



פרק א' דאבות

שבת קודש פרשת שופטים
Shabbos Parshas Shoftim
ד' אלול תשע"א - September 3, 2011

הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים ע"ה"ק
- בגודל ענין אמירת "שמע ישראל"

את ההר עד שעקרוהו לגמרי ממקומו, קרה פעם
איש ושבעות ושום דבר לא זו, הזמינו את המומחה
ויבדק את פשר הדבר, הלה הגיע למקום ולאחר
ת חוות דעתו, וכך אמר להם: ההר הנוכחי עומד כל כולו
על עוד והסלע הזה עדיין עומד על מקומו חבל על כל
א יזוז ממקומו בלעדיו, אך אם תשמעו לעצתי תעזבו
תתרכזו אך ורק סביב הסלע וכאשר תצליחו לפוצץ את
ט ולא ישאר לכם מה לעשות כאן.

על עבודת האדם כאן בזה העולם כי אחד מהיסודות
לומר שהוא יסוד מוצק שעליו עומד כל הבנין הוא
שלא תהרגל לשמור על זמנו כעל נכס יקר ערך ההר
זוהו פועלים שעמלו ימים ושבעות לעקור את ההר
ומהם עבודתם, ומאידך אם ישקיע האדם בניצול
על זמנו שלא יעבור שום דקה לריק הרי כמעט שלא
של קושי בעבודתו. ויה"ר שנזכה לקבל עול מלכותו
שלם ויתקבל תפילתו בתוך שאר תפלות עם ישראל.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שימש

מאוצרותיו של המגיד

בבות קבלת הדרכתם של המנהיגים הרוחניים
 "שפת צדיק, ידעו רבים" (משלי י"כ"א), שכתב רש"י,
 ענו, מלשון **מרעה הצאן**, אבל ר"י כתב "מנהיגים- ידעו,
 אל המרעה, ויועצים, את הרבים, בטובה רוחנית"
 עניין זה, מצא ה' לנכון לרמוז עליו בלידתם של
 ולכי בית דוד" (וכיעויין בסוף מגילת רות), וזר-ה' שיצאו
 ים רוחניים" (וכיעויין בתרגום יונתן [דברי הימים א',
 ככתב, "ובני דארת, זמרי ואיתן והימן וכלמל ודרדע,
 אה שרית עליהן"), שרק אחר שזרח הוציא את ידו,
 מו שנאמר, "ויהי בלדתה, ויתן יד, ותיקח המילדת,
 וגו'. ויהי כמשיב ידו, והנה יצא אחיו, ותאמר, מה פרצת
 מן פרו. ואחר יצא אחיו אשר על ידו השני, ויקרא שמו
 סוקים (כ"ח-ל), והינין, שרק אחר שזרח - הנביא -
 אה בידו את הדרך, והדרך, ביכולתו של פרו - 'המלך'
 גם בנ"י יקבלו את הדרכתם של המנהיגים הרוחניים,
 חני:

לְעִילֹי נִשְׁמַת ר' אֲבִרְהָם

(Monsey, NY)

* 7:10 – הדלקת נרות לשבת
9:04 – זמן קריאת שמע/מ"א
9:40 – זמן קריאת שמע/הגר"א
0:45 – סוף זמן תפילה / הגר"א –
7:26 – שקיעת החמה ליום השבת –
8:16 – מוצע"ק צאה"כ/ מעריב –
8:38 – צאה"כ/ לשיטת רבינו תם –

* **פֶּלַג הַמִּנְחָה – 6:05** (מי שמדליק מוקדם אין לאחר מזמן עצם קבלת השבת [משיאמר "בואי כלה"])

רעיונות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת

פֿרש"י על פסוק זה: אפילו אין בכס זכות אלא קריאת שמע בלבד, כדאי אתם שיושיע אתכם. והנה כפי המבואר בספ"ק על המלחמה הזאת בא לרמוז על מלחמת היצר, שאין לך אויב גדול ממנו שרוצה להפיל את האדם לבאר שחת ולאבדו משני העולמות, ונמצינו למדים מפרשה זו שיפה כוחה של קריאת שמע שבזכותה נוכל לצנח את יצרנו הרע הבוזר בקרבנו תמיד ואינו בוחל בשום אמצעי בכדי להפיל אותנו ברשתו.

ובזהר הקדוש איתא שכל מי שיש לו מחשבה של מסירות נפש בשעת קריאת שמע מוחלים לו על כל עוונותיו, ובשער הכוונות כתב הלשון בזה שאפילו אם עשה עבירות עד להפליא הקב"ה מוחל לו על הכל.

ועוד איתא בזהר הקדוש שיש לא קרא האדם קריאת שמע הרי הוא כבנידון לא אותו יום, ואפילו אם יעשה כל מצוות ומעשים טובים בזה היום הרי הוא נשאר בנידון. מה מאד צריך להיזהר בכך שלא להיות בכלל מעוות לא יוכל לתקון' שדרשוהו חז"ל (ברכות כ"ו ע"א) על זה שביטל קריאת שמע של ערבית או קריאת שמע של שחרית.

ושמעתי משל נפלא על הענין של שמירת הזמן, פעם כשרצו לעקור הר ממקומו לא היו המכוונות של היום אלא העמידו מאות פועלים עם גרזנים לקחי חיים ודברי התעוררות נסדורו עפ"י פרישיות השבעות

מאוצרותיו

לבלתי ידוע לבדו טאחיו ולבלתי יסור מן המצוה ימין ושמאל וגו' (תב רש"י, "ולבלתי יסור מן המצוה- אפ' מצוה קלה של נביא, (והכוונה אל כל מצוה של נביא, שכיון שהיא של בשר ודם, נחשבת קלה מכל מצות ה'), וכגון זה שאמר לו שמואל לשאול, 'שבעת ימים תוחיל, עד בואי אליך, והתעלות עולותי'". ויש להבין, מדוע התורה צריכה להזהיר את המלך באופן מיוחד, על קיום מצות הנביא, הלא גם הוא ככלל במה שנאמר, 'נביא וגו' יקים לך ה' אלוֹקֶיךָ, אֵלֹו תִשְׁמָעוּן' (דברים י"ח ט"ו)!

ויש ליישב בהקדם דברי הרמב"ם (הלכות מלכים ג' ו') שכתב "על הסרת לבו הקפידה תורה, שנט' ולא יסור לבבו, שלבו הוא לב כל קהל ישראל"; היינו, שהמלך שהוא מהגים של בני ישראל, משמש בשבילם בתור דוגמא, ואם יסור לבבו מעם ה', גם הם יימשכו אחריו ויסירו לבבם מעמו. ופ"ו יש לבאר, מדוע הוסיפה התורה אזהרה למלך לקיים את מצות הנביא, שאם כנחלק באזהרת תלמידי חכמים, כדי שיהיה ביותר בעניין זה, שיעז' גם ב"י שמסתכלים עליו בתור דוגמא, ויחירו בו.

ולא מדובר כאן רק בקיום של מצות נביא, אלא גם בקבלת הדרכה מהמנהיג הרוחני- הנביא, שמביאה לידי התרוממות רוחנית. וכמו שפירש

גמז'ל: The **Ramba'm** (הל' מלכים ו-י) learns from this *posuk* that just as a Ram may not destroy the wood and fruit of a tree at any time - even in the midst of battle - so too, one is forbidden to “*break vessels, tear clothing, raze buildings,*

A SERIES IN HALACHA
LIVING A “TORAH” DAY

Laws and Customs that Merit a Good Parnassa (21)

Shabbos. Last week we mentioned both the general concept of *Shabbos* bringing heavenly blessings into the six weekdays ahead, as well as the statement of the *Gemara* that honoring *Shabbos* well brings wealth. The *Poskim* define honoring *Shabbos* as the eight activities that we mentioned that are done on Friday to prepare oneself and one's home for *Shabbos*. There is another concept called "*Oneg Shabbos*" which is making *Shabbos* - on the day itself - an enjoyable delight.

Oneg Shabbos. Although there is no specific statement in the *Gemara* about rewarding *Oneg Shabbos* with wealth, there are two statements that would include it. The *Gemara* ⁽¹⁾ says that, “*One who makes Shabbos a delight (עונג) will merit a good inheritance without end.*” On the next *daf* (קידה) it says: “*Whoever makes Shabbos a delight will be granted all the requests that his heart desires.*” These statements would seem to include a good *parnassa*.

Fulfilling Oneg Shabbos. How can a person properly fulfill this *mitzvah*? This *mitzvah* includes (some of the following might overlap with “*Kavod Shabbos*”):

- 1) Eating enjoyable meals with meat (2), fish (3) (fish should be eaten at all three meals, if possible (4)) and other foods that

הלכה למעשה

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

one enjoys. One should also have at least two cooked items in each of the first two meals (5). **(נמוקי אורח רמב.)**

- 2) Refraining from filling oneself up before the *Shabbos* meals, which minimizes the enjoyment of the meals (6).
- 3) Not fasting (7).
- 4) Not talking about distressful topics (8).
- 5) Not getting angry.
- 6) Not doing medical procedures towards the end of the week, which can leave one not feeling well on *Shabbos* (9). (This is only when, medically speaking, the procedure can be done in the early days of the week)
- 7) Not performing strenuous activities that weaken the body (10).
- 8) When possible, not traveling before *Shabbos* in a way that will make a person exhausted on *Shabbos* (11).
- 9) Sleeping well, which is enjoyment for the body (12).
- 10) Not fasting on *Erev Shabbos*, which causes one to enter into *Shabbos* being “afflicted.” When *Asara B’Teves* comes out on Friday and we fast the whole day, one should still take care not to unnecessarily drag out the end of the fast day (13).
- 11) When necessary and if at all possible, one should try to take a nap on Friday so that he can enjoy the Friday night meal with a clear head (14).

(1) קית. (2) או"ח רנב: (3) מ"ב רמב: (4) שם (5) שם (6) או"ח רמט: (7) שם: רפח: (8) שם: רפז-רפח (9) שם: רחמ, שמירת שבת כהלכתה לבלג (10) פסקי תשובות רמח 43 (11) מנחת שבת עד:א (12) רמא רצ:א (13) או"ח רמח:ד (14) משמרת שלום רנ:ט

הוא היה אומר...

R' Yechezkel Halberstam of Shinov ZT"l (Divrei Yechezkel) would say:

“The *posuk* states: ‘You shall come to the Kohanim, the Levi'im, and to the judge who will be in those days; you shall inquire and they will tell you the word of judgment.’ The correct grammatical term should read, ‘you shall inquire of them and they will tell you the word of judgment.’ However, often, when someone comes to a sage to ask for his advice, the ‘small talk’ that the sage engages in contains the answer to the visitor’s unasked question. This is what the *posuk* is alluding to: You shall inquire - within your heart - and you will realize that they have already told you the word of judgment. You may not even have to ask!”

Chacham Rabbeinu Chaim ben Attar ZT”L (Ohr HaChaim) would say:

“If a man hates his friend, and lies in wait to overcome him.” How can one hate a friend? If he’s a friend, then he must love and care for him? The answer is that although the *posuk* literally refers to a killer who has fled to one of the cities of refuge (ערי מקלט), it allegorically alludes to the *Yetzer Hara* - Evil Inclination, which disguises itself as a person’s ‘friend’ while really ‘hating’ him. One must always be aware that the Evil Inclination is constantly ‘lying in wait,’ watching his every step, hoping to ‘overcome’ him and cause him to sin.”

A Wise Man would say:

“The language of friendship is not words. The language of friendship is meanings.”
SPECIAL MAZEL TOV TO MR & MRS AVRUM TAUB ON THE AUFRUF AND CHASUMA OF THEIR SON YA'AKOV TO NECHAMA LESSER AND TO THE TAUB/LESSER/HOFFMAN FAMILIES. יו"ד שייח' לבנות בית נאמן בישראל לתפארת.
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מעשה אבות סימן לבנים

צדק צדק תרדף למען תחיה וירשת את הארץ וכו' (טו-טז)

At the turn of the twentieth century, two of the wealthiest and most famous men in America, were a pair of Jewish brothers named Nathan and Isidor Straus. Owners of R.H. Macy’s Department Store and founders of the A&S (Abraham & Straus) chain, the brothers were multimillionaires, renowned for their philanthropy and social activism.

In 1912, the brothers and their wives were touring Europe, when Nathan impulsively said one day, “Why don’t we make a detour and stop over in Palestine?” Israel wasn’t the tourist hotspot then that it is today. Its population was ravaged by disease, famine, and poverty; but the two wealthy brothers had a strong sense of solidarity with their less fortunate brethren, and they also wanted to check on the health and welfare centers they had endowed with their millions.

However, after a week spent touring, Isidor Straus had had enough. “How many camels, hovels, and stones can you see? It’s time to go,” Isidor decreed with edgy impatience in his voice.

But Nathan refused to heed his brother’s imperious command. It wasn’t that he was oblivious to the hardships around him; it was precisely because of them that he wanted to stay. As he absorbed firsthand the vastness of the challenges his fellow Jews were coping with in the Holy Land, he felt the burden of responsibility.

“Isidor, we can’t leave now,” he protested. “Look how much work has to be done here. Look at the unfortunate people that we have to help. Thank G-d, we have the means to help them. We can’t turn our backs on our own people.”

“So we’ll send more money,” his brother snapped back. “I just want to get out of here.”

But Nathan felt that money simply wasn’t enough. He felt that the Jews who lived under such dire circumstances in the Holy Land needed the brothers’ very presence among them: their initiative and their leadership. The brothers argued back and forth, and finally Isidor said, “Listen, if you must, stay here. Ida and I are going back to America where we belong.”

The very next day, Isidor and his wife returned to Europe, while Nathan and his spouse Lena stayed on, traveling the country and contributing huge sums of money to the establishment of education, health, and social welfare programs to benefit the needy. He also financed the creation of a brand-new city on the shores of the Mediterranean. And since his name in Hebrew is Natan, and he was the city’s chief donor, the founders named it after him. They called it Natanya.

Meanwhile, back in Europe, Isidor Straus was preparing to sail home to America aboard an ocean liner for which he had also made reservations for his brother, Nathan, and his wife. “You must leave Palestine now!” he cabled his brother in an urgent telegram. “I have made reservations for you and if you don’t get here soon you will miss the boat!”

But Nathan delayed. There was so much work to be done that he refused to leave until the very last possible moment to make the connection. He hurried to England but by the time he reached London, it was already past April 12 and the liner had already left port in Southampton with Isidor and Ida Straus aboard.

Nathan felt disconsolate that he had, as his brother had warned, “missed the boat.” This was no ordinary expedition, and this was no ordinary boat. The cruise that he had forfeited due to his unceasing acts of kindness to his fellow Jew, was the much ballyhooed maiden voyage of the most famous ship of the century. This was the Titanic.

Nathan Straus, grief-stricken and deeply mourning his brother and sister-in-law could not shake off his sense that he had had a rendezvous with history. The knowledge that he had avoided death permeated his consciousness for the rest of his life, and until his death in 1931, he pursued his philanthropic activities with an intensity that was unrivaled in his time.

Today, Natanya is a scenic resort city of 200,000 residents and headquarters to Israel’s thriving diamond trade - one of the most important industries in the country. And in almost every part of the city, there is some small reminder of Nathan Straus’ largesse, his humanity, and love for his people. His legacy lives on.

משל למא דדבר דומא

לא תשחית את עצה לנדרו עליו גרין כי ממנו תאכל ואותו לא תכרת וכו' (כ-כט)

משל: The wife of the **Chazon Ish ZT”L** would sell her husband’s *seforim* out of their home. One time, a customer inadvertently handed her a full *Lira* for payment, instead of the quarter *Lira* that was the correct price. She didn’t realize the discrepancy until it was too late and took the money.

Later, she showed her husband the money she had received and explained what had happened. The Chazon Ish immediately took the one *Lira* bill and tore it in half.

His wife was surprised at his reaction, but he explained to her, “What I did was not ‘*Bal Tashchis*’ at all, for the

lesson that the *talmidim* standing around learned, was worth far greater than the actual amount of the *Lira*!”

Nevertheless, she found it hard to believe that the Chazon Ish would react in this manner, and even enter into a question of violating a *Torah* prohibition.

She needn’t have worried herself, for the moment she left the room, the Chazon Ish took the pieces of the torn bill out of the trash bin and spent quite some time taping the pieces back together, as best as possible. Then, he asked his wife to return the bill to its previous owner.

על פי התורה אשר יורוך לא תסור מן הדבר אשר יגידו לך ימין ושמאל וגו' (ז-ח)

Chazal teach us that even if the *chachamim* tell you that your right is left and your left is right - in other words, what they tell you seems to contradict reality - you must still believe them (ספרי קנד). *Emunas Chachamim*, faith in *Torah* sages, denotes the realization that truth lies in the hands of our sages, and not in our own understanding. *Klal Yisroel*’s very continuity is hinged on our ability to accept this concept, because *talmidei chachamim* personify *Torah* itself.

“*Reverence for your teacher should be to you like the reverence for Heaven.*” (אבות ד-טו) The manner how we fear our teachers must be the same as the manner how we fear Heaven. Just as one cannot fear Heaven without first possessing *emunah* and faith in Heaven, so too one cannot begin to revere a *rebbe* without first trusting him.

Indeed, if we think about it, says **R’ Mordechai Gifter ZT”L**, we realize that there is very little in life which does not rely on trust and faith in others. Be it a student attending a class, a passenger on a plane, or a patient seeing a doctor, if not for our willingness to trust others, the world would not function as we know it. Imagine someone on a plane encountering severe turbulence. The last thing on his mind is to run into the cockpit, wrest the controls from the pilot, and try to rectify the situation himself, because he accepts the fact that the experts know better than he does. If so, why then is this not the case in spiritual matters, in which we all seem to desire to govern our own affairs and the moment we fail to understand a *Torah* leader’s mandate, we rebel against him?

Hashem did not create man with a natural submissiveness to spiritual matters because attaining this level is man’s ultimate mission in life. “*Everything is in the hands of Heaven, except for the fear of Heaven.*” (ברכות לג:) *Hashem* does not make one into a G-d fearing individual: It is man’s own responsibility to achieve this. One must re-channel his natural physical submissiveness and put it to spiritual usage.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

דור ארץ

רבן גמליאל אומר יפה תלמוד תורה עם דרך ארץ שיגיעת שניהם משכחת עון (אבות ג-ב)

“*Torah study is good together with Derech Eretz.*” The **Chofetz Chaim ZT”L** explains this *Mishnah* as meaning that one should learn *Torah* and also have an occupation. *Torah* study without any *parnassa* is dangerous because it might lead one to poverty, which might lead to improper acquisition of desperately-needed funds. One should never rely on his *Torah* study to keep his sense of proper conduct intact. He must do his *hishtadlus* to ward off the *yetzer hara* of improper behavior by providing a *parnassa* and by learning *mussar* and correct social conduct, which even precludes *Torah* study.

Rabban Gamliel explains why it is necessary to combine *Torah* study and an occupation. He ends off the *mishnah* with the words, “*for exertion of both makes sin forgotten.*” Since man has spiritual drives and physical needs that bring him satisfaction when they are met and fulfilled, exertion in both leaves little time, energy, or desire for sin. When one feels physically and spiritually satisfied, he has the inner satisfaction to continue growing and achieving in life.

The **Kotzker Rebbe** writes, “I don’t expect you not to sin because you have no desire to sin. As long as a person is alive and has a *yetzer hara*, the desire to sin is present. Rather, one should be so busy with his spiritual pursuits and providing for his family’s physical sustenance that he should have no time to sin.” If one’s physical needs are met with honesty and his spiritual needs are pursued through living a life of *Torah*, then there is no need to find the time to sin since satisfaction in all areas of life are met. May our physical and spiritual pursuits bring *Kiddush Hashem* to the world and bring *nachas ruach* to our Creator.

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead

TORAH GEMS

לא תסג גבול רעך אשר גבולך ראשונים בנחלתך אשר תנחל בארץ אשר ה' אלקיך נתן לך (ט-י)

The *gemara* (ב"מ פו:) states: ‘*One should not change from an accepted custom.*’ For when Moshe ascended on High to receive the *Torah*, he did not eat for forty days and nights, whereas when the Angels descended below to visit *Avraham Avinu*, they did eat bread.

Rabbeinu Sherira Gaon ZT”L writes (**Shaarei Tzedek**): “From where do we know that a custom (*minhag*) is a very important matter? For it is written: ‘*Do not move your neighbor’s border; that which the early ones have partitioned.*’ This is to be interpreted not only in its literal sense, but also allegorically; one should not move (change) a partition (custom) that our early ones (Sages) have created.”

However, a dictum quoted from *Talmud Yerushalmi* (יבמות יב-א) is sometimes used to counter the words of the *Bavli*. “*A custom can annul a halacha.*” Some use these words to change long-standing practices, and to imply that necessary amendments in *halacha* adopted in modern-day generations, is fully acceptable and compatible with the dictums of the *Torah* and our early sages.

To this, the **Shelah Hakadosh, R’ Yeshaya Halevi Horowitz ZT”L**, is adamant in his disapproval. “My heart is sad when I see the bad custom (most notably) in the Diaspora, of women who walk around ostentatious in their dress and jewelry, acting as if the holy Temple still stood. First of all, they are transgressing a rabbinical decree and secondly, they cause a great deal of negative feeling amongst the gentiles who become exceedingly jealous of them.”

If this can be said in the times of the Shelah - more than four hundred years ago - how much more applicable is it today, when not only women flaunt their clothing and jewelry, but even men spend exorbitant amounts of money on cars, phones, houses, vacations - and on themselves! One must not try to “stand out” - for not only are the gentiles watching us, but - of course - *Hashem* is watching as well!

דרגת יתירה

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R’ GUTTMAN - RAMAT SHLOMO