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פלאג המנחה עש"ק - 6:34 *
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* מי שמדליק מקדם אין לאור מומן עצם קבלת השבת [מש"אמר "בוא כלה"]

שבת קודש פרשת שופטים - ד' אלול תשע"ג **Shabbos Parshas Shoftim - August 10, 2013**

לקחי חיים ודברי התעוררות צסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

והורידו וקני העיר והוא את העגלה אל נחל איתן אשר לא יעבר בו ולא יורע. וערפו שם את העגלה בנחל (כא-ד) - בעניין עריפת העגלה בנחל איתן שאינו עושה פירות

כתב רש"י, "אל נחל איתן - קשה, שלא נעבר וכו', (ורבותינו אמרו, שהוא נאסר לחרוש ולרוע בו לעולם, אם כן, הן אחרות, והזרע או העובר בו עובר בלא הוה, והטעם אשר יוצאו אותו אל נחל איתן, כי לא יעבר בו ולא יורע לעולם" [המבין]), אמר הקב"ה, תבוא עגלה בת שנתה שלא עשתה פירות, ותיערף במקום שאינו עושה פירות, לכפר על הריגתו של זה שלא הניחוהו לעשות פירות". וביאר **השפתי חכמים**, "ואת, דלפי זה משמע, שאם נהרג זקן או סריס שאין עושין פירות, שאין מביאין עגלה ערופה, וזה אינו, דהא קרא לא מחלק, ויש לומר, שפירות היינו מצוות, שלא הניחוהו לקיים מצוות, שגם הם נקראים פירות". וכן איתא בגמרא (סוטה מ"ו), "אמר רבי יוחנן בן שאול, מפני מה אמרה תורה הביא עגלה בנחל, אמר הקדוש ברוך הוא, יבוא דבר שלא עשה פירות, וייערף במקום שאין עושה פירות, וכפר על הריגתו של מי שלא הניחו לעשות פירות, מאי פירות, אילמא פריה ורביה, אלא מעתה אוקן ואסריס הכי נמי דלא ערפינן, אלא מצוות".

וכתב **המאירי** (שם, ד"ה חלל זה וכו'), "חלל זה שעורפין עליו את העגלה, כל חלל ישראל במשמע, אפילו אשה או קטן עבר או שפחה זקן וסריס מגוול ומוכה שחין, אפילו טרפה, שהרי מכל מקום נגול הוא בקצת חיים, שהיה ראוי לעשות בהן הרבה מצוות".

ובמהדש"א (שם, ד"ה מפני מה וכו'), כתב, "מפני מה אמרה תורה הביאו עגלה וכו', יבוא דבר שלא עשה פירות וכו', נראה שמבואר, לפי מה שכתב **הרמב"ן** (דברים כ"א ה') בשם **מורה הנבוכים**, כי 'הטעם (שמודדין אל העיד הקרובה אל החלל, וקוני אותה העיד מביאים עגלה ערופה), הוא גילתול על הרוצח, ולבער את דמו, בעבור שברוב העפמים יגלה הרוצח מן העיד אשר סביבות החלל, וכשיצאו הזקנים ויתעסקו במדידה ההיא, וקוני העיד ההיא יעידו לפני הבורא שלא התרשלו בתיקון הדרכים ושמירתם, ושאינם יודעים מי הרג את זה, וכשיחקר העניין, ויאספו הזקנים ויביאו העגלה, ידבו בני אדם לדבר בו, אולי יתגלה הדבר וכו', והוא הטעם שאמרו הכא 'בוא דבר שלא עשה פירות וכו', כדי לעורר בזה לבבות בני אדם המתקבצים שם, שישים כל אחד אל ליבו לחקור על הרוצח לבער דמו".

והוסף **בבניהו בן יהודה'** (שם, ד"ה מפני מה וכו'), "וגל, שלכך נקראה עגלה אותיות **עין גלה**, רוצה לומר, שעין שראה את הריצחה, ויודע מי הרוצח, יגלה הדבר לבית דין - גלה וכו', ולכן המסר העגלה בנחל, כי מספר עגלה ומספר נחל עולה קוץ, כי דבר זה - היינו, המסר מעריפת העגלה בנחל איתן שאינו עושה פירות' יהיה כמו קוץ שעוקץ בבשר בני אדם, ויגרום להם שיבואו ויגידו".

only stay true to the word of G-d, but to search out and find individuals who are blessed with Divine knowledge and follow their instructions. This directive was not given only to the Jews in the desert, who were soon to be entering into

מאת מו"ה ברוך הירשפלד שליט"א **ראש כולל עטרת חיים ברוך קליבלנד הייטס**

לשם one long string and three smaller strings, saying the words of the hole(s) (some have one hole on each corner while others have two holes - both ways are valid). Some say "לשם מצות ציצית" ("for the sake of Tzitzis"), and looping the string through one of the hole(s) (some have one hole on each corner while others have two holes - both ways are valid). Some say "לשם מצות ציצית" ("I am hereby doing this for the sake of the mitzvah of Tzitzis"). After looping it through, he evens out the shorter strings; ties a double knot; winds the long string around the others 7 times; ties another double knot; winds the long string around 8 times; ties another double knot, winds it 11 times; ties another double knot; winds it 13 times; ties another double knot, which finishes that corner. He then repeats the above procedure for all four corners. If he has to interrupt for another activity and later returns to finish off the *Tzitzis*, it is preferable to say "לשם ציצית" again before he resumes. If one didn't say "לשם ציצית" at all even in the beginning it is still kosher (4).

The Significance of the Numbers. The sum total of the four windings - 7,8,11,13 - is 39, which contains the same numeric value of the words "ה-ה-ה אחד" (*Hashem is One.*)

Nighttime. Most *Poskim* hold that there is nothing wrong with attaching *Tzitzis* at night, even though it is not the time for fulfilling the *mitzvah*. It is no different than building a *Sukkah* before *Sukkos*. However, there are a minority of *Poskim* who hold that it is preferable to do it by day. The custom is to be lenient (5).

Attaching the Tzitzis Strings. The procedure of making *Tzitzis* is described in *Shulchan Aruch* (3). It consists of binding together

הוא היה צמר ...

The Mahara'1 M'Prague, R' Yehudah Loewy ZT"1 would say: The *Gemara* asks: 'Would anyone possibly suspect that the elders of Beis Din committed a murder?' The *Gemara* explains that the elders were actually declaring that they were unaware of this person's presence in their city, which is why they did not escort him properly and attend to his needs for the road. Every individual has an inner need to feel part of a community, to know that he is not only an individual, but an integral part of the Jewish family. By escorting someone even a few steps from our homes we create an attachment between him and us, and this can provide him with the Heavenly protection extended to the nation as a whole. This intense feeling of belonging is something we can provide the guests we host in our homes, and the effort it requires is worth our while."

R' Yitzchok Hutner ZT"1 (Pachad Yitzchok) would say: The attribute that most closely identifies the Jewish people as the children of *Hashem*, is the attribute of self-sufficiency. When a person is one who 'hates gifts,' he is putting himself in sync with *Hakadosh Boruch Hu* Himself for this 'hatred' is the wellspring of the soul of man, and just as the Almighty is self-sufficient and gives us life, one who shies away from gifts is self-sufficient and lives life."

A Wise Man would say:

"Faith is not about everything turning out just fine; Faith is about being just fine no matter how everything turns out."

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מעשה אבות... סימן לבנים

ולא יסור לבבו וכסף וזהב לא ירבה לו מאד ... לבלתי רום לבבו מאחזיו וגו' (י-יז)

There was once a haughty man who would never walk outside without his top hat and cane. He would walk down the street of his little town twirling his cane and woe to the person that got in the way of the thick oak-wood staff. He enjoyed showing off his wealth and what better way to call attention to himself than with an ornate walking stick. There was only one time that the man would put his cane down; when he would go into the inner chamber of his **Rebbe, R’ Schneur Zalman of Liadi ZT”L**, the **Baal HaTanya**. At least this much he understood: when one walks into the *Rebbe’s* room, he leaves his external “accessories” outside. Even he knew it was disrespectful to enter the *Rebbe’s* room with a cane.

Habits die hard, however, and on one occasion, he forgot to leave it outside. As he stood in front of the *Alter Rebbe*, R’ Schneur Zalman eyed the wooden stick for a few long moments. All was quiet until he said to the discomfited *chasid*, “You know, a cane like that deserves a silver handle.”

The *chasid* walked out of the room, practically dancing on air! Was this not proof that the *Rebbe* approved of his adornment? A personal recommendation no less! And what more, the *Rebbe* felt that he should glorify his ornament even more!

He walked out the *Baal HaTanya’s* house and rushed over to the local silversmith. Thrusting the heavy wooden staff in front of him, he demanded a silver overlay for the head of his cane. The silversmith looked at the walking stick and nodded. If this is what the man wants, this is what the man will get. The next day, when the *chasid* returned to the shop and saw the result, he was not satisfied. “That’s all the silver you put on?” he said to the astonished craftsman. “This won’t do. You made it like a normal silver handle. This cane has to be special. The *Rebbe* himself told me to put it on.”

The silversmith added another coat, then another, and then a third, but each time, when his customer returned to inspect it, he was still not satisfied. “Not enough,” he insisted, “not when it is the *Rebbe* himself who said to add the silver.”

At this point, the silversmith took almost all the silver he had in the shop and attached it to the head of the cane. In fact, it was so thick and so heavy that the cane was no longer practical for use.

This time, though, the *chasid* was ecstatic. “Yes! This is what the *Rebbe* would want! Thank Heavens, I have fulfilled my *Rebbe’s* clear directive to the maximum - and beyond,” he called out to anyone who would listen.

Taking his staff from the shop, he had difficulty walking due to the bulkiness of his creation. On the street, every eye was trained on him and his adjunction - just as he wanted - and with a goofy smile from ear to ear, he made his way home. But he did not progress very far along the country road before he was set upon by three highwaymen, marauding murderers who were intent on taking all of his valuables, especially, of course, the large wooden stick with its massive amount of glittering silver. With weapons aloft, they demanded he hand them the cane and although they promised he would not be hurt, it was clear that all along their plan was to dispose of the evidence, including the victim.

The *chasid* was terrified, but he also felt empowered with his staff. “You want my cane?” he screamed, “I’ll give you my cane!” with the sudden realization that the handsome silver top was also a powerful weapon. There was so much metal on his cane that it truly was dangerous. He quickly reversed it, grasped it with both hands at the bottom, and swung it mightily at the head of the nearest robber. The top of the cane connected solidly with the back of the man’s head, and he went down hard, unconscious. He quickly dispatched the second attacker as well. When he wheeled around to face the third man, he watched in satisfaction as the man sped down the road, looking back a few times in shocked fright.

The next time the *chasid* arrived in Liadi, he was quickly admitted to a private audience. But before he could tell the story of what had happened, the *Baal HaTanya* spoke first: “Now you no longer need the cane or the silver head.”

The *chasid* was left speechless. He now understood why the *Rebbe* had told him to beautify his stick. Lowering his head, he left the *Rebbe’s* room with the realization that his cane, his silver top - indeed, all his wealth - was not for him to glorify himself over.

משל למת הדבר דומה

נביא מקריבך מאחזיך כמוני יקים לך ה' אלקיך אליו תשמעון וגו' (יה-טז)

משל: Immediately after the passing of the Philadelphia **Rosh Yeshivah, R’ Elya Svei ZT”L**, a group of R’ Elya’s *talmidim* who were learning in *Eretz Yisroel* drove to Bnei Brak to talk to **R’ Michel Yehuda Lefkowitz ZT”L** (*Rosh Yeshivah of Ponovezh L’Tzirim*) and hear words of *chizuk* and comfort. They were so far away and felt the loss of their *Rebbi* even greater by not being able to attend the funeral and grieve in the *Yeshivah*. One *talmid* asked him, “What should *talmidim* do to eternalize and carry with them the image of their *Rosh Yeshivah* even after his passing?”

R’ Michel Yehuda pointed at a large picture on his wall and said, “You see that picture? Do you know who that is? That is my *Rebbi, R’ Shlomo Heiman ZT”L*. A *talmid* should never, ever stop thinking about his *Rebbi*, especially in his home. His wife and children must constantly hear stories, *divrei Torah* and the guidance that he received from his *Rebbi*. I always talked about my *Rebbi* in my home. His lessons are everywhere and that is what you should do to eternalize your great *Rosh Yeshivah*, R’ Elya.”

צמשל: *Moshe Rabbeinu* is exhorting the Jewish people to not

לא תלמד לעשות כתועבת הגוים ההם. לא ימצא בך ... קסם קסמים מעוין ומנחש ומכשף וגו' (יה-טז)

The *Torah* warns us about imitating the gentile nations of the world, who make use of abominable acts of sorcery and divination. “*There shall not be found among you one who causes his son or daughter to pass through the fire, one who uses divination, one who practices augury, or an enchanter.*” Rashi tells us that a “מעוין” (one who practices augury) is a person who makes predictions based on time. For example, he will say that such-and-such a day is good to engage in business, whereas a different day is not. A “מנחש” (an enchanter) is a person who reads omens and decides the future based on superstition. The examples Rashi give are; his bread fell out of his hand, or a deer blocked the road. In today’s day and age, examples of a “מנחש” would be a person who walks under an open ladder or sees a black cat crossing his path and believes it is a sign of bad luck. The *Torah* tells us not to believe in these superstitions.

When **R’ Meir Shapiro ZT”L** built his great *yeshivah* in Lublin, many people questioned the need for yet another *yeshivah* to study *Torah*. Weren’t there enough *yeshivos*? Why indeed did he feel the need to do this in the first place?

At one gathering, this question was raised yet again. This time, R’ Meir gave an unusual reply. “We need this *yeshivah* because the generations have been deteriorating over time, and there will soon be rabbis who are examples of the *Torah’s* stringent prohibition against ‘*one who uses divination; one who relies on omens, or witchcraft...*’”

When asked what he meant by this, he replied: “If I don’t open this *yeshivah*, the situation will deteriorate to the point that there will be rabbis who, when asked whether a chicken’s gizzard is kosher, will take out a book and decide the question by divination. That is, if they open the book and land on a page that has a letter ‘*kaf*’ (כ), they will say the gizzard is kosher (כשר). And if they land on a page that contains a ‘*tes*’ (ט), they will say that it is *treif* (טרפות).”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... משפט

The message of this week’s *parsha* is to each one of us individually, to scrutinize our thoughts and actions and judge ourselves realistically, so that we can grow and improve. **R’ Noach Weinberg ZT”L** gives us a penetrating parable, how far one must go to be honest in his self-judgment. It is like a person who is appointed by the king to be a lighthouse guard. He is supplied with a plentiful amount of oil to ensure that the flame continues to burn so that the entire vicinity is well-lit and protected from harm. Since the guard has so much oil, he doesn’t mind acceding to the many requests of the nearby townspeople to borrow “just a little oil” for their personal use. He gives oil willingly and generously until he runs out of oil! The supply that was supposed to last him a full year, was squandered away in 6 short weeks. Needless to say, the king is unhappy with him and appoints a new lighthouse guard. *Klal Yisroel* are appointed by *Hashem* for a special task. We must be a “light” for our spouses, our children, our homes. Our tests are often confusing. The *yetzer hara* doesn’t try to make us eat *treif*, or be *mechalel Shabbos*. We are beyond that. He comes to us with all types of “good deeds” that are really a ploy to take us away from our true mission. For such decisions we need clear judgment. We need to understand the full picture.

Likewise, to judge ourselves correctly, we must constantly ask ourselves in every situation, “Is this what is best for me and my family, or is this a ploy to deplete my energy and distract me from what I am meant to accomplish?” Only by judging our entire situation will we be able to assume our responsibilities - as each and every Jew is the “lighthouse guard” of his life.

TORAH GEMS

ומי האיש אשר ארש אשה ולא לקחה לך וישב לביתו פן ימות במלחמה ואיש אחד יקדנה וגו' (כ-ו)

The severity of being engaged and not being able to follow through on a marriage is so great that even a worthy and seasoned soldier must return from battle to complete the marriage, lest he die in battle and not fulfill his *mitzvah*.

A twenty-eight year old *bochur*, who had been dating for quite a number of years, became engaged to a fine young lady. It was a great *simcha* and the boy’s parents and friends were thrilled that he finally “made the decision.” However, the boy himself was nervous and unsure of himself. He felt as if he was being pressured to go through with it and he was a nervous wreck. Eventually, he decided that he must break off the *shidduch*. He turned to his *Rebbi, R’ Shloime Wolbe ZT”L* and asked him how to go about it.

R’ Wolbe was very disappointed and told the boy that breaking a *shidduch* is a “big deal” - not something to be handled or taken lightly. There are many considerations involved, he said, not least of which is embarrassing a young lady and leaving a stain on her character and reputation. “You must ask a *shaila*,” said R’ Wolbe, and he arranged for an audience with **R’ Yosef Shalom Elyashiv ZT”L**.

The next day, the boy stood before R’ Elyashiv, who asked him, “Tell me, if you knew that if not for this girl you will never find another *kallah* and that she is the only girl you will ever marry, would you marry her? Or the idea of creating a life with this person has turned you off so much that even if there was no other, you would still say no.”

The *bochur* thought for a moment and said, “If I knew that there was no other girl for me, then I would agree.”

R’ Elyashiv dismissed the boy with a wave of his hand and said, “Well then, in this situation, there is no other! Do you want to know why? Because by breaking this *shidduch*, you will be humiliating a *Bas Yisroel* - and it is prohibited to humiliate a *Bas Yisroel*! Therefore, this leaves you with ‘no other’ girl to marry and you yourself said you would agree!”

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

שפתים ושמרים תתן לך ככל שערך (זו-ה)