

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת שפטים - פרק ו' דאבות
Shabbos Parshas Shoftim - Sixth Perek
ו' אלול תשס"ה - September 10, 2005

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* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")



המצריים שמכירים היו בעיניהם. אמנם, עתה לאחר ארבעים שנה במדבר, כאשר הדור שיצא ממצרים ברובו כבר לא היה, ומיד קודם מיתת משה רבינו וכניסת העם לארץ ישראל, עתה לא היו מכירים כ"כ במעשיהם המתועבות של המצריים. העם שאכלו המן וזכו לענני הכבוד ובאר מרים, לא שייך להזהירם על כך, מה ששייך להזהירם על הזהירות ממעשי העמים לשם פניהם מיועדות.

ועשיתם לו כאשר זמם לעשות לאחיו וכו' (יט-יט)
פרש"י עפ"י הגמ' (מכות ה:): כאשר זמם ולא כאשר עשה עכ"ל. ויש להקשות, למה כאשר העדים המזימים העידו כלפי העדים הזוממים "עמנו הייתם" נענשים העדים כמבואר בסוגיית הגמ', ולא אם אמרו המזימים "ההורג או הנהרג עמנו היה", והלא בין כך אן כך הם מזימים את עדותם?

אלא מפרש הגמור דוד צבי הופמן זצ"ל, בס' מלמד להועיל, שידוע כי כמעט אין אדם בארץ שאין לו אוהבים וגם שונאים. והנה אם באו ב' עדים והעידו שראובן הרג את הנפש ואח"כ באו ב' עדים אחרים והכחישום

כי אתה בא אל הארץ אשר ה' אלקיך נתן לך לא תלמד לעשות כתעבת הגוים ההם וגו' (יח-ט)

פרש"י לא תלמד לעשות, אבל אתה למד להבין ולהורות. כלומר, להבין מעשיהם כמה הם מקולקלים ולהורות לבניך לא תעשה כך וכך שזהו חוק העובדי כוכבים עכ"ל. ולכאורה קשה, הלא לעיל בפרשת אחרי מות נאמר בקרא "כמעשה ארץ מצרים אשר ישבתם בה לא תעשו וכמעשה ארץ כנען אשר אני מביא אתכם שמה לא תעשו ובחוקותיהם לא תלכו" (יח-ג). דהיינו, שהתורה מזכירה גם את תועבת ארץ מצרים ומזהירה את בני ישראל מלכת בה. ואילו כאן, מזכירה התורה רק את תועבת ארץ כנען, שלא נלמד מלעשות המעשים של הגוים ההם לבד, ולא מזכירה התורה כלל את תועבת ארץ מצרים. ולמה חלוק כאן משם?

ומתוך האדמו"ר מגור, הרה"ק מו"ה אברהם מרדכי אלטר זצ"ל, בס' אמרי אמת, שמיד אחרי שיצאו כלל ישראל ממצרים, עדיין היו זכורים את המעשים שעשו המצריים, השטופי זמה ועבודה זרה שלהם, והיו עדיין מושפעים מהמעשים שעשו במצרים. משום כן, התורה מזהירה את בני ישראל שלא יעשו כמעשי

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio
A SERIES IN HILCHOS SHABBOS

IMPORTANCE OF THE HAFTORAH (2)

Besides the importance *Chazal* placed on the *Mafkir* and *Haftorah* reading each *Shabbos*, there are added benefits to listening carefully to the *laining*. For instance, one who makes an effort to listen and concentrate on the *berachos* of the *Mafkir* and *Haftorah*, and has in mind to be **יוצא** with them, may count these *berachos* from among the required allotment of 100 *berachos* that a Jew must make each day (1). This is true as well for the *berachos* that are made by the people who receive *aliyos* to the *Torah*, both during the *Shachris* and *Mincha laining*. This can potentially add up to 27 extra *berachos* (22 for the *aliyos* and 5 for the *Mafkir*) to a person's total, which is extremely valuable on *Shabbos* and *Yom Tov* due to the shorter *Shemona Esrai* and lesser amount of *berachos*. **NOTE:** A person who does this should be careful not to answer **"ברוך הוא וברוך שמו"** while the *berachos* are being recited out loud.

One who is in the middle of *Krias Shema* or the *berachos* preceding it, may respond to the *berachos* of the *Haftorah* by answering "*Amen*" as long as it is בין הפרקים - between the paragraphs (2).

How must the Haftorah be recited

The person reading the *Haftorah* should not stand with

(1) או"ח רפד: ג (2) ספר תהילה לדוד סו: ג, משנה ברורה סו: יח (3) יו"ד רפב: א (4) שערי אפרים ט: טז (5) משנה ברורה רפד: ג (6) משנה ברורה רפד: יב



R' Yehudah Aryeh Leib Alter ZT"l (Sefas Emes) would say:

"The *gemara* (עירובין סה.) debates whether night was created for sleep or *Torah* study. However, one who is awake at night and yet ignores the opportunity to study *Torah* follows neither opinion; he abuses G-d's creation known as 'night'!"

R' Tzvi Elimelech of Dinov ZT"L (Bnei Yissoschar) would say:

"The governments and kingdoms of the world exist in order for us to take the fear we have for them as an example of how we should fear Hashem. Therefore, 'כל המקבל עליו עול התורה' - *'One who accepts upon himself the yoke of Torah,'* and internalizes its lessons for life, 'מעביריו ממנו עול מלכות' - *'the yoke of government is removed from him'* - he is not subject to the yoke and fear of government."

A World Renowned Philosopher once said:

"By all means, find a wife and marry. If you get a good wife, you'll become happy; if you get a bad one, you'll become a philosopher!"

נתננדב לעי"נ הרב שמואל דוד בן הר' אהרן וואלקין ע"ה - נפ' ב' אלול - תנצב"ה

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bribe is so great, that it can influence the reasoning of a judge even if he is unaware that he has been bribed!" R' Levi Yitzchok shook his head. "I had to be disqualified, for the moment that he placed the bribe in my home, my thinking began going in his favor, and I could not regain my impartiality."

TORAH GEMS

לא תסור מן הדבר אשר יגידו לך ימין ושמאל וכו' (יז-יא)

A lady once came to the **Chazon Ish, R' Avrohom Yeshaya Karelitz ZT"l**, with her baby son asleep in his carriage. The boy was ill, and she was begging that he bless him with good health.

The *Chazon Ish* sat silently, listening to her pleas without answering. She persisted, crying and pleading repeatedly. This went on for a quarter of an hour. At last, a man standing nearby went over to her and said, "Please, don't you see that the *Rov* isn't answering? Why are you continuing like this?"

Abruptly, the *Chazon Ish* turned to the man and scolded, "Who did she come to see, you or me?"

Then he turned back to the woman and gave her his blessing. After she left, the man began to apologize for his behavior. The *Chazon Ish* looked at him and explained: "A lady is standing completely immersed in *emunas chachamim*. Why stop her?"

וּכְתַב לּוֹ אֶת מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל סֵפֶר וְכוּ' (יז-יח)

Rashi writes that a Jewish king must have two *Sifrei Torah* in his possession; one that remains in his treasury and one that he takes with him everywhere. What is the purpose of having two?

R' Moshe Cordovero ZT" L (Tomer Devorah) explains that the two *Sifrei Torah* serve a crucial role. A king leads his people with the spirit of the *Torah*. Thus, he must be skilled at presenting the *Torah* in a way that the people can understand and accept it; in the language and in the spirit of the times in which the king and the people live. This is the *Torah* that the king takes everywhere he goes.

However, there is a second *Torah* that remains in his treasury. It represents the unchanging aspect of the *Torah*, which means that the king must always go back and study the *Torah*. He must make sure

that in his daily effort to present the *Torah* to his subjects, he has not changed it by one iota.

ידינו לא שפכה את הדם הזה ועינינו לא ראו וגו' (כא-ז)

When the body of a dead Jew is found between two cities, the elders of the closest city bring a calf, decapitate it and state publicly "*our hands have not shed this man's blood.*" Thus, they declare that they are not responsible for the man's death. The spelling of the word שפכו - "*shed,*" is singular yet the pronunciation is plural, שפכו - *our hands have not shed this blood.* Why the discrepancy?

Irving Bunim Z"L was once speaking at a fundraiser for *Vaad Hatzalah* and recounted a harrowing tale about the 1903 Kishinev Pogrom which left 49 Jews dead and 500 seriously injured. A short time later they noticed that the fish in the Dniester River had grown unusually fat. No one knew why but one man remembered that the Russian peasants had thrown their Jewish victims into the river where the fish had fed on them. The town rabbis immediately issued a *cherem* - ban, forbidding Jews to eat fish from that river.

"That *cherem* was issued," Bunim thundered, "to prevent Jews from inadvertently feeding off their brothers' flesh. As Jews, we are always responsible for one another and we can never say with total assurance that our hands did not shed blood. Perhaps one hand had not done actual killing and is innocent. But the other hand might have saved the man by helping him, and is guilty. That other hand did indeed shed blood and must be cleansed of the communal guilt." Bunim continued, "We must try to save those European Jews who still survive. Because only then will we be able to say with certainty, '*Our hands have not shed this blood!*'"

באומרים שההורג או הנהרג "עמנו היה במקום אחר", במצב שכזה אין אנו יודעים עם מי האמת ועם מי ההשקר, כי יכול שעדים הראשונים הם משקרים מפני שהם שונאיו של ראובן, אבל גם יתכן שהראשונים אמרו אמת ואילו האחרונים הם המשקרים, מפני שהם אוהבים את ראובן ומשתדלים להצילו ממיתה. וכיון שיש ספק שקול, אי"א להעניש לא ראובן ולא העדים. אולם במצב שעדים אחרונים אינם משתדלים כלל

מעשה אבות סימן לבנים

לא תטה משפט לא תכיר פנים ולא תקח שחד כי השחד יעור עיני חכמים ויסלף דברי צדיקים וגו' (טז-יט)

The *Torah*, once again, belies upon us the importance of truth amongst our judges and *Rabbonim*, and the harmful effects of corruption, not only on the one who attempts to bribe, but even to the one accepting a bribe. "*Since bribery blinds the eyes of wise men and causes to falter the words of the righteous.*" For even if a *tzaddik* remains righteous and has no intention of altering the truth to favor one litigant over the other, nevertheless, once any form of inducement is accepted - knowingly or even unwittingly - the influence is immediately felt; his eyes become blinded and his words will ultimately falter. As Rashi quotes from the *gemara* (כתובות קה): "*From the time one receives a bribe, it is not possible that his heart will not become twisted, to overturn (a case) towards merit.*"

A famous story is recounted involving **R' Levi Yitzchok of Berditchev ZT"L**. (Others tell it over in the name of the **Apter Rov, R' Avrohom Yehoshua Heshel ZT"L**) The great *Rebbe* was once sitting in a *Din Torah* - a rabbinical court case, between two litigants that involved a lucrative business transaction. The case was a difficult one and it seemed that it could continue on for quite some time before any decision would be reached. A number of days went by, when suddenly and without warning, R' Levi Yitzchok abruptly arose and announced that he must disqualify himself from the *Beis Din*. He hurried out, withstanding the stunned looks of disbelief that came over everyone present, and gave no reason for his sudden withdrawal.

The case continued on and a new *Beis Din* was convened. But no one was capable of comprehending just why R' Levi Yitzchok so abruptly withdrew from the case. After *Shabbos*, the holy Berditchever called together the other *Rabbonim* who had been on the case with him. He invited them into his room and told them as follows:

"At one point during the proceedings of the case," the *Rebbe* said, "I became aware that I was losing my objectivity and was beginning to lean toward one of the litigants. I did my utmost to listen carefully to the other side but try as I might, I could not overcome this bias. Therefore, I had no option but to disqualify myself from the case because of my partiality toward one side. However, I, myself, was unable to understand why this had occurred. I *davened* to *Hashem* for enlightenment.

"This past Friday night when I put on my *Shabbos kaftan*, I felt in one of the pockets an envelope with money that had been placed there by one of the litigants. Apparently he had come to my home and put the money into one of my garments with his name on it, assuming that I would find it there before issuing a judgment. He did not know that this was a garment, which was reserved for use only on *Shabbos*.

"When I subsequently found the money, it became clear to me what had happened. The power of a