

to another Jew and kills him, he does not go to any of these cities for this cannot be considered unintentional. How careful must we be with our feelings towards our fellow Jews for even if we do not mean to, we might “spill blood” through our hatred and be held accountable for the rest of our days.

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

(1), **Shela Hakadosh** (2) and **Pele Yoetz** (3), and more recent *Gedolim* such as the **Chofetz Chaim ז"ל** (4), plus many *Roshei Yeshivos* (who run their *yeshivos* in this style) advise that those who have time for two learning sessions in different topics of *Gemara*, should divide their time and learn one session of *Iyun* - slower, deeper study, so as to acquire the דרך הלימוד (set style of learning), and another session for *B'kius*, covering ground with the goal of finishing *Shas*. This must be done with a review system that leaves a person fluent in what he learned. Many *Gedolim* (5) suggest a *Daf* (two-sided page) daily. The *Daf Yomi* idea of **R' Meir Shapiro ז"ל** was not to learn a *daf* a day, but that all should learn the **same daf** every day. If a *daf* a day is too much, one can do less. Many have found an *amud* (one side of a *daf*) per day to be very rewarding. **NOTE:** When doing this learning and a difficulty comes up, one should not spend too much time trying to answer the question. Rather, he should jot down the difficulty to ask a *Talmid Chacham* and proceed.

Combination of Both. Those who don't have time for two-topic learning, or tend to learn more deliberately and need all their learning time to retain one topic, are advised to try to combine both elements of *עיון* and *בקיאות* into that one topic. This can be done either by learning at a “medium” pace with a certain amount of *iyun* mixed in or by learning one out of every three or four topics (possibly two days a week) with a bit more *iyun*.

הוא היה אומר...

(1) אגרות משה ב' דף שעב (2) מס' שבועות (3) פלא יעץ
ערך "גיוסא" (4) אור אלהות דף קפה (5) עיון חיד"א בברית
עולם על ספר חסידים

נמשל: The cities of refuge were instituted as a remedy for a Jew who kills another unintentionally: “*And this is the case of the killer who will flee there, so that he may live: Whoever strikes his fellow (to death) unintentionally, whom he did not hate in times past.*” *Chazal* tell us that if a person shows hatred

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How to Learn Gemara. Exact Wording. All those accustomed to learning *Gemara* know and see constantly how the language and wording of *Gemara*, as well as **Rashi** and **Tosfos**, is very exact and precise. Therefore, one must put extra concentration into grasping each and every word of the texts.

B'iyun: Detailed Research. The depth of *Gemara* comes in numerous layers and there are two basic ways to learn it, or combinations of both. The first is called “בעיון” (scrutiny and analysis) in which a person delves deep into a topic using the earlier commentaries known as *Rishonim*, and later ones known as *Acharonim*, to uncover layer after layer of the *Gemara*. This reveals insights one might not have known without such deep reflection and contemplation. It is usually a lengthy approach to *Gemara* learning and it tends to minimize the amount of *Gemara* text one can cover at a time.

B'kius: Broad Fluency. The second approach is to learn in a quicker manner, covering more ground and understanding the basic text of the *Gemara*. This method is known as “בקיאות” (proficiency) which allows for broad fluency, because it can make one become fluent in large portions of the *Gemara*. It also helps with *עיון* learning since that style requires a certain amount of general knowledge, that is acquired through *לימוד בקיאות*.

Which Way to Learn? Earlier *Gedolim* such as the **Ramcha"l**

Rabbeinu Bechaye‏i ז‏ל‏ writes:

Succession is by heredity and there is no need to anoint the son of the previous king (הוריות יא). However, if there should break out a quarrel involving succession, the choice that the people agree on will require anointing. This is the meaning of 'ב'קרב ישראל' - if there is no dispute and all agree who should ascend the throne after the death of the previous king, only then is anointing not required. The reason *Shlomo Hamelech* had to be anointed was precisely because there had been a quarrel about which of Dovid’s sons should rule after him”

R' Nachman of Breslov ז"ל (Likutei Moharan) would say:

Moshe Rabbeinu told the people who were going out to wage war, “*Who is the man there that is fearful and fainthearted? Let him go and return to his house.*” *Rabbi Yosi Haglili* said: This refers to one who is afraid because of his sins (סוטה מד). The worst thing is when a person dwells on his transgressions and sinks into a depression. When the *Yetzer Hara* (Evil Inclination) tries to entice a person to sin, it is more interested in the depression following the wrongdoing than the sin itself. The damage done by depression is greater than the damage done by the gravest transgression.”

A Wise Man would say:

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שבת קודש פרשת שופטים – ד' אלול תשע"ז

Shabbos Parshas Shoftim - August 26, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעוביץ שליט"א ר"י שער השמים ירושלים עיר הקודש

כי הגוים האלה אשר יורש אותם אל מעננים ואל קסמים ישמעו ואתה לא כן נתן לך ה' אלקיך (יה-ד-טו) - אין אדם שומע לי ומפסיד
פ'רש"י: לא כן נתן לך ה' אלהיך, לשמוע אל מעוננים ואל קוסמים שהרי השרה שכינה על הנביאים ואורים ותומים, הנה, המתבונן ודאי יתמה וישאל, מה בא זה הכתוב להודיענו, כי פשוטו של מקרא אינו בא כי אם לספר על מעלתו של ישראל, שהם מובדלים מיתר האומות הנמשכים אחר הקוסמים והמעוננים, ולא כן ישראל אשר הבדילים הקב"ה ואסר זאת עליהם והדבר צריך ביאור, לשם מה היה צורך להוכיח דבר זה בפידוש, הלא עצם הלאו האמור בתורה מעיד על כך, כי כל מצוה היא אות המבדיל בין ישראל לאומות, ואין מן הצורך להכפיל את הדברים, ולמה ראתה התורה לנכון להוכיח ענינה דוקא אצל אוהדת הקוסמים והמכשפים יותר משאר המצוות שבתורה?

נקדים מתחילה את מאמר הגמרא (חולין קטז): אמרה ליה ילתא לרב נחמן מכדי כל דאסר לן רחמנא שרא לן כוותיה, אסר לן דמא שרא לן כבדא, נדה דם טוהר, חלב ברהמא חלב חיה, חויר מוחא דשיבטא, גידותא לישנא דכוורא, אשת איש גרושה בחיי בעלה, אשת אח יבמה, כותית יפת תואר, בעינן למיכל בשרא בחלבא! אמר להו רב נחמן לטבח, זויקו לה כחלי (תנו לה כחל בשפוד. רש"י). זה המאמר מגלה לנו דבר גדול מאוד, כי אין לך מצוה ממצוות התורה אשר ההגבלה מתמחה במיא את האדם לידי איזה מחסור חז"ל. כי הגם שמגובל האדם מחמתו מלעשות את כל העולה על רוחו, מ"מ ההגאה אשר היה ביכולתו להפיק לולא המצוות המגבילות יכול הוא להשיג ע"י דרכים אחרים, ואף שאין האדם יודע פתרונו של כל הגבלה, מ"מ עליו לדעת כי עצם

מאצרותיו של המגיד

מאת הרב שלום פישל שילטיא מגיד במשום בקי' בבית שמש

צדק צדק תרדה למען תחיה (שז-ב) - ישוב הכפילות 'צדק צדק תרדה'
ש' להבין את הכפילות 'צדק צדק תרדוף', ולמדנו ישוב על זה ממש"כ רש"י לבאר: 'צדק צדק תרדוף, הלך אחר בית דין יפה' (אחר ב"ד של רבן יוחנן בן זכאי, וב"ד של ר' אליעזר [ספר] וכתב הגד אריה) [אות כ"ו]. "ואם תאמר, שמאחר שהם מקבלים את שלושה רועי בקר מי ימחה בידם לקבל עליו, ויזיל הוודא אילו היו מוזהרים מדעתם, ומקבלים אותם בין לדין בין לטעות, הוי שפיר אלא איידי דלא קיבלום עליהם בין לדין בין לטעות, ואז מצוה לילך אחר ב"ד יפה, דכמה פעמים הדיינים טועים, ולא יתברר הטעות, ואז"ל יהיה התובע גזול את הנתבע אם הוציא ממון שלא כדק, או איפכא".

אולם **ביאנן עזרא** ביאר את הכפילות באופנים אחרים, "זטעם אמרו שני פעמים 'צדק צדק', לדרב צדק שידווח בו או יפסיד בו, או שתדווף אחר הצדק פעם אחר פעם כל ימי חיותך, או שכפלו לחזוקיך. **ובמבין** הסביר אותה בדרך אחרת, "זטעם הכפל, לומר, שהדיינין צריכין שישפטו את העם משפט צדק, וגם אתה צריך לדווף הצדק תמיד, שתלך ממקומך אל מקום חכמים הגדולים, אחר רבן יוחנן בן זכאי ליבנה, אחר רבי לבית שערים", (ע' בפ'דרש רבי יוסף בכור שור על התורה' שכתב בן כן).

וב'זמנת אנן' (ולחזו"ח) ביארה בדרך דרמ, "ואפשר שכלב כהן צדק צדק תרדוף" אל מה שאמרו חכמי המוסר דנתינת הצדקה מזהרה חשובה כשתי צדקות,

מעשה אבות סימן לבנים

על פי התורה אשר יורוך ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל וגו' (י-יז)
The **Ramban** writes about the *mitzvah* to listen to our *Torah* Sages: “*Its intention is that in accordance with their opinion does Hashem give us the Torah. Even if it is in your eyes like replacing the right with the left - and all the more so, when they say about the right that it is right - you must think that the Spirit of G-d is upon them ... ‘He will not leave His pious ones, they will always be protected,’ from erring and from stumbling. And the language of the Sifrei is: ‘Even if they show to your eyes about the right that it is the left and the left that it is the right, nevertheless, listen to them.’”*

The Rav of *Ramat Elchanan*, **R’ Yitzchok Zilberstein *shlit”a***, records a remarkable story that illustrates how simple trust in our *Torah* sages (אמנות חכמים) can bring about salvation, for when they speak, they do so with a “Spirit of G-d.”

There were two prominent families of *talmidei chachamim* from *Bnei Brak* who concluded a *shidduch* between their children. Despite the fact that both families were of extremely limited means, the *chosson* and *kallah* agreed to sacrifice many of their own wants and would be satisfied with whatever their families could give them. As is the custom in Israel, the parents of both families exuded great effort to put together money to buy an apartment for the young couple. In the end, they were able to scratch together the sum total of \$40,000. It wasn’t much but it was all they had.

R’ Zilberstein relates how the parents went to one of the *Gedolim* in *Bnei Brak* to ask him where to purchase an apartment for the young couple, explaining that they had only \$40,000. The *Rav* heard all the details and instructed them to buy an apartment in *Bnei Brak*. Then, he extended his hand to them, blessing them with *bracha* and *hatzlacha*.

The parents were unsure if they had heard correctly. Forty thousand dollars is not enough to buy half an apartment, let alone in the exorbitant real estate market of *Bnei Brak*! The parents continued to speak to the *Rav*, clarifying that they wished to buy an apartment, not rent, but the *Rav* repeatedly told them that they should buy an apartment in *Bnei Brak*.

Although it seemed impossible that they’d succeed in buying an apartment with so little money, both families had very strong *emunas chachamim*. They went to all the real-estate agents in town, saying they were looking for an apartment selling for \$40,000 - even though it was clear that the cheapest and smallest two-room apartment cost over \$110,000.

Naturally, the agents did not take them seriously, but nevertheless listed the request. The parents, as well as the *chosson* and *kallah*, though, had no doubt in their mind that if the *tzaddik* told them to purchase in *Bnei Brak*, they would succeed.

Sometime afterward, one of the agents called with great news: he had an apartment whose owner was finally persuaded to sell for exactly \$40,000. “But there’s a catch,” the agent explained. “The owner is a single older man. He has a spacious, three-room apartment in a great location. He’s not selling the whole apartment per se; rather, he is willing to sell two of the rooms to a young couple on condition that he continues living in the third room with them. Also, he insists that the new residents take care of all his needs, including food, laundry, etc. In the event the buyers meet his conditions satisfactorily, they will then inherit the third room after the man passes away, and the entire apartment will be theirs.” Quite a deal indeed! The families discussed the idea and put it before the prospective bride and groom. In the end, they felt that landing this apartment for this price was a sign from Heaven, and agreed to all the conditions. That same day, they signed a contract.

The wedding was set for another month and a half. The couple had mixed feelings at first, realizing that they would be burdened with the care of the older single, which would not be easy for them, especially at the beginning of their marriage. However, they saw it as a miracle that *Hashem* was fulfilling the words of the *tzaddik*, who had instructed them to buy a home in *Bnei Brak*, something that had not seemed feasible. They would just have to put up with the added issues.

After they had purchased the apartment, or more correctly, the two out of three rooms of the man’s apartment, the parents felt that a weight had been lifted from their shoulders, and proceeded with preparations for the wedding. And wouldn’t you know, five days before the wedding, the older single man passed away. On the table in his apartment, lay the contract stating that upon his passing, the entire apartment would be bequeathed to the young couple!

משל למת הדבר דומה

ולא ישפך דם נקי בקרב ארצך אשר ה’ אלקיך נתן לך נחלה וזיה עליך דמים וגו' (יב-י)
משל: Near the center of downtown Cleveland, Ohio, sits the Intercontinental Hotel, which is the hotel of choice for wealthy magnates, oil rich sheiks and foreign dignitaries.

In 1985, Jordan’s King Hussein was admitted to the nearby Cleveland Clinic to undergo treatment for a terrible illness, and he stayed in the posh hotel during the duration of his visit. A group of Jewish activists and Israeli sympathizers decided to make a point. Rather than protest the monarch’s anti-Israel policies outside his hotel, they organized a blood drive at the nearby clinic which was to

Of course, a little humor wouldn’t hurt anyone and so, when the blood drive was complete, one of the organizers asked if he could include a personal note to the King from the members of his group. The wish was granted.

On the note, the man wrote in big bold letters, “Your Excellency, enjoy this gift! This is the only Jewish blood you’ll ever get!”

Adapted from Chishukei
Chemed, Haggadah shel Pesach

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מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

שפתים ושמונים תתן לך ככל שעריך ...
ושפטו את העם משפט צדק וגו' (כו-ד)

Why does the *posuk* say "תתן לך" in singular form and end with "ושפטו את העם" in plural form? The **Kli Yakar** points out that the *posuk* says that you shall appoint judges "לך" for yourself and then you will judge others favorably. All of the *parshiyos* that we read between *Rosh Chodesh Elul* and *Yom Kippur* contain allusions to the "מלחמת היצר", our battle with the *Yetzer Hara*, the *teshuva* process and spiritual improvements of *Elul*, without which we will not be properly armed for a successful trial on *Rosh Hashana*. Additionally, the word "לך" advises one to look at himself and then treat others as he would treat himself. As **R’ Simcha Bunim of Pshischa זי”ל** tells us: when we are constantly evaluating our own behavior, we will realize that we are not perfect and it will lead us to judge others favorably. Therefore, says the *Torah*, we must appoint “*Shoftim*” - judges, leaders, teachers - for ourselves, in order to then be able to judge others favorably.

The *Sifrei Mussar* and the **Shela Hakadosh** offer us a different perspective on the word "שעריך" (your gates). *Hashem*, in His infinite wisdom and kindness, gave us gates which can be easily opened and closed and this is a command from *Hashem* to control the gates that we are blessed with. To reach spiritual perfection, we must set up a system to monitor what goes into and out of these gates, such as what we allow ourselves to see, to hear, to speak. **R’ Chaim Volozhin זי”ל (Ruach Hachaim)** tells us that *teshuva* is like a ladder - you cannot reach the top of the ladder quickly, you must go up one step at a time. The *Ribbono Shel Olam*, בטובו הגדול, just wants to see that we lift our foot onto the first rung and try our best. Then, He will help us and ensure that we reach the top successfully! He will reciprocate by assisting us in reaching our goal. My *machshava* here is that *Hashem* has given us this special time called *Chodesh Elul* to concentrate on our own self improvement so that He will only see the good in us and will judge each individual favorably for a life filled with *bracha v’hatzlacha* and *kol tuv*.

DRUSH V’CHIDDUSH

תמים תהיה עם ה’ אלקיך ... (ח-יג)

A Jew must faithfully place his trust in *Hashem* and not become involved in “fortune-telling” and occult practice. Each of these practices is a nullification of the *mitzvah* of "תמים תהיה עם ה’ אלקיך" - “*You shall faithfully trust Hashem, your G-d,*” which truly defines *emunah* in *Hashem*.

In ancient times, the reason why people sought out the *Ov* and *Yidoni* (forms of sorcery), was because they were confused or frightened by the vicissitudes of life. They were in need of a cure and looked for reassurance and hope. The practitioners of *Ov* and *Yidoni* offered them a solution to their problems and people fell for these tricks. The *Torah* understands the mind of a human being and therefore categorized all of these various methods: *kosem kesamim*, *mechashef*, *ov*, *yidoni*, and *nichuch*. These are the basic classifications of fortune-telling and occult practices.

Today, these same practices operate under new names - but

**EDITORIAL AND INSIGHTS ON
THE MIDDAH OF הצרכה**

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

לא תמה משפט לא תכיר פנים ולא תתן שחד ... (כו-יג)

Parshas Shoftim teaches us that in order to establish true judgment, it is absolutely forbidden for a judge to take a bribe. This does not only refer to money, but even a bribe of words is forbidden. This includes accepting any type of favor and the *Gemara* gives examples. Putting out one’s hand to help another cross a bridge (or a street) would be considered a “bribe” and would render the recipient invalid to judge the case of the one who helped him! Another example is a man who was sitting and judging a case when a feather fell onto his head. Another man came along and removed it. The first man asked him what he was doing there and he answered that he came to *beis din* and would like him to judge his case. The first man answered that he cannot render judgment in this case. These situations seem so insignificant; such small acts of kindness couldn’t possibly carry so much weight that they would be considered bribery for a judge. And yet, says **R’ Avraham Pam זי”ל**, we see how our great Sages had such appreciation for even the tiniest favor. When someone does a small act of kindness, it makes an impression - but only on someone who doesn’t believe that he **DESERVES** everything. When a person feels that everything is coming to him then he will not appreciate anything and will never be happy! The recipe for misery is to take everything for granted, and the recipe for joy is gratitude. We are all recipients of so much kindness from all the people around us, and certainly from *Hashem*! If we could learn to truly feel gratitude in our hearts for the smallest things, we could completely upgrade our happiness in life! Let us learn from the laws of judges to become people who judge everything with appreciation - even the smallest things that people do for us. Let us feel and show *hakaras hatov* and become truly happy people.