

נמשל: Says **R’ Yaakov Meir Shechter Shlit’a**, when a person is in distress, even when all hope seems lost, G-d forbid, one should do anything, even acts which bring only

momentary relief, rather than fall into despair. Do what you can and never give up! *Hashem* will deliver you from your troubles in some amazing way that never entered your mind!

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

make a *beracha* after the smorgasbord. Either the excitement of the moment causes them to forget, or they don't know the *halacha*. **Either way, this mistake should be corrected by instituting a NEW MINHAG of announcing by microphone before people go to the *chupa* room, that everyone should say a *beracha* after the smorgasbord.** Even better would be if somebody would say it out loud to exempt everybody - **המוכח לרבים יוכה** - If he didn't, he should say it after washing before *Hamotze*. If he didn't say it then, he should say it during the meal at any time after swallowing the *Hamotze*, till *bentching*. If he already *bentched*, if it was *mezonos*, wine or dates that "fill up" like bread he does not need the *beracha* because בדיעבד *bentching* exempts those "fillers" that are like bread. All other foods that were eaten before the bread, still need a *beracha*.

Exception 1: Overlapping Beracha Connection. Foods such as meat, fish, cheese etc. that "fill up" like bread, are included in the *beracha* on the bread and don't need their own *beracha* in a bread meal. Dessert-type foods like fruit and ice cream (and wine for its importance), need their own *beracha* even during a bread meal. If one ate such foods before **and during** a meal, relying on an earlier *beracha* to exempt it during the meal, this "overlapping" *beracha* connects those foods to the meal and is exempted by the *bentching*. Thus, the hungry guest in case 5 who ate fruit and plans to eat more during the meal or for dessert, or on the second night of השנה when one eats a new fruit before washing and will eat fruit for dessert, he should make one *beracha* "העץ" and not make a *beracha* ברכה אחרונה. **(To be continued)**

כל המקורות מיוסד על משנה ברורה קטוב

R’ Avrohom Mordechai Alter ZT”L (Imrei Emes) would say:

“The words ‘*And it shall be, when he sits on his royal throne,*’ can also be translated as: ‘*And he shall be like when he sat on his royal throne.*’ Our Sages in *Talmud Yerushalmi* (ביכורים ג-ג) teach us that: ‘*One who rises to a position of greatness is forgiven all his sins.*’ Since at the moment of his ascension to the throne, a Jewish king is considered as if he is in the pure state of a *tzaddik*, the *Torah* now urges him to continue in this way and remain ‘*like when he sat on the royal throne.*’ Let him strive to remain throughout his life just as he was when he first ascended his throne.”

R’ Yechiel Meir of Gustinin ZT”L would say:

“Do you know who is a thief? Not a person who knows how to steal but a person who actually goes out and steals. By the same token, do you know who is a *lamdan* (a learned *Torah* scholar)? Not one who merely ‘knows’ how to learn *Torah* but one who actually sits and learns *Torah*!”

A Wise Man would say:

“A man’s reach should exceed his grasp for that’s what the Heavens are for”
למיני הרב דוד בן הרב אליהו זינגער ז"ל, נלבד ע' אלול תשנ"ה, תוצג**
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זמן קריאת שמוע' במ"א - 9:00
זמן קריאת שמוע' הגר"א - 9:36
סוף זמן תפילה / הגר"א - 10:43
שקיעת הזמנה של יום השבת - 7:44
מועש' ק צאת הכוכבים / מעריב - 8:34
צאת הכוכבים / כשיתת רבינו תם - 8:56

שבת קודש פרשת שופטים - פרק ו' דאבות Shabbos Parshas Shoftim - Sixth Perek ב' אלול תשס"ט - August 22, 2009

* פנ'ל המנוחה בערב שבת בשעה 6:20 - מי שמדליק מוקדס, אין לאזור מזמן עצם קבלת השבת (מוסיאמר "בואי כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

כי הגוים האלה ... אל מענגנים ואל קסמים ישמעו ואתה לא כן נתן לך ה' אלקיך (ה-ד) - אין אדם מפסיד מלשמע בקול הבורא
וכן הוא במדרגות בעבודת השם, שחושב אדם שבוה שישבור את תאוותיו הוא יפסיד מזה איזה דבר, ועל ידי זה יחסר לו איזה דבר בעולם הזה, ואינו יודע שאין אדם מפסיד מזה שום דבר, ועל כל תאוה ששובר האדם, ועל כל דבר שטוב ששובר את תאוותיו ואינו עושהו, ועל כל דבר שנשמר אדם מרע, מקבל הוא על זה מתנת טובות אחרות מהבורא. ולא רק מקבל דבר כנגדו, אלא מקבל הוא דברים שהם הרבה יותר שווים מכל תאוות עוה"י, שמה שהוא בקדושה הם דברים אמיתיים, ולא סתם אחיות עניינים הם, שכיפוף וכל הדברים שבאים מקליפות, הם רק אחיות עניינים, ואין בהם אמת כלל, מה שאין כן האורים ותומים והנביאים, הם האמת הגדול ביותר שיש בהבריה, ולכן זוכה האדם במקום הבלי העולם ושקר, זוכה הוא לדביקות אמת במקום ההבלי עולם.
וכך הוא בכל דבר ששייך אל הקדושה, אם עושהו האדם מקבל מתנות קדושות ויקרות מהבורא, ועל כל תאוה ששובר האדם בעולם, הוא מקבל על זה תאוות דקדושה, ומקבל על זה השגות אלקות ממש, ומזה ישמע חכם ויוסיף לקח, לדעת זאת שלא יפסיד דבר מזה ששומע אל הבורא, וכל השומע מפי הבורא מה שציוה להתנהג, הוא רק מרויח מזה.

מאת הרב שלום פערל שליט"א
נ"י בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לבלתירום לבבו מאחיו ולבלתי סור מן המצוה ימין ושמאלו (ו-כ) - מעשה איש ופקודתו

עבודת אני נותן לכם, שנא' וידברו אליי לאמור, אם היום תהיה עבד לעם הזה." נמצא שיש מבט חדש על שררה והיא קבלת עבודת לעם ישראל, כי תפקידו של בעל השררה לדאוג לטובתם הרוחנית והגשמית של ישראל. ואם מסתכלים כך על השררה, לא יבואו לכלל גאות, שהרי הם מבינים שזו 'עבודת' ולא 'שררה', ואדרבה הבנה זו תביאו לכלל ענוה, שהרי מחשיב עצמו כעבד, וכן שמרגיש תמיד שמא לא קיים כראוי את תפקידו. ולפי' מתבאר הפסוק, 'לבלתי רום לבבו מאחיו', והוא יתקיים ע"י, 'לבלתי סור מן המצוה ימין ושמאל', והכוונה למצות המלך-תפקידו, והיינו ע"י שמבין שניתן לו תפקיד לשרת את העם, ומשתדל בכל כוחו למלא את תפקידו, יחשוב על עצמו כעבד, ושלא מילא את תפקידו כראוי, ולא יתגאה, ואדרבה יבוא לידי ענוה. (ע' ב'כתב סופר' היטב).

פרשה זו נקראת בתחילת חודש אלול, שהיא מלמדת על חובת המלך למלא את תפקידו המיוחד, והיא מעוררת אותנו למלא את תפקידנו כראוי, ובכך נוכה בדיו בראש השנה, ויהיה לנו כתיבה וחתומה טובה!!



מעשה אבות ... סימן לבנים

לא ימצא בך מעביר בנו ובתו באש קסם קסמים מעונן ומגש ומכשף. והבר חבר ושאל אב וידעני וכו' (יה-י"א)

During the upheavals of the second World War, a talmudic student hailing originally from Warsaw had found a haven in the city of Vilna as a member of one of the smaller *yeshivah* groups. Here, he started practicing the “science” of palm reading, foretelling from the lines of a person’s palm, future developments in that person’s life. His palm reading techniques had been transmitted from father to son in his family for many generations. Many, however, refused to consult this young palm reader on the secrets of their own future. If Heaven had cloaked the future under the raiment of the unknown, they felt it best not to uncover what Heaven has kept beyond human knowledge.

This young man was so sure of his readings for his clients, that he requested payment in the form of a percentage of the profit of any newly established business undertaking for which he predicted success. His advice was also sought after in the non-business areas of human decision making and included some very successful matchmaking predictions.

One of the younger members of the *yeshivah* group, a nineteen year old, approached the palm reader with a problem and sought advice. The palm reader took a glance at his palm and stepped back with an expression of shock and amazement. “You are still alive?” he said, more to himself than to his client. “Your life line is so short!” A year and a half later, the young man came down with typhoid fever in Shanghai, China, along with many others. All the victims recuperated except for him. He died at the age of twenty-one.

Another student, later to become a well-respected *Rebbe* in an American *yeshivah*, was told more details: His marriage would take place several years later and he would have three children from that marriage, all of them boys. After he already had three sons, his wife became pregnant a fourth time. He related the prediction to his friends, showing how obviously inaccurate it was. Shortly afterwards, his wife miscarried. No further children were born to the couple.

Was the power of this palmist in reading the future enviable? The answer came forth in a tragic twist of fate.

A few months after many *Torah* refugees, including much of the Mir Yeshivah, had traveled across Russia and reached the city of Kobe in Japan, another trainload of refugee-emigrants reached their last stop on Russian territory, the Far Eastern port of Vladivostok, where they were placed under house arrest at the hotel where they were staying. Soviet authorities had become suspicious about the validity of the visas and the final destination papers of the refugees.

Upon receipt of coded distress telegrams from Vladivostok, feverish rescue efforts started almost immediately in Kobe. Every possible attempt was made to obtain visas to new destinations. This necessitated obtaining large sums of money from America immediately in order to buy such visas from foreign consulates.

Meanwhile, anxiety and despair reigned in the hallways and rooms of the Vladivostok Intourist hotel. Those detained by the Russians were faced with the threat of imprisonment and deportation to Siberia. The hardships of traveling across the Russian mainland did nothing to ease their discomfort and now that the certainty of their final destination was up in the air, the despair and terror of the entire group was pervasive. The palm reader was also caught with this group. He did his best to help. He went from person to person, comforting and assuring, telling all of them that they would be saved. As for himself, he had read the writing on his own hand; he would be caught and deported to Siberia! At night he screamed in his dreams, “Father, Father, save me! Save me!” He walked around in despair.

His palm reading again proved true. Every one of those detainees was ultimately permitted to leave for Japan - except him. The palm reader was arrested for carrying forged papers and was the sole Jew from the group exiled to Siberia.

משל' למה הדבר דומה

כיה' אליקים ההולך עמכם להלחם לכם עם אויביכם להושיע אתכם וגו' (כ-ד)

משל' A group of mice once fell into a pot of milk and began to drown. A few of the mice seemed to abandon hope immediately and didn’t even struggle. What could they do? The milk was over their heads. But the others began to flail incessantly. There was still a chance for life.

And so they started to jump upwards with all their might. With every jump they gained an additional breath or two, but immediately fell back into the milk helpless.

Nevertheless, their natural instinct for survival kicked in and they did what they could, jumping time after time,

keeping their heads above the milk, hoping to escape.

In the end, an amazing thing happened. It was precisely because they did not give up and because of their constant movement and non-stop action to grab a few more moments of life, that they were saved. Because as a result of all their jumping and flailing with their arms and legs, the milk quickly congealed and a big clump of butter formed along the inside of the pot. The mice all climbed onto the mound of butter, made their way up the walls, and emerged from the pot safely.

לא תטה משפט לא תכיר פנים ולא תקח שחד כי השהו יעזר עיני חכמים ויסלף דברי צדיקים (טו-טז)

The *gemara* (סנהדרין ז') writes: “*He who appoints an incompetent judge is as if he planted an ‘Ashera’ (an idol tree) in Eretz Yisroel. Like it says, ‘Judges and officers you shall appoint’ and soon after it says, ‘You shall not plant an Ashera tree of any kind.’*” What is the connection, other than the juxtaposition, of *Avodah Zara* (idol-worship) to the act of appointing judges over *Bnei Yisroel*?

R’ Chaim Soloveitchik (Brisker) ZT”L responds that a house of idol-worship, a shrine or temple, is generally a large and impressive building. Inside, though, the most horrific practices and sacrifices are taking place in an abominable service. An *Ashera* tree is also luxuriant and beautiful on the outside but inside (essentially) it is rotten to the core. Similarly, a judge who retains a coveted position of respect and authority, outwardly appearing pious and qualified, while inwardly is incompetent, deceptive or worse, is no better or different than an actual idol tree!

A gentile judge once remarked smugly to the great **Beis Halevi, R’ Yosef Dov Halevi Soloveitchik ZT”L**, that it is clear that the laws governing the civil court system are far superior to the manner in which the Jewish courts operate.

“Take for example,” he said haughtily, “the punishment for bribery. In our system, we abhor this practice so mightily that both the one who offers a bribe as well as the judge who accepts it are punished harshly. By you Jews, only the judge or court officer who takes the bribe is reprimanded!”

The Beis Halevi smiled. “What you just said proves that our system is superior. Since, like you say, by us only the judge gets punished, he has much more to lose by accepting a bribe and thus much more reluctant to do so. By you, both the giver and the taker are on the hook so they don’t have to worry that one will expose the other. No one gets caught!”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שימור

The **Alter from Kelm ZT”L** tells us that every individual must appoint judges and policemen upon himself in order to make sure that he is on the proper path of *Avodas Hashem*. This can be applied practically in a number of ways. One way is by fulfilling the dictum of (אבות א-ו) “עשה לך רב, קנה לך חבר” - “*Make for yourself a Rav, and acquire for yourself a friend.*” We all need the objective opinions of people who really care for us who can truly help us see ourselves clearly in order to grow. A *Rav* is surely in the position to oversee one’s level of *ruchnius*, and a good friend can do the same.

Another way to fulfill the *mitzvah* of appointing a judge on oneself is by learning *mussar*! We all must set aside a little time each day to study *mussar* and to make every effort to apply it practically to our lives. **R’ Tzvi Hirsch Michel Shapiro ZT”L** used to say: “If a person wants an easy way to be righteous, the solution is not to study *mussar*, for then he will surely consider himself a perfect *tzaddik*! But once a person begins to learn *mussar* he will see that he is far from perfect!”

The *posuk* immediately following, “שפטם ושטרים תתן לך” - “*Appoint judges upon yourself*” tells us not to take a bribe. The most major obstacle we must overcome in the judgment we place on ourselves (introspection) is that we mustn’t deceive ourselves by taking a bribe! Do we justify our actions due to personal interest or gratification (i.e. we eat another piece of cake that we otherwise shouldn’t because we convince ourselves that it will be *bal tashchis*!)? Personal desires literally blind our perception and “bribe” us to act in a way that is far from the *Torah* truth.

TORAH GEMS

וגגש הכהן דבר אל העם ואמר אללהם שמע ישראל אתם קרבים היום למלחמה על אויביכם וכו' (כ-בג)

Before the Jewish People embarked on any military expedition or battle, a *Kohen* was required to say aloud: “*Hear Yisroel, today you are drawing near to war against your enemies,*” to rally the troops. Rashi points out that the words, “שמע ישראל” - “*Hear Yisroel,*” are actually alluding to the *mitzvah* of *Krias Shema*. The *posuk* implies that even if one has only the merit of fulfilling the *mitzvah* of *Krias Shema*, he is deserving of a Divinely-ordained victory.

This, however, creates an apparent contradiction. A few *posukim* later, the *Torah* states: “*And who is the man who is afraid and fainthearted? Let him go and return home.*” (כ-ח) On that *posuk*, Rashi quotes the *Mishnah* (סוטה מד.) which states that the man is “afraid” because of his transgressions. These transgressions include even “minor” misdeeds such as speaking between the placing of the *Tefillin* on the hand (שליד) and *Tefillin* on the head (שליראש). For this sin, one is to return home and not go out to war. This ruling applies to a soldier even if he has fulfilled the *mitzvah* of *Krias Shema*, among others. How, then, can this be reconciled?

The holy **Kotzker Rebbe, R’ Menachem Mendel Morgenstern ZT”L**, explains that it is all dependent on one’s level of *Emunah* and *Bitachon* in *Hashem*. If a person is truly strong of heart and retains a deep faith and belief that because of the merit of *Krias Shema* itself, *Hashem* will save him, then he truly deserves to be saved. He has absolutely nothing to fear, and on the strength of his conviction he will surely be saved. On the other hand, the soldier who is not so faithful and does not possess the pure and iron-clad belief that the recitation of *Shema* is sufficient to protect him, he is deemed as one who is “afraid and fainthearted.” He is required to return home and not go to war until his faith is strengthened and he is cleansed of all transgressions.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

שפטם ושטרים תתן לך בכל שעריך אשר ה' אליך נתן לך לשבטיך וכו' (טז-יח)