

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 עקב - פרק ד' דאגות Shabbos Parshas Ekev - Fourth Perek כ"ג מנחם אב תשס"ח - August 23, 2008

הדלקת נרות שבת - 7:26 *	(Monsey, NY)	מנחה גדולה / שבת - 1:32
זמן קריאת שמע/מ"א - 9:00	~~~~~	שקיעה של יום השבת - 7:43
זמן קריאת שמע/ הגר"א - 9:36	~~~~~	צאת הכוכבים / מעריב - 8:33
סוף זמן התפילה / להגר"א - 10:44	~~~~~	צאת"כ / לשיטת רבינו תם - 8:55

* פלג המנחה בע"ש בשעה 6:18 - מי שמדליק מוקדם, אנו לאחר מוזמן עצם קבלת השבת (משיאמר "בואי כלה")

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבע

מאת הרב שלום פערל שליט"א
נו"נ ביישיבת הגר"צ קושלבסקי

ואכלת ושבעת וברכת את ה' אלקיך על הארץ הטובה אשר נתן לך וגו' (ח-ה)

ויברכנו, ויזכור כי "הוא הנותן לך כח לעשות חיל" (דברים ח' י"ח), ומידו לוקח האוכל למלאות נפשו כיריעה. ויש להוכיח שזו גם הסיבה לחובת הברכה, שמיד אחרי הציווי של ברכת המזון נאמר, "השמר לך פן תשכח וגו' פן תאכל ושבעת וגו' ורם לבבך ושכחת וגו' וזכרת את ה' אלקיך כי הוא הנותן לך כח לעשות חיל". כלומר שהברכה באה להציל את האדם ממכשול שכחת ה' מחמת השביעה.

ולאור זאת מבאר דברי הגמרא בערכין (ד): "הכל חייבין בברכת המזון, כהנים לויים וישראלים, פשיטא? לא צריכא דקאכלי כהנים קדשים, סלקא דעתך אמינא "ואכלו אותם אשר כפר בהם" אמר רחמנא, והא כפרה היא, קמ"ל "ואכלת ושבעת" אמר רחמנא, והא איתנהו". ואין לדברים אלו כל הבנה. (עי' שטמ"ק שם אות א').

מבאר המשך חכמה: "סד"א כיון שזה האכילה הוא ענין דתי, וחק, ומצוה, היא לא תעשה איותו חומרי, ולא ישכח את ה', ואינו צריך לברך, קמ"ל דאף באכילת קדשים צריך לברך, כיון שיהיה כל סוף נהנה באכילתו הנאה גשמיית, ויש חשש שיתגשמו וישכח את ה'.

ואף שמצוות לאו ליהנות ניתנו, מ"מ הנאת הגוף שיש עם עשיית המצוה לא בטלה, וכמו שאמרנו ב"ה (דף כ"ח). שהנדרמן המעין, טובל בו בימות הגשמים, ולא בימות החמה, שאז נהנה מן המים הקרים, ואף שטבילה היא מצוה, מ"מ הנאת הגוף שיש עמה אינה בטלה.

נ"י. THIS ISSUE DEDICATED IN HONOR OF A WONDERFUL BAR MITZVAH BOCHUR, MOSHE SHMUEL GUTTMAN. MAY YOU CONTINUE TO SHTIEIG IN LEARNING AND MIDDOS TOVOS AND BRING YOUR PARENTS AND ENTIRE FAMILY MUCH NACHAS. A SPECIAL MAZEL TOV TO THE GUTTMAN, HOFFMAN AND TAUB FAMILIES

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can a human being be compared to the Almighty? Answers the **Dubner Maggid ZT"l**, because the only way that a Jew can truly understand how to fear and serve *Hashem*, is by following the lessons of our *Torah* leaders and emulating their ways. Without them, we are no different than a blind man crossing the border alone.

הלכה למעשה

A SERIES IN HALACHAH LIVING A "TORAH" DAY
Laws of Zmanim - Halachic Time Parameters - Cont.

We discussed in the last two weeks the rule of *migu deizkatzai* - whatever has a *muktza* status during *Bein Hashmoshos* stays that way the whole *Shabbos*, even after the reason of the *muktza* is gone. There are exceptions to this rule and some of them are quite common.

Natural and Man-Made Muktza. *Muktza* items can be grouped (in one aspect of *muktza* groupings) into two categories. One is items that are *muktza* because of a human act or designation. This includes a candlestick which became *muktza* because the owner lit it, or a knife that was designated by the owner for its specialty purpose. Second is items that are *muktza* naturally because they were never fit for usage, such as a crude rock or unripe fruit. The rule of *migo* only applies to the first category but not to the second (1). Many people purchase unripe bananas and let them ripen in the house to enjoy at the peak of their ripening. If at the beginning of *Shabbos* they were really unripe (and therefore *muktza*), and became ripe on *Shabbos* due to the bright sunshine of the day, they are permitted to eat. This is because they were never made *muktza* by any human act or designation but rather because they were just never fit for usage.

Definitely Redeemable From its Cause of Muktza. Another exception to the rule of *migo* is when during *Bein Hashmoshos* the owner knows with certainty that the cause of the *muktza* will end by itself or by some human intervention that he plans to do (2). Therefore, if one has a pot of boiling hot food on the fire during *Bein Hashmoshos* which, in

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

its present state is not edible, it is not *muktza*. Since he can remove it at any given time, and it will soon cool down enough to be edible, it is not *muktza*. Similarly, if one has a raw (or slightly cooked but not edible) food on the *blech* during *Bein Hashmoshos* going into *Shabbos* (which is permitted for *Ashkenazim*) (3), it is not *muktza*. The fact that he can just leave it there knowing with full certainty that it will cook and become edible during *Shabbos* makes it non-*muktza*. The same holds true for *Yom Tov* with a raw food even when it is not on the fire. Since he is able to cook it on *Yom Tov*, it is not *muktza*.

Wet Laundry: Introduction. Among the various types of *muktza* is a category that the Sages prohibited because moving it might cause a person to do a forbidden work. For example, a detached handle is *muktza* because if one handles it he might attach it firmly which is prohibited. Similarly, if laundry is wet enough to make something else wet, it may not be handled because it might bring him to wring out the garment (4). If it was hanging on an indoor clothes line during *Bein Hashmoshos* and will surely dry out during *Shabbos*, it may be handled when it dries. If it was on an outdoor line, where the weather conditions are not under his control, it remains *muktza* even if it does dry. If a person didn't think about them and just left them around they remain *muktza* even they happened to have dried (5).

WEEKLY CHIZUK # 84
One way to be *mitzvah* in one's *kavana* in bentching is to take a few seconds beforehand to think about the many places around the globe where the food on one's table comes from: Oranges from Florida, Potatoes from Idaho, Kiwis from New Zealand, etc. One can also contemplate the farmers, processors, deliverers, storekeepers, etc. who help bring the food to our tables. This will upgrade the quality of the whole bentching.

הוא היה אימר ...

R' Chaim Yosef Dovid Azulai ZT"l (Chida) would say:
"There are two types of impurity that can affect a person - impurity that enters a person and impurity that surrounds a person. An example of the former is non-kosher food; an example of the latter is idolatry. Our Sages teach us that *Hashem* hurried *Bnei Yisroel* out of Egypt because they were about to become inextricably mired in the impurity of Egypt. Our ancestors had reached the stage where the external impurity of Egypt was about to become an internal part of their beings. *Hashem* took them out before the impurity could enter them. How then can one allow non-kosher food to enter his body? This is possible only if one denies the Exodus!"

R' Yaakov Dovid Slutzker ZT"l would say:
"The Jewish People are compared to fire while the other nations of the world are likened to water. If there is a partition between the fire and the water, such as a pot, then the fire can overcome the water and boil it. If there is no partition between them, the water overcomes the fire and puts it out."

A Wise Man would say:
"Life is not measured by the number of breaths we take, but by the moments that take our breath away."

(1) משנה ברורה שיתח (2) מ"ס ביצה כו: (3) רמ"א רינג: (4) שם שאמו (5) תשובה מאת הגמור"ר משה פיינשטיין זצ"ל בסוף ספר טלטולי שבת

מעשה אבות ... סימן לבנים

והיה עקב תשמעון את המשפטים האלה ושמרתם ועשיתם אתם ושמר ה' אלקיך לך את הברית ואת החסד וכו' (ז-יב)
One Friday night, R' Meir Shushter Shlit'a of Aish Hatorah, was at the Kosel Hamaravi and noticed a young man wearing a paper kipa staring wordlessly at the wall with an awed expression. As he's done countless times before, he approached and asked the young man if he was interested in learning more about Judaism and not just looking at a 2,000 year old wall. The young man answered "Sure, why not?" and followed him up the stairs into Yeshivah Aish Hatorah.

It was not long before R' Meir realized that this young man was unusually bright. Over Shabbos, he made a point of talking with him and the young man was very receptive. After Shabbos, he again asked if the young man would want to stay on a bit longer and learn more about Judaism to which the young man again responded in the affirmative.

For the next six months, R' Meir took this young man under his wing and began studying with him, first the basics and gradually, as his genius mind absorbed rapidly, they moved up to studying Chumash, Mishna and even Gemara. What had first begun as a Friday night dinner, turned into a six month intensive course in Torah study.

After six months, though, the young man came to R' Meir and informed him that he had decided to return back to his native London. R' Meir protested and told him that he thought he was doing so well, that he was well on his way to becoming a true Torah Jew. At that point, the young man dropped a bombshell on him.

"Well, you see," he began hesitantly, "I'm not even Jewish! I came here six months ago as part of my clerical course in religion, to try to learn and understand more about other faiths, but in fact, I'm studying to become a Christian priest myself."

R' Meir was understandably stunned. Not Jewish? A Christian? A priest? How could this be? How could he have been so far off with this man? Could it be that he simply wasted six months of his life learning Torah with a non-Jew? He was crestfallen and shaken to the core.

But of course, Hashem's master plan takes into account every contingency. About a half year later, an English youth walked into the halls of Yeshivah Aish Hatorah and asked for Rabbi Shuster. "You don't know me," he began, "But I heard that you're the person I should talk to." Obviously non-religious and making no effort to pretend that he was, R' Meir wondered who this man was and what he wanted from him. After being so badly burned just a short time ago, he was not taking any chances.

The Englishman said, "Well, you see, it's like this. I am presently taking a course in Philosophy in my university back in London. A few weeks ago, as my elderly professor was delivering another boring lecture in Freudian philosophy, I was filled with question after question which I needed to discuss with him. After his lecture, I asked him what was on my mind, and predictably, he had no answers for me. Finally, he told me that there is a brilliant young man who comes by the university from time to time who he thinks I should speak to. If anyone could answer my questions, he probably was the man."

"So I did just that and when I found this young man - a Catholic priest in training no less - I began talking to him in matters of philosophy. After a short while, he stopped me in mid-sentence and asked me, 'Are you Jewish?' Taken aback, I answered that in fact I was Jewish by birth. He then told me, 'From the depth of your queries I figured as much. Listen, if you truly want to understand the truth of your convictions, than I'm not the right person for you to talk to. For you to find your truth, you must go to Jerusalem, to a Yeshivah called Aish Hatorah and speak to a rabbi named Meir Shuster. He can probably help you and answer all your questions.' Well, rabbi, I traveled to Jerusalem and here I am!"

R' Meir was stunned. Now it all made sense. Six months of studying with a non-Jewish priest had indeed served its purpose. This young Englishman, and amazingly five others who were likewise directed to Rabbi Shuster by an anonymous Catholic priest in London, all became Baalei Teshuva and religious Torah Jews.

משל למה הדבר דומה

אתה אלקיך תירא אותו תעבד וכו' תרבקובשמו תשבע וגו' (י-כ)

משל: Traveling between two countries requires time, effort, money and a visa. Just the process of obtaining a permit alone, to enter another country could take someone weeks if not months. Some never receive a visa at all.

A blind man applied for a travel permit and waited for months before he was fortunate for it to be granted. When he arrived at the border with his trusty aid at his side, he presented his visa and expected to be let across. But the guards stopped him and said, "You're permit is okay. But

we're afraid this young man accompanying you has no permit. He cannot cross the border with you!"

The blind man was irate. "Are you crazy," he screamed, "The only way I can navigate across is with my helper at my side, leading the way. Without him, what's the point of me going across in the first place!"

ממשל: Chazal learn out from the words: "אתה אלקיך תירא" - to include Talmidei Chachamim and Torah scholars. One must honor and respect a scholar as he does Hashem. How

TORAH GEMS

והיה אם שכח תשכח את ה' אלקיך והלכת אחרי אלהים אחרים (ה-ט)

עשיתם לכם עגל מסכה סרתם מהר מן הדרך אשר צוה ה' אתכם וגו' (ט-יז)

The gemara (עירובין מא:) states: "Three things deprive a man of his senses and of a knowledge of his Creator: Idol worship, an evil spirit and oppressive poverty." It is extremely difficult to be in control of one's senses and be fully cognizant of Hakadosh Boruch Hu when one is plagued by the above three evils.

A "רוח רעה" - "evil spirit," according to the Ramba"m, is any injury that does not come from man, whatever its cause may be. According to the Seferno, an "evil spirit" is any illness which causes man to sin against his Maker.

"דקדוקי עניות" - "Oppressive poverty," on the other hand, can only be overcome with great difficulty. In fact, says the Maharsha, it is even easier to subdue one's Yetzer Hara - Evil Impulse, then to conquer such poverty.

R' Yaakov Kamenetsky ZT"l illustrates the dire consequences of "oppressive poverty" as related to the Golden Calf incident. In reality, says R' Yaakov, we are unable to put ourselves in their place. But imagine for a moment, such a large multitude of people - 600,000 strong - standing in a desolate desert without any sustenance of bread or water. Why should we wonder at their inability to withstand this great trial? They all knew that the Mann descended for them only in the merit of Moshe, and when it appeared (through an optical illusion engineered by the Satan) that Moshe was dead, they thought it would no longer descend; there would be no more food for their children. The thought of being stranded in the harsh desert with no food and no apparent means of support was terrifying. Indeed, this was the inception of "oppressive poverty" - a mindset which deprives a man of his senses and a knowledge of his Creator.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF...

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ארץ אשר תמיד עיני ה' אלקיך בה מראשית השנה ועד אחרית שנה וגו' (יא-יב)
The Gemara (כתובות קי:) makes a very drastic statement: "כל הדר בחוץ לארץ דומה כמי שאין לו אלוך" - "One who lives outside of the Land of Israel is as if he does not have a G-d." Some of our relatives in America would be very offended by this! What does it mean? An American is an Apikores?! The answer is no, of course. Yet, although Hashem is everywhere, His hashgachah and closeness is greater in Eretz Yisroel. "The Land that the Eyes of Hashem are constantly on it, from the beginning of the year until the end of the year." Hashem Himself oversees the activities of Eretz Yisroel - personally, so to speak - whereas He appoints angels to oversee the other lands of the world.

I heard a very different explanation. In חוץ לארץ, if one wants to get a job, he sends in his resume, and based on qualifications and an interview, he may or may not receive a job. Inside our dear and holy land, as we are all very aware, things do not work this way. The magic word here is PROTEKTZIA. It's not what you know, it's who you know; in other words, knowing that Hashem is running the show! In חוץ לארץ, it is as if one does not have a G-d, because one can easily fall into the trap of believing that he has earned his keep due to his experience or qualifications, thereby leaving Hashem out of the picture. In Eretz Yisrael this rarely happens. One cannot but marvel at the hashgachah pratis at every turn. (My sister-in-law's grandmother's best friends' daughter opened a new school ...!) In Eretz Yisroel the Yad Hashem is so obvious that we feel His hashgachah constantly. One who lives in Eretz Yisroel truly feels the "eyes of Hashem" upon him always!