

תורה תבלין

A Torah Tavlin Publication
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שבת קודש פרשת ואתחנן - שבת נחמו

Shabbos Parshas Vaeschanan - Shabbos Nachamu

י"א מנחם אב תשס"ג - August 9, 2003

הדלקת נרות שבת - 7:47 (Monsey, NY) שקיעה/יום השבת - 8:03
זמן קריאת שמע/מ"א - 8:54 צאת הכוכבים/מערב - 8:49
זמן קריאת שמע/הגרי"א - 9:30 צה"כ/לשיטת רבינו תם - 9:15
*מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר מזמור שיר)

מדעת עליון

ואתחנן אל ה' בעת ההיא לאמר. ה' אלקים אתה החלות להראות וכו' (ג-כד)

יש להקשות, דתיבת "לאמר" נראה מיותר, ואין לו כוונה כאן?

ומבאר הר"ר משה צבי בשיץ שליט"א, בסי' יד משה, עפ"י הגמ' (כתובות קי:):
כל הדר בארץ ישראל דומה כמי שיש לו אלוך, וכל הדר בחוצה לארץ דומה כמי
שאין לו אלוך ע"כ. לפי"ז י"ל שעי"ז מרמז הכתוב "ואתחנן אל ה' בעת ההיא" - ומה
היה מתחנן? "לאמר ה' אלקים", שמה רבינו יהיה יכול לומר "ה' אלקים", וכמי
שיש לו אלוך. והיינו "אעברה נא ואראה את הארץ הטובה" - כי כל הדר בארץ
ישראל דומה כמי שיש לו אלוך.

עוד הביא מה שכתב בסי' זכרון זאת, ש"בעת ההיא" קאי על עקבתא דמשיחא.
והנה אמרו חז"ל בגמ' (מכות כד.) בא חבקוק והעמידן על אחת שנא' וצדיק
באמונתו יחיה ע"כ. הנה משה רבינו ראה את הסתרת פנים הנורא שיהיה בעקבתא
דמשיחא, וכפי שאנו רואין היום בעינינו את הסתרת פנים הנורא, שהוא זמן של
עקבתא דמשיחא, וחושבין שאין אנו יכולין לעמוד נגד הנסיונות. אי"כ י"ל שזהו
כוונת הכתוב "ואתחנן אל ה' - ומה היה מתחנן? "בעת ההיא" - דהיינו, בעקבתא
דמשיחא, אף שיהיה הסתרת פנים הנורא וקשה כ"כ להכיר את האמת, עם כל זאת
"לאמר ה' אלקים" - כלומר, יאמר נא ישראל שה' הוא האלקים אין עוד מלבדו,
ועי"ז יזכו בני ישראל לגאולה הקרובה לבוא, ועל דרך זה שבא חבקוק והעמידן על
אחת שנא' "צדיק באמונתו יחיה".

ונעבר מאת אחינו בני עשו היושבים בשעיר וגוי' (ב-ה)

לכאורה יש להקשות, דהא כבר תמהו רבים על אזהרה זו של "לא תחמוד",

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

Rashi cites the *Sifrei* here, "(The Torah) should not be in your eyes like an old appendix that has no end, but rather as something fresh which all run towards." It is wonderful to be constantly involved in *mitzvos*, however, the danger is that it can simply become a daily routine within one's life, devoid of any meaning. The *posuk* teaches us that we should love Hashem with all our heart, our soul and all of our possessions. However, if performance were to become nonchalant, having this emotional attachment to the *mitzvos* and service of Hashem is difficult. But then, why would the Torah demand of every Jew to say *Shema* twice a day. Wouldn't it have been better if we were to say it sporadically, or at least less frequently, thus keeping it "fresh" in our minds?

R' Eliyohu Dessler ZT"L in *Michtav M'Eliyohu*, quotes from the Rambam in *Hilchos Teshuva*, that the way to truly love Hashem is to get to know Him; to learn His Torah and attempt to find the Divine Presence in all that one does. One must constantly strive, each and every day, to know Hashem, and to come to a greater understanding and appreciation of His Torah, and His actions in the world. For this reason, the *posuk* writes the word "היום" - "This day," in the *Shema*. So that when we say *Krias Shema* and ponder the Oneness of Hashem and His Holiness, the words will be as if they are new to us that very day.

Indeed, the same is true about *Kabbolas Hatorah*, that we are to look at each and every day as a new acceptance of the Torah, thus keeping it fresh and enticing in our eyes and minds. By constantly improving ourselves, we are in essence, new creatures every day, and thus the acceptance of the Torah, and the *Krias Shema* have a new relevance to our lives with each day.

הוא היה אומר.....

R' Eliyohu of Vilna ZT"L (Vilna Gaon) would say:

"The עשרת הדברות - Ten Commandments are alluded to within the *Shema*. The words "וישננתם לבניך" - "And you shall impress upon your children" correspond to "לא תרצח" - "You shall not kill," since whoever does not teach his children Torah is as if he has killed them!"

R' Yosef Rosen ZT"L (Rogatchover Gaon) would say:

"A mourner is forbidden to learn Torah during the seven days of mourning. But I can't help myself. It is worthwhile to be punished for the study of Torah!"

A Wise Old Man would say:

"Experience is a strange teacher: it gives the test before presenting the lesson."

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ZT"L, who resided in *Bnei Brak*. It was a well-publicized meeting and many important issues pertaining to the burgeoning Religious, *Charedi* population were discussed. Even Ben-Gurion himself, came away with an appreciation and awareness of the magnitude of the *Chazon Ish*, going so far as saying that he believed he, "saw the appearance of an angel" on the *Chazon Ish*. My grandfather was dutifully impressed by the lavishness of his mentor's praise and at night, recounted for his wife the many words of venerable respect and esteem that he had heard about the *Chazon Ish*. Now my grandmother was not a Talmudic Scholar nor an educated woman by any respect. But in her simplistic reckoning she came to the following conclusion: If my husband so adores and reveres his boss and claims that he is a "great" man: and this "great" man takes the time to travel to a wise Rabbi to ask for advice: and he, himself, has nothing but the highest praise and adulation for this rabbi, then I must look deeper and go to the source. And from that day on, my grandmother cried her eyes out in prayer that her children should reach the great level of the *Chazon Ish*!

Says R' Boruch, "There is no *Tefillah* that goes unanswered or is turned away. Even that of an elderly, non-observant *Bubby*!"

TORAH GEMS

וידעת היום ... כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת (ד-לט)

The foundation and continuity of the Jewish Nation is based, in large part, to our strict adherence and unwavering belief in *Acceptance* - קבלת עול מלכות שמים - (of the) yoke of the Heavenly Kingdom. We truly believe that there is no place - anywhere in the world - that is devoid of the Heavenly Presence of *Hashem*. As the *posuk* tells us, "In the Heavens above and on the earth below." In the Heavens, the angels do so and on the earth, *Bnei Yisroel* uphold this staunch belief. However, the literal translation of the words, "ועל הארץ מתחת" may be defined as, "On the earth, from underneath." In other words, underground. How can those who are buried beneath the earth and are no longer able to communicate, be the ones who carry the declaration of שמים to the world?

The **Belzer Rebbe, R' Yissochar Dov Rokeach ZT"L** gave a unique interpretation of this dilemma by virtue of his actions while once traveling cross-country on a train. As the train was about to pass through an upcoming tunnel, the *Rebbe* quickly washed his hands and throughout the entire length of the tunnel, as the train passed through it, the *Rebbe* recited *Krias Shema*, in which the Jews declare the Oneness of *Hashem* and accept His Sovereignty. Said the *Rebbe* afterwards, "As we rode through the tunnel and were literally "Beneath the earth," I wished to take advantage and accept שמים there!"

כיצד ניתן לאסור על האדם הרהור הלב, ומה יעשה האדם אם לבו חומד כל כך על עניינים אחרים?

אלא מסביר הגמ"ר יוסף דוב הלוי סולובייצק זצ"ל, בס' בית הלוי, דצא וראה, שאם יתאווה אדם לתאוה הגדולה ביותר לפי טבעו, והוא כבר קרוב להשיגה ויצרו בווער בו כאש, בכל זאת, אם לפתע יתקוף אותו פחד כלשהוא, אפילו דבר קטן מאד כגון שהחליק בדרכו והוא מט ליפול, אז תתבטל ממנו התאוה שבערה בו כ"כ כלא היתה בכלל, ובו ברגע ישכח מכל חשקו ותשוקתו. והטעם, כי על כן טבע הוא שטבע הקב"ה בבריאה, שאפי' פחד קל מבטל כל החמודות והתאוות שבעולם. וזהו הטעם גם כאן לאסור על האדם הרהור הלב, דאחרי שהזהירה התורה "לא תחמוד", הרי מכח היראה ופחד מלעבור על האיסור מפורש בקרא, לא היתה עולה במחשבת האדם שום מחשבת חימוד כלל, כי עתה מחמת יראת העונש, לא יחשוב כלל לחמוד בעניינים אחרים. והיינו נמי מדכתי' לעיל "ולעבור תהיה יראתו על פניכם לבלתי תחטאו" (יתרו כ-טז) - כלומר, מכח היראה על פני האדם, יועילו להתגבר על היצר כדי שלא יבוא לידי חטא כלל.

מעשה אבות.... סימן לבנים

ואתחנן אל ה' בעת ההיא לאמר וגו'

In *Yerushalayim* today, lives a well-respected *Talmid Chacham* by the name of **R' Boruch Heiman Shlit"a**. R' Boruch became a *Ba'al Teshuva* years ago, and since then, has grown in *Torah* and *Yiras Shomayim*. His energy in organizing countless *shiurim* and assisting in numerous organizations has enabled him to be successful in just about every one of his projects and undertakings. Neighbors and friends even took notice of his wonderful record of success and asked him how it came to be that *Hashem's* special *Hashgacha* seems to smile on everything he does.

R' Boruch told over the following story: At the advent of the State of Israel, my grandfather was a high-ranking minister who served directly under David Ben-Gurion. My grandfather admired and revered him: so much so, that when he would come home at night from work, he never failed to recount something wonderful about his boss - his tremendous "strength" and extraordinary "vision," among other praises - to his wife. My grandmother, was not a religious woman, but she was sincere to a fault! She knew that a Jewish woman lights candles on Friday night so she lit them, too. She would cry her eyes out in prayer and her main concern was her children. Subsequently, when praying for the welfare and well-being of her children, her constant and consistent plea was that they grow up to be great men of accomplishments like David ben Gurion!

At one point, during those early days, Ben-Gurion made a special trip to visit and seek advice from the holy **Chazon Ish, R' Avrohom Yeshaya Karelitz**