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

פלאג המנחה ע"ש – 6:16

הדלקת נרות לשבת – 7:23 *

זמן קריאת שמע/מ"א – 9:01

זמן קריאת שמע/הגרא – 9:37

סוף זמן תפילה / הגרא – 10:44

שקיעת החמה ליום השבת – 7:39

מוצאי שבת צאצ"כ/ מעריב – 8:29

צאצ"כ/ לשיתת רבינו תם – 8:51

סיפורי מלכות און לאור מוסר עמם קבלת השבת [משיאמר "בראי מלך"]

בראתי יצ הרע ובראתי לו

תורה תבלין

שבת קודש פרשת שופטים - Shabbos Parshas Shoftim ז' אלול תשע"ב - August 25, 2012 פרק ו דאבות

הגדע צרבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיריך

טיב התבלין

הענינים ופירושים לעורר את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת

כי החרם תחרים החתי האמורי וגו' למען אשר לא ילמדו אתכם לעשות ככל תועבותם אשר עשו וכו' (כ-ז, יח)

השכונה מאוכלסת כל כך בציבור שומרי תורה ומצוות כמו היום, ולא קניתי את הדירה עד שביקרתי שם בשכונה כמה וכמה פעמים בכל מיני זמנים בימי חול ובשבתות, ולא חתמתי על החוזה רק לאחר שנתברר לי בשבע בדיקות וחקירות שהמקום הזה לא יהווה מכשול ופגע לי ולבני ביתי. מאוכלסת כל כך בציבור שומרי תורה ומצוות כמו היום, ולא קניתי את הדירה עד שביקרתי שם בשכונה כמה וכמה פעמים בכל מיני זמנים בימי והנה אנו עומדים כבר בימי אלול חודש הרחמים והסליחות, ואיתא בשם האר"י הק' שבחדוש זה נפתחים שערי רחמים. ובכן, מי פתי שלא ינצל ימים קדושים אלו להתקדש בהם בקדושה של מעלה ולהתעלות במעלות התורה והיראה, לטור את נפשותינו מכל סיג ופגם, כדי שנוכל להיות דבקים בהשם יתברך בכל לב ונפש. ופעם שאל מאן דהו את הגאון ר' ישראל מסלנט **וצוק"ל** "מה זאת שאתם מרעישים תבל ומלואה על חודש אלול, הרי אלול אינו חיה טורפת כדוב שצריך לפחד ממנו כל כך..." נענה אליו ר' ישראל במתק לשונו ואמר לו: אנו מוצאים בדוד המלך עליו השלום שהעיד על עצמו ואמר (שמואל א' י"ז ל'): גם את הארי גם את הדוב הכה עבדך. ועם זאת שהיה אמיץ לב וגיבור רוח כזה, הרי הוא עצמו אומר בספר תהלים (קמ"ט ק"כ): סמך מפחדך בשרי וממשפטך יראתי.

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

ממך וכו' (כ-א) – בענין מלחמת האדם נגד יצור הרע

כן בא דבר הטוב ואמר, לא תירא מהם, והטעם הוא, כי ה' אלוהיך עמך, פירוש, הן אמת, אם היית בא למלחמה במוך, אין בך כוח לעמוד במלחמה זו, אבל כיון שה' אלוהיך עמך, כוחו גדול להצילך, כי כשאל אדם להיטור, ימינו יתברך מקבלתו, ונדבק לה', והוא יכניע מציריו, [ועל דרך מה שכותב **רבינו יונה** בריש ספרי תשובה], "והתבאר בתורה, כי יעזור ה' לשבים כאשר אין די טבעם משגת, ויחדש בקרבם רוח טהורה להשיג מעלת אהבתו, שטאמר, ושבת עד ה' אלוהיך ושמעת בקולו וגו', ומל ה' אלוהיך את לבבך ואת לבב זרעך-להשיג אהבתו".[וגמר אומר, המעלך מארץ מצרים, כי זה מופת חותך, שה' מפרק הקליפה מן הקדושה ומבררה, והוא סוד העלאת ישראל ממצרים וכו', וזה לך האות כדי שתתחזק במלחמה וכו' ואמרו ז"ל (קידושין ל'), שהכתוב מדבר על יצר הרע, שמתגבר על האדם, וה' עוזרו ומצילו מידו".

ויש להוסיף ולבאר כוונת "עם רב ממך" בהקדם דברי הגמרא (סוכה ב'), "שבעה שמות-לכחות הטומאה" יש לו ליצר הרע וכו', ולפ"ז כוונת "עם רב ממך" היא, "שיש לו שבעה כוחות, לעומת נשמת האדם-שכלו, ויצרו הטוב" שיש לה רק כוח אחד".

Chachamim (belief in the words of the sages) that a person can achieve. We learn out (סנהדרין פט) that even if they (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. That is a supreme level of *Emunah*. But R' Boruch Ber was on an even greater level. He didn't just "believe" his *rebbe's* words: he knew it to be a matter of fact, an absolute physical reality, a real wooden cow!

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך, קליבלנד הייטס

and the child she is shifting the blame onto, will not suffer from her words because he or she is too young to be responsible for his or her actions. With this in mind, we can clearly understand the *halacha* of how a mother can deviate from the truth.

2) The gemara (4) relates a story about *Rabban Gamliel* who invited seven students to his home for an important matter. Eight students arrived and *Rabban Gamliel*, not remembering the exact list, asked, "Who answered uninvited?" *Shmuel Hakatan*, who really was invited, stood up and said, "I am the uninvited one." He did this to save the truly uninvited one from shame, even though it was a deviation from the truth. (The **Chofetz Chaim** (5) points out that he wasn't obligated to do so, but rather went beyond the normal call of duty and voluntarily used this leniency to save his colleague from shame.)

3) If a Talmid Chacham is asked a question in *halacha* that he is unable to answer (because he never learned that topic), it might be embarrassing for him to admit that. To save himself from shame, he is permitted to say, "I covered this topic a few years ago but I don't remember it well enough to answer you properly." This is based on the words of the **Rambam** (6). (If this deviation from the truth is relevant to being hired as a *posek*, and others may lose the appointment if he gets it, he is not permitted to say anything other than the exact truth.)

הוא היה אומר

Sigeter Rebbe, R' Yekusiel Yehudah Teitelbaum ZT"l (Yetev Lev) would say: "On the words, 'And the judges who ruled in those days' (וי-י) Rashi comments and says: 'Yiftach in his generation was like Shmuel Hanavi in his generation; one must honor and follow their words equally.' The name "Yiftach" in Hebrew can also be interpreted as to 'open up' (פתח). Thus, we learn a tremendous lesson for all time: If a person will strive to 'open up' and expand his *Avodas Hashem*, no matter what period of time he lives in, *Hashem* looks upon him with honor and respect, as if he was as valuable as the great *tzaddik*, *Shmuel Hanavi*!"

R' Alexander Zusya Friedman ZT"l (Avnei Ezel) would say: "One must view a holy place's beauty in its sacred character, and not search for external trappings such as beautiful landscaping or impressive edifices. If you find it necessary to beautify a holy place by superficial decoration, this indicates that you lack appreciation for the true value of holiness. Similarly, *Chazal* say that 'one who hires a judge who is not worthy, is considered as if he had planted an Ashera tree beside the altar.' (סנהדרין ז) If, guided only by superficial considerations such as secular education and power of oratory, one engages a judge who lacks the qualities of *Torah* scholarship or the piety and morality required for that office, it is as if one had planted an *Ashera* tree beside the altar, for then one has cast aside the inner beauty of *Torah* and the fear of *Hashem* for superficial, alien trifles."

A Wise Man would say: "If success looks good to the world but does not feel good in your heart, it is not success at all."

לע"י יוסף בן אברהם משה ז"ל (ב' אלול) ועני הירש בן יצחק אייזיק ז"ל (וי"א מנחם אה) DEDICATED BY ZEV BIENENSTOCK TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR E-MAIL TO: TORAHTAVLIN@YAHOO.COM

מעשה אבות סימן לבנים

אל ירך לבבכם אל תיראו ואל תחפזו ואל תערצו מפניהם וגר' (כ-ג)

With the outbreak of World War I in 1914, the famed Mir Yeshiva moved to Poltava, Ukraine for a number of years, and only returned in 1921 to its original building in the Polish town of Mir. The *yeshivah* blossomed, attracting students not only from Europe, but also from America, South Africa and Australia. By the time World War II broke out there was hardly a *Rosh Yeshivah* in all of Europe who had not studied in the Mir. Although this was clearly the golden age of the Mir Yeshivah, world politics had brought tension to all parts of Europe, and the little hamlet of Mir was not spared its own fair share.

Late one night, a group of students from the Mir were returning after a long day at their studies. The *yeshivah* had no dormitory facilities, so the students boarded with the local townspeople. Small groups of six to eight students banded together in private homes and hired the *baalaboste*, the wife or widow of a house owner, to look after them. As the students were walking together down a quiet alleyway, a number of Polish policemen happened upon them. The streets were always empty at this time of night and the policemen became suspicious of the group of men walking together. Immediately, they shouted for them to halt. But the Jewish students knew better than to entrust their fate to a few drunken Polish officers and started to run to the nearest place of lodging. Panting heavily, they burst into the house and quickly bolted the door from the inside. They thought they were safe and began to relax after a few moments, until they suddenly heard loud banging on the door. The Polish police had found them and they had no choice but to open the door.

The policemen came barging in and held their guns aloft at the terrified *yeshivah* students. “Do you know how close we were to firing on you after you ran off?” shouted the officer in charge. He then demanded to see everyone’s papers.

Apologetically, the boys produced their identification papers proving that they were not spies but *yeshivah* students. All but one *bochur* had his papers. **R’ Shlomo Shimshon Karelitz ZT”L**, a nephew of the **Chazon Ish**, who was studying in the Mir at the time, did not lodge at this home, but had run together with his friends when the policemen accosted them. Thus, he did not have his papers on him. When the officer in charge surmised that he could at least take one victim with him into custody, he let the other boys go and grabbed Shlomo Shimshon by the arm, marching him out the door.

The officer held him tightly as he headed in the direction of the local station. Young Shlomo Shimshon, thinking quickly, denied being anything other than a student and offered to produce his papers which were located in another lodging just a few houses away. He begged to be allowed to go there with the officer to retrieve them, and thankfully the policeman relented. Together, they walked to his lodging and he showed the officer that his papers were legitimate and in order. Finally, Shlomo Shimshon was able to breathe a sigh of relief as the officer issued a stern warning and then let him go.

The next morning, the entire Mir Yeshivah was abuzz over the previous night’s events, and word reached the ears of the *Mashgiach*, the saintly **R’ Yerucham Levovitz ZT”L**. But when he rose and walked to the podium at the front of the *Beis Medrash* to deliver his daily *Mussar* lecture, no one could miss the foreboding look that came across his face.

R’ Yerucham stood quietly for a few moments before he spoke. He began in a quiet tone which gradually rose in intensity. “I must tell you the truth,” he said, “that after hearing about what happened last night, I made up my mind that we must close down the *yeshivah*! Yes, close it down! I even spoke it over with other members of the *hanhala* (faculty)....”

The students were shocked! Close down the *yeshivah*? Why? What had caused the *Mashgiach* to feel so strongly?

His voice thundering now, R’ Yerucham intoned, “How can it be that a group of *bochurim* allowed one of their own to be escorted - all by himself - by the Polish police? Not one of them thought to go with him? Aside from the great danger that this boy was in, can you imagine the feeling of dread and terror that he was experiencing as he was being led away? He was terrified! How can students who learn *Torah* allow their friend to feel this way? Where is the *derech erez* that *Torah* students are supposed to have?”

משל למח הדבר דומה

על פי התורה אשר יורוך ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל וגר' (י-יא)
משל: A descendant of the famed House of Brisk was once holding court on the great *Torah* scholars who had studied under his esteemed grandfathers and imbibed the vaunted “Brisker Derech” (manner of *Torah* study unique to Brisk). He mentioned three of the greatest *talmidim* of Brisk and then used a witty anecdote to illustrate how the three of them differed in their studies and related to their mentor.

“If **R’ Chaim Soloveitchik ZT”L** (the visionary founder and promulgator of the Brisker manner of study) had pointed to a table and announced, ‘This table is a cow,’ his

son, **R’ Yitzchok Zev ZT”L (Brisker Rav)** would qualify his father’s words into an understanding that the table had the same Talmudic, and consequently, halachic properties as that of a cow. **R’ Shimon Shkop ZT”L (Grodno)** would interpret his *rebbe*’s statement in a different manner and surmise that the molecular structure of the table in question could somehow be rearranged into the form of a cow.”

“But **R’ Boruch Ber (Lebowitz ZT”L)**,” he concluded with a smile, “R’ Boruch Ber would go milk the table!”

גמשל: Just as in all areas of life, there are levels of *Emunas*

לא תטה משפט לא תכיד פנים ולא תקח שחד כי השחד יעורר עיני חכמים ויסלף דברי צדיקים (ט-ט)

The **Shla’h Hakadosh, R’ Yeshaya Halevi Hurwitz ZT”L** writes about the severity of taking bribes: “*Our sages warned us very much (מאד מאד) about the prohibition of bribery ... the moment one accepts a bribe, he distorts justice and turns over his merits. The remez to this is in the words "נטה משפט" for if one ‘turns over’ the letters שחד (bribery), he arrives at 'נטה' (distortion). The letters that follow ש ח' ד' are ת ט' ה' ; thus, what follows bribery is distortion of justice.*”

If one wants to understand how terrible and devastating the transgression of bribery is, explains the **Chofetz Chaim, R’ Yisroel Meir Hakohen ZT”L**, he need only look at the words of the *posuk*: “*For bribery blinds the eyes of wise men.*” Who are these “wise men”? Are they individuals that other people consider smart and intelligent? Whom the world considers wise? No! These are “חכמים” - wise men in the eyes of *Hashem*! *Talmidei Chachamim, Tzaddikim*, great men of wisdom who have plumbed the depths of *Torah* knowledge and halachic expertise; who have toiled and struggled to reach the highest levels of spirituality. *Gedolei Hador*, leaders of their generation. And yet, שחד - bribery, has the invincible power to blind their eyes and distort their wisdom! Can there possibly be a more powerful catalyst to cause a human being to sin?

And even if you will say that unlike other *mitzvos* in the *Torah*, where we do not know the purpose of the *mitzvah*, so that people cannot determine of their own volition whether they feel they are strong enough to overcome it (סנהדרין כא), by the prohibition of bribery, the *Torah* explicitly tells us what will happen, and a person can work extra hard to avoid transgressing. This, too, is impossible! For if a person will take bribes and arrive at the result that he is stronger than the prohibition, he has already fallen into the trap, for his entire line of reasoning is only due to the fact that his eyes have already been blinded!

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

The *Torah* and *mitzvos* are not meant to be just a bunch of laws that we are forced to follow. The **Kotzker Rebbe ZT”L** writes that one must put life and enthusiasm into our observance of *Torah*, and perform the *mitzvos* with a thrill and excitement. Just keeping the laws because “we have no choice” or going through the motions like a religious robot defeats the whole purpose of *mitzvah* observance. **R’ Abraham J. Twerski Shlit’a** compares food, which is the nourishment of the body, to *mitzvos* which are the nourishment of the soul. We do not eat dry bread and water to sustain us (since we need to eat) but rather we expend much time and energy shopping, cooking and preparing tasty and healthy meals for our families so that they can enjoy their food. Similarly, we should view *mitzvos* as nourishment for the *neshamah* and expend much time and energy into making *mitzvos* as palatable and exciting as possible so that our *avodas Hashem* is filled with life and joy.

This is the reason that *mitzvos* are given טעמים. The **Sefer HaChinuch** gives a *taam*, literally a taste, for every single *mitzvah*. Although some might view *taamim* as “reasons” for the *mitzvos*, in truth there is only one reason why we do *mitzvos* and that is because *Hashem* commanded us to do them. If we think of *taamim* as “reasons,” then when it doesn’t make sense to us, we may decide that certain *mitzvos* do not apply and we don’t do them. *Taamei Hamitzvos* are there to give us a “taste” so that we will be inspired and excited to nourish our souls with the delicious and nutritious *mitzvos* that *Hashem* lovingly bestows upon us. When we do that, we come close to Him and fill our lives with pleasure and true happiness.

TORAH GEMS

ולא ירבה לו נשים ולא יסור לבבו וכסף זהב לא ירבה לו מאד וגר' (י-יז)

Chazal tell us (סנהדרין כא) that *Shlomo Hamelech* believed that the prohibition against marrying an excessive number of wives did not apply to him. Since the *posuk* states, “(They) will turn his heart astray,” and King Shlomo was totally secure in his devotion to *Hashem*, he assumed that this did not represent a hazard for him. The *Medrash* (שה"ש) further cites that the letter “yud” appeared before *Hashem* claiming that Shlomo wished to remove it from the *Torah*, and *Hashem* replied, “Shlomo and a thousand like him may be set aside, but never a single letter of the *Torah*.”

Torah rules are universal and apply equally to all. No one has the right to consider himself unique, even if he has reason to argue that he might be exempt. This applies not only to *Torah mitzvos*, but to rabbinic ordinances as well. The *gemara* (שבת יב:) states that the great Rabbi Yishmael thought that the precautionary measure of not reading by the light of an oil lamp on *Shabbos* lest one inadvertently adjust the wick, did not apply to him because he certainly would never forget that it was *Shabbos*. Yet, he did indeed forget and adjusted the wick! *Chazal* give us this example in order to emphasize that *Torah* law reigns supreme, and applies to everyone without exception, even men of great stature.

It is told about **R’ Yosef Babad ZT”L**, author of the **Minchas Chinuch**, that in his elder years, a woman entered his study to ask his opinion on a *kashrus* question, and she inadvertently closed the door behind her. Realizing that this constituted *yichud* (seclusion), he promptly jumped out the window. Although he was a saintly man, advanced in age, and the reason for the *yichud* restriction might not logically apply to him, he nevertheless considered himself bound by it.

It is a mistake to exempt oneself from any precautionary *halacha*, regardless of how convinced one may be that an exemption is justified. We are bound by *halacha* to observe and preserve all Scriptural and Rabbinic rules. (**R’ Twerski**)

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO
כי תשמר את כל המצוה הזאת לעשותה ... (יט-ט)

דרגה יתירה

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