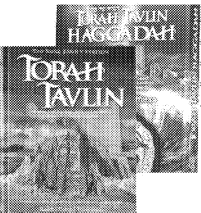


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זמן קריאת שיבו/הג"ר - 9:38
סוף זמן תפילה / הג"ר - 10:44
שקיעת הזמנה של יום השבת - 7:35
מוע"ט/קצאת הכוכבים/ מוע"ר - 8:25
קצאת הכוכבים / לשיטת רבני דת - 8:47

תורה תבלין
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שבת קודש פרשת כי תבוא - פרק ג' וד' דאבות
Shabbos Parshas Ki Savo - Third and Fourth Perek
י"ז אלול תש"ע - August 28, 2010

* פלג המנחה - 6:12 - מי שמדליק מוקדים אין לאויר בזמן עלם קבלת השבת (בשיאמר "בואי כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק
טיב התבלין

רעיונות ופירושים לעורר את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת
ולא תסור מכל הדברים אשר אנכי מצוה אתכם היום ימין ושמואל (פח-ד) - להזהר לא להחמיר ולא להקל בעבודת השם

את האדם בדרך השמאל, הולך להפילו בדרך הימין, שיתאמץ יותר מיכלתו, ובה מחלישו, שאם הגוף לא עובד כדבעי, הנשמה לא יכולה לבד לעבוד, וכאשר יש חור קטן בגוף, נעשה על ידי זה חור גדול בנשמה. ולכן כל אדם צריך למדוד את עצמו וכוחותיו, לראות לא ללכת יותר מכדי יכלתו, וכמו שאסור לעשות פחות ולמטה מיכולתו, כך אסור ללכת למעלה מיכולתו, שאפילו אם יצליח בזמן קצר לעלות, אחרי שיתאמץ מאוד וישבר, יהיה אז בידו לגמרי. ולכן ציווה התורה לא תסיר ימין ושמאל, ללכת אחרי אלהים אחרים, דהיינו לא ללכת בצד השמאל, ולא וגם לא לצד ימין, ששניהם מביאים את האדם, ממש ללכת אחרי אלהים אחרים ולעבדם, ושניהם שוים בזה להוריד את האדם מדרך הישר ממש. ולכן יזהר האדם מאוד ללכת תמיד רק בדרך הממוצע, שהוא דרך התורה הנכונה, וכאשר האדם לא יודע בדיק מה שצריך לעשות, ישאל זאת בידי גדולי וצדיקי הדור, ולא יעשה בזה על דעת עצמו כלל, שלא יודע האדם את מדתו באמת ובכך יצליח ויעשה באמת רק כרצון הבורא.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש
מאוצרותיו של המגיד

והיה אם לא תשמע בקול ה' ארור אתה וגו' (פח-טו, טז) - בענין חרדת הדין בחודש אלול

יבוא על החוטאים, וישונו בתשובה שלימה, ויזכו למחילת עונות, והיו כלי הראוי לקבל את ההשפעות הטובות-תחל שנה וברכותיה. ומתבאר, גודל חרדת הדין שצריכה להיות לכל יהודי באלול, אשר מכוחה כשיבוא לקרוא את התוכחה, תשפיע עליו לעשות תשובה מחמת פחד הדין. וכן כתב ר' ישראל סלנטר (אור ישראל, אגרת י"ד), "מלפנים כאשר ידעתי, כל איש אחוז פלצות מקול הקורא קדוש אלול", והיינו שהכרת החזן על ר"ח אלול, בשבת מברכים חודש אלול, הכניסה בלב כל יהודי חרדת דין עוררה ופלצות. וכן מתאר הספר **זרכי חיים ושלוש** (מונקאטש), את חרדת הדין ששררה בחצר הקודש מונקאטש בזמנו של ה**מנחת אלעזר**, כאשר הכריז על ר"ח אלול, "בשבת מברכין אלול, שהערים קולו נאדר בקדש לומר "ראש חודש אלול יהיה ביום" - חל כמלכה אחו לכל השומעים. וכן אחר כך, באמירת "חדשוהו הקב"ה עליו ועל כל עמו בית ישראל בכל מקום שהם לטובה ולברכה וגו', אחר תיבת "ולרפואה שלימה" היה מוסיף ואומר בקול בפי **"ולתשובה שלימה** ולגאולה קרובה ונאמר אמין". ולנוכח, באותה שעה היתה עוברת רוח טהרה על המתפללים עד ש"אם אבן הוא נימוח ופשפש במעשיו".

uncle, he found him dead and his lapel torn apart. As miserly as he was, he couldn't even take his money with him!
גמטל: One of the worst "curses" that we experience is not one that is Divinely ordained, or Rabbinically allocated.

A SERIES IN HALACHAH LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (12)
Scheduled According to the Davening. Last week we mentioned that praying for a sick person, is an integral part of the *mitzvah* of visiting the sick. This davening should also be a part of the visit while the visitor is still in the house, and not just before coming or after leaving (1). If it will worry the sick person, however, he should do it in a different room or in some other way that the ill person won't see and worry (2). The *halacha* even schedules the *mitzvah* to enable the maximum quality of *tefilla* to be unleashed. One should not visit during the first 3 hours of the day because at that time, after a night's rest, the visitor often feels and looks better than he really is, and the visitor might mistakenly not feel it necessary to daven for him (3). One should also not visit in the last 3 (tired) hours of the day because the sick person might feel and look worse than he really is, and a visitor might mistakenly give up hope and/or not daven for him (4). Even if one decides that he'll daven for a sick person no matter what, he still shouldn't go so early or too late. The reason is because people are influenced and even fooled by the appearances (even if they "know" that his appearance might not reflect the true situation) and will not daven with the proper heart (5).
Two Clarifications of the Chofetz Chaim. In his *Sefer Ahavas Chesed* (6), the holy **Chofetz Chaim ZT"l** writes that these

הלכה למעשה

הוא היה אומר

The Gerrer Rebbe R' Yehudah Aryeh Leib Alter ZT"l (Sefas Emes) would say:
 "When a person makes his *Viduy Maasros* confession, he must say the following words: 'I have not transgressed any of Your commandments nor have I forgotten.' Isn't this obvious? Why were two such similar statements necessary? The answer is to teach us that it is possible to fulfill a commandment and at the same time forget it. This happens when one fulfills a *mitzvah* without intent, without proper *kavana*, while the mind is focused on other things. Performing a *mitzvah* this way is tantamount to having 'forgotten' the *mitzvah*."

The Apter Rov, R' Avraham Yehoshua Heschel ZT"l (Ohev Yisroel) would say:
 "‘To a head.’ - 'לראש' and not a tail (לזנב). 'And Hashem will place you a head (לראש) and not a tail' - 'as a head'? Being a head is not always advantageous. In *Avos* (ד-כ), Rav Masya ben Charash says that it is better for one to be a tail of a lion rather than a head of a fox. On a simple level, this means that it is better for one to be connected, even at the lowest level, to greatness, rather than to be at the highest level of mediocrity. Thus, the *Torah* says that *Hashem* will connect you, 'to' a head, to greatness, and not 'to' a tail, to mediocrity."

A Wise Man would say:
 "So near is falsehood to truth that a wise man would do well not to trust himself on the narrow edge."
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מעשה אבות ... סימן לבנים

וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך וגו' (כה-)

The slaughtering of animals, both kosher and non-kosher, had always been under government control in Galicia, however, for the most part, the Jewish community officially supervised slaughtering in Potok and other nearby *shtetlach*. Jewish officials oversaw the slaughtering, and there was a certain amount of profit which was added to the Jewish community's coffers. This engendered jealousy among the gentile population and a group petitioned the government to remove the Jewish supervisors. When they were successful, the gentiles became virtual rulers over the slaughtering process and the money that had formerly flowed into the Jewish community treasury was diverted into gentile channels, causing great loss to the Jewish community. In addition, the Jews now had to pay a high tax for their kosher slaughtering.

The Jewish community leaders of Potok attempted to stop all kosher slaughtering within the town limits, and establish a slaughterhouse in the suburbs, officially exempting the community members from most of the tax. That regulation, however, prompted a hostile reaction from the gentile supervisors, who were deprived of the usual amount of the tax money, because the kosher meat was brought in from out of town.

This provoked anti-Semitic sentiments, and, as a result, the non-Jewish residents of the adjacent towns assembled one night with the intention of looting and murdering the Jewish *shochet*, so that there would be no one to continue the kosher slaughtering. The Jews of Potok were terror-stricken. Darkness filled the besieged Jewish homes as they waited in despair. Rumors that the *shochet* had fallen into the hands of the gentiles added to the general fear.

At that exceptionally terrifying moment, the town's leader and *Av Beis Din*, **R' Sholom Mordechai Hakohen ZT"L**, the **Maharsham**, came to a courageous decision to act bravely for the sake of his brethren, even if it would cost him his own life. He grasped his black silver-tipped walking stick for the first time in his rabbinical practice, put on his *kolpik* (Chassidic head attire generally worn on *Shabbos*) and his imposing fur-lined coat, and went outside, walking firmly and fearlessly in the direction of the gentile camp. The dead silence of the night was disturbed only by the hysterical screams of his wife, who tried to obstruct her husband's path on what she considered a suicidal path.

"Your children, your life, your blood!" shrieked the poor *Rebbetzin* in her terrible fright.

"My blood is not any redder than my fellow Jews' blood, which is now about to be spilled, G-d forbid. One needs a little self-sacrifice to try to rescue even a single Jewish soul from the evil paws of these dogs," replied the Maharsham.

Soon the Rabbi approached the dark enclave of the gentile crowds. A lonely, majestic figure, his moonlit bearded face pale but serious, as he halted before the hateful masses. Instead of a gleeful clamor over the unexpected prey that had fallen into their clutches, however, the hostile clan suddenly turned into a herd of timid sheep, who crept near the Rabbi's feet, almost licking his boots in an inexplicable outpouring of tearful repentance. They murmured in Russian, Polish, and Ukrainian, trying to convince the Maharsham not to unleash his anger upon them, not to curse or punish them. Apparently the awe-inspiring sight of the Maharsham looming over them with a stick in his hand, affected their minds so that in a matter of seconds, a murderous gang of potential killers and hooligans became helpless children crying for favor and mercy in the eyes of the Jewish Rabbi. They kissed his hands and feet as they begged for forgiveness and said they were ready to surrender control over the town's slaughtering, to let things run the way they had always run before the troubles started.

"All right," spoke the Rabbi finally. "We will have no recriminations and the entire episode will be forgotten."

The *shochet* was set free, his captors dispersed in shame, and peace and quiet rested upon Potok. It was a clear fulfillment of the *posuk*, "*And all the nations of the earth, seeing that the Name of Hashem is expressed upon your countenance and they shall fear you.*"

משל' למה הדבר דומה

ועברת את איביך אשר ישלחנו ה' כך ברעב ובצמא ובעירים ובחסר כל וכו' (כה-מח)

משל' During the waning days of the Holocaust, a young teenage boy, who was suffering through the horrors of numerous concentration camps, found an uncle of his in the same camp. He was overjoyed to know that at least one member of his family was still alive, and his uncle even confided to him that he had sewn into the lapel of his jacket, a sum of \$500.00, to have in case of emergencies.

As the allied tanks drew near, most of the Nazi SS fled to escape recrimination, although a few remained to guard the prisoners. One evening, a guard was seen walking through

the barracks, peddling loaves of bread, for the exorbitant sum of ten dollars a loaf. Very few people had any money, let alone ten dollars, and there were few takers.

The boy ran to his uncle and excitedly told him that bread was available, if he would give him some money. But the uncle, ill and breathing with difficulty, rose up and declared with anger, "Ten dollars for a loaf of bread! How dare he? Aren't you embarrassed to even consider it?"

The night descended and all was quiet. In the morning, the uncle never woke up. When the boy went to check on his

השקיפה ממעון קדשך מן השמים ובדך את עמך את ישראל ואת הארמה אשר נתת לנו (כ-כו)

After we finish setting aside the *Terumos* and *Maasros* for the produce of the past three years, and the *Levi*, the *ger* (convert), the orphan and the widow, have eaten their fill, we turn to *Hashem* and acknowledge that we have done all that He has asked of us. We then implore *Hashem* to bless us. "*Peer down from Your holy abode in Heaven and bless Your people, Israel.*" The **Yerushalmi** (מעשר שני ה) notes that from here we recognize the enormous power of those who perform *mitzvos*. The word "השקיפה" is normally used to describe looking at something negative. Yet here, the *Torah* tells us that our *mitzvos* are so powerful that even "השקיפה" can be used to refer to good. Why, though, does the *Torah* use the seemingly less appropriate word "השקיפה" altogether?

R' Chaim Kanievsky Shlit'a explains that "השקיפה" is not necessarily a negative term. Rather, it is an expression used when seeing something unusual. In *Hashem's* eyes any injustice or wrongdoing is strange and unusual; thus the word "השקיפה" is used. Whereas for good tidings which are completely normal, the word "ראה" or "הביט" is used.

However, in our case, when a Jew is bringing his first fruits as *bikkurim* and saying *Viduy Maasros*, stating that he has kept all the *mitzvos* related to *Maaser* for the past three years, he refers not only to being careful about gross violations, but even the most minute *Halachos D'Rabanan* (rabbinic laws). If a person violates any small *halacha* like giving *Maaser* before *Terumah*, he is not permitted to say the *Viduy*, for he cannot say that he has done everything perfectly. Now, since this kind of strict adherence over a three-year period is quite unusual and exemplary - which human being can say he has never sinned? - therefore *Hashem* peers down in amazement, with "השקיפה"!

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

This *parsha* is all about being happy! Twice we are commanded to rejoice and are told that all the horrific curses will come about if we don't serve *Hashem* with joy! This is the point! We MUST be happy, for otherwise we will be punished!

Nowadays, with the financial crisis, *shidduch* crisis, youth at risk, *sholom bayis* issues the list goes on ל"ר, the question is glaring: How can we truly serve *Hashem* with *simcha*? The *Torah* is timeless and it applies to us today as it did the very day it was given. Thus, we ask: With all of today's problems surrounding us - how can we be truly happy?

The beginning of the *parsha* discusses the *mitzvah* of *bikkurim*, bringing up the first fruits to Yerushalayim, as an expression of gratitude for the bounty that we are given. GRATITUDE. That is the secret formula (it's not a secret, really, so why not share it with everyone you know!) to being truly happy. When the first olive sprouted, a red string was tied to it, designating it as *bikkurim*. At that time, it was not known if the entire crop would grow in abundance. Why didn't they wait to designate *bikkurim* when they knew the crop was good? Because to them, it made no difference. They were happy and grateful that they had SOMETHING now to eat. It didn't matter what would be the outcome. They were happy now!

We are all affected by the harsh world we live in today. Yet, if we focus on what we do have, we will realize that we have so many things to be happy about. *Simcha* comes from "שם מור" - putting our minds in the right place. Thinking about all that we have and being grateful for it. In this way, we can fill our lives with the blessing of serving *Hashem* with joy!

TORAH GEMS

ונתןך ה' לראש ולא לזנב והיית רק למעלה ולא תהיה למטה כי תשמע אל מצות ה' אלקיך (כה-ג)

What does the *posuk*, "*And you will be on the top and not on the bottom,*" mean? It's obvious that if you are on the top, you aren't at the bottom. **R' Tzadok Hakohen of Lublin ZT"L** cites *Divrei Hayamim I*, where there is a prayer by a man called *Yaavetz*. In this prayer, he says, "*If You (Hashem) will bless me and expand my borders*" (ד-י). Why does he ask for both a blessing and then an expansion? Surely a blessing includes an expansion.

Many people receive great blessing, but they are not well equipped to handle that blessing. Someone of prominence in the gentile world can earn an astronomical fee with fame and fortune at the peak of his career, yet by the time he retires he's often broke, scorned and disgraced! This, then, is the prayer of *Yaavetz*: May *Hashem* bless me, but also expand me as a person so I am able to handle that blessing.

R' Tzadok says that this is seen in the famous statement of *Chazal*: "עשר בשביל שתתעשר" - "*Tithe so that you become wealthy.*" (תענית ט.) People think this means that as soon as one gives charity, the riches will come flying in through the door. No. Rather, it means that when one gives *maaser* (a tenth) to *tzedakah*, and consequently more people become dependent on him, then he will have to become a "bigger" person, so to speak, and *Hashem* will make sure he has enough to give to those people. The more one makes himself available to others, the more he is given in order to handle it.

This is the meaning of the *posuk*, "*You will be on the top.*" Not only will *Hashem* give you gifts, but He will expand you so that you will be able to handle it. Then, there is the second blessing: "*And not on the bottom.*" This means that you will not be ill-equipped to handle the blessings, becoming stingy and headed towards disaster. The blessings will not cause you to fall.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ושמחת בכל הטוב אשר נתן לך ה' אלקיך וכי' (כו-יא)