

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

בראת יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת שופטים – פרק ו' דאגות Shabbos Parshas Shoftim - Sixth Perek ו' אלול תשס"ח - September 6, 2008

הדלקת נרות שבת – 7:04 *	(Monsey, NY)	מנחה גדולה / שבת – 1:26
זמן קריאת שמע/מ"א – 9:05	~~~~~	שקיעה של יום השבת – 7:20
זמן קריאת שמע/ הגר"א – 9:41	~~~~~	צאת הכוכבים / מעריב – 8:10
סוף זמן התפילה / להגר"א – 10:45	~~~~~	צאתה"כ / לשיטת רבינו תם – 8:32

* פלג המנחה בע"ש בשעה 6:00 – מי שמדליק מוקדם, אין לאחר זמן עצם קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א
נו"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

והיה כשבתו על כסא ממלכתו וכתב לו את משנה התורה הזאת על ספר מלפני הכהנים הלויים וכו' (וי-יח)

הלימוד יהיה לשם שמים, ויגדלו בתורה. נמצא שהשקעתו של ר' חייא בראשיתה דבר, הביאה שה' אחריה דבר"י וכתב בהצלחה. וכן כתב המהרש"א בבאיור דברי הגמרא (ע"ז כ"ד): "וישרנה הפרות וכו' שאמרו שירה, ומאי שירה אמרו וכו', רוני רוני השיטה וכו'". והיינו, שהארון שנעשה מעצי שטים עליו לשיר. וצריך להבין מדוע הזכירו שהארון נעשה מעצי שטים. ומבאר, "שהשיטה נתקדשה מתחילת נטיעתה במצרים, שנטעה לשם המשכן", ולכן מעצים קדושים כאלו, ניתן לעשות ארון המוכשר להחזיק הלוחות והתורה הקדושים, וכיון שקדושתה באה מכוח עצים אלו, הוזכר זאת בשירתם. שוב ראינו שהראשית הטוב הביאה אל מעלת ה' "אחרית דבר" - שיכולה לעשות "ארוהן הקודש".

וזהו המעלה שמצאו במלכותא 'מה ביאתן למדבר סיני בתשובה, כך נסיעתן מרפידים בתשובה', הרי שהודגש כאן שהכתן אל מעמד הר סיני היתה כבר מראשית נסיעתן, כדי להורות על חשיבות ה'ראשית', שכפי ההכנה בראשיתו כן ההצלחה באחריתו. (ע' העמק דבר שמות י"ט ב'). ולפ"ז מבאר בהעמק דבר (כאן) כוונת הכתוב "מלפני הכהנים הלויים", שצריך שהספר תורה הזה תיכתב ע"י שבט לוי דוקא, שהם קדושים יותר משאר שבטים, שכל עיסוקם רק בעבודת ה' (ע' רמב"ם סוף הל' שמיטה ויובל, שע"י כך תהיה לספר הזה קדושה יתירה, שתוסיף רוממות למלך בעת קריאתו, כמאה"כ "וקרא בו גו' למען ילמד ליראה את ה' וגו'").

SPECIAL MAZEL TOY TO MR & MRS UDI AND SARALE MANTEL ON THE BIRTH OF THEIR DAUGHTER PESSIE. MAY THE MANTEL/BLONDER FAMILIES SEE MUCH NACHAS FROM HER.

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a human being similar to an inanimate tree? The answer is that just as a tree goes against the natural force of nature called gravity and instead fights to grow upwards, so too,

every Jewish man, woman and child's purpose in this world is to grow in *Torah* and *Yiras Shamayim*, in spite of the natural forces of the *Yetzer Hara* to bring them down!

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

The Beracha of Hagomel. If a person went through a dangerous situation and came out unharmed, he has to publicly thank *Hashem* by saying the *beracha* of *Hagomel*. This includes: 1) A sick person who was healed. 2) One who went through a long potentially dangerous trip over a sea or 3) through a desert. 4) One who was redeemed from jail or captivity (1). This *beracha* has some halachic time limitations, both in which days to recite it and in which time of the day to recite it.

Within 3 Days. It is highly preferable to recite *Hagomel* within three days of the event (2). This way, the kindness of *Hashem's* protection is still fresh in one's mind and the *beracha* is said with a greater feeling of true gratitude. This means that if one arrived safely (or was released etc.) on any time on Monday, he should try to gather a *minyan* of people (3) (at least two of them *talmidei chachamim*) to recite it before Wednesday is over (4).

Within 3 Days vs. in Front of a Sefer Torah. Even though it is customary to say the *beracha* on a day of *Krias Hatorah* (Monday, Thursday, *Shabbos*) in front of a *Sefer Torah*, saying it within three day days takes precedence, and one should preferably not wait till Thursday morning. This is the opinion of the **Shulchan Aruch** as explained by the main commentators and quoted in the **Mishna Berura** (5). However the **Shaarei Efraim** (6) brings a widespread custom to wait until the next *Krias Hatorah* even if it will be after the third day. Whichever of these two ways one does,

WEEKLY CHIZUK # 86

While listening to the *shofar* during the month of *Elul*, we should prepare our minds and hearts in order to properly listen, absorb, commit and apply the many messages of the *shofar* on *Rosh Hashanah*. It is well known that the main judgment of a person takes place as he stands committed to serving *Hashem* at the time of *shofar* blowing. The sound of the *shofar* is a multi-message proclamation which demands our action.

(1) אר"ח ר"ט (2) שס"ו (3) שס"ג (4) משנה ברורה ר"ט (5) שס"ו (6) פרק ד-כו (7) באר היטב אר"ח ר"ט (8) משנה ברורה ר"ט (9) אר"ח ר"ט (10) שס"ו (11) שו"ת חתם סופר אר"ח

הוא היה אימר...

R' Yisroel Friedman of Rizhin ZT"l (Ohr Yisroel) would say:

"The *Chumash* is divided into five books whereas the *Shulchan Aruch* is broken up into four books. In fact, man must be the fifth component when it comes to practical applications. One must examine and carefully scrutinize all of his actions. Even those deeds that are totally physical must be done for the Honor of Heaven. Thus, the *posuk* states: 'And (the Torah) shall be with him and he shall read from it all the days of his life.' Every man must watch himself to ensure that his deeds coincide with the path of the Torah."

R' Yitzchok Elchanan Spektor ZT"l would say:

"*The law of Hashem is perfect, comforting the soul.*" *The law of Hashem is perfect, comforting the soul.* Likewise, the *Torah* tells us: 'Be wholehearted (perfect) with Hashem, your G-d.' The connection between the two teaches us that *Yisrael* and the *Torah* are one. Just as a *Sefer Torah* is invalid if even one letter is missing, so too, *Bnei Yisroel* is incomplete when even one Jew strays from *Torah*."

A Wise Man would say:

"I live my life and let others live theirs. What people think of me is none of my business!"

מעשה אבות סימן לבנים

כימצא חלל באדמה לא גודע מי הכהו וגו' (כא-א)

In the settlement of *Rishon L'Tzion*, there lived a non-observant Jew who had emigrated to Israel from Europe after the Second World War. Born from parents who were devoutly religious, his observance of *mitzvos* had slackened from the time he had left his father's home as a young man in Hungary to earn a livelihood. Weak in faith, he did his best to conceal any vestige of Jewishness when the Nazis invaded his country. It did him no good; when the deportation of Jews began, he was herded aboard a train bound for Auschwitz. After torturous years under the Nazi regime, he survived the war and made his way to the Holy Land. Unfortunately, the Land's spiritual blessings had little influence on him: he had drifted so far that even *Yom Kippur* was a day like any other to him.

On the eve of *Yom Kippur* 5713 (1952), the man returned home from work as usual. Tired from a full day he lay down to sleep. That night, his late father appeared to him in a dream wearing a *kittel* and *talis*. The father admonished his son to repent this very night, the night of *Yom Kippur*, for if not his life would be cut short. When the man woke up, he decided that it was no big deal, it was only a dream. He tried to shrug off the whole affair, but this became increasingly difficult as the same dream began to appear to him on seven consecutive nights.

Distant as he was from religious life, the man had heard of the famous **Chazon Ish, R' Avrohom Yeshaya Karelitz ZT"l**, and felt that in such a matter of religion, he must consult with a person who understands these matters.

He traveled to *Bnei Brak* to discuss his dream with the great Chazon Ish. No sooner had the man entered his study then the Chazon Ish declared sternly, "You perform forbidden labor on *Shabbos*, on *Rosh Hashanah* and even on *Yom Kippur*! Your father has no peace in the Upper World. *Kores* (excision) has been decreed upon you!"

Having spoken, the Chazon Ish rested his head on his arms as if dozing. The man stood before him open-mouthed, dumbfounded by what he had just heard. He had yet to speak one word to the holy man.

After a few minutes, the Chazon Ish opened his eyes and said, "In the merit of which great *mitzvah* that you performed in your youth have you been granted new life? The fact that your father is offering you a chance to save yourself is proof that you must have done something to deserve it. Do you recall any great *mitzvah* which you performed in your youth?"

The man regained his composure somewhat and collected his thoughts. He replied that he had always behaved properly toward his fellow man and was always charitable towards the poor.

"This is not sufficient," responded the Chazon Ish quickly. "Not for this alone will you merit having the Heavenly decree against you rescinded."

Then the man remembered. He had been about fourteen at the time. A woman informed his father that in a village some distance from theirs, a young Jewish boy lay dead with no one to care for his burial. And so, as a fourteen-year-old lad, he had set out alone on a holy mission. Times were dangerous; the roads were filled with roving bands of plunderers. Under constant fear of death, he had made his way through a forest. His mission proved successful and he buried the lad by himself. Hearing this, the Chazon Ish nodded in approval. From that day on, the man became fully observant.

In 1961, the man related his story to the author of a *sefer* called *Kiryas Arba* and it was included in the work. When this author took ill in the spring of 1977, his family sent a copy of his *sefer* to the holy **Steipler, R' Yaakov Yisroel Kanievsky ZT"l**, along with a request that the Steipler pray for his recovery. Later, the Steipler told a close acquaintance, "There is a story about the Chazon Ish in this *sefer* that is truly amazing an awesome tale, the likes of which one does not hear"

משל למח הדבר רומח

כי האדם עץ השדה וכו' (כ-ט)

משל: We find an interesting phenomenon: *Hashem* instituted into the nature of the world, two powerful forces which are diametrically opposed to one another.

On the one hand, there is the concept of gravity, which tells us that everything that goes up must come down. Gravity is a force that pulls everything downward so that nothing can stay up in the air for too long. It is gravity which keeps us anchored to this earth for without it, we would never be able to maintain our footing.

On the other hand, nature dictates that all plant life, trees, grass, plants, etc., begin growing from down within the soil of the earth. It then rises upwards toward the sky. In seemingly direct contradiction to the physics of gravity, a tree grows straight up into the air and no force of gravity can bring it down.

במשל: Explains **R' Simcha Hakohen Kook Shlit'a**, the same is true regarding human beings. The *posuk* tells us, "A man is likened to a tree in the field." In what way is

ועשיתם לו כאשר זמם לעשות לאחיו
ובערת הרע מקרבך וגו' (ט-יט)

The *gemara* (א) discusses an unusual scenario in Jewish jurisprudence known as: "לא הרגו נהרגין, הרגו אין נהרגין". The situation as described by the *Meforshim* is when witnesses who testified about a murder are later proven false by later testimony which places them elsewhere at the time that the alleged murder occurred (עדים זוממין), then these false witnesses are executed in place of the person they tried to have killed. However, if the accused had already been executed for a crime, even if the witnesses are later proven to have lied, then the false witnesses are free from this reciprocal punishment and they are not killed by the hand of *Beis Din*. This is derived from the words in the *posuk*, לעשות זמם כאשר לו - לאחיו "It shall be done to him what he had planned to do to his brother," only what "he had planned to do" but not if he had actually done it.

R' Dovid Feinstein Shlit'a (Kol Dodi) writes that although it does appear unusual that the false witnesses can have another man executed unjustly and they do not suffer a similar punishment, however, upon closer analysis, we can understand the *Torah's* justification for this rule. *Hashem*, Who is just in all His ways, would not have allowed the accused to be executed unless that person actually deserved that punishment. Therefore the false witnesses, even though they did wrong, did not cause an unjust death and so do not deserve execution.

On the other hand, if their conspiracy is uncovered before the accused is executed, we know that *Hashem* saved him because he did not deserve death. Thus, it turns out that these false witnesses tried to have an innocent man killed, and for this they are themselves executed.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

שוחד

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

כי השחד יעור פקחים ויסלף דברי צדיקים וגו' (טז-ט)

One major obstacle we must overcome in our daily חשבון הנפש (accounting of the soul) is to decide whether any particular deed that we did that day was done as a result of a "bribe" or not. Did we justify our deed with a personal interest or gratification? For example, when one eats an extra piece of cake, knowing that he or she really shouldn't, does he tell himself that it is a *mitzvah* since otherwise it will get thrown out - and that would cause *shlichus*?!

Personal desires literally blind our perception so that we do not see what we do not wish to see; and this is what takes us far away from the truth. Sometimes in order to perform a *mitzvah*, a person justifies all his actions along the way even if they are hurtful or dishonest to others. One can transgress countless sins לחבירו *between man and man*, with the goal of the "mitzvah" he wishes to perform completely blinding him!

R' Yisroel Salanter ZT"l writes that when *Chazal* in *Pirkei Avos* teach us that any argument that is לשם שמים - *For the sake of Heaven*, will be preserved in the end (סופו להתקיים), it refers to when both sides of the argument believe that they are 100% justified; that in their minds they believe everything they are fighting for is truly לשם שמים and neither side will back down nor attempt to make peace. Such a מחלוקת will surely be preserved and it will last forever!

One must stop and look objectively at every situation. Step out of your own shoes and become a judge who is not blinded by bribery and self-gratification. Make sure that whatever you do is truly 100% לשם שמים!