

courtesy of myzanim.com

בראתי יצר הרע ובראתי לו  
תורה תכלית

~ 34 MARINE WAY MONSEY NY 10952 ~

TORAH TAVLIN™

MONSEY  
EDITION

**MONSEY**  
**EDITION**

הדלקת נרות שבת - 5:02 | זמן קריאת שמע / מ"א - 8:59 | זמן קריאת שמע / הגר"א - 9:35 | טוף זמן תפילה / להגר"א - 10:27 | זמן לתפילת מנחה גדולה - 12:40 | שקיעת החמה שבת קודש - 5:21 | מוצ"ש קצת הכובים - 6:11 | צאה"כ / לרבינו תם - 6:33

## טיב התבלין

מאת הגד"צ רב גמליאל חזקוני רבסב"א ר"ר שש חסמים יודסלים עזריק

## תביאנו לידי נסיון

הנה ידוע אשר חצי משבט אפרים יצאו וברחו מארץ מצרים קודם הגיע עת זמן הלחם ונענשו, ודרגו בהם אנשי פלשתים אשר חששו מכניסתם של עם ישראל אלחם בכדי לרשת את אדמתם בפלשתות ה' ית' לאבותינו לתת לנו ארץ ובה חלב ושש, ארץ ישראל, ע"כ מרומנו לא פסקו אשר לא לקח ה' את בני ישראל ודרך ארצות שמים בכדי שלא יעלה ושוב וזכרונם ואלחמנו ודרגתם של בני פלשתים את שבט שיתם ויתעוררו ישראל להכנס למלחמה ותאותו נקם ויגרמו בכך לשוב לבחינת מצרים דבר זה מרומנו במקרא **כ"י** אמר אלקים פן ינחם העם בראתם מלחמה - את הלחמה של עם פלשתים לאפרים, וע"ז ושוב מציימה, על כן הקיפם וסיבכם בדרך ויכה שלא יכנסו כלל לכדי נסיון ונפילה במקום ההוא, את זאת באה התורה לרמז וללמדנו בה, שאל לו לאדם להכנס למבצ של נסיון ואפשרות של בחדרה, אלא תגדל בתחומה, מכל אופן של חטא ואף לא של נסיון לקח שיכול לבוא מזה לידו דה, כפי הנאמר ע"י דוד המלך **אשרי** האיש אשר לא יתן קצצת רשעים ויברך

באת דרב אפרים דניאל אבסטין שליט"א בעצ"ס שו"ח אפרים

ונה ידוע ומפורסם הסוגלה לפרנסה מדברי הירושלמי לומר בפרשת המן בכל יו  
**יצינו בחי' (טז-טז)** כתב "קבלה ביד חכמים כי כל האומר פרשת המן בכל יום מובטח  
 שלא יבא לעולם לידי חסרון מזונות". ויש לבאר יסוד הסוגלה מדברי רבותינו ז"ל.

הנה **בביאור הגר"א** ציין להגמ' ביומא (עו-א), "שאלו תלמידיך את רשב": מפני מה

# הלכה למעשה

*Kesubos* 111b explains that one can cleave to *Hashem* by cleaving unto *Torah* scholars through supporting them financially. This is brought down as a full *Mitzvas Asei* in the **Rambam Hilchos Dayos** 6:2 and *Chinuch* 434.

**Source 6. "עץ חיים הוא למחזיקים בו" - Torah is a tree of life for those who support it.** The *Medrash Raba* in *Parshas Kedoshim* infers that this refers not only to those who learn *Torah* (*Taanis 7a*), but also to those who support the study of *Torah*.

## Kavana by the Berachos of Shemona Esrai - Berachos 34b

One must have כונה for all the ברכות in שמונה עשרה. If he can't, then at least he should have it for the first *beracha*. If he wasn't מכוין in the first *beracha*, then he must repeat שמורע. The [קא] משה ברורה explains that this *kavana* for the first *beracha* is פירוש המילות. The רמב"א brings from the טור that in our days, we don't repeat שמורע because it's probable we won't have כונה the second time either. The [צו] מ"ב says that if the reason one didn't concentrate the first time was because he was holding something valuable and got distracted, he must repeat שמורע because the reason of the Tur would not apply. The [תפילה ז] רמב"ם seems to agree and says if one has *kavana* at least for the first *beracha*, he is יוצא. R' Chaim Brisker זי"א asks that the רמב"ם elsewhere [תפילה ד-א] says: "כל תפילה שאינה בכונה אינה תפילה", yet he does not mention that this is only מעבב by the first *beracha*? The Rambam seems to contradict himself! ר' חיים answers that according to the Rambam there are 2 types of כונה: 1) פירוש המילות, 2) כונה that one is standing and *davening* before ה'. This 2nd type of כונה is part of the actual מעשה שמורע and without this כונה and awareness, one is lacking in the מעשה תפילה and isn't considered *davening*. He is only a מתעסק. This כונה is essential and מעבב in all of שמורע. The other essential *kavana* of פירוש המילות is only מעבב in the first *beracha*.

...הוא היה אומר

“כִּי גֵאָה גֵאָה חֹס וּרְכִבּוֹ רֵמָה בַּיִם” - When a person is so attached to his animal that he treats the animal as a human, he also becomes influenced by the animal’s behavior. A parallel concept exists by those influenced by *Torah*. If we are so close to it, we become living embodiments of the *Torah*’s standards. In order to contrast the Jew with the Egyptian, *Hashem* showed us that if you are so attached to something you will be uplifted by it or go down with it - we should attach ourselves to Him.”

“What is the significance of this - 70 palm trees is not such a large number - why is it necessary for the *Torah* to tell it to us? The answer is that there is a strong connection between the 12 wells of water as well as the 70 palm trees here, and the 12 *Shevatim* and the 70 *Zekainim*. The significance is crucial. The dependence we have as a nation on the preservation of the ideals of the *Shevatim* and the respect due to the *Zekainim* is what keeps us strong. Already as the fledgling nation was growing, we were reminded to remain strong contributors from our position of strength and be rooted in a *Torah* life that is led by the fruit of the labors of the *Zekainim*.”



**Please Join! \* Not just for Yeshuos \***

**It's your revered בוקה בו  
connection with Him!**

בין  
גברא לגברא -  
too

approx. **2,400** verifiable signatures \* 855.400.5164 \* [www.kvodshomayim.org](http://www.kvodshomayim.org)

מוקדש לעילוי נשמת הבחור  
אלימלך ע"ה בן ר' חיים משה שליט"א  
נפטר י"ד שבט תשע"ג \* תנצב"ה  
Dedicated by the Felder Family

On behalf of thousands of Shomer Shabbos Jews - [www.chickensforshabbos.com](http://www.chickensforshabbos.com) - The charity that simply helps families of Melandim, Agunos and Gnushos in Eretz Yisroel at ZTPO expense

# מעשה אבות .... סימן לבנים

אז ישיר משה ובני ישראל את השירה הזאת לה' .... (פז-א)

The words “Az Yashir” that Moshe and Klal Yisroel sang at the *Yam Suf*, seem to be questionable and *Chazal* wonder about it. The word “Yashir” (will sing) is future tense, while the *Torah* is narrating for us an event that took place in the past. This prompted the *Gemara (Sanhedrin 91b)* to cite this *posuk* as one of the Biblical sources for the concept of *Techiyas Hameisim* (Resurrection of the Dead). The *Gemara* says that in fact, the words “Az Yashir” allude to a future event, after the time of *Techiyas Hameisim*, when Moshe and the Children of Israel will sing a beautiful song of thanks. The **Shlah HaKadosh** writes that every Jew should thank *Hashem* even before he or she sees a salvation. If one is undergoing a difficult period in his or her life, thank *Hashem* - say “*Hodu L'Hashem Ki Tov*” or sing a song of *Shirah* - and this will encourage the *yeshuah* to come. It takes a great deal of *emunah* to praise and thank *Hashem* while still in the throes of danger and suffering, but those great people in *Klal Yisroel* who managed to accomplish this, did indeed see the *Yad Hashem* in its full glory.

During the second World War, Hungarian Jews comprised just over eight percent of the population, but the government imposed forced labor brigades, performed by labor battalions conscripted by the German-allied Hungarian regime primarily consisting of Hungarian Jewish men. The commanders of these labor battalions often treated the Jewish units with extreme cruelty, abuse, and brutality. Men who worked in mine quarries were frequently pushed to their deaths off the man-made cliffs. The gendarmes who guarded these brigades were mostly members of the anti-Semitic, fascist Arrow Cross Party.

**R’ Moshe Shmuel Kornitzer ז”ל**, an *einikel* of the **Chasam Sofer** and a member of the Orthodox *kehilla* in Hungary after the war, was enlisted in one of these backbreaking labor brigades, stationed on the Pest side of the Danube River which runs north to south through the city of Budapest. It didn’t always run through a single city, though. The western side of the river was once the the city of Buda and the capital of the Kingdom of Hungary. Across the river to the east was the ancient city of Pest. Beginning in 1849, the two cities were connected by a number of bridges. One day, R’ Moshe Shmuel’s brigade was ordered to march and although at first, the Jews did not know to where they were being led, it soon became clear that this march was really a death march - across the bridge from Pest into Buda, and from there on towards the border with Austria.

Over 60,000 Jews were deported in this manner and the conditions were atrocious. Lack of food or drink, walking in terrible conditions, in pouring rain and howling winds. Whoever could not keep up was forced to step aside and summarily shot. People were dropping like flies but escape was impossible as the guards were everywhere. The Jews in these death marches understood that the moment they walked over the bridge into Buda, their chances of survival were next to nothing. At all costs, they needed to remain on the Pest side - but what could they do? They were powerless at this point.

R’ Moshe Shmuel decided to employ the only option he still had. He recalled that just as *Bnei Yisroel* stood by the *Yam Suf* and recited a song of *Shirah*, thanking *Hashem* for their salvation, he too, would sing this very same song as he stood on the bridge overlooking the banks of the Danube River, and maintain a firm belief that *Hashem* will come to his aid. With the same tune that *Yidden* all over the world read the *Shiras HaYam* in *shul*, R’ Moshe Shmuel began singing his very own *shirah* and his passion while he sang became apparent. He truly believed, with an *emunah shleima*, that the *yeshuah* was going to come.

As R’ Moshe Shmuel and his brigade were walking across the middle of the bridge, an automobile suddenly sped past them and quickly stopped at the head of the march. A man got out of the car and began speaking to the Arrow Cross leader who was heading the march. They spoke for a few moments, with much hand gesticulation and angry words. Then, the man got back into his car and drove away. A moment later, the order was given to halt and turn back. The entire column of men was ordered to turn around and walk back to their barracks in Pest. Later, it was learned that the man in the car was none other than the renowned Swedish diplomat, Raoul Wallenberg, who is credited with saving so many Jewish lives.

R’ Moshe Shmuel later recalled, “By saying my own *Shira* I was able to express my feelings of trust in *Hashem’s* salvation.”

## תורת הצבי על הפטרות

והשר דבורה וברק בן אבינעם ביום ההוא לאמר .... (שופטים ה-א)

The famous *Shiras Devorah* details the battle between the Jewish people (led by *Barak ben Avinoam* and the tribes of Naftali and Zevulin) and the army of the Canaanite General, Sisera. The Jews were victorious and Sisera - who was forced to flee the battlefield - sought shelter in the tent of *Chever HaKeini*. Weary and caught off guard, Sisera fell asleep and Chever’s wife, Yael, seized the moment and killed him with the peg of the tent. Of all the men and woman who could have brought about the Jewish nation’s victory, why were Devorah and Yael the ones to facilitate it?

**R’ Chaim Kanievsky שלי”א** points out that the *Navi*

writes how *Devorah HaNeviah* was “*the wife of Lapidos*” and reiterated three times that Yael was “*the wife of Chever HaKeini*.” If the salvation came because of these two women, why was it ever necessary to mention their husbands? Says R’ Chaim, *Chazal* explain that although women should aspire to achieve great things in life, a true Jewish wife plays the vital role of helper to her husband and family. *Sara Imeinu* was the first to teach this lesson by demonstrating how she was “*עושה רצון בעלה*” - “*did the will of her husband*” and aided *Avraham Avinu* in his holy work. Devorah and Yael learned this lesson well and although they were the critical players of the Jewish nation’s victory, they never strayed from their stated purposes and roles to their husbands and families.

ותקח מרים הנביאה אחות אהרן את התף בידה ... ותען להם מרים שירו לה' כי נגאה נגאה (פז-בבא)

Why is Miriam referred to as the “*sister of Aharon*” and not Moshe, and why does it mention the musical instrument - “התף” - that she took in her hands? Indeed, why did Miriam lead the women in their own song; what was wrong with Moshe’s song?

*Chazal* tell us that Amram, Miriam’s father, divorced his wife to avoid having children that would be taken away and killed by Pharaoh in Egypt. Since Amram was a leader of the people, everyone followed suit and divorced their wives. It was then, that six-year-old Miriam had a *nevuah* in which she saw that her mother will give birth to the “מושיען של ישראל” and she convinced her parents to remarry. Amram listened to his young daughter and the *Gemara* (סוטה יב) describes the wedding that took place between Amram and Yocheved where everyone danced, including three-year-old Aharon and Miriam. Miriam took a “תף” - a tambourine, and played it at the wedding, as a symbol of hope. When Moshe was born from this union, Amram kissed her on her forehead and said, “My dear Miriam, your prophecy has been fulfilled.” Three months later, however, when Moshe was placed in a basket and put into the Nile River in order to save him from the Egyptian soldiers, Amram had a change of heart and rebuked her strongly, saying, “Look what has become of your prophecy.” Miriam, though, never gave up.

When Moshe led the Nation out of Egypt, through the desert and the *Yam Suf*, and she saw the Egyptians “מת על שפת הים” - at that moment, it was crystal clear that her prophecy when she was a little girl was fulfilled in its entirety. Thus, now the *Torah* states that Miriam, the prophetess and sister of Aharon, had her own personal *Shira* to sing as one who had faith in the *Ribono shel Olam*, when all others had lost hope. The “תף” that she played now was the tambourine, that she had played at her parents’ second wedding, and was carried by her throughout her life in the belief and anticipation of the *geulah*!

## משל למח הדבר דומה

כל המחלה אשר שמתי במצרים לא אשים עליך כי אני ה' רפאך (פז-ב)

**משל**: A woman once came to the home of the great **Chid”a**, **Chacham Chayim Yosef Dovid Azulai ז”ל**, and explained that her husband was influenced by his secular friends and has slackened considerably in his performance of *mitzvos*. “What can I do?” asked the woman. The *Chacham* spoke to the man and told him the following story: There was once an intelligent, well-educated individual who needed to know everything. He had to know how flowers grow, how the birds fly, why the sky is blue and why bread sustains life. He researched, studied, and became very knowledgeable.

One day this man became sick and his condition deteriorated steadily. The doctor came and found his patient fighting for his life. He quickly took out his syringe, took the patient’s arm, and was ready to inject some penicillin to save his life. “Stop,” ordered the intelligent patient. “What are you doing? I want to know exactly how this medication works!”

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF – אמונה

The splitting of the Sea was surely the greatest public revelation of *Hakadosh Baruch Hu* in this world! The nation feared *Hashem* and had 100% *emunah* in him and in Moshe His servant. The **Kedushas Levi** asks: we can understand that *Bnei Yisroel* believed in Hashem but why does the Torah tell us that they believed in Moshe? One is not supposed to believe in any other power besides *Hashem*. *Chazal* tell us that what the simple maidservant saw at the sea, even the great *Yechezkel HaNavi* was not *zoche* to. And yet she remained a simple maidservant! After such an awesome experience, one would think that a person’s life would change forever. *Bnei Yisroel* would all become great and holy people completely dedicated to *Hashem*. But that is not what happened. They literally saw *Hashem* and then they went back to being their old selves. The only one who proved to be truly great was *Moshe Rabbeinu*. He was the true example of an *eved Hashem* in all situations and under all circumstances. His *Emunah* in *Hashem* did not fluctuate according to how inspired he was. His relationship with *Hashem* did not change depending on whether he was having a good day or a bad day. Moshe was an *Eved Hashem* always and this inspired the people. He proved to them that if you constantly work on *Yiras Shamayim*, you can become a *Moshe Rabbeinu*. True greatness doesn’t come in spurts of inspiration but rather from a constant and continuous *avodah* of *Emunah B’Hashem*.

We all have moments of inspiration. We all feel *Hashgachas Hashem* in our lives, but if we don’t take those moments and make them REAL then the inspiration will dissipate. We need to be an *eved* - from the word *avodah* - to WORK in order to GROW. We need to make the abstract into something tangible that can truly change us and make us great. So at *Kriyas Yam Suf*, the Nation believed in the great powers of *Hashem*, but they also understood that a Jew has the power to truly be great.

# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

“There’s no time,” said the doctor. “It’s a very lengthy and complicated explanation. By the time I explain it to you, who knows if you will still be alive! Trust me, I have saved hundreds of lives. Give me your arm, and allow me to save your life. Afterwards, I will explain everything to you.”

“No,” insisted the patient. “I will not do it without knowing how it works.” So the doctor began his presentation. In the meantime, the patient closed his eyes - and passed away! **נמשל**: The **Chid”a** looked at the skeptic and explained that when the *posuk* states, “*If you heed His commandments, and observe all his statutes, every illness which I placed in Egypt I will not place upon you, for I am Hashem, your physician,*” it means to teach us that the *mitzvos* are the cure for the ills of the soul. A person must trust the expert physician, *Hashem*, and must always take the medication - *mitzvos* - as prescribed by Him. Only afterward, if he wants, he can apply himself to understand how they work. But, before anything, he must follow them fully, without trying to outsmart them.

# דרגה יתירה

ויראו העם את ה' ויאמינו בה' ובמשה עבדו .... (יד-א)

## FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Join in and listen to a 5 minute daily shiur in Kedushas Emayim. Call 718-450-9990. Your eyes are precious - Turning one's eyes away from evil is the ultimate goal!