

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



שבת קודש פרשת שופטים - פרק ו' דאבות

Shabbos Parshas Shoftim - Sixth Perek

August 26, 2006 - ב' אלול תשס"ו

1: 31	מנחה גדולה / שבת -	(Monsey, NY)	6: 14	פלג המנחה / ע"ש -
7: 39	שקיעה של יום השבת -	~~~~~	* 7: 22	הדלקת נרות של שבת -
8: 29	צאת הכוכבים / מעריב -	~~~~~	9: 01	זמן קריאת שמע / מ"א -
8: 51	צה"כ / לשיטת רבינו תם -	~~~~~	9: 37	זמן קריאת שמע / הגר"א -
* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")				



התשובה לשלש השאלות הללו היא "דברי ריבת בשעריך" - בגלל המריבות והעדר השלום, נענשים בני ישראל בכל העונשים הללו.

אבל יש תקווה ע"י סוף הקרא. "יוקמת ועלית אל המקום אשר יבחר ה'" - כלומר, הדרך לתשובה היא ע"י ירושלים - "העיר שחברה לה יחדו" - כי ע"י החיבור והאחדות בכלל ישראל שבא מירושלים עיר הקודש, יכול השלום לשוב ולשכון בין איש לרעהו ולהביא לידי ביטול הגזירות.

ולקחו זקני העיר ההיא עגלת בקר ...
וערפו שם את העגלה בנחל וגו' (כא-ג,ד)

פרש"י קוצץ ערפה בקופיץ. אמר הקב"ה, תבא
ועגלה בת שנתה שלא עשתה פירות, ותעטרך במקום
שאינו עושה פירות, לכפר על הריגתו של זה שלא
הניחוהו לעשות פירות עכ"ל. ולעולם צריך להבין היטב,
מהו פשר הענין כאן ומה בא ללמדנו?

ומפרש מרן הגמור"ר ברוך מרדכי אזרחי שליט"א, בס' ברכת מרדכי, שעגלה ערופה, יסוד ופנימיות המכוון שבה, הרי היא פרשה של "אחריות". כי כך בנוי האדם,

**כי יפלא ממך דבר למשפט בין דם לדם בין דין לדין
ובין נגע לנגע דברי ריבת בשעריך וכו' (יז-ח)**

איתא בזהר החדש זו"ל: שאלו מלאכי השרת בשעת החורבן. רבש"ע, כתבת בתורתך "ושפך את דמו וכסהו בעפר", וכאן כתוב "שפכו דמם כמים". כתבת בתורתך "אותו ואת בנו לא תשחטו ביום אחד", וכאן כתוב "הבנים נשחטים". כתבת בתורתך "וצוה הכהן ופנו את הבית", וכאן כתוב "וישרפו את בית האלקים וכל כלי מחמדיה להשחית". אמר להם הקב"ה, כלום יש שלום בעולם? הואיל ואין שלום אין כלום עכ"ל. לכאורה תמהים הם דברי הזהר.

אלא מובא בס' ליקוטי תורה להאריז"ל, המקובל האלקי כמוהו"ר יצחק לוריא זצ"ל, ששיח זה בין מלאכי השרת להקב"ה נרמז במקרא זה. "כי יפלא ממך דבר למשפט" - כאשר תראה את משפטי השי"ת ולא תבין את הנהגתו כי היא לפלא בעיניך, "בין דם לדם" - אם תבוא ותשאל כיצד זה "שפכו דםם כמים", "בין דין לדין" - אם תוסיף לשאול מדין "אותו ואת בנו", "ובין נגע לנגע" - אם תמשיך ותתמה מדין נגעים שנא' בהם "יוצוה הכהן ופנו את הבית".

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

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Approaching the Kosel Hamaaravi (Cont.)

As mentioned previously, when one views the *Kosel Hamaaravi* (for the first time or after not having seen it for a specific period of time), he must tear his garment. Aside from this obligation, there is also a requirement to tear one's clothing upon seeing the Old City of Yerushalayim. This can be fulfilled in one of two ways: 1) One can tear twice. He first sees the Old City and performs the *Kriah* (tearing). When he later sees the *Kosel*, he tears again with a three-inch gap between both tears. 2) One can keep his eyes down, not actually viewing the city properly, until he reaches the *Kosel*. Then, he tears his clothing and turns around and gazes at the parts of the city overlooking the *Kosel*. At this point, he should add to the first tear any minimal amount.

Before tearing one's garments on the Old City of Yerushalayim, one should recite the following words: - "ערי קדשך היו מדבר, ציון מדבר היתה, ירושלים שממה" - *"Your holy cities have become a desert, Zion has (also) become a desert and Jerusalem a desolate area."* (1)

Exemptions

Ladies (2) and children old enough to understand this concept should also tear (3). Some *Poskim* (4) exempt children before their *Bar-Mitzvah*. For reasons of *Tznius*,

(1) אי"ח תקסא:א,ג (2) נחמת ישראל עמוד רנב (3) מגן אברהם תקסא:ו (4) ארחות רבינו ב' עמוד קנד (5) נחמת ישראל עמוד רט (6) שם:רנב (7) שו"ת מנחת שלמה א:עג (8) נחמת ישראל עמוד רנב-רנג (9) שם רנז-רנה (10) שו"ת ציץ אליעזר י:א:פא



R' Eliyohu of Vilna ZT"L (Vilna Gaon) would say:

"In *Parshas Shoftim*, it states: 'כי השחד יעור עיני החכמים' - '*For the bribe blinds the wise,*' whereas a slightly different version is found in *Parshas Mishpatim*: 'כי השחד יעור פקחים'. What is the difference between the two? A יחכם refers to someone who is learned in *Torah*; a יפקח is one who is clever in worldly affairs. We see that accepting a bribe has the effect of distorting both kinds of knowledge."

R' Simcha Bunim of P'shischah ZT"l would say:

"Is it all that difficult to put on an act and appear to be תמימים - '*perfect*' and '*whole*' in other people's eyes? That is why we must remember, עם ה' אלקיך - '*with Hashem your G-d*' is specified - your uprightness and honesty should be genuine and not just for show."

A Wise Man would say:

"If you lend someone \$20 and never see that person again, it was probably worth it!"

לעילוי נשמת הר"ר שמואל דוד בן הר"ר אהרן וואלקין ז"ל - נפ' ב' אלול תנצב"ה

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When the Kapczyznicer Rebbe returned to *Eretz Yisroel* (four years later), he once again came to visit. The Belzer Rebbe greeted him at the threshold of his home and exclaimed, "Kapczyznicer Rebbe! We are commanded to obey the words of the sages. Since your last visit whenever I'm finished eating, I add an extra spoonful in honor of the *mitzvah* לשמוע לדברי חכמים - *To listen to the words of the Sages!*"

TORAH GEMS

ושפטו את העם משפט צדק וגו' (טז-יח)

The **Rambam** writes (ספר המצות קמז) that from here we learn out a specific *mitzvah* for a judge to always attempt to see the positive in every litigant and be זכות לך. This is understood through the words of the *gemara* (שבת י.): "כל דיין שדן אמת: (ע"פ) לאמיתו ... נעשה שותף להקב"ה במעשה בראשית" - *"Any judge who judges the honest truth ... becomes a partner with Hashem in the world's creation."* The words "אמת לאמיתו" - *"Honest truth"* may appear redundant, writes **R' Aryeh Leib Hurvitz ZT"l**, until we equate them with the words of the *posuk* (שופטים יט-טו) "בצדק תשפט עמיתך" - *"With righteousness judge your people."* If we exchange the "ע" of "עמיתך" with an "א", the *posuk* now lends itself to a different interpretation: "בצדק" - *"With righteousness judge honestly."* One must mix "צדק" - *"righteousness"* with "אמת" - *"truth,"* by giving each person the benefit of the doubt and viewing each litigant in a positive light.

A man once came to a Reform "rabbi" and requested a hearing. "I would like you to be the judge in my *Din Torah* against *Hashem*."

"Against *Hashem*?" whistled the reformer. "For this, you came such a long way just to see me? Why didn't you go to your local rabbi?"

"I'll tell you the truth," began the wiseguy. "I looked at all the local *rabbonim* and saw that they were יראי שמים - *G-d-fearing men*. I knew that they would never follow the commandment of לֹא יִשָּׂא אִישׁ אֶת-עַמּוּתוֹ - *'Do not fear any man,'* and thus, they would surely rule in favor of *Hashem*."

"But you," smirked the man, "are well-known to have no fear of Heaven whatsoever. You have no reason to rule in favor of *Hashem*, and thus, the only person I can turn to to judge this case is you!"

ולא ירבה לו נשים ולא יסור לבבו וכו' (יז-יז)

The *Medrash* tells us that *Shlomo Hamelech* maintained that he could marry many women and his heart would not turn away. In reaction to that statement, the letter "י" of the words "לא ירבה לו" - "*Do not increase for him,*" complained to *Hashem* that Shlomo was in fact nullifyng its content and just might proceed to nullify other areas of the *Torah*. To this, *Hashem* replied unequivocally, "Let Shlomo and a thousand like him be uprooted, but no part of a letter of My *Torah* will ever be nullified." The question is: why did the "י" lodge a complaint and not the "ל" or "א" since the word "לא" actually introduces the prohibition and should have been the first to protest?

The **Steipler Rov, R' Yaakov Yisroel Kanievski ZT"l** gives a remarkable explanation. When *Shlomo Hamelech* married close to one thousand women, everyone was confident that he would not be swayed by them, because he was the wisest of all men. He, too, was confident that he was not transgressing because the idea of being swayed did not apply to him intellectually. This is in fact the halachic opinion of the holy *Tanna Rabi Yehudah* in the *gemara* (סנהדרין כא).

The letter "ו" signifies the future tense. Although Shlomo and other men of similar royal stature may not be swayed by this temptation, future kings might follow their practice of marrying excessively, even though they are not of that stature. The "ו" protested that Shlomo's act, however defensible halachically, would cause a future breakdown of *Torah* observance. The *Torah* applies to all people at all times and in all situations. No one is exempt from observing the commandments that *Hashem* prescribed for us.

ולפיכך י"ל שפרשת עגלה ערופה באה ללמדנו, כי אם יצא רוצח בסביבות העיר, הרי ראשי אותה העיר יוצאים או לנרצח, היתה פלצות זו נמנעת. שמא היה דם לרסן את הרוצח ולמנוע הימנו מעשה רשע כזאת. מא היה בידם לגרום מצב רוח טוב, או הרגשת בטחון ורצון הנרצח. כל זה הוא בתחום "אחריות", ודוקא ראשי העיר, כי כל שגדול האיש - אחריותו מגדלת!

שירגיש את עצמו אחראי לכל הסובב אותו, ושיחשוב על זולתו וידאג לחבירו. משום שכשאנו שם לב לכל אלו, הריהו אחראי לכל הנגרם ממחדליו. אין לך תנועה או מחשבה שאין בה גורם או מניע לכאן או לכאן, לא רק כלפי עצמו אלא אפילו כלפי אחרים. ממילא, חייב האדם ללמוד ולשנן לעצמו, כי עליו לדעת ולהכיר את עצמו ואת האחרים, כדי שלא יפול ברשת של מעשים מחוסרי אחריות.

מעשה אבות סימן לבנים

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

After World War II, Jewry was left bereft with so many orphans, widows and lost souls, searching for any small vestige of their previous existence. *Gedolim*, *Manhigim* and leaders were also in small supply after the terrible years of the Holocaust. The saintly **Belzer Rebbe, R' Aharon Rokeach ZT"l**, realized the extent of the loss and attempted to shoulder a major part of *Klal Yisroel's* pain and need for direction upon his frail shoulders. Having seen firsthand the carnage that was European Jewry, before miraculously escaping himself, he was able to relate and uplift the many survivors who came to him for solace.

The fact that the Belzer Rebbe was recognized as an indisputable leader of the generation, though, did not prevent him from accepting criticism. Quite the opposite; his abiding humility ensured that he rated himself as insignificant! This fact became evident one evening when he was visited by **R' Avrohom Yehoshua Heschel ZT"L of Kapczynice** (who had escaped from Vienna to New York), and **R' Avrohom Friedman ZT"L of Sadigura**, in the spring of 1953. The two *Rebbes* came to pay their respects to the holy Belzer Rebbe, and in an hour-long, free-ranging conversation they discussed many issues pertaining to World Jewry: *Shidduchim*, *Moshiach*, traveling, *Yerushalayim*, and *Eliyohu Hanavi*.

At one point in the conversation, the Kapczyznicer Rebbe looked at the gaunt figure of the Belzer Rebbe and gently chided him about what he ate that day. Upon discovering that it had consisted of nothing more than a glass of coffee and a cube of sugar, he was horrified. Renowned for his kindness and good heart, the Kapczyznicer Rebbe could not accept that the Belzer Rebbe ate so little - yet R' Aharon insisted he just could not eat anymore, he had stomach problems!

"But your father used to eat properly," the Kapczyznicer Rebbe pressed him. The Belzer Rebbe waved that aside, "Ah, my father was a *malach*, an angel. I cannot compare with him!"

Until now the conversation had been good-natured but now it took a serious turn as the Kapcynznicer Rebbe announced solemnly, "*Belzer Rebbe!* I would like to give you some words of *mussar!*"

At that, the Belzer Rebbe was filled with awe and trembling. He stood up and thrust his hands into his *gartel*, as he waited expectantly for his guest's words of rebuke. "I feel I must admonish the Belzer Rebbe for afflicting his body so much! I would suggest he be more generous in his intake of food, for the sake of strengthening his weakened body - and for the sake of the world that needs him so badly!"

The two honored guests wanted to leave immediately so the *Rebbe* could have an evening meal, but R' Aharon would not hear of it. At the end of their hour-long conversation he accompanied them to the front door and waited while they descended the stairs. Only after he completed the *Maariv* prayers did he consent to partake of his minimal evening repast.