

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

6:22 * פלג המנחה עש"ק -

הדלקת נרות לשבת - 7:30

זמן קריאת שמע/המ"א - 8:59

זמן קריאת שמע/הגר"א - 9:35

סוף זמן תפילה/להגר"א - 10:43

שקיעת החמה שבת קודש - 7:47

מוצש"ק צאת הכוכבים - 8:37

צאה"כ / לרבעו תם - 8:59

י"מ שמדליקמוקדם אין לאחד מזמן עצם קבלת השבת (משי"אד"ר בואיכלה)

תורה תבלין

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שבת קודש פרשת ואתחנן – שבת נחמו – ט"ז אב תשע"ו **Shabbos Nachamu Parshas Vaeschanan - August 20, 2016** **טוב התבלין**

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה

עלה ראש הפסגה ושא עיניך ימה וצפנה ותימנה ומורחה וראה בעיניך כי לא תעבר את הירדן הזה (ג-כו) - בענין מעלת שמירת עיניים

אֵלֶּיָא בַּגְמָדָא (ברכות לב): תניא, גדולה תפלה ממעשים טובים, שודי אין לך גדול בבעשים טובים יותר מתשוב רבינו ואע"פ כן לא נענה אלא בתפלה, שנאמר: 'אל תוסף דבר אלי, עלה ראש הפסגה' ע"כ. בראה שטחית צדיק זה המאמר ביאור, שהרי מזה הכתוב אין אנו רואים שנתקבלו תפלותיו של משה, ואדרבה הלוא הקב"ה עיכב בעדו שלא יתפלל עוד, וכפי שרואים אנו שלבסוף נסתלק משה עוד טרם שנות הכיבוש, ומה שייך לומר שנענה בתפלתו? ובדרך אפשר יש לומר, שכיוון הקב"ה בזה המאמר להודיע למשה כי אכן נתרצה לו, ומוכן הוא למלא את בקשתו.

וכדי להבין כוונת הדברים נקדים להתבונן בתורף בקשתו של משה 'אעברה נא ואראה את הארץ הטובה' הוא אכן ביקש 'אעברה נא' עז היה רצונו להיכנס בפועל בארץ ישראל, אך תכלית מאוויו היתה הראיה, כמו שהמשיך ואמר 'ואראה את הארץ'. ידע זה הענין כי יש בעצם ההסתכלות בארץ הקדושה כח להמשיך להאדם שלימות, וזה היה תכלית רצונו. אך שדעתו של משה היה כי לא יזכה לזה אם לא שיכנס בפועל בארץ ולא מתוך ראייה מחוצה לה, אך במאמר 'עלה ראש הפסגה' הודיעו הקב"ה כי אין הוא זקוק לכך כשהוא בפועל בארץ, אלא גם מתוך ראייה כשהוא עומד מחוצה לה יכול להשיג זאת, וזה שאמר לו הקב"ה **ושא עיניך** ימה וצפנה ותימנה ומורחה **וראה בעיניך** וכי מאדור שאמר 'ושא עיניך' איני יודע שעלי לראות משה את הארץ, ומה בא הכתוב להודיעו באמרו 'וראה בעיניך', אלא שכיוון הקב"ה להודיע למשה שאין כאן ציווי של שימת עין גרידא, אלא מה שבקשת 'ואראה את הארץ' ורצית להשיג מכח זה איזה בחינת שלימות, לזה הדבר נתרצית לך ואכן דאה בעיניך' כדי ליכות לזה הדבר. הרי לנו שבא הכתוב הזה להודיע למשה שבקשתו נתקבלה, ושפיר מובן כוונת הגמרא. מכאן אתה למד כמה יפה כוחה של ראייה, שודי כל חפצו של משה להיכנס בארץ היתה על ענין הראות, וכל זה הוא כי עצם ההסתכלות בשום דבר ממשיך באדם מעין מהותו של זה הדבר, ובאם מתבונן הוא בדבר שבקדושה ממשיך הוא על ידה קדושה על עצמו, וזה היה כל ענינו של משה, לראות את האדם ולהמשיך עליו קדושתו.

ואכן רואים אנו שלכל המעלות שזוכה האדם בהם הוא בזכות היותו וזהו רצונו בעניני קדושה, וכמאחז"ל שמשום כן זכה רבי יהודה הנשיא לתואר 'דבינו הקדוש', זה התנא שחיבר את המשניות, ובזכותו לא נשתכח תורה מישראל וכתויו עצום ורב, אעפ"כ לא זכה לתואר זה אלא על שלא הביט במקומות אסורים ולא הוריד את ידו מתחת לטברו. וכיון שכל מהותו של האדם תלוי בזה הענין לכן נקראים חכמי ישראל 'עני העדה' וכמ"כ אנו רואים שכאשר מבקשים לומר על א' שהוא חכם ומבין אומרים שיש לו א' גלייבן קוק! כי אכן הכל תלוי בעניני הראות, ובאופן אחד א"א ליכות לידי חכמה. בידושלים התגורר **הדח"צ ר' אליהו ראט וצ"ל**. ליקנותו איבד את מאוד עינו עד שלא היה יכול לראות כלל ודוּכָּרוּ לְהוֹלִיכֵם. והיה אומר, רבש"ע הנני מודה לך על מה שעכשיו אין לי כוח הראיה, שעכשיו איני נכשל בראה מה שאסורי' הש"ת 'עיוור שאכן נזכה להיות וזהו בקדושת העינים ולזכות על ידה למדרגות הקדושה ולמעלותיה.

נמשל: The Ohr HaChayim writes that one's prayers should meet four conditions: It should be with a broken heart; it should be accepted with mercy; it should be a fitting time for acceptance; it should be expressed as clearly as possible. These 4 attributes are found in this *posuk*. "אתחנן." suggests a

A SERIES IN HALACHA LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (94)

Preserving our Kedusha: Walking Between Ladies. The *Gemara* ⁽¹⁾ teaches that a man should not walk between two ladies and a lady should not walk between two men, as this is considered a dangerous activity. The *Gemara* does not give any further explanation, and it is not quoted in the **Shulchan Aruch**. However, other *Poskim* do bring this, like **Shulchan Aruch Harav** ⁽²⁾ and **Kitzur Shulchan Aruch** ⁽³⁾. The reason given is because a "רוח רעה" (something that can be spiritually harmful) can come onto the people on the sides as well as the one in the middle. The *Gemara* in *Horiyos* ⁽⁴⁾ indicates that there is another concern. It is listed among some other activities that can make a person forget his learning (קשה לשכחה). This is one of the things that we don't understand and logic does not apply, but rather it is a *mesorah* of *Chazal* that doing this can be harmful to a person. **Nowadays**, Even though many people do not know about this *Gemara* and are not careful to avoid walking between two of the opposite gender, it appears from the above *seforim* that one should be careful about it, and many *Gedolim* are *makpid* to keep this and tell others about it. The **Steipler Gaon** writes ⁽⁵⁾ that the **Chazon Ish** was extremely careful about this. In places like wedding halls and restaurants that do not have separate entrances for men and women, this can be very challenging. **Questions and Chiddushim.** (Note: It is not clear whether all

language of supplication and a broken heart. "אל ה'" refers to "בעת ההיא" (attribute of mercy) of *Hashem*. teaches us that Moshe's prayer was at a particularly fitting time. "לאמר" informs us that Moshe made his prayer specific and clear. All other forms of prayer are phony and fake.

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

of these *chiddushim*, are accepted by all the *Poskim*.)

- The classical case of the *Gemara* is when the outside people are stationary and the other person walks between them. If they are all walking together (in the same direction), some say it is permitted ⁽⁶⁾.
- If the people are four *amos* (approx. 7-8 feet) apart from each other, the **Ben Ish Chai** ⁽⁷⁾ permits it.
- The **Maharsham** ⁽⁸⁾ writes that he is not sure whether this issue also applies to gentile ladies and because of the doubt he says that one should be strict.
- The **Alter of Kelm, R' Simcha Zissel Ziv zt"l** is quoted ⁽⁹⁾ as saying that it only applies to married women, not single girls.
- If two men walk together between two ladies (and vice versa) it is likewise permitted ⁽¹⁰⁾.

Solution. Some rule that if a man holds an object in his hands, or grabs onto his *peyos*, then it minimizes the problem ⁽¹¹⁾. The *gemara* also says that if it happens and the person already walked through, there are certain *posukim* to say (those that commence with "לֹא" and end with "לֹא-וְ"; those that commence with "לֹא" and end with "לֹא" - see **Rashbam** in *Pesachim* 111a who quotes the *posukim* from *Bamidbar* 23). Although the **Shulchan Aruch Harav** does not indicate that one should say these *posukim*, **R' Akiva Eiger zt"l** ⁽¹²⁾ does quote these *posukim* as a form of remedy to rid oneself of the "רוח רעה", if it already happened.

הוא היה אומר

(1) פסחים קיא. (2) הל' שמירת הגוף ט' (3) קשר"ע נח (4) הוריות יג: (5) סעמא דקראי ט' (6) שלמות חיים בלב תנ"ך (7) בן איש חי שנה ב' פנחס יז (8) ש"ת מטהרש"ם דקמח (9) הובא בלב אליהו בראשית עמ' כ' (10) שמירת הגוף והנפש קיא (11) שם (12) רעק"א א"ח קנו

R' Ephraim M'Sedlikov zt"l (Degel Machane Ephraim) would say:

The *seforim* tell us that when one recites the 248 words of *Krias Shema*, he infuses his 248 limbs (רמ"ח איברים) with strength and life. In truth, *Shema* only contains 247 words - the final word 'אמת' is added on to 'אלקים' to complete the count. This is hinted to here: 'אלקים' to 'ה' אלקים' (same letters as 'אמת' (when you will attach the word 'אמת' - you will be strengthened with life.)

R' Moshe Sternbuch zt"l (Taam V'Daas) would say:

The *Tefillin shel Yad (Hand Tefillin)* represent the *mitzvos* done through action (by our hands) and therefore all four of its *parshiyos* are placed together in one compartment, to symbolize that every Jew physically observes the *mitzvos* the same way as the next Jew. But the *Tefillin shel Rosh (Head Tefillin)* symbolize the *mitzvos* done by the heart and mind. Thus, their *parshiyos* are placed in four separate compartments that are joined together, to teach us that these kinds of *mitzvos* are fulfilled by each individual person according to his own spiritual level. But they are nonetheless observed with the same intent - to augment the honor of *Hashem*."

A Wise Man would say:

"A lesson for life: sometimes you win and sometimes you learn!"		
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	*** ויהי בישרון מלך בהתאקט ראשי עם יחד שבטי ישראל ***	
	Special Mazel Tov to Eli & Hadas Gelb on the Aufnuf and upcoming marriage of their son, Rafi to Leora Hutman. May the young couple build a Bayis Ne'eman B'Yisroel	לשם ותפארת

Mazel Tov to Shua Idels on his Bar Mitzvah. May he grow up to be a Baal Torah Y'virah and continue to be a source of nachas for his family and all of Klal Yisroel

מעשה אבות סימן לבנים

ועשית הישר והמוטב בעיני ה' למען ייטב לך ובאת וירשת את הארץ הטובה וכו' (ו-יז)

This is a story about how a person can merit salvation in a split second. It is about **Reb Heshy Jacob z”l**, president of *Chevra Hatzolah*, leading *askan* of the Lower East Side community, and celebrated *baal chessed*, who passed away two months ago on 17 *Sivan* (June 23). Heshy was remembered for his natural drive to help others, and shortly after his marriage in 1966, became one of the first volunteers for the newly founded *Chevra Hatzolah*. It was a job that naturally suited his instinctive inclination to go above and beyond the call of duty, as well as his sincere dedication to the needs of *Klal Yisroel*.

At the same time that he joined *Hatzolah*, a newly-married Heshy took a job in a brokerage firm, where he and other men were given lists of names to call to try to sell people stock. On his first Monday at work, the manager called the office together and gave a short speech. He said, “We have this amazing stock and we want you guys to sell as much of it as you can.” He gave a few details about the company, a few more on what to tell prospective clients and then he sent them to the phones. Heshy was a natural salesman and did quite well. In fact, he did so well that in the first week alone, he made twelve sales. For a rookie in the business, that was exceptional. But Heshy went even further. After a full week of singing the praises of this stock, he decided to buy some of his own. He took \$500 of his wedding money and sunk it into the stock.

The next Monday morning, Heshy came to work and the manager again called a meeting to discuss another fantastic stock. He told them about another great company, even better than the first, and how he wanted them to sell this stock. Heshy was surprised. After hearing about the first company it was hard to believe that the second stock was as good as the first. But he was a good salesman and did his best. He sold stock in the second company but he didn’t have as good a week as the first. On the third Monday, when he was told about a third stock, better than the first two, he became apprehensive. He could not contain his suspicions and he approached the manager with a question. “Listen,” he said to the man, “I understand you have one great stock, maybe even two, but three in three weeks? Is that even possible?”

The manager looked at him blankly. “Do you think I know anything about these stocks?” he said sternly. “I have no idea if they’re good or bad. If they make money or not. I just want to sell as much of it to as many people as we can! The more we sell, the more commissions we make!” Heshy Jacob was shocked. He couldn’t believe it. This was not his way. On the spot he told the manager, “I am very sorry but I cannot work here anymore. I was not born this way. I quit!” He thanked the man for giving him the opportunity, shook his hand, picked up his hat and coat and walked out.

Heshy was young and caught on with another firm. But the nature of the brokerage business was not for him and soon after, he left the industry. He worked in various jobs over the next few decades, with varying amounts of success. Eventually, he found himself working for the city of New York, as a Deputy Controller in the office of Mr. Harrison Goldin.

Harrison Goldin was the Controllor of the city of New York for over twelve years. But he had greater political aspirations and in 1989, he ran in the Democratic primary for the Mayor’s office. He lost and when the new administration came into power, Goldin and his staff were let go. Heshy Jacob was out of a job and he remained in this status for over a year and a half. Times were tough and with a growing family, Heshy was under a great deal of pressure. His nephew relates how he visited his uncle and saw how frustrated and discouraged he was. It seemed as if he was at the end of his rope. He never saw his uncle at such a low point in his life. What happened next was truly unexpected. It was nothing short of a miracle.

Heshy received a call from a brokerage firm who told him that in the course of computerizing their files, they came across stock notes showing that a broker by the name of Harold Jacob had sold stock in a company, Franklin Resources Inc., to 12 individuals, and he had bought stock himself. They were pleased to report that the company was evaluating the shares and they were worth quite a bit of money! (In 1989, Franklin’s assets were worth over \$40 billion!) Heshy was asked to locate the other twelve stockholders, so he can report to them that their shares in the company were worth millions! It took over a quarter-century, but in the blink of an eye, Heshy Jacob became a wealthy man - and he used his wealth to always assist others.

”ישועת ה' כהרף עין” - Sometimes when a person thinks he is at his lowest point, *Hashem* is there to save him in a split second!

משל למא דדבר דומא

ואתחנן אל ה' בעת ההוא לאמר וגו' (ג-ב)

משל: It was told that the great **Rebbe of Ropshitz, R’ Naftali Hurvitz zt”l** used to mock people who portrayed false piety during davening. One time, the Ropshitzer saw a man wearing a sackcloth under his garment. The very fact that the sackcloth was visible indicated that this was merely a show of piety. “It seems that the *Satan* has caught this person in his sack!” quipped the *Rebbe*, shaking his head.

On another occasion, he observed a man praying so intently that he was literally beating his head against a wall,

as if he were so carried away by the intensity of his prayers, that he lost control of his actions. Some people were impressed with this man but R’ Naftali suspected that all this gesticulation was meant to attract attention.

He turned to his attendant and commented, “Now there is someone I approve of! If he is davening with such fervor that his head-banging is sincere, then he is righteous and what he is doing is good. And if he is doing it all just to impress others with his devotion, then he deserves a huge headache!”

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

וביד חזק ובזרוע נמרודה ובמוראים גדלים ככל אשר עשה לכם ה' אליהם במצרים לעיניך (ד-יז)

In describing the amazing events that took place in *Mitzrayim*, the *posuk* concludes: “ככל אשר עשה לכם ... במצרים לעיניך” - “*All that Hashem, your G-d, did for you in Egypt before your eyes.*” The entire *posuk* is written in plural till the very end where it says “לעיניך” instead of “לעניכם”. What is the lesson? My *machshava* here is that every event is perceived differently by different people, in the different ways they see them. When *Klal Yisroel* came out of *Mitzrayim*, they all thanked *Hashem* together, but in the *Shirah*, the term “אשירה לה” - “*I will sing to Hashem*,” in singular form is used. Why? Because although 600,000 people all sang a song of praise, each person perceived the miracle a different way. Each person had his own way of looking at it, his own things to thank *Hashem* for. They sang together - but individually at the same time. This idea applies to all those who survived the Holocaust and other tragedies as well. All those who were saved visualize and perceive their salvation differently - uniquely - and that vision affects their entire future. Thus, the *posuk* writes “לעיניך” - the miraculous events all occurred before the eyes of each individual Jew, for each *Yid* saw things based on his unique perception and vision.

We all view events in our own mind’s eye. Whenever I see **Moreinu R’ Shmuel Kamenetzky shlit’a** being *mesader kiddushin* at the wedding of a *Talmid*, I see something different. I recall how his venerable father, **R’ Yaakov zt”l** was *mesader kiddushin* at my own wedding almost 60 years ago! That is my perception. Similarly, when I see a *Bar Mitzvah* boy putting on his *Tefillin* for the first time by the **Bobover Rebbe, R’ Bentzion Halberstam shlit’a**, I recall how I was the first *Bar Mitzvah bochur* to put on *Tefillin* by his father, **R’ Shloime zt”l**, soon after he arrived in America after the war. We each experience events but we each have unique perceptions and views to go along with them. This “*Shabbos Nachamu*” let’s all feel the *נחמה* (consolation) together as a Nation, but also in our own unique mind’s eye. That is the true *קיום עמי* ... “*נחמו נחמו עמי*”.

DRUSH V'CHIDDUSH

פנים בפנים דבר ה' עמכם בהר מתוך האש ... (ה-ד)

The *Gemara* (תענית כא:) states: “*It is not the place that honors the man but the man who honors the place. We find this in connection with Har Sinai, for as long as the Shechinah dwelt there the Torah declared, ‘Neither let the flocks nor herds feed before the mountain.’ But once the Shechinah had departed, the Torah said, ‘When the ram’s horn sounds long, they shall come up to the mountain.’*”

Our Sages are imparting a very important lesson from the legacy of *Har Sinai*. If a person is righteous and honorable because of his behavior and wisdom, then anywhere he sits will become honorable. His “place” is one of honor due to the very fact that a righteous person occupies it. On the other hand, if a person does not act with honor and exudes unruly behavior, he will not become more honorable by sitting in a particular seat. No matter where that seat it - no matter how

EDITORIAL AND INSIGHTS ON THE MIDDAH OF התנחמות

We see an interesting thread that is woven through the sadness of *Tisha B'av* and the joy of *Shabbos Nachamu*. In *Eicha*, we read: “רעא חטאה ירושלים” - a double expression depicting the extreme sins of the Jewish people at the time of the *Churban*. By contrast, this *Shabbos* we read: “נחמו נחמו עמי” - a double expression of consolation. Although the **Abarbanel** explains that the two “נחמו” refer to the two *Batei Mikdash*, the **Cheishev Sofer** says it goes way beyond that. He writes that the first “*Nachamu*” is meant to comfort us from the tragedies that took place so many years ago when our *Bais HaMikdash* was ravaged. The second “*Nachamu*” is meant for all future tragedies in all future generations. The double expression is a promise that even when things seem so difficult and almost unbearable in this long and painful *golus*, *Hashem* will never forsake His Nation. The double “נחמו” - this never ending comfort that *Hashem* will give us is because “עמי” - we are His people. “נחמו נחמו עמי” - You will ALWAYS be MY nation; no matter how bad you sin, and no matter how far you stray. Be continuously comforted in the knowledge that I will always love you, because YOU are My beloved and chosen Nation.

This is not only a comfort to us, but in fact *Hashem* is intimating the way in which we can bring an end to our sins, and an end to our troubles. The real consolation will come when we learn to emulate *Hashem* and truly accept our fellow Jew and love one another, even when they do not act as we think they should. *Hashem* does not say to us, “You sinned so terribly against me; I don’t want to talk to you or see you ever again!” ABSOLUTELY NOT! *Hashem* says just the opposite. “You sinned so terribly, but don’t worry, I will always love you.” When we can emulate His kindness and the ability to look away from the “sins” that people do to us, then surely we will merit the true *nechama* of the *geulah shleima*.

דרגת יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN : RAMAT SHLOMO

נחמו נחמו עמי יאמר אליהם (ישע' מ-א - הפטרה לשבת נחמו)