

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

בראתי יצר הרע ובראתי לו

תורה תבלין

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* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

מדעת עצירך

מלהניחם כל היום אלא רק לזמן מועט דתפילת שחרית. ונראה דתוסי' לא סברי כתרגום יונתן.

וא"כ פשוט הוא שרק כשחשקה נפשה מאד לקיים מצות, ובפרט מצוה זו של תפילין אף שלא נצטווה דמותרת, וכמו גבי מיכל בת שאול ואשתו של יונה, משא"כ אם עושה שלא בכוונה זו אלא מצד תרעומות על השי"ת ועל תורתו, אין זה מעשה מצוה כלל אלא אדרבה מעשה איסור היא, שהאיסור דכפירה שחושבת דשייך שיהיה איזה חלוף בדיני התורה.

ואם לא יחפץ האיש לקחת את יבמתו ... ואמרה מאן יבמי להקים לאחיו שם בישראל וכו' (כה-ז)

איתא בגמ' (יבמות כ.) אמר רב אין כופין לחליצה. וכי אתו לקמיה דרב אמר להו אי בעית חלוץ אי בעית יבם בדידך תלי רחמנא ע"כ עיי"ש. ולכאורה צריך להבין כל הענין, ובכלל למה היא אומרת "מאן יבמיי" כשאינו מקיים המצוה של יבום?

ויש לפרש באופן מופלא עפ"י משי"כ הגמ"ר יצחק קאט (דרווצינר) זצ"ל הי"ד, שבאמת העולם שלנו הוא עולם הפוך כי כאשר ממאן האדם לעשות מצוה,

לא יהיה כלי גבר על אשה ולא ילבש גבר שמלת אשה (כב-ה)

עיי' בתרגום יונתן בן עוזיאל שמתרגם וז"ל לא יהיה גולין דציצית ותפילין דהינון תיקוני גבר על איתא עכ"ל. ויש להקשות, דהא בגמ' (עירובין צו.) איתא שמיכל בת כושי היתה מנחת תפילין ולא מיחו בה חכמים, וגם אשתו של יונה היתה עולה רגל ולא מיחו בה חכמים עיי"ש. הרי הגמ' מיירי רק מדין אם חייבות או שייכות נשים במצוה או לאו, אבל לא מצד האיסור של "לא ילבש". וצ"ע?

אלא מבאר מן הגמ"ר משה פיינשטיין זצ"ל, בשו"ת אגרות משה, שבאמת איכא רשות לכל אשה לקיים אף מצות שלא חייבתן התורה, ויש להם מצוה ושכר על קיום המצות אלו, וכמנהגו שמקיימות מצות שופר ולולב וגם מברכות. וא"כ גם על הציצית שייך לאשה שתצוה ללבוש בגד שיהיה בצורה אחרת מבגדי אנשים, אבל יהיה בד' כנפות ולהטיל בו ציצית כדי לקיים מצוה זו. משא"כ לגבי הנחת תפילין כתבו בתוספות שם, דבאמת צריך למחות בידי הנשים שמניחים תפילין משום שתפילין צריך זריזות מרובה בגוף נקי ובהיסח הדעת שמטעם זה אף אנשים נמנעין

	Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio A SERIES IN HALACHAH <u>THE MITZVAH OF TESHUVAH (1)</u>
***	We are now in the midst of the awe-inspiring and spiritually uplifting period of forty days, from the beginning of the month of <i>Elul</i> until after <i>Yom Kippur</i>. These days are special in their own right as we know that <i>Hashem's</i> חסדים - <i>Thirteen attributes of mercy</i>, shine brighter during this time than throughout the rest of the year. As a result, a person is capable of drawing himself closer to <i>Hashem</i> and eradicating undesirable thoughts and deeds much easier than at other times. This transformation is called "<i>Teshuvah</i>" and contrary to what one may think, it is not an abstract and vague theory, but rather a well-defined halachic activity, which unleashes a tremendous force and power within an individual to erase both deliberate and unintentional sins from his record.
***	Now, a devoutly religious person who is careful to be שומר תורה ומצות might wonder to himself, "What has this <i>mitzvah</i> to do with me?" He is strict in his observance of <i>Shabbos</i> and <i>Yom Tov</i>, only eats kosher food with the best <i>hechsher</i>, <i>davens</i> three times a day, puts on <i>Talis</i> and <i>Tefilin</i> every day. Yet, if one is truly honest with himself, he can certainly find year-round acts that leave much to be desired and, indeed, require the act of "erasing." For example; forgetting something that is prohibited (or being ignorant of it), thereby causing a desecration of <i>Shabbos</i>;
***	eating or drinking and forgetting to recite a ברכה אחרונה; not being entirely honest or truthful at all times; ביטול זמן - <i>wasting time</i>, and ביטול תורה - <i>neglectful in Torah study</i>. Is there someone who can honestly say that he never fell victim to the עצת היצר - <i>ploys of the yetzer hora</i>?
***	Steps to Teshuvah In a basic sense, <i>Teshuvah</i> is a three-step process:
***	1) Initially, one must make an accounting of his actions and sort out the <i>aveiros</i> he has done. He must recognize and regret these sins, either in fear of the punishment he is likely to receive, or because he has distanced himself from <i>Hashem</i> and lost a close relationship with the One Above.
***	2) One must accept upon himself the appropriate steps necessary to ensure that he does not repeat the sins and deeds that brought about his sad situation.
***	3) After the first two steps, comes "<i>Vidui</i>" which is a verbal confession of one's misdeeds before <i>Hashem</i>. Although it is preferable to specify each and every sin, if one just said a general יחטאתי - "<i>I have sinned</i>," he has fulfilled the requirement of <i>Vidui</i> (אויף תרצ"ב). Thus, the confessions that are recited during <i>Selichos</i> and on <i>Yom Kippur</i> are, in actuality, the third all-important step of <i>Teshuvah</i>, for those who have fulfilled the first two steps.
***	The Rambam (ספר המצות עש"ג) adds a fourth step: בקשת מחילה - <i>requesting forgiveness</i>. (To be continued)
***	הוא היה אומר...
***	R' Dov Ber of Mezeritch ZT"L (Mezeritcher Maggid) would say:
***	"A rich man should eat meat and drink wine every day as wealthy men are accustomed to do and not bread and salt like a poor man. If a rich man eats meat and drinks wine every day, then he will realize that a poor person needs at least bread and salt. If, however, he eats bread and salt, he will think that his poor neighbor can make do with stones!"
***	R' Chanoch Henoch of Alexander ZT"L would say:
***	"People are strange. They beg and plead that <i>Hashem</i> should give them יראת שמים - <i>Fear of Heaven</i>, when this is something that is entirely in the individual's control. Yet when it comes to their livelihood, their business and their money - they imagine that they are in charge!"
***	An Old and Wise Man once said:
***	"The saddest part of the aging process is that by the time a man is wise enough to watch his step, he's too old to go anywhere!"
***	MAZEL TOV RABBI & MRS YOSSE KIFFEL ON THE BIRTH OF THEIR SON. MAY THEY SEE MUCH נחת
◇◇◇	TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE IT BY MAIL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200, OR SEND AN E-MAIL TO TORAHTAVLIN@YAHOO.COM.

took one look at the inscription on the grave - and almost fainted in shock. There was no doubt; the grave was that of the great *Kabbalist* and *tzaddik* **R' Shlomo Alkabetz ZT"l** - author of "*Lecha Dodi!*"

Eventually, Machmud changed his name, went to study in a *Yeshiva* and became a true *Baal Teshuva*. He was later forced to leave Israel fearing for his life from his Arab relatives.

TORAH GEMS

כי תצא למלחמה על אויבך ונתנו ה' אלקיך בידך (כא-י)

The narrative dealing with the "אשת יפת תואר" is explicit in its details: When a soldier goes out to war and captures an enemy woman, he may marry her only under certain restrictive conditions. While in captivity, she must shave her head and grow her nails long. Her pretty clothing are taken away and she is made to sit in his home for a months time, crying for her father and mother, bemoaning her fate. After all this, if he still desires, he is permitted to marry her. Hopefully, though, he will have become disgusted with her and then he must send her away, severing all contact with this gentile.

The **Kozhnutzer Maggid, R' Yisroel Hopstein ZT"l**, sees a much deeper and homiletical understanding of this *parsha*. "*When (a man) goes out to war against his enemies*" - At this point in the year, we begin to wage the ultimate war against the *satan* to ensure ourselves of a prosperous year on *Rosh Hashanah*. "*He sees in captivity a beautiful woman*" - Every Jewish *neshama* - soul, retains a beauty that lights up its surroundings while in the captivity of the long *golus*. "*And he desires her*" - His inner desire is to repent and restore the luster to his soul.

What must he do? "*He shaves her head and does her nails*" - One must remove any outside trappings of sin and distance himself from any earthly pleasures, "*And she cries for her father and mother a months time*" - The 30 days of the month of *Elul* should be utilized to cry tears of *teshuva* over having abused our relationship with our father - *Hashem*, and our mother - *Knesses Yisroel*.

But if this doesn't work, "*And he does not desire her, he shall send her away*" - If one does not repent and remains with sin, his ultimate demise will occur when his beautiful *neshama* leaves him.

לא יבא עמוני ומואבי בקהל ה' ... על דבר
אשר לא קדמו אתכם בלחם ובמים וכו' (כג-ה)

The prohibition against allowing the *Amonim* and *Moavim* to join the ranks of *Klal Yisroel* is rooted in their lack of hospitality toward the Jews, who traveled in the hot desert for forty years and were never offered the graciousness of a bit of food and water from those neighboring countries. Is that all, asks the *meforshim*? For that reason, they must pay such a severe price? Other nations have hurt us and done seemingly worse things but they are not to be excluded permanently, as are the *מואבים* and *עמונים*.

A group of the best *bochurim* from the *Eitz Chaim Yeshiva* were sent to the **Alter of Slabodka ZT"l**, to be inspired in lessons of *mussar* and *Torah* insights. They spent a number of hours with the *Alter* and discussed various topics in *Shas* and *Sifrei Mussar* - ethical books, with him. Later, the *Alter* met **R' Isser Zalman Meltzer ZT"l**, *Rosh Yeshiva* of *Eitz Chaim* and gave over his critique and constructive advice about each *bochur*.

One boy in particular, who was known as a brilliant mind and slated for greatness in *Torah* learning, received the harshest criticism of all. "From this boy, you won't see any results!" said the Alter.

R' Isser Zalman was stunned. Explained the Alter, "This boy is lacking *Derech Eretz*. While we were sitting at the table, cups of tea were brought in and placed in front of each boy. As he was taking sugar for his tea, he spilled a bit on the table. Instead of cleaning it up, he stuck his finger in the spilled sugar and licked it up!" The boy eventually left the *Yeshiva*, became a lawyer, and ended up disgracing himself by serving a prolonged sentence in jail.

One who lacks proper conduct and *middos* is repelling and unworthy of inclusion in *Bnei Yisroel*.

כל מיני אמתלאות כדי לתרץ את עצמם.
ודבר זה מצינו לגבי המצוה של יבום, כשאינו רוצה
לקיים המצוה, היא אומרת "מאן יבמי להקים לאחיו
שם בישראל", ולא נותנת טעם על מה ולמה אין
מקיימים המצוה של יבום. משא"כ לעיל כשיוסף
הצדיק מאן מלחטוא עם אשת פוטיפר נא' "וימאן
ויואמר הן אדוני" (לט-ח), ושם נתן טעם. כי כשמאן
מחטא הוצרך האדם לתרץ את עצמו.

אין הוא זקוק לאמתלאות או תירוצים, כי גדול כח היצר שמסיתו עד שאינו זקוק לשום תירוץ על עבירה שהוא עובר. לעומת זה, כשאין אדם רוצה לעבור עבירה ומשתדל למאן מליכשל בחטא, אז זקוק הוא לתרץ את עצמו, למה ומשום מה הוא אינו עושה החטא. דוגמא מצינו באנשים שאינם מעשנים בשבת, שאין הם אומרים שאינם מעשנים מחמת חילול השבת שיש בזה, אלא מחמת שאינם רוצים היום לעשן. הם חושבים על

מעשה אבות סימן לבנים

כי ה' אלקיך מתהלך בקרב מחניך להצילך ולתת אויבך בידך והיה מחניך קדוש וכו' (כג-טו)

A Young, dark-looking man sat in the corner of the *shul*, glancing around furtively but not uttering a word during the Friday night *davening*. After *shul* was over, one of the regulars approached him and asked if he was looking for a place to eat the *Shabbos* meal. Without more than a slight hesitation, the young man - who introduced himself as only "Machi" - smiled and accepted the invitation.

As the family sat around the warm *Shabbos* table, eating home-cooked delicacies and singing timeless tunes both slow and fast, Machi buried his nose in a *bencher* but not a word came out of his mouth. He seemed to be searching for something particular and when the host asked him what he was looking for, he replied, "The song that was sung in the synagogue, something that sounded like 'Dodi' or something."

"You want to sing *Lecha Dodi*?" asked the host. "Well, its not usually sung at the meal, but I'm sure we can make an exception," he smile warmly. After it was sung, Machi was quiet again and ate with his head down. The host noticed his discomfort and asked if there was anything else he wanted to sing. Blushing slightly, Machi said, "Is it possible if we sang '*Lecha Dodi*' again?" They did - not once, but eight or nine times more, each time with visible pleasure enshrined on Machi's face.

After the meal, the host asked Machi, "So tell me, where are you from?" A pause and shuffling of his feet before Machi responded in a half tone, "Ramallah." Unsure of what he heard and thinking of the Israeli resort town of Ramleh, the host quickly intoned, "Oh, Ramleh. I have a cousin living in Ramleh."

"Ramallah," said Machi, this time a bit louder, "The Arab city of Ramallah." The silence was deafening.

Machi knew that an explanation was imperative at this point, and told over his story. "My real name is Machmud ibn Esh Sharif and I was born and grew up in Ramallah. I was taught to hate my Jewish oppressors, and to think that killing them was heroism. But I always had my doubts. I mean, the Sunna, the tradition, says, 'No one is a believer until he desires for his brother that which he desires for himself.' I used to wonder, weren't the Yahud (Jews) people, too? Didn't they have the right to live the same as us? If we're supposed to be good to everyone, why not to Jews? I asked these questions to my father, and he threw me out of the house. Just like that, with nothing but the clothes on my back. By now my mind was made up: I would run away and live with the Yahud, until I could find out what they were really like.

"That night, I snuck back into my house to retrieve my stuff and ran into my mother. I told her that I planned on living with the Yahud and possibly even to convert to their religion. She paled noticeably and told me, 'You don't have to convert, you're already a Jew.' Then in her semi-poetic way, she declared, 'I made a mistake marrying an Arab man. In you, my mistake will be redeemed.' She gave me an old photo of her grandparents when they were visiting the gravesite of their ancestors and I have it here with me."

He pulled out an old, worn picture depicting an elderly Sefardic couple standing over a grave. The host