

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



שבת קודש פרשת כי תצא – פרק ב' דאגות Shabbos Parshas Ki Seitzai - Second Perek י"א אלול תשס"ז - August 25, 2007

הדלקת נרות שבת – 7:24 * (Monsey, NY) מנחה גדולה / שבת – 1:32

זמן קריאת שמע/מ"א – 9:01 ~~~~~ שקיעה של יום השבת – 7:41

זמן קריאת שמע/הג"א – 9:37 ~~~~~ צאת הכוכבים / מעריב – 8:31

סוף זמן התפילה / להג"א – 10:44 ~~~~ עצה"כ / לשיטת רבינו תם – 8:53

* פלג המנחה בע"ש בשעה 6:17 – מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "ביאן כלה")

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

כי תקצר קצידך בשדך ושכחת עומר בשדה, לא תשוב לקחתו וגו' למען יברכך ה' אלוהיך בכל מעשה ידך (כד-יט)

והנה בתוספתא (פאה ג' ג'): מעשה בחסיד אחד ששכח עומר בתוך שדהו, ואמר לבנו צא והקריב עלי פר לעולה ופר לשלמים (להודות לה' ע"ז), אמר לו, אבא מה ראית לשמוח במצוה זו יותר מכל מצות שבתורה? אמר לו, כל מצות שבתורה נתן לנו ה' לדעתנו, זו שלא לדעתנו, שאילו עשייתנו אינו לרצון לפני המקום, לא באת מצוה זו לדינו. הרי הוא אומר (דברים כ"ד) כי תקצור וגו', קבע לו הכתוב ברכה. והנה התוספתא קראו חסיד, והיינו מי שעושה הכל בכדי לעשות נחת רוח לבוראו, ותמיד יחפש סימן משמים, שעבודתו רצויה לפני המקום. וע"כ כשהזדמן לו מצוות שכה, שעם שכחתו כבר זכו בה העניים, ראה בזה סימן משמים, שהוסיפו לו עוד מצווה, ורצה להודות לה' על כך. והוסיף המנחת ביכורים שזוהי הכוונה במש"כ התוספתא "קבע לו הכתוב ברכה", וברכתו היא רגש האושר, בזה שמשמים הראהו שעבודתו רצויה לפני המקום.

בחודש אלול, אנו חוזרים בתשובה, ומבקשים שה' יסלח לנו על שעברנו על דברו, ושיתקן כל מה שפגמנו, אבל לא די לנו בכך, אלא שאנו מתפללים שירצה ה' בנו ובעבודתנו, כמו לפני שחטאנו. וכבר כתב רבנו יונה (שערי תשובה א', מ"ב): "עוד יתפלל בעל התשובה אל השם למחות כעב פשעיו ובענן חטאתיו, ויחפץ בו וירצהו ויעתר לו, כאשר אם לא חטא."

פרש"י למען יברכך ה' וז"ל: ואע"פ שבאת לידו שלא במתכוין, ק"ו לעושה במתכוין. אמור מעתה, נפלה סלע מידו ומצאה עני ונתפרנס בה, הרי הוא מתברך עליה עכ"ל. ר"ל מכיון שדוקא כאן הוזכר שיתברך כשמפרנס עניים, מוכח שנתחדש בזה שיקבל שכר גם במקום שלא התכוון לכך, שיתפרנס העני ע"י ממונו (וכוונתו ששכח עומר בשדה), וכ"ש אם יתכוון לכך, שאז מתייחס הצדקה אליו עוד יותר (וע' בשפתי חכמים אות ק').

ויל"ע שהרי התורה ציווהו "לא תשוב לקחתו", ומוכח שהברכה בכה"ג שנודע לו שכחתו לפני שנתפרנס בו העני הוא, ונמצא שבכה"ג פרנס את העני בכוונה? וז"ל שהברכה שחידשה בכאן התורה, היא כשלא נודע לו שכחתו עד שבא העני, ואם ייודע לו לפני שזכה העני, בזה התורה הזהירו שלא ישוב לקחתו, (וע"ש בשפתי חכמים אות צ').

והנה במשנה למלך (פ"ב מהל' תרומות ה"ט) מסתפק מתי חלה זכות העניים במתנותיהם, האם משעת חלות המתנה, או רק משעה שנכנס לרשותו. ואם זוכים הם כבר משעת חלות המתנה, נמצא שגם אם נודע לו שכחתו לפני שזכו בה, הרי הוא מפרנסם שלא בכוונה, שהרי משעת שכחתו כבר חלה עליו שם שכחה וזכו בה העניים, ולא צריך לדחוק ולפרש הפסוק בשני אופנים (וכע"ז כתב במשך חכמה).

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

מעשר) Laws of Tzedakah - Giving a Tenth

Maaser of Principle (קרן) If one inherited or was given a certain amount with which to start a business, he should give one tenth of this principle, and from that point on, one tenth only from the profits (1). If giving a tenth immediately would harm his ability to set up the business, he should record the amount he was to have given and then give it later when the business grows, *B'ezer Hashem*. If giving a tenth of the principle is very hard, the **Chofetz Chaim** (2) offers a suggestion that makes things a bit easier. He may take that tenth and set it aside as a "Gemach" (free loan fund) to lend it out again and again. **He himself can be one of the borrowers.** If somebody was given a principle amount and the giver doesn't want the receiver to give *maaser* because he feels that the whole amount is needed to set things up properly, the recipient is not allowed to give *maaser* (3). He should just give from the profits.

Maaser of Profits (רויח) Every year or half year, a person should calculate the profits he has earned (*B'ezer Hashem*). He can deduct all the expenses that were necessary to allow him to earn those profits (4). For example, if he made \$25,000 but spent \$10,000 in transport, advertising, salaries, insurance, training, taxes that decrease what he takes home (whether he or his employer pays out) etc., it is considered as if he earned \$15,000 and he should give \$1,500 as

(1) יו"ד רמ"א (2) אהבת חסד ביח (3) צדקה וחסד הכי (4) אהבת חסד ביח ב (5) אגרות משה יו"ד אקמט (6) אמרי צדקה דף קמ"ז (7) עמק התשובה (8) פ"ט יו"ד של"א (9) אמרי צדקה דף קט-קל

הוא היה אומר...

R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:

"Why is a *rebellious son* - *put to death*? Because not only has he strayed from the true path of *Torah*, he is a *murderer* - teaching others to stray as well. This crime is greater than that of the one who kills another. For if one kills, his victim loses this world but still has a part of the next world. However, when one causes another to sin, he is causing his victim to lose both this world and the next world, as well."

R' Yeshaya Halevi Horowitz ZT"l (Shelah Hakadosh) would say:

"Undoubtedly, even the lowest among *Bnei Yisrael* would endure all four death penalties before worshipping idolatry. But *Chazal* teach us that *strife* - *strife*, is harsher in the Almighty's eyes than even idolatry. How then, can one not control himself from pursuing controversy - which is more severe than idolatry? One should not only feel no distress over that which is done to him and not hold onto a dispute, but to the contrary, he should rejoice in this challenge, to overcome his anger, for which all his sins will be overlooked."

A Wise and Experienced Man would say:

"Did you ever realize that history never looks like history when you are living through it?"

לעילוי נשמת רמח"ל החכם רבינו יוסף חיים ב"ר אברהם רמח"ל - נפ' י"ג אלול

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he and his predecessor, **R' Yosef Yitzchok Schneersohn ZT”L**, are interred). I got to know some of the young men who accompanied the Rabbi, and I learned a thing or two about Hasidim. They are very friendly people and we talked alot while the Rabbi was inside praying. They used to tell us all about the greatness of the Rabbi and how he tries to help people all the time. I was standing there with some of my buddies and I half-jokingly asked if the Rabbi helps non-Jews also.

“‘Sure,’ they said, ‘The *Rebbe* helps anyone who asks. Why? Do you need something?’

“Later, in private, I told one of the young men, that my wife and I had been married for nine years with no children, and one week ago the doctors told us that we had no chance. We had spent alot of money on treatments, seen all sorts of big professors, we were running around like crazy for the last six or seven years, and now they told us that they tried everything and there is no more hope. You can't imagine how broken we were. My wife cried all the time and I started crying myself.

“So this young man tells me, ‘Listen, the next time that you escort the *Rebbe* to the cemetery, stand near the door of his car and when he gets out, ask him for a blessing.’ And you know, that’s just what I did! The next time I was in the escort, I stood by his door and when he got out I said to him, ‘Excuse me, Rabbi, do you only bless Jewish people or non-Jews too?’

“I’ll never forget how the Rabbi looked at me - like I was a good friend! He said that if he can, he tries to help anyone who asks. So I told him what the doctors said, and he told me to write down on a piece of paper my name and my father’s name together with my wife’s name and her father’s name, so he can pray for us. I did it, although I did think it was funny writing down my father and father-in-law’s names - real heavy-duty Irish names. But I did it and you know what? In a short time, my wife was expecting and nine months later she gave birth to a baby boy! The doctors went crazy, they couldn’t figure it out, and when I told them that the only difference was a Rabbi’s blessing, they just scratched their heads. Wow! It was unbelievable!”

The cop’s face was truly glowing at this point. “But here comes the best part. Do you know what we called him? What name we gave our baby boy? We called him ‘Mendel’ after the Rabbi. Can you imagine? The only Irish ‘Mendel’ in the neighborhood - probably in the world! At first my wife didn’t like the name because it didn’t sound American. Hey, it doesn’t even sound Irish! But I said, No! We’re calling him Mendel!

“Of course, our parents objected when they heard the name. They said, ‘With a name like that, all the kids will be cruel to him. Why make the kid suffer for no reason?’ But they’re missing the point. When he comes home and says that the other kids called him names and beat him up because he has a Jewish name, I’ll tell him that I want him to learn from those other kids how *not* to behave. They hate the Jews for no reason, but you should love the Jews, you should help the Jews. You just tell them that without that Jewish Rabbi called Mendel you wouldn’t be here at all, and then maybe they’ll start thinking differently too!”

משל למח הדבר רומח

כי יקח איש אשה חדשה נקי יהיה לביתו שנה אחת ושמה את אשתו אשר לקח וגו' (כד-ה)

משל: The Alter of Slabodka, R' Nosson Tzvi Finkel ZT”L, used to give lectures in the evenings for young married men who had been his students in the *yeshivah*. One time, the *shmuess* went beyond its usual time, and the students were transfixed with interest. At this point the Alter’s wife came in and said that the young men should go home. “They have wives waiting for them at home,” she claimed.

The Alter apologized and said that he was unaware of the passing of time. The young men begged him to continue. “Our wives would rather we remain as long as necessary to hear your teachings,” they said.

The Alter refused to continue. “You have no right

to determine what it is that your wives would prefer,” he said. “Furthermore, even if they explicitly indicate that they wish you to maximize your study, you must remember that they have a right to your companionship and may also need your help at home with chores.” With that he sent the young men home.

גמשל: The *Torah* is very firm regarding the duties and responsibilities of a newly married man. He is required, “*To gladden the (new) wife he took.*” He must put his bride’s wishes, desires and requests above all else, for only in this manner, will the young couple learn to grow together in a mutual spirit of respect and tender loving care.

TORAH GEMS

כי תבנה בית חדש ועשית מעקה לגגך ולא תשים רמס במוקד וכו' (כב-ה)

The *Torah* teaches that when a person builds himself a new house, he is required to build a guard-rail or gated fence around the perimeter of the roof so that no person should ever fall off and become injured. This seems to be such an obvious safeguard that one would think the *Torah* need not make this an actual obligation, listing it among the 613 positive *mitzvos*. However, there is, of course, a deeper meaning here which applies to every Jew.

The great *Sephardic Chacham*, **Rabbeinu Yosef Chaim of Baghdad ZT”L** (Ben Ish Chai whose *yahrzeit* is this week on אלול (י"ג), learns out from this seemingly innocuous *posuk*, a tremendous lesson. As we prepare ourselves for the coming Day of Judgment, the current *parshiyos* of the *Torah* lend themselves to many allusions and important instructions about how to go about reforming oneself in order to properly present himself before the Glorious King of Kings. *Teshuvah* awareness at this time means every person strives to tear down the walls of obfuscation and neglect that have built up around him all year, causing him to be derelict in his performance of *mitzvos*. Thus, "כי תבנה בית חדש" - when a person is serious about rebuilding himself, his image and his very essence (בית), the best course of action for him is "עשית מעקה לגגך" - to provide a fence, a protective barrier, around himself, which will secure his mind and body from “falling off” and resorting back to his sinful ways. One excellent tip is "ולא תשים רמס במוקד" (דמים) for charity and good deeds towards others, rather than spending it all on himself and his personal pleasures, "כי יפל הנופל ממנו" - for this will only bring about his eventual downfall.

מעשה אבות ... סימן לבנים

בנים אשר יולדו להם יבא להם בקהל ה' וגו' (כג-ט)

Many people have gotten out of receiving a traffic ticket using all sorts of excuses. But no one ever had a better excuse than the woman from Crown Heights who was pulled over by a N.Y.C. traffic cop. Standing outside her open car window and watching her fumble for her license, the police officer caught sight of a picture of the **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT”L**, in her open purse.

“Excuse me, Ma’am,” he asked, “are you one of the followers of this Rabbi?” She replied that she was.

“Well, in that case I'm not giving you a ticket.” He closed his ticket book. She looked up at him surprised. The policeman smiled and said, “Okay, I’ll tell you why. It's my favorite story, but I haven't told it to many Jewish people, in fact, I think that you are the first.” He raised his voice over the din of passing cars.

“I used to be in the police escort that once a week escorted the Rabbi to the Montefiore Cemetery (where

על דבר אשר לא קדמו אתכם בלחם ובמים בדרך ביאתכם ממצרים (כג-ה)

Chazal prohibits a Jew from eating the bread of gentiles (שבת יז) for this may lead to intermingling and potentially marriage between Jewish men and Gentile women. Thus, one would think that the fact that the Amonim and Moavim did not offer food and drink to *Bnei Yisroel* in the desert was not a bad thing after all. However, the real truth is that their motivation behind their inaction was what gave them away. They wanted to have nothing to do with the Jews - to harm them, in fact, by not offering them food or drink. And the proof is that they even hired Bilaam to curse the Jews which further uncovers their underlying intentions.

A Jew, however, behaves differently. The *Medrash* states: “*When you have given your guest food and drink, escort him as well.*” In fact, *Chazal* further tell us: “*Whoever escorts a guest on his way receives a reward comparable to the other services provided him*” - such as feeding, clothing and lodging.

R' Shneur Kotler ZT”L in discussing the *mitzvah* of *hospitaity to guests* - *hospitality to guests*, explains the greater importance attributed to escorting guests over feeding or providing lodging for them. Many times a guest overstays his welcome. At other times, the host is gracious to a guest but prays for the moment when the guest departs so that tranquility and privacy may once again prevail in his home. Accordingly, when this guest leaves, the host is privately overjoyed at his departure. Thus, to escort a guest out of one’s home, and even remain with him until the very last moment, is a positive sign that his departure is not welcomed but rather engenders a bit of sadness. This is indicative that his previous hospitality - the feeding, the clothing and lodging - were sincere acts of wisdom and joy.