

כלעילוי גשומות ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקות זרות שבת - 7:40 *

זמן קריאת שמוע/מ"א - 8:57

זמן קריאת שמוע/הג"א - 9:33

סוף זמן תפילה / הג"א - 10:42

עקלת הזמנה של יום השבת - 7:56

מוע"ק צאת הכוכבים/ מוע"ב - 8:46

צאת הכוכבים / לשיטת רבינו תם - 9:08

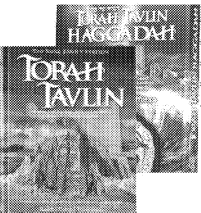
בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת שופטים - פרק א' דאבות

Shabbos Parshas Shoftim - First Perek

ד' אלול תש"ע - August 14, 2010

טיב התבלין

הגדעירי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עירי

ובערת הרע מקרבך והנשאים ישמעו וידאו ולא יספו לעשות (ט-י) - כשהאדם שומע אל התורה מבער את הרע שבקברו

ולכך אם נתקל האדם, בכל דבר שהוא שנאי ביד השם, העצה לתקן את הדבר אפילו שראה את הרע, שבזה ראה שיש בו איזה פגם בהענין, בזה שיבער את הרע מהעולם וישמע לתורה, בזה מבאי עליו והירות גדולה, ובזה שמבער את הרע, יזכה שלא יבוא לזה עוד פעם, ואפילו לפגם קטן לא יבוא, שבזה מקיים בזה "ובערת הרע מקרבך" - מקרבו ממש. והוסיפה התורה לומר "והנשאים ישמעו וידאו, ולא יוסיפו עוד לעשות כדבר הרע הזה בקרבך", דהיינו שגם כל הנשאים יקבלו בזה יראת שמים, ושראו שעשו וציינו למה שכתבה התורה, מ"מ לא כתוב בהם שיתבער הרע מקרבם, כמו זה שזכה להיות לו חלק בביעור הרע, שרק מן שהיה לו חלק בביעור הרע ממש, הוא שיוכה לזכירת הרע מקרבך ממש. אבל מי שלא היה לו חלק בביעור הרע בפועל ממש, רק שהיה בבחינת הנשאים שראו את דבר ביעור הרע, שיוכו רק שלא לבוא עוד פעם לעשות את הדבר הזה, וכמו שנאמר "ולא יוסיפו עוד". אבל לגמרי לזכות להגיע ל"ובערת הרע מקרבך" זה רק למי שהי לו חלק בביעור הרע ממש.

מאת הרב שלום פערל שליט"א

מגיד מושרים בק"ק בית שמש

שלוש ערים תבדיל לך... והיה לנו שמה כל רוצח פן ירדף גואל הדם אחר הרוצח (ט-ב) - במה חודש אלול נחשב כערי מקלט

מתבטל כוחו של היצר הרע אשר הוא כח של טומאה המושך את היהודי אל החומרות ואל החטא, וכנגד זה מתגלה התגלות של קדושה בלבותיהן של עם ישראל, (עי' **שפת אמת** כי תצא, תר"מ).

על פי זה יש לתת טעם נוסף לשייכות בין חודש אלול אל ערי מקלט, שכן ערי מקלט משמשים כמקום הצלה מידי גואל הדם אשר עליו מעידה התורה "אשר יחס לבבו", היינו שלבו בוער בקרבו לנקום מיתת קרובו. כך גם חודש אלול משמש כעיר מקלט - כמקום הגנה והצלה, מידי יצה"ר אשר חפץ להמית את האדם, וכדברי חז"ל (קידושין לז,): "צרו של אדם מתגבר עליו בכל יום, ומבקש המיתו וכו'", וזאת ע"י **שמחמם את לבו** לרדוף אחר תאוות החומר, ומכוח זה מביאו לדי חטא.

והנה חז"ל (שם) מגלים לנו מה התוצרה העומדת כנגד היצר, "כך הקב"ה אמר להם לישראל, בני, בראתי יצר הרע ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה אין אתם נמסרים בידו" (ועי' **זוהר חדש** כי תצא). ערי מקלט היו מערי הלויים, וא"כ יש בזה רמז נוסף לגבי חודש אלול, כי שבט לוי מסמל את המסירות לתורה ועמלה (עי' רמב"ם סוף הלכות שמיטין ויובלות), ובה טמון ההצלה מיצר הרע.

everything is all right, and why should you worry?"

גמטל: The *mitzvah* of listening to the words of the *Gedolei Hador* is not due to the fact they have more experience in worldly matters; on the contrary, they may even have less.

הלכה למעשה

A SERIES IN HALACHAH LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (10)

Saying "Mi Shebeirach" on Shabbos. Last week we discussed when it is permitted to daven for a sick person on *Shabbos* and *Yom Tov* and when it is not. If one says prays for the sick, not in a request form, but rather in the form of giving a *beracha*, as in our "מי שביריך", the *Poskim* argue if it's permitted. The *Mishna Berurah* ⁽¹⁾ rules like those that permit it in a *beracha* form, as long as we one adds the phrase in his prayer: "שבת היא מלועוק ורפואה קרובה לבוא". In loose translation, this means: It is *Shabbos*, a day when we do not plead, and the healing will come soon. This needs an explanation. If saying it in a *beracha* form permits it, then why do we need to add this phrase? If saying it in a *beracha* form is still like pleading on *Shabbos*, then how does this addition help to permit it?

The explanation (ע"פ **מחצית השקל** רפחיד והוספה קטנה) seems to be as follows: The reason why we do not plead on *Shabbos* is because it can drag down the mood of both the sick person and those close to him. This is the opposite of the delightful spirit of *Shabbos*. By adding this comforting, optimistic phrase, that now is not time to plead and yet the healing is probably going to come soon (in the merit of *Shabbos*), we hopefully will not lose the proper mood and spirit of *Shabbos*. This is permitted even for those whose illness is not life threatening ⁽²⁾.

Another Usage of these Words. There is one other time when

הוא היה אומר

The Vilna Gaon, R' Eliyahu of Vilna ZT"l would say:

"There are five main issues that depend on the actions and words of the *kohanim*: *Avodah* in the *Mishkan*; *Birchas Kohanim*; *Eglah Arufah* (breaking the neck of the heifer); *Sota* (woman's infidelity); *Negaim* (purifying a leper). This is alluded to in the *posuk*: "*The Kohanim, sons of Levi, shall approach, for Hashem has chosen them to minister to Him (Avodah), and to bless in the Name of Hashem (Birchas Kohanim), and according to their word (Atonement of the Eglah Arufah) shall be every dispute (Sota - Sholom Bayis issues) and every plague (Purifying a Metzora).*"

R' Meir Dan Plotzky ZT"l (Kli Chemdah) would say:

"The *mitzvah* of 'שפטים ושטרים' - appointing judges in *Klal Yisroel*, is intended for the officials and communal leaders entrusted with the task of engaging and hiring *rabbonim*. They are not exempt from showing proper respect and obedience due to the Rav after he is hired because they appointed him. A rabbi is appointed not only for the congregation but 'ותן לך' - *for yourself* - for every individual, who must heed his instructions, because he will only be able to, 'judge the people with righteous judgment' if the people will listen to him and abide by judgment."

A Wise Man would say:

"A child should be given every advantage in life - even those taught by disadvantage."

לוי הרב אברהם רפאל בן הרב יצחק הופמן זצ"ל נפ' כ"ח אלול תשס"ו THIS ISSUE SPONSORED

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(1) רפח-כח (2) שם (3) יו"ד שלהי (4) לקוטי מהרי"ח ג ע"ד (5) שער הכולל ב פ"ב (6) שו"ת בצל החכמה ה"מא

מעשה אבות ... סימן לבנים

ואתה תבער הדם הנקי מקרבך כי תעשה הישר בעיני ה' וגו' (כא-ט)

Chazal tell us of the great importance of burying a deceased and unclaimed body without family or friends to provide a proper Jewish burial. If a person is en route to doing a *mitzvah*, such as *korban pesach*, or *bris milah*, and he comes across a *מצור*, *מת*, he is obligated to take care of the neglected corpse first. Even the *Kohen Gadol* is obligated to occupy himself with this *mitzvah*. One can only imagine how great the heavenly reward for this *mitzvah* is.

Rabbi Mendel Rosenberg, founder of the world renowned organization “Chesed Shel Emes,” is a person who looks out for every single *Yiddishe neshama* (Jewish soul), and especially those who don’t have anyone to deal with the details of his or her burial, for whatever reason. Since its inception, his organization has seen amazing *hashgacha pratis*.

Rabbi Rosenberg once received a phone call from a man who said he had been contacted by the New York City Medical Examiner in reference to the body of a woman by the name of Mrs. Schwartz. The Medical Examiner said that the body was at his office and this man’s name was listed as a contact since he had been a neighbor of Mrs. Schwartz. He added that the body was to be sent the next day to a local university where it would be used for medical research.

The woman had passed away in N.Y. Methodist Hospital and her body was sent to the Medical Examiner’s office. Rabbi Rosenberg contacted the hospital and was told that the woman had been brought there from a nursing home. The nursing home said that she had been a resident for ten years and her original address was 85 Taylor Street in Williamsburg.

Chesed Shel Emes volunteers were immediately dispatched to that address and asked the neighbors if they remembered an elderly lady by the name of Mrs. Schwartz. Although some remembered her, they did not know her first name or much about her. One neighbor said he thought her husband’s name was Avraham Mordechai and that he had been buried in the *Sigeter chelka* (cemetery plot) in New Jersey some twenty years earlier. However, when the *Sigeter chelka* administrators were contacted, they had no record of a man by this name.

On Tuesday morning, the day after Rabbi Rosenberg had arranged for the release of the body, which was being prepared for burial in a Chesed Shel Emes *chelka*, he received another phone call from a man who related the following: His mother-in-law used to visit an elderly childless couple at 85 Taylor Street in Williamsburg. Occasionally, when she couldn’t go, his wife would go instead. Sometimes she took some of their children along on these visits.

Last night, the husband of that elderly couple appeared to his wife in a dream and said, “My name is Moshe Zev and I am buried in the *Sigeter chelka* in the third row behind the fence.” The woman did not pay much attention to her dream. However, that same day her son from Lakewood, who remembered the Schwartz couple from when he was a child, called and told his mother about a dream he had the previous night, where he saw Mr. Schwartz. Mr. Schwartz told him, “My name is Moshe Zev and I am buried in the *Sigeter chelka* in the third row behind the fence.”

This was really strange and it prompted the woman’s husband to go back to 85 Taylor Street to see if perhaps the wife of Moshe Zev was still alive to talk to her. When he inquired, neighbors informed him that she had passed away recently but that an organization called Chesed Shel Emes had been there the day before trying to obtain information about her.

So through clear Divine intervention, he called the office of Chesed Shel Emes. Rabbi Rosenberg quickly contacted the people in charge of the *Sigeter chelka*. Of course, the gravesite of Mr. Moshe Zev Schwartz was immediately located, along with the information that an adjacent plot had already been purchased for his wife.

On a bright morning, three months after she passed away, and after miraculously being saved from the medical university’s research labs through the help of Chesed Shel Emes, Mrs. Schwartz was interned in her final resting place in the *Sigeter Chelka*.

משל' למה הדבר דומה

על פי התורה אשר יורוך ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל וגו' (ז-יא)

משל' Yisroel Kanievski ZT”L for a *beracha* before taking his daughter to the United States for open heart surgery. When he read the man’s petition, the Steipler answered, “Who told you surgery? Who says to operate?”

“The doctors say it is necessary,” the man answered.

The Steipler shook his head. “I am telling you she’ll grow up to live a long and healthy life.”

The man tried to explain that he hadn’t come to ask for advice about the surgery itself, but just to ask for a *beracha*

before he left. “We’re leaving tomorrow,” he wrote.

“What do you mean you’re leaving? Who told you to go? Go back home and she’ll be healthy anyway.”

The confused father did not know what to do, so he went to **R’ Elazar M.M. Shach ZT”L** for help. When he heard the story, the *Ponevezher rosh yeshivah* smiled warmly.

“Do you think I understand what he told you? Certainly she appears to need surgery, but the Steipler was telling you that in Heaven they’re saying that your daughter will still be healthy even without an operation. If that’s so, then

מקרב אחיך תשים עליך מלך לא תוכל לות' עליך איש נכרי אשר לא אחיך הוא וגו' (ה-טז)

The command to appoint a king worthy of ruling the Jewish People is one fraught with numerous conditions to ensure the righteousness and worthiness of the person selected to such a noble position. The first condition, however, is simply to find the right person! To this end, *Klal Yisroel* is commanded, “*from amidst your brothers you shall choose a king over yourself.*” In other words, he must be Jewish! A gentile may not become king over Israel.

This does seem to be quite obvious. The holy **Ben Ish Chai, Rabbeinu Yosef Chaim ZT”L**, quotes “a certain *gadol*” who says that this command “*from amidst your brothers*” is referring to the “middle” brother, from amongst all of Yaakov’s sons. This refers to Yehudah.

Yehudah? How can this be so? If Yaakov had twelve sons, then there is no “middle” brother since it is split evenly down the middle! And even if you’ll remove Yosef and add his two sons - Menashe and Ephraim - that would make the middle brother Dan - not Yehudah!

Therefore, explains the Ben Ish Chai, we must approach this idea from a different angle. The *Torah* juxtaposes the *parsha* of appointing a king, to the oft-repeated imperative: “*There shall not be ... for the entire tribe of Levi, a portion and inheritance with Israel.*” In fact, *Shevet Levi* was “taken out” of the list of *shevatim* and for all time, they are not counted amongst the rest of *Bnei Yisroel*. As a result, if we now look at the wives of Yaakov and the children that they bore to him, it reveals that Bilha and Zilpah each had two boys, Rochel gave birth to two sons, and Leah - rather than attributing six tribes to her count, there will only be five, since Levi was removed. Since five is an odd number, we can now pinpoint the “middle” brother from amongst all the sons of Yaakov: *Shevet Yehudah*!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

לפינו

The **Bnei Yissaschar, R’ Tzvi Elimelech of Dinov ZT”L** remarks that the underlying message of the words “לא תקים מצבה” is that a person should not be too rigid and inflexible in his ways. The word “מצבה” comes from the root “מצב” which is the term used for a “situation.” As if to say, “Don’t make a big ‘מצב’ out every little thing!” In every situation, one needs to weigh the circumstances carefully before reacting - even if the same situation occurs over and over again! Because each time is different, and one minor change in external factors can be a reason for a major change in one’s behavior. One should not stubbornly stick to his “שיטה” unless every aspect of THIS “מצב” is taken into account. What may be correct today, may be wrong tomorrow - depending on the circumstances!

R’ Y.Y. Yaakovson Shlit’a, a renowned expert on *chinuch* matters, once commented: “There is only one way that a parent can ‘ruin’ his kids; if they (parents) go to *chinuch* classes and learn specific שיטות (methods) - and stick to them!” A parent will learn a certain approach to deal with his kids and if it doesn’t work, rather than adapt and change, he will do the same thing over and over again because that’s what was said in the *shiur*! Instead of assessing the “מצב” - the situation properly and realizing what is good for the child, he will become more forceful in expressing his child-rearing methods!

One must not create a “מצבה” - a “מצב” that is etched in stone! Be open-minded, be flexible, and always continue learning *Torah*, in order to truly learn and recognize what is correct and proper in every specific situation.

TORAH GEMS

וגנש הסקן דובר אל העם. ואמר עליהם שמע ישראל אתם קרבים היום למלחמה על אויביכם (כ-ג)

The *Kohen*’s address to the people begins with the words, “*Hear Yisroel, today you are drawing near to battle with your enemies.*” The *gemara* (סוטה מב.) says that from the words “*Shema Yisroel*,” the message is that even if one only has the merit of *Krias Shema* alone, that would be sufficient for him to be saved in battle. Yet later, the *Torah* states that one who is fearful because of his sins should return from battle. *Chazal* in fact say that even if one was fearful about what was considered a relatively minor sin, he should return, because even for a minor sin one could fall in battle. How can we understand this in light of the fact that the merit of saying *Shema* would protect him?

R’ Shlomo Zalman Auerbach ZT”L quotes the words we say twice daily in *Tachanun*: “*Let not Yisroel be destroyed, those who proclaim ‘Shema Yisroel.*” When a Jew - any Jew - proclaims the words “*Shema Yisroel*,” he or she demonstrates that indeed there must be some merit in those special words. It is not only a declaration of the unity of *Hashem*’s Name and His dominion over *Klal Yisroel*. The words themselves contain a deep and special meaning. It is the declaration of our pure and unquestioning faith in *Hashem*. The kind of faith that is ingrained in our hearts and not based on philosophical analysis.

Thus, we say, “*Hear Yisroel*” - “שמע ישראל” - hear and understand that, “ה' אלקינו ה' אחד” - “*Hashem is our God, Hashem is One*” - that this is the foundation of our faith; we are commanded to believe in *Hashem* not because of intellectual analysis but because we have pure faith. Therefore, the *kohen* announces to the soldiers, “*Shema Yisroel*” - as if to say that *Emunah* in *Hashem* is dependent not on inquiries, but on a straight and simple belief. This belief will merit a soldier’s protection in battle.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ולא תקים לך מצבה אשר שגא ה' אלקיך וגו' (טז-כ)