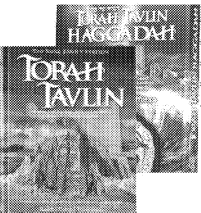


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שבת קודש פרשת ואתחנן - שבת זוזמו - פרק ד' דאבות

Shabbos Parshas Vaeschanan - Fourth Perek

י"ג מנחם אב תש"ע - July 24, 2010

* פלג המנחה - 6:49 - מי שמדליק מוקדים אין לאור זמנו עלם קבולת השבת (מש"אמור "בואי כלה")

הגדע צרבי גמליאל הכהן רבינו גיין שליט"א ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

השמרו לכם פן תשכחו את ברית ה' אלקיכם ... ועשיתם לכם פסל תמונת כל אשר צוה ה' אלקיך (ו-כג) - קשר עם הבורא

וברוך ה' שבזמנינו, כל מה שעובר על האדם, אבל עוד לא עובדים עבודה זרה, ולכן עוד לא אבדנו את הקשר עם השי"ת, ואפילו כשח"ו אדם נכשל עם עבודה זרה, גם מועיל תשובה, שתשובה מועיל על הכל, אבל בכל המצבים שנמצאים, צריכים להתחזק שעדיין לא עובדים עבודה זרה, ולכן אנו עדיין נקשרים בקשר אמין, עם השי"ת, ולא שכחנו עוד את ברית האלקים, אשר כרת עמנו, וזה עוד נקרא שאנו מקושרים איתו, אפילו שעבר עליו כל מיני עבירות, והרחקנו את עצמינו מאיתו יתברך, ולכן אפשר בקל לשוב אליו, משא"כ כשעובדים עבודה זרה זה יותר קשה, אבל אפשר לשוב על הכל.

ובעזהשית יזכנו שלא נחטוא בשום חטא, ונהיה מקושרים איתו לעולם אמן כן יהי רצון.

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

מאוצרותיו של המגיד

ידעת היום והשבות אל לבבך כי ה' הוא האלקים וכו' (ו-לט) - מטרת הגלות והצרות

משחרר הלבן ומלבין השחור, הרי שהוא עושה שני הפכים, וכמו כן מתנהג ה' בשני הנהגות סותרות זה את זה."

והיינו שאף שאנו רואים שני הנהגות שסותרות זו את זו, הנהגה של רחמים וחסדים, והנהגה של דין וקשיים, עליו להשריש בלבנו ששתיהן נובעות מרצונו יתברך להיטיב עם בני", ומתחסד עמהם כאשר הם ראוים לכך, וכשאוינם ראוים לכך, מייסר אותם כדי שיוזכרו וישבו אליו כראוי ושוב יהיו ראוים להשיג את הטוב.

ולפ"י מסביר הכתב סופר' (בראשית א' ה') כוונת הפסוק, 'שמע ישראל, ה' אלוקינו, ה' אחד', היינו שה' שם הרחמים' ואלוקינו-שם הדין ה' אחד-שורשן אחד-הטוב'.

וכן הוא מפרש (דברים ו' ה') את הפסוק בריש ההפטרה, 'נחמו נחמו וגו', שצריך להבין את הכפילות, והיינו שתהיה הנחמה כפולה, האחת היא שהגדיל ה' לעשות עמנו, וגם שתהיה נחמה על העבר, כיון שנכיר שהוא בא בתור עונש וכפרה על חטאינו, וכדי לעורר אותנו לשוב אל ה' והנה קורין פרשת דברים והפטרה זו, המלמדות על הסתכלות נכונה אודות חורבן בהמ"ק וגלות ישראל וצרותיו, מיד אחר סיום ימי האבילות על החורבן, לעורר את עצמנו לנצל את הגלות והצרות כדי לשוב אל ה' ולהתחזק בעמל התורה וקיום המצוות, ובכך נזכה לגאולה השלימה במהרה!

לקחי חיים ודברי התעוררות נסדרו עפי' פרשיות השבוע

מאוצרותיו של המגיד

ידעת היום והשבות אל לבבך כי ה' הוא האלקים וכו' (ו-לט) - מטרת הגלות והצרות

עריך להבין כוונת אומרו 'היום', וכן צריך להבין כוונת 'השבות אל לבבך'? ומבאר **הזהר ק' (ב' כ"ו):** כוונת 'השבות אל לבבך', והיינו שיש להוכיח ולדעת כי ה' שם הרחמים הפועל טוב' ואלוקים-שם הדין הפועל רע' שורשן אחד-מ'ידת הרחמים והטוב', ע"י שתחזור ותשוב אל לבבך להתבונן בסתירה שנמצאת בו, והיינו שכלולים בו שני יצרים הפכים זה לזה-לבבך, שני לבבות', יצה"ט המושך לעשיית הטוב, ויצה"ר המושך לעשיית הרע, והרי לא יתכן שבאדם אחד יהיו שני כוחות הסותרים זה את זה, ובע"כ שה'טוב' וה'רע' שורשן אחד-ה'טוב', והיינו שגם היצה"ר נוצר כדי שיוכל ה' להיטיב עם היהודי, ע"י שיתגבר נגדו ויהיה ראוי לקבל שכר הרבה (ע' יומא ס"ט:), וא"כ תבין שגם לשמותיו ומידותיו יתברך יש שורש אחד-ה'טוב'.

ולפי"י כוונת הפסוק הוא, וידעת היום (הידעיה דלהלן, ע"י) והשבות אל לבבך (שתחזור ותשוב אל לבך, להתבונן בשני לבבות הנמצאות בו, ומוזה תבין) כי ה' הוא האלקים וגו'.

ומוסיף ה'שפתי כהן' ומסביר ע"פ זה כוונת 'היום', "שאם יטעך לבך לומר שיש שתי רשויות, אחד פועל טובות ואחר פועל רעות, כי אי אפשר שהאחד יעשה שני הפכים, לזה אמר תדע את הדבר הזה מה'יום' שהוא השמש שהוא נקרא יום, על שם שהוא שולט ביום, שהוא אחד ממשמשו יתברך, והוא מביש הדבר הלח וממיס הדונג, וכיוצא בו הוא

נמשל R' Yosef Shaul Nathanson ZT"l (Divrei Shaul) writes that the love a Jew feels for *Hashem*, is no different than the emotional bond of love that a son feels for his father. It is a "אהבה שאינה תלויה בדבר" - a love that has no

A SERIES IN HALACHAH LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (7)

Last week we discussed the מי שביקר that is said during *Krias Hatorah* for the sick. It is also customary to say it after any group *Tehillim* for the sick, and right after a *bris* so that the cut of the *milah* should heal well and quickly. Since אליו מלאך (angel of circumcision) is present at the *bris*, some say a מי שביקר for sick people right after the one is said for the baby.

In Shemona Esrai. There are three places in *Shemona Esrai* where one can add a prayer for the sick: **1)** In the eighth (1) *beracha* (רפאנו), **2)** In the sixteenth *beracha* (שומע תפילה) (רפאנו), and **3)** in "אלקי נצור" - the supplication said after the basic *Shemona Esrai* is finished (3). Each one has its own *halachos* and advantages why they're the opportune places to daven for those who are not well. (**R' Elya Lopian ZT"l** didn't want to refer to anybody as sick and he used to say "so and so is not well.")

The rule is that a person can add into the middle supplication *berachos* any request that is the same subject matter as that *beracha*. For example, one can ask a private request, for himself or others, for wisdom in *beracha* 4 (אתה חונן), for *teshuvah* in *beracha* 5 (השיבנו), forgiveness in *beracha* 6 (סלח לנו) (רפאנו), etc. Similarly, he can ask for healing in *beracha* 8 (רפאנו).

Whatto include in "רפאנו" and where. In this *beracha*, one can include physical, mental and emotional illness (4). Also included is general weakness, although it may not be an actual illness (5).

הלכה למעשה

הוא היה אומר

Rabbeinu Yosef ben Yehudah Ibn Akinin ZT"l (Sefer HaMussar) would say:

"The Torah rejoins us to, 'Only take heed of yourself and guard your soul diligently lest you forget the things your eyes have seen and lest they depart from your heart all the days of your life.' How does a man remove the words of Torah from his heart? By not reviewing what he has learned. When one neglects to review his studies, he gives up the words of the Torah. This way, he certainly forgets the whole Torah, the whole Talmud, today a little, tomorrow a little more as is written (*Yerushalmi Berachos* פ"ט:), 'Forsake me a day, I will forsake you two.'"

R' Simcha Zissel Broide ZT"l (Alter from Kelm) would say:

"It would be worthy for *Hashem* to create the entire universe and cause it to exist for 6000 years just so that one Jew would say 'Boruch Hu U'voruch Shemo' one time! However, 1000 'Boruch Hu U'voruch Shemos,' are not equal to one 'Amen'! Nevertheless, 1000 'Amens' are not equal to one 'Amen Yehei Shmei Raba'! Yet, 1000 'Amen Yehei Shmei Rabas' are not equal to one single word of Torah learned by one Jew!"

A Wise Man would say:

"Show me a man who cannot bother to do little things and I'll show you a man who can't be trusted to do big things."

Mazel Tov to Mr & Mrs Mordy Schwartz on the Birth of a Baby Boy. Special Mazel Tov to the Grand-Parents, Mr & Mrs Yossi Schwartz. May they see much Nachas and Gezunt from all their children

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הוא היה אומר

bindings or boundaries. For this reason, *Chazal* tell us that the *posuk* of loving *Hashem* continues with a *remez* to Avraham, Yitzchok and Yaakov (מאדך, נפשך, בכל לבבך), for they truly loved *Hashem* with no strings attached.

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

הלכה למעשה

One should be careful to start the *beracha* with the prophetically composed words that everyone says, then add his own words in the middle (6), and go back to the words in the *siddur* for at least one phrase before saying "ברוך אתה" at the end of the *beracha* (7). **Language and Length.** If one is in the presence of an ill person, or with a *minyan* of 10 or more people, the *Shechina* is present and one can say his addition in any language that he can express himself better with. If he is alone and not in the presence of a חולה, it is highly preferable to say it in Hebrew (8). Since these requests are in the *Shemona Esrai* proper, one should not make a lengthy request (9). However, if he makes an addition when saying "אלקי נצור" he can be as lengthy as he wants (10). **How Often.** Some hold that one can make these additions in the middle of *Shemona Esrai* as often as one wants (11). However, many *Poskim* say not to add it every time, because it might look like part of the real *Shemona Esrai*. They would not say it every time, or would switch from רפאנו, to שמע קולנו, to *אלקי נצור* (12). **Advice from Sefer Chasidim.** One should be careful not to put his whole stress and effort just into one part of his *tefillah*, i.e. for a sick person, because in Heaven they say about him: **1)** He thinks that all he needs is healing. **2)** For the glory of *Hashem* he davens without concentration and fervor, but for his own needs he davens so heroically. He should put effort (and possibly use his need as a divine stepping stone) for the whole *tefillah* (13).

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מעשה אבות ... סימן לבנים

ואתחנן אל ה' עלה ראש הפסגה וכו' (ג-כג,ו)

A non-religious Israeli lawyer was taking a scenic drive with his wife alongside the Kinneret river. Suddenly, out of nowhere, a hysterical woman jumped onto the main road and began screaming and waving her arms, frantically trying to flag someone down. Cars swerved all around her and drivers angrily honked their horns at this “crazy” lady, but when she put her arms up and stood right in front of the lawyer’s car, he quickly braked to a halt.

“My daughters ... my two girls they can’t swim,” she screamed hysterically, and pointed down to a beach area where a few bathers had gathered at the water’s edge. “Please, please, somebody help them. They’re drowning!”

The man jumped out of his car and ripped off his jacket. His wife began yelling, “Come back, it’s too dangerous. You must be careful after your heart attack!” But he paid her no mind and dove right into the cool waters of the Kinneret.

After a long agonizing moment, he surfaced holding up the convulsing body of one of the girls and brought her to shore. “Please,” cried the mother, “I have another daughter still in the water! Please save her!” The man turned and dove back into the water and a moment later, he came out dragging a limp body in his arms.

“Hold her head up,” someone cried, “She needs to get oxygen.” He hadn’t realized that as he was carrying her out, her head had fallen below the water’s surface and she had stopped moving. He quickly pulled her head up out of the water and dragged her to the beach where someone performed CPR and an ambulance was called. It all happened so quickly and the girl was taken to the hospital where the prognosis was grim: Her head had been in the water for far too long and the doctors felt that her chances were not good. The family prayed for a miracle and *Tehillim* was said around the clock.

The next day, the doctors took a scan of the girl’s brain and were amazed to find that everything was perfectly normal. “I can’t believe it, regular brain activity has resumed,” said the astounded physician. The girl woke up soon after and was well enough to leave the the hospital only two days later. The doctors said they had never seen anything like it. She was deprived of oxygen for so long; medically speaking, it was impossible to have this outcome.

A *Seudas Hoda’ah* (meal of thanks) was in order, and the family of the two rescued girls was determined to locate their rescuer. When he called the hospital to find out about the girls and left his number, the family managed to get hold of him and begged him to come. He was not religious at all but he felt that he wanted to be part of their *simcha*.

At the meal, he told his story. He was recovering from a heart attack before this incident, and he and his wife were headed up north for a vacation. When he saw the *charedi* woman in the street, his wife said keep driving - “She’s a *meshuganah*” - but he decided to stop. Incredibly, just the previous week, as part of his therapy for his heart attack, he was in a hotel that had a pool, and he started to swim laps during the week. He was a former Olympic swimmer, but hadn’t swam in years. He had no doubt that had he not been swimming laps, he would not have been in shape to rescue their daughters. But he was, and after saving the first girl, he went back in for the second girl. To his dismay, he hadn’t realized that her head was still bobbing about in the water and he almost lost his mind from grief at what he had neglected. He was furious with himself and when he got home, he screamed, “It was my all fault; she could have lived!”

Frantic with worry, he got into his car and drove to the top of a mountain. There, he cried out, “G-d, I have never prayed before. I was raised on a *kibbutz*, and laughed at prayer. G-d, this is the first time in my life I’m praying to you. Please, G-d, consider it as if I prayed to you my whole life, and combine all those prayers that I could have said, and use them to save this girl. Please G-d, I’ll never be able to go on living, knowing that I caused her death!” He cried like that for hours.

Finally, he went home and called the hospital. “They told me,” he said, “that an hour ago, as I was saying this prayer, your daughter woke up!”

משול' למה הדבר דומה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאודך וגוי' (ו-ה)

משל: In the town of Worcester, Massachusetts, the Jewish Federation would review their grants annually and decide which local Jewish institutions deserve to receive more or less funds. The principal of the local Hebrew Day School, *Achei Temimim*, attended the Federation board meeting on behalf of the *yeshivah*, together with the local rabbi.

When the *yeshivah*’s grant application came up for discussion, one of the Federation board members who was opposed to the Jewish style of education, commented to a fellow member, “Can you believe that these people still

believe in bible study for a good part of the school day? Why should we be giving them money to study this old-fashioned and out-dated book of laws?”

The senior board member heard this comment and turned to the rabbi asking him, “*Nu*, why is this so?”

Without missing a beat, the rabbi beamed a great big smile and announced, “The reason is because we are in love with the author!”

The board was so taken with the enthusiasm of his words, that the Federation increased the grant!

ונשמרתם מאד לנפשותיכם וכו' (א-ה)

The word “*You shall take care*,” is in the passive mode (לשון נפעל) and “*Your souls*,” is preceded by the letter “ל” which would ordinarily precede the verb. The holy **Bais Yosef, R’ Yosef Karo ZT”L (Ohr Tzaddikim)**, explains this anomaly that it is the basis for the *mitzvah* to protect one’s health and care for one’s body. The *Torah* writes that our bodies must be protected “*for your souls*” - for the sake of your souls. This teaches us that any illness of the body will also injure one’s soul.

As a matter of principle, the **Chofetz Chaim, R’ Yisroel Meir Hakohen Kagan ZT”L**, was extremely concerned about the *mitzvah* of guarding one’s health. In his *yeshivah*, he would enter the *Beis Medrash* after midnight and put out the lamps, pleading with the students to go to sleep and take care of their health

At a Rabbinical Convention in Kovna, the Chofetz Chaim took ill and was required to eat his supper while sitting up in bed, due to his weakened condition. After the meal, however, the Chofetz Chaim strengthened himself and walked four cubits away from his bed. “*Chazal* tell us (שבת מא), ‘*One who eats without walking four cubits, his food rots (will not be properly digested).*’ I believe that I have already walked *dalet amots* (four cubits) and I have fulfilled my obligation. More than that I am not obligated.”

The great **Sanzer Rebbe, R’ Chaim Halberstam ZT”L**, was once ill on *Pesach* and his doctor told him that it was forbidden for him to eat *maror* because it would be dangerous to his health. At the *Pesach seder*, R’ Chaim took a large piece of *maror* and made a *beracha*: “Blessed are You who sanctified us with His commandments and commanded us to guard our health.” He then immediately returned the *maror* to the table and did not eat from it.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אנחת ה'

The great **Maggid, R’ Sholom Schwadron ZT”L** used to relate in the name of his **Rebbe, R’ Leib Chasman ZT”L**, that just as the *Torah* tells us with regard to the *mitzvah* of *Tefillin*: “*You shall place them on your hand*,” and this means without a *chatzitza*, a separation, between the *Tefillin* and the skin; so too, when we are commanded to place them, “*On your heart*,” it means that nothing should come between the *mitzvah* and our heart. Any bad *middah* or negative behavior that would prevent the love of *Hashem* from entering into our hearts must be removed at all cost!

Working constantly on one’s character is, therefore, a definite prerequisite for reaching the level of true *Ahavas Hashem* - love of G-d. The **Kotzker Rebbe ZT”L**, however, makes an insightful - yet practical - point here. At times, a person’s heart might be “closed” and although he intellectually absorbs information and *Torah* ideals, it does not truly become a part of him. This is because his heart is “closed.” Do not worry, says the Kotzker, for this very reason, the *Torah* implores every Jew to keep this intellectual knowledge, this mission of hope, this lofty concept of loving *Hashem* ON YOUR HEART! Because NOW your heart may be closed; the moment it softens and “opens up” - the message will fall right inside and stick!

This is a wonderful insight into spiritual growth. The supreme ideal of “Loving *Hashem*” requires a great deal of time and effort. So if you don’t emotionally feel this love, don’t be discouraged. Keep thinking about *Hashem*, His endless kindness, and be patient. Eventually, your heart will open up and you will feel a deep and special love towards *Hashem*.

ושננתם לבניך ודברת בם וכו' (ו-ז)

TORAH GEMS

The **Rambam** writes: “*It is a mitzvah resting upon every sage in Klal Yisroel to teach all students even though they are not his own children. For it is written, “You shall teach them (diligently) to your children.” On traditional authority, the words “your children” are interpreted to mean “your students,” since students are also called children.*” (משנה תורה הל' תלמוד תורה אב)

Rashi adds another proof to this concept by quoting the words of the *Navi Elisha*. “*We find in all places that students are termed ‘children’ and so is the teacher termed ‘father’ as it is stated, ‘אבי אבירכב ישראל, my father, my father, the chariot of Israel.*’” When Elisha took leave of his teacher and mentor, *Eliyahu Hanavi*, he exclaimed, “*My father, my father*,” and the **Yalkut Shimoni** comments that the first “אבי” (My father) represents a father, whereas the second “אבי” is a reference to a mother. Since he was talking to his *rebbe*, however, the obvious implication is that a *rebbe*, in his relationship to his students, must fulfill a dual role: both as a father and a mother. In order to be deserving of his title, a *rebbe* must do much more than simply teach *Torah*; he must become like both parents to his students.

How are the roles of a father and mother realized? **R’ Aaron Soloveitchik ZT”L** quotes the *posuk* in *Mishlei*: “*Hearken, my son, to the admonition of your father and forsake not the Torah of your mother.*” We see that it is the father who admonishes disciplines, and tempers, while it is the mother who imparts *Torah* inspiration, insight and values. When a *rebbe* teaches his students, and provides them not just with a love for learning, but also with an understanding and actualization of the double *Mesorah* (tradition) of both the father and the mother’s role, he is thus worthy of being an actual *rebbe*.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

והיו הדברים האלה אשר אנכי מצוך היום על לבבך וגוי' (ו-ז)