. Where are they now? There are no great Jews today.”

The king agreed with him and the Cardinal, happy to have the king’s ear, began to defame the Talmud. “You see, Your Majesty, ever since the Jews have been studying the Talmud, a book filled with all kinds of foolishness and nonsense, they have become fools themselves! These books prevent them from accepting the true faith of Christianity.”

The king listened closely and agreed to ban the Talmud. When the new law became known, the Jews were stricken with panic. The Ramban, the leader of Spanish Jewry, recognized the effect this edict was taking on his brethren and quickly sent messengers to all the Jewish communities throughout Spain, telling his fellow Jews that his *yeshivah* in Catalonia would remain open for anyone who wished to come. Hundreds of young scholars flocked to the Ramban’s *yeshivah*.

Of course, this was precisely what the Cardinal expected, knowing all about the reputation of the Ramban and hating him for it as well. It wasn’t long before he sent in young priests in the guise of *yeshivah* students to bear witness to the fact that indeed Talmud study was continuing in the school of the Jewish scholar known as Nachmanides.

When the king heard the news he was shocked. “What! My trusted advisor disobeyed my order!” he exclaimed in shock. But he could not bring himself to punish the renowned rabbi without first allowing him to defend himself.

He summoned the Ramban to the court. “Is it true that you disobeyed my law?” the king asked in a sharp voice.

The Ramban did not hesitate. “Yes, Your Majesty, I did. But with your permission, I will explain my reason by means of a story.” King James was intrigued and indicated his assent. Rabbeinu Moshe took a deep breath and began.

“In a distant kingdom, a king’s daughter fell gravely ill. All of the doctors gave up hope. There’s nothing to do, they admitted sadly. The king proclaimed a three-day fast for the entire realm, during which time everyone would pray for the princess. On the second day of the fast, a Jew was caught eating and immediately arrested. He was brought before the king and questioned harshly. ‘Why did you eat? There is a royal decree. Don’t you desire the recovery of the princess?’

“‘Why, Your Majesty,’ said the Jew, ‘I have not ceased praying for her, but in our Talmud we have a rule: Where there is a certainty against a doubt, the certainty takes priority. Now, I had a serious doubt in my mind whether my fasting for three days would save your daughter. I was sure, however that fasting for three days would kill me, because I have a weak heart and my doctor forbids it. Therefore, I decided to follow the rule of the Talmud, and that is why I was eating.’”

The king was listening closely as the Ramban continued. “Your Majesty, the story I told you is merely a parable, however, we are dealing here with a similar situation. I found it hard to believe that the king would issue a law which would hurt me so much. On the other hand, I was certain that if I ceased to study the Talmud, which is the very source of my life, my life would no longer be worth living. So, like the man in the story, I followed the path of certainty.” Looking directly at the king, he said, “I do not believe that Your Majesty would ever have issued so cruel an order unless he was ill-advised.”

The king smiled. “Rabbi, you are correct. To my regret, I acted on bad advice. The law is henceforth repealed.” A great cry of joy went up for the Jews of Spain. The Ramban remained a favorite of the king who not only appreciated his great wisdom, but his great courage as well.

משל למה הדבר דומה

ושננתם לבניך ודברת בם וגו' (ו-ה) – פרש"י לבניך אלו התלמידים עכ"ל

משל: In the little town of Nevel, Russia, the local *melamed* was a righteous man by the name of **R’ Yisroel Nevin ZT”L**. Being a teacher of small children was his calling. He didn’t just cover material; he taught his young charges how to live as Jews, often with his own unique methods.

One of his students came from a wealthy family and was a bit spoiled. On the first day of class, when the *rebbe* asked for all those who didn’t have their own *sefer* to look on with others, this child refused to share his *sefer*.

R’ Yisroel chose him to read out loud the first *mishnah*.

The child began: “מאימתי” - “*From when.*” All of a sudden, he got a light slap across his face. The child looked up uncomprehendingly. “You said it wrong,” said R’ Yisroel. “The meaning of מַאימְתִּי is that if your friend wants to share your *sefer* with him, you must do so. Now continue.”

The child continued: “קָרִיךְ” - “*Can we read.*” All of a sudden, another light tap. “Wrong again,” said R’ Yisroel, loudly. “The meaning of מַאימְתִּי קָרִיךְ - in fact the meaning of the entire Talmud is that if your friend wants you to share your text with him, you must do so. That is how one learns!”

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו וגו' (ו-ה)

The *gemara* (חולקין ד) quotes the words of Rav Chanina ben Dosa, that the words “אין עוד מלבדו” - “*No other beside Him,*” exclude even the powers of *keshef* - sorcery. Once, a sorceress tried to take some earth from under Rav Chanina’s feet, in order to cast a spell over him. “Go ahead,” he said, “it will do you no good - for it is written, *Ein Od Milvado!*”

R’ Chaim Volozhiner ZT”L (נפש החיים) explains that Rav Chanina was not relying on a miracle to save him. Rather, he had firmly established in his heart the *Emunah* (belief) that there is no other force in the universe other than *Hashem*. He was so connected in his mind to the Almighty, that it was clear to him that nothing else has any control or existence at all. When Rav Chanina declared, “*Ein Od Milvado*” he was emphasizing the clarity of his perfect faith.

True *Emunah* - perfect faith is within our reach. The more we allow the awareness of “אין עוד מלבדו” to permeate our daily deeds and thoughts, the closer we come to perfection.

When a shiny new car driven by an Arab pulled up at the Erez checkpoint on its way into Gaza, the soldiers on duty made their routine inspection to determine that it was not a stolen vehicle. The driver produced the proper documents and the soldiers were about to let him drive into Gaza when they suddenly heard the commander order them to wait.

Coming from behind the car the commander approached the Arab and demanded to know whether the vehicle was his. The Arab insisted that it was, but he was warned by the commander that if he did not admit to theft his punishment would be more severe. His confidence shattered, the Arab confessed that he had stolen the car in *Ma’aleh Adumim*.

They were all amazed. “How did you know it wasn’t his? What are you, some kind of prophet?”

“I’m no prophet,” he replied, “just look at the bumper sticker.” On the back of the car were written three Hebrew words that explained everything: “אין עוד מלבדו”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תפילה

Moshe is telling the Jewish people how he poured out his heart to *Hashem* to allow him to enter the Land of Israel and yet *Hashem* said no. He tried everything. He said 515 different prayers, the numerical value of וְאַתַּחֲנִן, and yet *Hashem* told him, “Moshe, stop praying! You cannot enter the land.” This may seem harsh, but *Hashem* was only thinking about the good of His children. *Hashem* knew that if Moshe entered the land he would immediately build a *Bais Hamikdash* that would contain such immense holiness that it could never be destroyed. And then later, when the Jews would sin, *Hashem* would have no means to atone for their sins and He would be forced to destroy them. How ironic! The greatest kindness to the Jewish people was that Moshe did not enter *Eretz Yisroel* so that eventually *Hashem* would not be forced to destroy His people.

So why do we pray? If *Hashem* will in any case, do what is best, what does prayer accomplish? This is a crucial question! And the answer is even more crucial. In this *Parsha*, Moshe teaches us that the purpose of prayer is not getting what we want or what we ask for. Of course, when we pray, we beg *Hashem* for what we want and very often, *Hashem* answers those prayers and our requests are fulfilled. However, when we don’t get what we asked for, or what we want and think is best, we must realize that all of our prayers are surely not in vain. For the purpose of prayer is to become close to *Hashem*.

The more we pray, we plead and pour out our hearts and innermost desires and feelings, we develop a real, genuine, strong, unbreakable bond with our Father in Heaven, which is greater than anything in the world we could possibly ask for.

לא את אבותינו כרת ה' את הברית הזאת
כי אתנו אנתנו אלה פה היום כלנו חיים (ו-ה)

At the moment that *Moshe Rabbeinu* gathered together all of *Klal Yisroel* and prepared them for the *Aseres Hadibros* - the Ten Commandments, he wanted to make one thing perfectly clear: *Hashem* did not just command our fathers to follow in the ways of the *Torah* - “*But also us, we who are standing here today, we who are alive.*” This message resonates from generation to generation and it is to be our *mesorah* (heritage) that we transmit to our offspring.

In 5703 (1943), a thirteen-year-old boy traveled with his father from his tiny Hungarian village to the city of Satmar, to celebrate his *Bar Mitzvah* in the presence of the great **Satmar Rebbe, R’ Yoel Teitelbaum ZT”L**. It was *Shabbos Parshas Vaeschanan*, and as per the custom in Satmar, the *Rebbe* would lain from the *Torah* and also receive the sixth *aliyah*. The *gabbaim* would arrange the *aliyos* so that the *Aseres Hadibros* would be read by *Shishi* (sixth *aliyah*) and the *Bar Mitzvah* boy was to be honored with *Chamishi* (fifth *aliyah*).

The boy stood at the *bima* and peered into the *Sefer* as the Satmar Rebbe *lained*. He felt a great charge of excitement and holiness. Suddenly, the *Rebbe*’s voice rose to a thunderous roar as he finished off the *aliyah* with the words: “אנתנו אלה פה היום כלנו חיים” - “*All of us here today, we are all alive.*” It was if a bolt of lightning had come down and pierced the hearts of all those standing around while the *Rebbe* shouted these words. In those trying and soon-to-be awful days of the coming war, these words would be a protective shield that would surround all those who were blessed to be standing up at the *bima* at that moment.

Indeed, there were five men present. The Satmar Rebbe, his personal *gabbai*, R’ Yosef Ashkenazy Z”L, the *gabbai*, the *Bar Mitzvah* boy and his father. A sixth man, the usual *gabbai* R’ Feivish, had not been present and missed the blessing. They all survived the war while R’ Feivish HY”D did not.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ואתחנן אל ה' בעת ההיא לאמר וגו' (ג-כ)

דרגה יתירה

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