

Va'etchanan 5786



Start 19:24 | End 20:24

Double-sided English Edition
Issue: 145



A LOVE / HATE RELATIONSHIP? RABBI DOVID HORWITZ

This week we read parshat Va'etchanan and the haftara of Nachamu. After reliving the destruction of the Temples by observing the day of Tisha B'av, the lowest day in our history, we pick ourselves up off of the ground and look for consolation.

The day of Tisha B'av is truly unique in the sense that until midday, it is a day of overwhelming mourning, yet after noon we shift toward consolation and optimism. We pick ourselves up off of the ground and the sadness of the day begins to lighten.

It is a day when we cover the spectrum of human emotion from sadness and despair to hope and longing for a better tomorrow.

It is no wonder that the parsha of Va'etchanan is always read now because when reading the parsha, one gets a sense that the rebuke, the warnings and threats of disobeying Hashem, are intermingled with tremendous optimism, love and hope.

As the parsha illustrates, the Jewish people live in a perpetual state of teetering between reward and punishment, between the anxiety of destruction when we disobey Hashem, versus the beauty of rebirth when we obey Hashem.

At the end of the parsha, Moshe warns the people "not to be influenced by the gentile nations when they enter to conquer the land. Do not forge any pacts or treaties with them for it would lead their children to stray after the nations and their abominations. Rather make sure to destroy their altars, their statues, and their trees of worship. Leave no trace behind, for you the people of Israel, are a holy nation to Hashem and He chose you to be his treasured nation from all of the other nations of the world. Not because you are the most numerous did He choose you, rather because He loves you and cherishes the oath He took to your forefathers."

Moshe is teaching us that the biggest threat to our Judaism, to our obedience to Hashem, is the desire to be like other nations, which is why he admonishes us to not make treaties with them and why we must destroy every trace of their idol worship. If we strive to forge covenants with them, if we desire to intermingle with them, we will assimilate and drift away from Hashem. This is an inevitable consequence that can only be prevented by remaining separate from them.

Being Jewish places tremendous demands on us. Comparatively, every other nation has it so easy. They do not have to continually check themselves. They can lead relatively carefree lives, behave decently, keep their seven laws, and Hashem is happy with them. With us, He gave us 613 commandments. He expects us to live lives of perfection with stellar character traits and G-dlike behavior. If we stray ever so slightly, we are admonished and punished with pain and suffering. Every Tisha B'av we dwell upon the hardships that have come our way due to our failing to live up to our covenant with Hashem. This could lead one to ask if Hashem chose us because He loves us or because He hates us?

We see a stark contrast between the attitude of the people versus that of Moshe. In last week's parsha, the people concluded that it was because Hashem hates us that He chose us for such hardships. This was the conclusion of the people after receiving the evil report of the spies.

Moshe rebuts their attitude by telling us at the end of our parsha that Hashem chose us because He *loves* us. Not because we are numerous, not because He hates us and not because He wants to torment us, rather because He loves us!

These last three weeks we tried to mourn the loss of the Bet Hamikdash and all of the hardships, pogroms, holocausts and calamities that we have suffered these past 2000 years of exile. Although we needed to dwell on these very depressing things, we cannot allow ourselves to, G-d forbid, draw the same conclusion that the people at the spies did, namely, that Hashem has it "in" for us, that He hates us and wishes to torment us. This is why we already switch to a more consoling tone after midday, on the day of Tisha B'av itself! We cannot allow Tisha B'av to be a 24 hour day of mourning. King Solomon said that there is a time for mourning and a time for dancing. Although we don't dance on Tisha B'av afternoon, we tell ourselves that mourning has a place only up to a point, midday. After that time we console ourselves and look to Hashem to redeem us fully.

Where does our sense of optimism come from, after all of the suffering we have been through? It comes from Moshe's message, that Hashem loves us!! We must tell ourselves over and over, Hashem loves us. The hardships are for our own good, to allow for a better tomorrow. May we merit to see our complete consolation today!



POINT FOR GROWTH | WHAT IS AVODAS HALEV?!

BEN GOLDSTEIN, DIRECTOR

Did you ever notice something interesting? The bracha of Shema Koleinu opens with the words "Shema Koleinu" but closes with "Shomea Tefillah." Why not "Shomea Koleinu"?

The Gemara in Maseches Taanis asks: what is avodah shebalev? And answers: this is tefillah. Not song. Not conversation. Avodah. Because standing before Hashem for real takes effort. You should walk away feeling strengthened by the connection, but tired from the asking. Because that is what avodah feels like



There are moments in life when you daven to Hashem and all that comes out is sound. Tears. A sigh. Silence. And that is exactly where you reach the deepest levels of your relationship with Hashem.

That is why the bracha opens with "Shema Koleinu" and closes with "Shomea Tefillah." Because Hashem hears everything. Even what cannot be put into words.

Weekly Challenge: Check this week whether your tefillos are making an impression on yourself. May we all be zocheh!



ASK THE RABBI

RABBI SHABTAI YOGEL, Rosh Beis Medrash.

Question: I recently bought a frying pan but haven't had a chance to tovel it yet. I heard that you're allowed to use an untoveled utensil one time before immersing it. Is there any basis for this?

Answer: This is a common misconception, but it has no halachic basis—in today's language, it's simply "fake halachah."

A utensil that requires tevilas keilim must be immersed before its very first use.

The source of this misunderstanding may be a different halachah: disposable utensils may be used without tevilah. Some people mistakenly assume that if a disposable utensil may be used once without tevilah, then a regular utensil may also be used once before being toveled.

However, this is not correct. A reusable utensil, such as a frying pan, must be toveled before its first use.

Question: Following the previous halachah, may I decide that a utensil which is normally reusable will be "disposable" for me and use it one time without tevilah?

For example: We are on a trip and bought a new barbecue grill. There is no mikveh available for tevilas keilim. May we decide to use the grill grate only once and therefore use it without tevilah?

Answer: The answer is no. If a utensil is generally made for repeated use, it requires tevilah before its very first use, even if you personally intend to use it only once.

However, if there is no mikveh available, there are several possible solutions:

1. Transfer ownership to a non-Jew. If a non-Jew is available, you may legally transfer ownership of the utensil to him (through a valid halachic transaction) and then borrow it back. Since you are merely borrowing the utensil, it may be used without tevilah.

2. Declare the utensil ownerless. If no non-Jew is available, one may declare the utensil hefker (ownerless) in the presence of three people and then use it without intending to reacquire ownership.

In both of the above cases, if you continue using the utensil afterward, it should be toveled at the first opportunity—without a berachah.

3. Render it unusable and repair it. One may significantly bend or damage the grill grate so that it is no longer fit for normal use and then fix it. Halachically, this is considered completing the utensil's manufacture by a Jew, which exempts it from tevilah. Nevertheless, when possible, it is proper to tovel it later without a berachah.

4. Use a disposable grill. The disposable barbecue grills commonly sold in convenience stores do not require tevilah, since they are genuinely intended for one-time use.

Question: I bought a used gas grill from a Jew who was not kosher observant, and I have no doubt that non-kosher food was cooked on it. How can I kasher the grill?

Answer: The parts that require kashering are the grill grates themselves and, if the grill has one, the upper lid.

Since non-kosher food was cooked directly on the grates, they require libun chamur (intense heating). Simply turning the grill on and allowing the grates to get hot is not sufficient and does not qualify as libun chamur.

The ideal solution is to replace the grates if they are removable and matching replacements are available.

If replacing them is not possible, there are two ways to perform libun chamur:

Use a gas torch (blowtorch) and heat every part of the grate until it becomes red-hot.

Place a generous amount of charcoal directly on the grates and light it well using lighter fluid or another fire starter. The intense heat will cause the grates themselves to become red-hot throughout.

The upper lid may be kashered by simply turning on the grill with the lid closed and letting it run for approximately 15 minutes.

Finally, it is quite possible that the previous owner never performed tevilas keilim. Therefore, the grates should also be toveled in a mikveh for utensils before use.

FOR QUESTIONS  0584810910



WHAT TRULY BELONGS TO ME?

RABBI MOSHE ARIEL MARGI

In this week's parshah, Moshe Rabbeinu once again recounts Matan Torah and repeats the Aseres HaDibros. The final commandment is: "Lo Sachmod" – Do not covet.

The Ibn Ezra asks a fascinating question: How can the Torah command a person not to desire something? It would make sense to prohibit an action, but how can the Torah command what we are allowed to feel in our hearts?

The Ibn Ezra answers with a beautiful mashal. Imagine a princess traveling through the kingdom and an elderly, poor villager sees her. Would he ever dream of marrying her? Of course not. The idea is so far beyond his reality that it never enters his mind. In the same way, no one walks around wishing they had wings.

The Ibn Ezra teaches us an incredible principle: We only desire things that we believe are attainable and that we have already imagined as belonging to us.

But when we truly understand that everything we have is given to us by Hashem, and that no one can ever take away what is meant for us—and what is not ours will never become ours—there is no room left for jealousy or coveting.

It is related that the Alter of Kelm would quote this Ibn Ezra and say, "I would sharpen the mashal even more—not a villager looking at a princess, but a princess looking at a villager."

What could he possibly add to her?

May we merit to live with this perspective—to know that everything we have is exactly what we need, and everything we do not have was simply never meant to be ours.



RA'ANANA
COMMUNITY
KOLLEL

TORAH BYTES

IN MEMORY OF:

Menachem Yehuda Ben Yisroel
HaKohen z"l, father of Peter Fine,
for his yartzheit

ואתחנן תשפ"ו

20:28 יציאה

19:27 כניסה



מהדורה עברית-
אנגלית

גליון: 144



A LOVE / HATE RELATIONSHIP RABBI DOVID HORWITZ

This week we read parshat Va'etchanan and the haftara of Nachamu. After reliving the destruction of the Temples by observing the day of Tisha B'av, the lowest day in our history, we pick ourselves up off of the ground and look for consolation.

The day of Tisha B'av is truly unique in the sense that until midday, it is a day of overwhelming mourning, yet after noon we shift toward consolation and optimism. We pick ourselves up off of the ground and the sadness of the day begins to lighten.

It is a day when we cover the spectrum of human emotion from sadness and despair to hope and longing for a better tomorrow.

It is no wonder that the parsha of Va'etchanan is always read now because when reading the parsha, one gets a sense that the rebuke, the warnings and threats of disobeying Hashem, are intermingled with tremendous optimism, love and hope.

As the parsha illustrates, the Jewish people live in a perpetual state of teetering between reward and punishment, between the anxiety of destruction when we disobey Hashem, versus the beauty of rebirth when we obey Hashem.

At the end of the parsha, Moshe warns the people "not to be influenced by the gentile nations when they enter to conquer the land. Do not forge any pacts or treaties with them for it would lead their children to stray after the nations and their abominations. Rather make sure to destroy their altars, their statues, and their trees of worship. Leave no trace behind, for you the people of Israel, are a holy nation to Hashem and He chose you to be his treasured nation from all of the other nations of the world. Not because you are the most numerous did He choose you, rather because He loves you and cherishes the oath He took to your forefathers."

Moshe is teaching us that the biggest threat to our Judaism, to our obedience to Hashem, is the desire to be like other nations, which is why he admonishes us to not make treaties with them and why we must destroy every trace of their idol worship. If we strive to forge covenants with them, if we desire to intermingle with them, we will assimilate and drift away from Hashem. This is an inevitable consequence that can only be prevented by remaining separate from them.

Why does Hashem make it so hard for us? Every other nation has it so easy. They do not have to continually check themselves. They can lead relatively carefree lives, behave decently, keep their seven laws, and Hashem is happy with them. With us, He gave us 613 commandments. He expects us to live lives of perfection with stellar character traits and G-dlike behavior. If we stray ever so slightly, we are admonished and punished with pain and suffering. Every Tisha B'av we dwell upon the hardships that have come our way due to our failing to live up to our covenant with Hashem. This could lead one to ask if Hashem chose us because He loves us or because He hates us?

We see a stark contrast between the attitude of the people versus that of Moshe. In last week's parsha, the people concluded that it was because Hashem hates us that He chose us for such hardships. This was the conclusion of the people after receiving the evil report of the spies.

Moshe rebuts their attitude by telling us at the end of our parsha that Hashem chose us because He loves us. Not because we are numerous, not because He hates us and not because He wants to torment us, rather because He loves us!

These last three weeks we tried to mourn the loss of the Bet Hamikdash and all of the hardships, pogroms, holocausts and calamities that we have suffered these past 2000 years of exile. Although we needed to dwell on these very depressing things, we cannot allow ourselves to, G-d forbid, draw the same conclusion that the people at the spies did, namely, that Hashem has it "in" for us, that He hates us and wishes to torment us. This is why we already switch to a more consoling tone after midday, on the day of Tisha B'av itself! We cannot allow Tisha B'av to be a 24 hour day of mourning. King Solomon said that there is a time for mourning and a time for dancing. Although we don't dance on Tisha B'av afternoon, we tell ourselves that mourning has a place only up to a point, midday. After that time we console ourselves and look to Hashem to redeem us fully.

Where does our sense of optimism come from, after all of the suffering we have been through? It comes from Moshe's message, that Hashem loves us!! We must tell ourselves over and over, Hashem loves us. The hardships are for our own good, to allow for a better tomorrow. May we merit to see our complete consolation today!



POINT FOR GROWTH | THE DAY MASHIACH WAS BORN BEN GOLDSTEIN, DIRECTOR

One of the most remarkable midrashim in all of Chazal is found in the Yerushalmi. A Jewish farmer was plowing his field when suddenly his cow let out a loud moo. A passing Arab said to him: "Yid, untie your plow. The Beis Hamikdash of the Jews has been destroyed."

A few moments later the cow mooed again. The same Arab said: "Yid, tie your plow back up. The redeemer of the Jews has just been born." On the very day the Beis Hamikdash was destroyed, Mashiach was born. When a person falls, fails, or loses something precious, it is very easy to think the story is over. With Hashem it works exactly the opposite way. On the day of the greatest destruction, He was already preparing the geulah.

That is the greatest gift of Tisha B'Av. Knowing that even when we cannot see any light at all, Hashem is already building the future.

Weekly Challenge: In my opinion this is the hardest avodah of all. In your most challenging moments, remember that is exactly where your personal geulah begins.



שאל את הרב

ראש בית המדרש, הרב שבתי יגל שליט"א

שאלה: קניתי מנגל גז יד שנייה, מיהודי שלא שומר כשרות כלל ועיקר. אין לי ספק שנצלו על מנגל זה מאכלים לא כשרים... היאך אני יכול להכשיר את המנגל?

תשובה: החלקים שצריכים הכשרה זה הרשתות, וכן המכסה העליון אם ישנו כזה. רשת שנצלו עליה מאכלים אסורים צריכה 'ליבון חמור' כדי להכשיר אותה, ולכן לא מספיק להפעיל את המנגל 'על ריק' ולתת לרשתות להתחמם, כי בכך אין זה 'יחשב' ליבון חמור.

ולכן - אם הרשתות מתפרקות וניתן להשיג רשתות תואמות חדשות - הרי שזה הכי טוב והכי מהודר.

אם אין זה אפשרי יש שני דרכים ללבן את הרשתות בליבון חמור: א': להביא ברנר גז, ולעבור על כל חלקי הרשת טוב טוב, עד שהמקום מתאדם.

ב': להניח כמות יפה של גחלים על הרשת ולהבעיר את הגחלים היטב היטב עם חומר בעירה, ובכך גם הרשת עצמה תתלבן ותאדים בכל חלקיה.

את המכסה העליון ניתן אכן להכשיר על ידי הפעלת המנגל 'על ריק' בזמן שהמכסה סגור, למשך 15 דקות.

כמו כן מן הסתם הבעלים הקודם לא טבל את הרשתות במקווה כלים, ויש לעשות כן.

לשאלות 0584810910

שאלה: קניתי לאחרונה מחבת ועדיין לא הספקתי לטבול אותה. שמעתי כי מותר להשתמש בכלי לא טבול פעם אחת ללא טבילה. האם יש בסיס לדבר?

תשובה:

אכן שמועה זאת רווחת בציבור אך אין לה ביסוס הלכתי, ובשפה של היום הרי זה בגדר 'פייק הלכה'...

החובה לטבול את הכלי היא כבר מהפעם הראשונה. ואולי יסוד שמועה זו הוא על פי הלכה אחרת שכלי חד פעמי מותר להשתמש בו ללא טבילה, וממילא יש שדימו שהוא הדין שמותר להשתמש שימוש חד פעמי בכלי רב פעמי ללא טבילה.

אך כאמור אין זה נכון, וכלי רב פעמי כמו מחבת, יש חובה לטבול את הכלי כבר לפני השימוש הראשון.

שאלה: האם מותר בערב שבת הקרובה לטעום מתבשילי הבשר של שבת לקיים מצוות 'טועמיה'?

אתן דוגמא: היינו בטיול, וקנינו מנגל חדש, ואין לנו מקווה כלים לטבול בו את הרשת, האם נוכל להחליט שאנו משתמשים ברשת רק פעם אחת, וכך להשתמש בה ללא טבילה?

תשובה: גם זה אינו אפשרי, שכלי שבעיקרון הרגילות להשתמש בו באופן רב פעמי, יש לטבול אותו עוד קודם השימוש הראשון, גם אם בשבילנו הוא חד פעמי.

אולם אם אין מקווה כלים באיזור ניתן להשתמש באחד מהפתרונות הבאים: (א) אם יש אינו יהודי באיזור - ניתן להקנות את הכלי לגוי (ע"י קניין כסף ומשיכה) ואחר כך לחזור ולשאול ממנו את הכלי ולהשתמש בו בהשאלה.

(ב) אם אין אינו יהודי באיזור - להפקיר את הכלי בפני ג' אנשים, ולאחר מכן להשתמש בו ללא כוונת זכיה.

בשני הפתרונות הנ"ל אם ממשיכים להשתמש ברשת גם לאחר שימוש זה - יש לטבול אותה בהזדמנות הראשונה ללא ברכה.

(ג) ישנו פתרון נוסף להשתמש ברשת המנגל ללא טבילה, והוא על ידי שיעקם את הרשת עד שיוציאה מכלל שימוש סביר, ולאחר מכן ישוב ויישר אותה, ואז הרי כזה ככלי שגמר מלאכתו נעשה על ידי ישראל - שאינו צריך טבילה (ומכל מקום כאשר מזדמן לו - יטבול את הרשת ללא ברכה).

(ד) מנגל חד פעמי שניתן לקנות בחנויות הנוחות השונות - אינו צריך טבילה, מאחר שהוא באמת 'חד פעמי'.



מה באמת שייך לי?

רב משה אריאל מרגי

אנחנו רגילים להסתפק בפיזורים. אנחנו שומעים על נס ומתרגשים. על השגחה פרטית ומתחזקים. על הצלה מופלאה ומתמלאים הודאה. וזה נפלא. אבל בתשעה באב אנחנו אומרים לריבוננו של עולם: אנחנו לא רוצים רק רמזים שאתה כאן.

אנחנו רוצים אותך. לא רק סיפורים שמוכיחים שאתה מנהל את העולם. אנחנו רוצים עולם שבו כבר לא צריך להוכיח. אנחנו רוצים נבואה. רוצים שכיהן. רוצים בית מקדש. רוצים שיתקיים לעינינו: "ומלאה הארץ דעה את ה'".

זאת הדרישה של תשעה באב. אבל לדרישה הזאת יש מחיר. כי מי שבאמת דורש - גם באמת מצפה. ומי שבאמת מצפה - עלול גם להישר. אנחנו עומדים מול ריבוננו של עולם וזועקים: אם אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו... איכה ישבה בדד?

ואז... שקט. אין בת קול. אין נביא. אין גילוי שכיהן. אין קול שאומר: "מחר הכול משתנה".

רק דממה. -ובתוך הדממה הזאת קורה דבר מופלא. אנחנו בוכים. לא מפני שחז"ל חייבו אותנו לבכות. חז"ל לא ציוו על הדממות. הם רק הובילו אותנו אל המקום שבו אי אפשר להמשיך להעמיד פנים שהכול בסדר. האבל איננו העבודה של תשעה באב. האבל הוא התוצאה שלה.

כשאדם מפסיק לברוח. כשאדם מפסיק להסתפק. כשאדם מעז לתבוע את האמת עד הסוף - והוא עדיין לא מקבל אותה - הלב נשבר.

והשבר הזה קדוש. כי אדם אינו בוכה על דבר שכבר ויתר עליו. אדם בוכה רק על דבר שהוא עדיין מאמין בו. רק על דבר שהוא עדיין מחכה לו.

אולי לכן תשעה באב הוא היום הכי אופטימי בלוח השנה. לא מפני שיש בו נחמה. אלא מפני שיש בו אנשים שעדיין מסרבים להתרגל לגלות. שעדיין מסרבים להאמין שזה העולם שהקב"ה חלם עליו.

שעדיין יושבים על הארץ, מרימים את העיניים לשמים, ואומרים: ריבוננו של עולם, אנחנו מאמינים בהבטחות שלך יותר מדי. מכדי להפסיק לחכות.

בפרשת השבוע מופיע שוב התיאור של מתן תורה, ומשה רבנו חוזר על עשרת הדיברות. הדיברה האחרונה היא: "לא תחמוד".

שואל ה"אבן עזרא": כיצד ייתכן לצוות על אדם שלא לחמוד דבר מסוים? הרי מדובר ברצון טבעי של האדם. היה מובן אם התורה הייתה אוסרת מעשה מסוים, אבל כיצד אפשר לצוות אפילו על הרצון שבלב?

מסביר ה"אבן עזרא" במשל נפלא: נניח שבת המלך יוצאת לסייר במדינה, ואיש כפרי זקן וחולה רואה אותה. האם יעלה על דעתו לחמוד אותה? ודאי שלא. הדבר כל כך רחוק ממנו, שאין לו שום מקום במחשבתו. ממש כפי שאדם אינו מתאוה שיהיו לו כנפיים.

יש כאן יסוד עצום: אדם אינו חומד דבר אלא אם כן הוא חושב שהוא בר השגה וכבר דמיין אותו כשייך לו.

אבל אם נבין שכל מה שיש לנו הוא מאת ה', ושאיף אדם אינו יכול לקחת את מה שנועד לנו, ומה שלא שלנו לעולם לא יהיה שלנו - ממילא אין מקום לחמדה.

מסופר שה"סבא מקלם" היה מביא את דברי האבן עזרא ואומר: "אני הייתי מדייק את המשל אפילו יותר. לא כפרי שרואה בת מלך, אלא בת מלך שרואה כפרי".

מה חסר לה שהוא יכול להוסיף לה?

הלוואי שנזכה לחיות כך - להבין שכל מה שיש לנו הוא בדיוק מה שאנחנו צריכים, וכל מה שאין לנו הוא כנראה לא נועד לנו.