

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

בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת ואתחנן – שבת נחמו – פרק ד' דאגות
Shabbos Parshas Vaeschanan - Fourth Perek
י"ג אב תשס"ז - July 28, 2007

הדלקת נרות שבת – 8:00 *	(Monsey, NY)	מנחה גדולה / שבת – 1:39
זמן קריאת שמע/מ"א – 8:49	~~~~~	שקיעה של יום השבת – 8:17
זמן קריאת שמע/ הגר"א – 9:25	~~~~~	צאת הכוכבים / מעריב – 9:07
סוף זמן התפילה / להגר"א – 10:38	~~~~	צאה"כ / לשיטת רבינו תם – 9:29

* פלג המנחה בעשי בשעה 6:47 – מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

אז יבדיל משה שלש ערים בעבר הירדן וגו' (ד- מא)

ומבואר, שמשה ודוד, מתוך חשקם הרב לקיים מצוות, קיימו אפי' מקצת מצוה, אע"פ שידעו שלא יוכלו לגומרה.

ולפי זה עלה בידנו ביאור נפלא בפסוק הקודם. "ושמרת את חוקי וגו' אשר ייטב לך ולבנך אחריו". והנה לכאורה תיבת "אחריו" מיותרת? ומבאר הכלי יקר, שכונת הפסוק לרבות מי שידע שלא יוכל לגמור את המצוה בחייו, ואעפ"כ עושה מקצתה, כגון ליטע אילן אתרוג שיעשה פרי רק לבניו אחריו.

ולכן, "אז" – באמרו זאת, מיד, "יבדיל משה" – קיים מקצת מצוה. ולפ"ז מבאר הכלי יקר מש"כ אחרי זה (שם, מ"ד), "וזאת התורה אשר שם משה". שענין זה – עשיית מקצת מצוה, נוגע לכל התורה כולה! וע"פ דרכו אפשר להוסיף, "וזאת התורה וגו'" – הוראה וצווי לישראל, שגם אם לא יוכלו לגומרה, מ"מ יקיימו מקצת המצוה! ומבואר בזאת המשך הפסוקים, ונתיישב שאלת הרשב"ם.

נמצא, שבהבדלת הערים, לימד משה לבני ישראל ערך של מצוות, וכמ"ש הספורנו: "הבדיל הערים להראות לישראל מה נכבד ענין שמירת המצוה, שהקפיד לקיים (אפילו) מקצת מצות עשה". שאף שבמשך חייו קיים הרבה מצוות, וגם "איכה את הרבים וזכות הרבים תלויה בו" (אבות ה, יח), מכח הכרתו בערכה הנצחי של מצוה, לא יכל להסתפק באלו והוסיף עליהם עוד מקצת מצוה. (יעו' דברים נפלאים בענין, ברבנו בחיי כאן).

לזוהי מבואר שעסק כאן משה בהכנת ערי המקלט שבעבר הירדן. ושואל ע"ז הרשב"ם וז"ל: "למה הפסיק דברי משה, שהן מחוברין יחד זה אחר זה (שלפני הפסוק הזה וגם אח"כ, עסק בענין קיום המצוות), וכתב זה המעשה בינתיים"? (ועיין מה שתיאר). ומתוך הרמב"ם, שעכשיו סיים בדברי הקדמה לקיום המצוות, וכדי לשמש כדוגמה לכך, החל מיד לקיים מצוה מן המצוות ובחר במצות ערי מקלט. ברם עדיין לא נתיישב לן מדוע נבחרה דוקא מצוה זו?

והנה במדרש רבה (ב, כו) איתא: "אז יבדיל משה, זש"ה (קהלת ה') "אוהב כסף לא ישבע כסף". א"ר יצחק, מי שהוא אוהב מצות אינו שבע מן המצות. כיצד, את מוצא שני גדולי עולם דוד ומשה, ולא שבע, דוד, אע"פ שא"ל הקב"ה (ד"ה ב ו) "רק אתה לא תבנה לי את הבית הזה", היה דוד אומר לעצמו, "וכי מפני שאמר לי הקב"ה אתה לא תבנה לי הבית, אשב בטל"? מה עשה? זירז את עצמו והתקין כל צרכיו (של בהמ"ק) עד שלא מת, וכו'. וכן משה אע"פ שאמר לו הקב"ה, "כי לא תעבור את הירדן הזה", (וידע שלא יוכל להפריש ערי מקלט בא"י, ובלעדיהם הרי ערי מקלט שבעבר הירדן אינן קולטות) אמר משה, "אני עובר מן העולם, ואיני מפריש להם ערי מקלט"? מיד, "אז יבדיל משה" (שאמר "מצוה שאפשר לקיימה אקיימנה" [רש"י]).

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws and Customs of Tzedakah - The Pushka (cont.)

Stolen Lost or Misplaced: If a charity box is **stolen** or **lost**, the person who had in his house, is not required to pay. If, however, he was negligent, and that caused it to happen, he **should** pay it back ⁽¹⁾. Since their is no single needy person that can claim that the money is his, *Beis Din* cannot force him to pay up this obligation, but he should do so himself, to fulfill his Heavenly obligation (לצאת ידי שמים) ⁽²⁾. The definition of negligence, as pertaining to each case, is not always clear and a *Rov* should be consulted. If the *pushka* was **misplaced** around the house, this is considered negligence and he **should** replace the money ⁽³⁾.

Mixed Money: If 2 *pushkas* fell and the monies from both *pushkas* got mixed up, one is allowed to estimate how much was in each box and divide them in that way ⁽⁴⁾. If there is no way of knowing which one had more and which had less, he should simply divide them equally ⁽⁵⁾. If the mix-up happened due to negligence, one should consult a *Rov*.

Organization closed or not known: If the organization for which the *pushka* money is being collected does not exist anymore (this happens frequently when cleaning out one's house and finding old *pushkas*), the money should be given to a similar type of institution ⁽⁶⁾. If the outside (paper) covering came off and it is not known which organization it is being collected for, the money should be used for public

(1) פתחי תשובה יו"ד רמט"א (2) בבא קמא צג. (3) בבא מציעא לד. (4) צדקה ומשפט ח"ה (5) א"ח ב"ס באורח צדקה (6) צדקה ומשפט שם (7) מנחת יצחק ח"פ (8) גני הקודש יב (9) שם כ"ה (10) א"ח ש"ח

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

needs, such as a community *mikvah*, ⁽⁷⁾ etc. By doing this, he is doing the best he can to give the rightful recipient some benefit from the money it should have received. (The **Chovos Halevovos** in his section on *Teshuvah* writes that if one does this, which is a directive of our sages to make the best possible attempt to pay, *Hashem* will make sure that all those who need to forgive him will indeed do so.

Wording on the Pushka: Words of *Torah*, such as *posukim* or quotes from the *gemara*, and certainly *Hashem's* name, should not be printed on the outside of a *pushka*, because it might get thrown out in a disgraceful manner. If the Name of *Hashem* was printed, the *pushka* should not be used. It should be stored away in a dignified manner. If a *posuk* alone was printed on it, it may be used, but if it gets old and unusable, it should be stored away in a dignified manner ⁽⁸⁾.

If there are no holy words, the *pushka* may be disposed of in any manner. In this, it is even less than a *Lulav* and the like, because a *Lulav* is an object of *mitzvah* but a *pushka* has no inherent connection to the *mitzvah*, but rather it is a convenient place to store *tzedakah* money ⁽⁹⁾.

Muktzah: Even an empty *pushka* is *muktzah* on *Shabbos* and *Yom Tov* ⁽¹⁰⁾. A door with a *pushka* fixed on it may be opened/closed on *Shabbos* and *Yom Tov*.

WEEKLY CHIZUK # 40

Sefer Devorim is mainly a review of the stories and laws of the rest of the *Torah*. It is a proper time for one to make a reckoning if he's reviewing his learning enough times to attain the knowledge one time.

הוא היה אומר ...

R' Yehonoson Eibeshutz ZT"l would say:

"The *Torah* is described as a *'prescription for life'* - *'prescription for life'* - a medicine able to purify those who take it. Thus, we are warned not to add nor detract from the *Torah's* words - ולא תגרעו'. A prescription drug is a precise mixture of various substances, and changing the proportions can have toxic effects. So, too, are the commandments of the *Torah* given in the exact and correct proportions, and to change even one single word can have a terrible and deleterious effect."

R' Avrohom Shmuel Binyomin Sofer ZT"l (Ksav Sofer) would say:

"A Jew is expected to keep the *mitzvos* in the *Torah*, not because he understands them rationally with his mind, but because the Creator of the World has commanded him to do so. But *'In the eyes of the nations,'* the *Torah* is *'Your wisdom and your understanding'* - one must know how to answer heretics."

An Old Maggid Shiur once said:

"There are some *rebbeim* today who, while giving their *shiur*, manage to transfer information from the notes of the *rebbe* to the notes of the students without any of it passing through the minds of either!"

MAZEL TOV TO MR & MRS YAAKOV GLATTER ON THE BIRTH OF THEIR DAUGHTER, ADINA HENYA
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morning, he told himself grimly, he would perform the *mitzvah* of *tefillin*. No matter what. It wasn't easy to drag himself out of his bed on those frigid Siberian mornings. And yet Valentin managed to be up half an hour before reveille, don his *tefillin*, and pray to his Creator.

One day, one of his fellow soldiers who had woken up early was astonished to see Valentin standing quietly in a corner, carefully winding straps around his arm, and placing a box upon his forehead. The next morning the soldier, his suspicions awakened, again awoke early, and again witnessed this mad - or possibly traitorous - behavior.

By the third day, the soldier had done his patriotic duty, and when Valentin roused himself from his all-too-short night's sleep, there were two officers on hand to witness the event. The officers surprised Valentin in the middle of his devotions and were not impressed with his protestations that the *tefillin* were religious objects. Prayer they could understand, although they didn't like it, but these straps? Clearly, Valentin was a spy, and the straps and boxes were some sort of transmitting device.

Their first step was to confiscate the dangerous transmitter. Valentin, still protesting, insisted upon accompanying the *tefillin* to the lab where they would be examined. Curiously enough, the officers agreed, though insisting that a military guard escort him.

In the lab in a small Siberian town, the technicians had never seen such a device. The boxes, they agreed, served as transmitters, while the straps must be antennas. As Valentin watched, horrified, they actually opened up the *tefillin* boxes. Gleefully, they pulled out the writing. A secret code! It is Hebrew, he protested. "A language that has been dead for 2,000 years," they answered, "it's genius! What a perfect code!"

Getting nervous and angry at the same time, Valentin urged his captors to contact the small, local Jewish community in the city of Novosibirsk to verify his words. In an attempt to display their fair-mindedness, they agreed and the next day, bright and early on Saturday morning, the investigators duly visited the synagogue. They returned unimpressed; not even one person had been wearing the straps and boxes!

Eventually the president of the synagogue heard about the hapless Jewish soldier and came forward to verify his story and explain that no Jew puts on his straps on Saturday. At this point, the officers had a choice: They could either press charges of espionage on Valentin, although it would look bad on their unit's records. Or they could simply look away. Instead, they told Valentin, he would be discharged on psychiatric grounds. "Because, if you're not a spy, you certainly must be crazy" - was their tenuous response.

Instead of two years, Valentin finished his army service in just two months, and soon was ready to rejoin his family and friends - Jewish friends - back in Moscow. Later, because he hadn't spent much time in the army, he was allowed to leave Russia and emigrate to Israel, without having to undergo the ordeal of being a refusenik. Valentin, now living in the Negev, knows where his "good luck" came from: his devotion to the *mitzvah* of *tefillin*.

משל למה הדבר דומה

ושמרתם ועשיתם כי היא חכמתכם ובינתכם לעיני העמים וכו' (ד-ו)

משל: A distraught woman once came to the **Beis Halevi, R' Yosef Dov Soloveitchik ZT"L**.

"Please *Rebbi*," she cried, "my husband is gone - he just disappeared - and I don't know where he is! I'm worried, something could have happened to him. Please, tell me, is my husband still alive?"

R' Yoshe Ber answered, "Yes, he is alive."

She persisted. "Is he okay? Could he have been kidnapped and/or forcibly converted?" she sobbed.

"No," said the Beis Halevi, "he did not convert."

"Well, is he coming back?" She looked hopeful.

Without hesitation, R' Yoshe Ber said, "He will come back." And a few days later, he did just that!

"A miracle from the Rabbi," cried the townspeople, but R' Yoshe Ber didn't see what the fuss was all about. "There was no miracle," he said, "just simple logic. Every person is presumed to be alive (חזקת חיים) so I knew he was alive. Every Jew is presumed to be pure (חזקת כשרות) so I knew he didn't convert."

"But how did *Rebbi* know he was coming back?"

The Beis Halevi shrugged. "If he's alive, well and a righteous Jew - why wouldn't he come back!"

נמשל: The *Torah* contains wisdom, knowledge, understanding and, of course, basic logic. It takes a righteous Jew who uses the *Torah* as his guide, to see the "miracles" of everyday life play out.

TORAH GEMS

עלה ראש הפסטה ... וראה בעיניך כי לא תעבר את הירדן הזה וגו' (ג-ס)

The *Medrash* states: "*Yosef deserved to be buried in Eretz Yisroel because he acknowledged his origins. When in prison, he told his cell mates, 'I was stolen from the Land of the Hebrews,' even though revealing such a fact could have worked against him. However, when Moshe overheard Yisro's daughters tell their father, 'An Egyptian rescued us at the well,' he did not correct them. Thus, the one who did not acknowledge his (true) origins shall be buried in his land!*" Even Moshe's bones were not allowed to be buried in the Holy Land. The question is why not? Moshe had good reason to conceal his identity: he was accused of killing an Egyptian, and it would seem to make sense for him to exercise caution before revealing his true origin. Why should his prudence be held against him?

R' Yitzchok Zev Yadler ZT"L (Tiferes Zion) answers that just as Yosef was punished with two extra years in jail when he relied upon the wine steward to get him out of prison, so too, a *tzaddik* such as *Moshe Rabbeinu* should have placed more trust in *Hashem* and not have allowed Yisro to live under the false pretense of his identity. After all, it took numerous miracles to save Moshe's life as a baby, and land him in Pharaoh's palace where he grew up like a prince. And certainly his escape from Egypt was nothing short of miraculous. So clearly Divine Providence was leading him every step of the way and nothing Yisro could have done to hurt him would have worked. He even put him in a pit for ten years without food, and Moshe survived. (*Medrash*) By hiding his identity, if only temporarily, Moshe diminished the concept of *Hashgacha Pratis*, and *Hashem* saw fit to punish him by not even allowing his bones into *Eretz Yisroel*.

מעשה אבות ... סימן לבנים

וקשרתם לאות על ירך והיו לטטפת בין עיניך וגו' (ו-ח)

A Jewish student in Moscow University clung to his religious observance with incredible determination and tenacity. A recent *Baal Teshuvah*, whose spirit and longing for a life of *Torah* and *mitzvos* was profound, Valentin (Velvel) would attend secret classes in Judaism, right under the ever-vigilant eyes of the KGB and university informants. But eventually he was caught and he found himself in serious trouble. Retribution was swift, and soon Valentin was expelled from the University. He was now an able-bodied man without a University exemption, and there was only one place for him to go - the Soviet army.

Within weeks, Valentin had been drafted and shipped out to a small Siberian town, far, far away from *Gemara* classes, kosher food, and fellow Jews. All the *mitzvos* that he'd so recently taken on had become impossible to observe. But Valentin was determined to hold onto one thing, at the very least; each and every

וידעת היום והשבות אל לבבך כי ה' האלקים בשמים ממעל וגו' (ו-לז)

For hundreds, if not thousands, of years, the world has been asking the same question and has yet to come up with a satisfying answer: Why do bad things happen to good people? In the secular world, people torment themselves attempting to understand this phenomenon and when they can't, they lose faith in their religious values. But the Jewish People are not like those theorists and psychologists. We see the world through a different perspective - a perspective that places our full trust in the Almighty, one that never loses sight of the supremacy of *Torah* and *mitzvos*, and an *Emunah P'shuta* - a simple and pure belief that everything that *Hashem* does, He does for the good of mankind in general, and for each person individually. (כל מה דעביד רחמנא לטב עביד)

The great *Sephardic Chacham* and author of **Reishis Chochma, Rabbeinu Eliyohu Di Vidas ZT"L**, finds an expression of this everlasting truth in the words of the *posuk*, "וידעת היום והשבות אל לבבך כי ה' הוא האלקים" - "*You shall know this day, and take to your heart, that Hashem, He is the G-d.*" If one contemplates the order of the day - darkness of night followed by the glorious light of daytime, he will come to realize that *Hashem* partnered the two for a purpose. Just as the world needs daylight, so too, it cannot exist without nighttime. In much the same way, *Hashem* partnered His attribute of Kindness (מדת החסד) together with His attribute of Justice (מדת הדין) in order to run the daily aspects of this world and whatever happens in this world, is a result of that partnership. Thus, "וידעת היום" - when a person will internalize the lesson of "היום" - the order of the day, he will then know that "ה' הוא האלקים" - there exists both attributes of Kindness, and Justice, in this world.