

נמשל: The *Torah* is our guide for every aspect of life, including unpleasant scenarios, such as divorce and death. A Jew who lives his life according to the dictates of *Torah*

recognizes that every word of *Torah* is absolute, and if we are taught that divorce or death are the only options to help a rejected wife, woe to the husband who thinks otherwise!

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

included in the *Kiddush beracha* or he specifically had in mind this time to drink wine relying on the *Kiddush beracha*), according to all *Poskim* no after-beracha is necessary because we have the overlapping *beracha* connection of the previous paragraph. Therefore, in this case there is not even a preference to have in mind to exempt the *Kiddush* food with *bentching*.

Other Kiddush Foods. The above mentioned *Kiddush*-to-meal connection eliminating the ברכה אחרונה, is true according to many *Poskim* regarding *mezonos* and other foods eaten with *Kiddush*. Therefore, as long as one will be washing for the *Shabbos* meal within a short time (possibly within half an hour), he should not say a ברכה אחרונה. If he changes location between the *Kiddush* and the *Shabbos* meal, e.g. from *shul* to home, or takes a long break even in the same location, he should make a ברכה אחרונה before leaving *shul* on all the *Kiddush* food (5).

Connecting Food-to-Meal - 3. Appetizer. The **Shulchan Aruch** (6) rules like the **Ro'sh** that if one eats or drinks before a meal in order to work up an appetite, it is automatically connected to the meal and exempted from its own ברכה אחרונה because the *bentching* includes it. The **Rashba** (7) argues and requires a ברכה אחרונה. One should try to avoid this situation and not have such elaborate appetizers before washing, or only eat such small amounts that do not require an after-beracha (8). Additionally, some contemporary *Rabbonim* say that most people nowadays are not sophisticated in the "art" of eating to really require a true appetizer before eating a meal (9).

הוא היה אומר

R' Alexander Zusia Friedman ZT"l (Avnei Ezel) would say:

"The *mitzvah* of *Shiluach Hakein* is such that you may have the mother bird captive in your hands and you can use her for food or other personal gain. But the law of the *Torah* commands you to consider the welfare of others and send her away so that she should be able to produce more young. The observance of this *mitzva* teaches man to fight his egotism for the sake of the common good and it is for this reason that the reward for its fulfillment is so great."

R' Moshe of Kobrin ZT"l would say:

"When a person suffers from ר, he shouldn't say that things are 'bad.' Rather, if he must, he should say, the situation is 'bitter.' The Almighty does nothing bad. Just as a medicine, although it might be bitter, is ultimately beneficial to the person taking it, so too, events orchestrated by Heaven are always beneficial even if they are bitter!"

A Wise Man would say:

"Patience serves us against insults just as clothes do against cold. If you multiply your garments as the cold increases, it will not hurt you. In the same way, increase your patience under great offense and insult, and it cannot hurt you."

MAZEL TOV TO THE FRISCHMAN AND KLEIN FAMILIES ON THE WEDDING OF AVRUMI & CHANA LEAH, AND TO THE GOLDFEDER & BURSTEIN FAMILIES ON THE UPCOMING MARRIAGE OF CHANUCH & CHANI. MAY ALL THE FAMILIES SEE MUCH NACHAS AND SIMCHA AND BE BONEH A BAYIS NE'EMAN B'YISROEL. 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 SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

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הדלקת נרות שבת - 7:17 *

זמן קריאת שמע/מ"א - 9:02

זמן קריאת שמע/הגדה - 9:38

סוף זמן תפילה / הגדה - 10:44

שקיעת הזמנה של יום השבת - 7:33

מוצאי"ק צאת הכוכבים/ מעריב - 8:23

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ט' אלול תשס"ט - August 29, 2009

* פלג המנוחה בערב שבת בשעה 6:11 - מי שמדליק מוקדם, אין לאזור מזמן עצם קבלת השבת (משי"אמר "בואי כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

הענינות ופירושים לעורר את האדם לעבודת
הש"ית והתחזקות באמונה ובטחון מאת

כי תצא למלחמה על איביך ונתנו ה' אלהיך בידך ושבת שבינו וגו' (כא-ו) - עיקר מלחמת היצר הוא מלחמת ההיצר

והיינו שרואים שאפילו בשלחן ערוך, שמה שנאמר בו הוא להלכה ממש, נפסק הדבר כך, שצריך כל אדם להתנהג בכל הדברים לשם שמים, וגם אפילו בכל הצרכים הגשמיים, וכגון אכילה, שתייה, הליכה, עי"ש.

ודבר זה מרומז בתורה: "כי תצא למלחמה", ופרש"י על מלחמת הרשות הכתוב מדבר, והיינו המלחמה הוא על הדברים שמותר מבחינת הלכה, רק שזה בא גם כן מ"אויבך", שהוא היצר הרע, שמפתה את האדם, ומנהל עיקר המלחמה בדברים של רשות. אבל יש לו הבטחה על זה: "ונתנו ה' אלפק בידך", שינצח את היצר ויכבשו, אבל זה יבוא רק אחרי שיכריז מלחמה, ויחליט לשבור את תאוותיו, שאז יוכל הוא לנצח בקרב.

וזה ענין "ושבית שבינו" עפ"י משכ" האר"י הק"ב בס' הליקוטים בהעלאת הניצוצין הקדושים, שאם יוצא למלחמה הוא זוכה גם להעלות ניצוצין הקדושים, וכל אלו שחטא בהם הוא זוכה להכניסם בקדושה, אבל רק אחרי שהוא מתחיל במלחמה. ובפרט עכשיו בימי אלול, שבהם הוא עיקר עבודת התשובה, צריך האדם להתבונן בזה, ולהתחיל המלחמה בדברים הנראים כמותרים, וצריך כל אחד לפי מדרגותיו, להתעלות ולעשות מלחמה, ולנצח במלחמה, ובזה יזכה גם להעלות ניצוצות הקדושים.

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

מאוצרותיו של המגיד

לא תתעב מצרי כי גר היית בארצו וגו' (כג-ה) - בענין 'הכרת הטוב'

עד כי תפוג זוחמותו ממנו, וגמלוהו הגדול שבגמולים - הביאחו בקהלך!" ולפי"ז מיישב ה'כתב סופר' (שמות י"ד ל"א) קושיית ה'אבן עזרא' על הפסוק: "התייצבו וראו את ישועת ה'" (שמות י"ד י"ג), שתמה, "איך יראה מחנה גדולה של שש מאות אלף איש מהרדופים אחריהם, ולמה לא ילחמו על נפשם ועל בניהם?" מתוך הכת"ס "הנה ציה ה' לא תתעב מצרי כי גר היית בארצו, ופירש"י, הגם שענין אותך והשליכו זכוריכם ליאור, מ"מ היו לך אכסניה בשעת הדחק, ומזה למדו חז"ל בש"ס ברכות (ס"ג:) לפתוח בכבוד אכסניה, וא"כ יש לומר, כי לא רצו משה וישראל לעמוד על נפשם נגד מצרים להרגל לפי חרב, יען היו להם אכסניה בעת הדחק, ולא רצו לעזוב כפייז טובה, והיו נסגונים אחור מלעשות עמהם רעה וכו'."

וכמו שמצינו אצל יוסף הצדיק, שנאמר עליו "ותתפשוהו בבגדו, ויעזבו בגדו בידה, וינס ויצא החוצה" (בראשית ל"ט י"ב) שלא לקח בגדו מידה משום שיש בזה משום כפיות טובה לגבירתו שהטיבה עמו בעת דחקו. נמצא שאע"פ שהרעה לו בסוף, הכיר לה טובה על שהטיבה עמו בתחילה.

פירשו הספרים הקדושים (עין בזהר חדש ונועם אלימלך) ברמז שעל מלחמת היצר נאמר כאן, שאין אויב להאדם גדול ממנו. כי המלחמה עם היצר מתנהל בשני מיני מערכות: אחת מלחמה בדברים האסורים ממש, והיינו בזה שמבואר להדיא בתורה שאסור, או שנפסק בשלחן ערוך שהוא אסור, שאף שהיצר מנהל מלחמה גם באלו, מכל מקום אינו מלחמה קשה, שרוב רובם של האיסורים לא יבוא אדם לעבור עליו, ומשום שכבר הורגל בדבר, ולכן אין לו אפילו נסיון בזה. אבל מערכה השנית של היצר, והוא עיקר המלחמה, על הדברים המותרים שצריך פרישות בהם, וכבר מבואר בספה"ק שעיקר המלחמה צריך האדם לנהל על הדברים המותרים, וצריך לראות להתנהג ולכוון בהם לצורך גבוה, ולבוא לדעת בכל דבר בעולם, ולהשנה כי בכל דרכך דעוהו ממש.

וה"ל המחבר (שו"ע או"ח רל"א): ואמרו חכמים כל מעשיך יהיו לשם שמים שאפ' דברים של רשות, כגון האכילה והשתיה וההליכה והשיבה והקימה והתשמיש והשיחה וכל צרכי גופך, יהיו כולם לעבודת בוראך, או לדבר הגורם עבודתו, שאפילו היה צמא ורעב, אם אכל ושתה להנאתו אינו משובר, אלא יתכון שיאכל וישתה כפי חיותו, לעבוד את בוראו וכו'.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבע

פ"ש"י "אע"פ שזרקו זכוריכם ליאור, מה טעם, שהיו לכם אכסניה בשעת הדחק [היינו שנמלטתם עמהם בימי הרעב בכבוד גדול] (רבינו בחי"ל). וב'דעת וקנים' פירש באופן אחר, "אע"פ שלסוף שעבדו בכם, לא תתעבנו, כי גר היית בארצו, והטיבו לכם בראשונה". והיינו שעלנו להכיר טוב למצריים על שהטיבו עמנו בתחילה, למרות שהרעו לנו מאוד בסוף. וכן בגמ' (ב"ק צ"ב): "מנא הא מילתא דאמרי אינשי, בירא דשתית מיניה לאתשדי ביה קלא, א"ל, דכתבי לאתתעב מצרי, כיגר היית בארצו".

והאריך ב'ספר התודעה' (פרק כ"ט): "לא תתעב מצרי, אע"פ שמזהם הוא ביותר ואע"פ שהיה ראשון המציקים לך. שעבד אותך. ענה אותו. זכא אותך והשפילך עד עפר. ואת בנך השליך ליאור, ומתם שחט וחנק, וימור את חייד - לא תתעב אותו, פי גר היית בארצו - ואכסניה בשעת הדחק - אכסניא היא גם כן. והפתוח פתח לחברו, את נפשו הוא חיב לו (ש"ר ד' ב'). שכך גדולה מידת הכרת טובה שאין לה גבול. ובבוא אחד מהם אליך, זכור את אשר עשה לאבותיך הראשונים שקבלם בארצו. המתן לו ג' דורות

מעשה אבות ... סימן לבנים

ותפשו בו אביו ואמו והוציאו אותו אל זקני עירו ואל שער מקומו וגו' (כא-יט)

An Orthodox family from New Jersey, was blessed with a son who was so bright that he outgrew his class, then his teachers, then his entire school. His parents were at a loss as to what to do with their brilliant son until they heard about a program for gifted children in a nearby public school. It sounded like a good option, although they understood the risk to his religious observance as well as the lack of Jewish resources available. Not surprisingly, once in the new school, the boy's spiritual affiliation took a nose dive. As the only Orthodox boy in the entire school, it wasn't long before he felt alienated from Judaism, religious observance and even from G-d. In order to fit into his new school, the young boy went as far as to call himself an "agnostic" - one who does not believe in G-d. His parents were understandably distressed.

A young Talmudic scholar was hired to study with the genius for an hour a day but just after one session, when the boy asked a question which stumped his tutor, it was apparent that this study-partnership was not going to work out. A second scholar was hired but after a short time, the same result occurred for much the same reason.

The boy's father now turned to a former rabbi and close family friend for advice. What should he do with his gifted son, who considers himself an agnostic and was losing any spiritual connection with Judaism at a rapid pace?

The rabbi considered the problem and then offered a unique solution. He would try to arrange a study partnership for the man's son with a cousin of his; none other than the *Rosh Kollel* of *B.M. Elyon* in Monsey, **R' Simcha Shustal Shlit'a**. The father would have to drive his son out to Monsey twice a week and drop him off at R' Shustal's home, said the rabbi, but it was well worth it. The father agreed, and even convinced his son to go along with it.

The arrangement lasted for well over two years during which the young boy did an about-face in his religious perspective. No longer did he consider himself an agnostic but rather an Orthodox Jew, who over the course of a few short years became quite a *Talmid Chacham* as well. It was only due to advent of the Vietnam War, when all able-bodied young men were being drafted into the U.S. Army, and the young man was forced to enroll in MTJ in the Lower East Side in order to avoid the draft, that the study partnership with R' Shustal was halted.

Some time later, the young man was reminiscing to a well-known educator about the days when he would drive out to Monsey to learn. The *Menahel* asked him what it was like to learn personally with a great *Rosh Yeshivah* like R' Simcha.

"I finally found someone who understood me," exclaimed the young man, of R' Simcha. "Before we even sat down to learn, the *Rebbetzin* would come into the room and bring me a heaping bowl of ice cream! Every day, I couldn't wait for my bowl of ice cream and I practically licked the bowl clean! Then, R' Simcha would sit down with me and we would schmooze for a few minutes. Not learn - schmooze! You want to know what we schmoozed about? About baseball!"

The *Menahel* was shocked. R' Simcha Shustal discussing baseball was a hard image to conjure up. Most likely the *Rosh Yeshivah* sat there and pretended to be interested in the conversation, letting the boy speak about his sports heroes, right?

"Are you kidding?" said the young man. "R' Simcha not only knew every score, he knew every play-by-play that happened in the game! He knew who got a big hit, the turning point of each game and he knew each player by name! There was no way he was faking it! He clearly knew the game inside and out!"

The educator marveled at the unique insight of the *Rosh Yeshivah*. He knew that before studying *Torah*, he needed to establish a connection with this American boy. A way to open up his heart and make him receptive to *Torah*. And if it meant finding out the intricate details of a silly baseball game and knowing the ins and outs of every play - so be it!

Today, the young man is a *Rosh Kollel* in *Eretz Yisroel* and a *Mechaber Seforim*.

משל' למה הדבר דומה

וכתב לה ספר כריתת וגתן בידה ושלחה מביתו או כי ימות האיש האחרון אשר לקחה לו לאשה וגו' (כד-ג)

משל: Once, when **R' Akiva Eiger ZT"L** was visiting the city of Warsaw, the case of a *meshumad* (a convert from Judaism) who refused to issue his wife a Jewish divorce, was brought to his attention. The local *Beis Din* had long since ruled that the man must award his wife a divorce, but he willfully persisted in ignoring the ruling.

R' Akiva Eiger instructed his attendants to bring this man to him. When he arrived, he greeted him by saying, "My friend, let us sit down and learn a *Mishnah* together."

He opened up a *Mishnayos Kiddushin* and began to read

the opening words. "A woman is acquired in marriage in three ways: Money, contract and familial relations ... A woman acquires herself (is released from marriage) in two ways: Divorce and her husband's death."

"You see, it is very clear," said R' Akiva Eiger, closing the *sefer*, "you have one of two options."

The fellow ridiculed both the *Mishnah* and the Rabbi and left hurriedly. Just a few steps outside the door he began to feel faint. Suddenly, he lost consciousness, fell hard to the ground and within minutes, was dead!

לא תראה את שור אחיך או את שיו נדחים והתעלמת מהם השב תשיבם לאחריך וגו' (כב-א)

The *posuk* exhorts us: "Do not see the ox of your brother, or his sheep, lost and then ignore them; rather, return them to your brother." The **Rishon Letziyon, R' Ovadiah Yosef Shlit'a** views this *posuk* as a clarion call for action. If one sees a lost animal, he must return it. And if he sees the soul of his lost brother, detached from its source, from the eternal fountains and springs of faith; can one possibly ignore him? Can one remain indifferent?

The *Torah* continues: "Do not see the donkey of your brother, or his ox, falling along the way and ignore them; rather, pick them up with him." The donkey of his brother? And if one sees his brother himself, falling along the way, entrenched in the mire of iniquity and misdeed, involved in sins of which he is unaware, can one possibly ignore him? Can one simply tell himself, so long as all is well with me, so long as my path is straight, I can look the other way and "to each his own"? Most certainly not!

True, we cannot perfect the entire world. However, it is incumbent upon every Jew to attempt to speak to one friend, one acquaintance, in an effort to guide, direct, teach, perhaps even host, in order to share with him the delights of our Jewish heritage and the glory of *Torah* and *mitzvos*. Bring him to his source, to the *Shechinah*, and thereby you will save an entire world; all his subsequent generations.

We cannot even begin to imagine how much love will pour down upon us from Above when we arrive at the Day of Judgment able to proclaim, "Master of the World, we brought with us one of Your sons who has returned to You!" How much blessing and kindness would a father bestow upon one who has returned a lost son to him? We can experience this love tenfold - there is so much we can do to help our lost brothers!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אֵלּוּל

I once heard a beautiful *moshol* in the name of **R' Chaim Shmuelevitz ZT"L**. Picture a woman holding a sleeping baby in her arms, standing at the 400 bus stop in Yerushalayim. Finally, the bus arrives and she alights, sits down and watches the scenery on the trip to Bnei Brak. After many twists and turns she finally arrives at her destination and descends from the bus with her baby still sleeping in her arms. Did that baby travel the same distance she did? Of course he did. Is that baby aware of the journey that transpired? Of course not. As far as the baby is concerned he has not moved at all. He is still in the loving embrace of his mother. It makes no difference where he started or how long he traveled. He expended no worries or fears on the entire journey, for all he felt was the love and security of his mother.

This is how we must feel, so closely connected to *Hashem*, that no matter what would transpire in our lives we would feel safe and secure as a baby in his mother's arms. This is one explanation of "אני לדודי ודודי לי" - "I am to my Beloved and my Beloved is to me." The closer we bring ourselves to *Hashem*, the closer He will come to us. Isn't that the true goal and yearning of a Jew? Isn't that the purpose of all our *tefillos*, no matter what it is that we are asking for? There is no greater joy than the feeling of being close to *Hashem*. The feeling of security and love, of being carried in the arms of the "Kol Yachol."

After I heard this *vort*, I was so inspired. I would actually close my eyes and imagine myself as a baby being carried by *Hashem* without worry or fear. This *Elul*, may we achieve "אני לדודי" so that we will merit the ultimate goal of "דודי לי".

TORAH GEMS

כי תשה ברעך משאת מאומה לא תבוא אל ביתו... ולך תהיה צדקה לפני ה' אלקיך וגו' (כד-ג,יג)

The *Torah* spells out the procedure by which a Jew is to collect a debt from another. Although one may take a collateral from the borrower, only a representative of a rabbinical court can receive permission from that court and then he alone may enter the home of the borrower and remove an item of value as collateral. If each lender were allowed access to the home of the borrower, this would lead to an understandably chaotic situation. Furthermore, if the collateral item is used by the borrower during the day, then the lender may only keep it during the night. In the morning, he must return it to the borrower and take in its place an item used only at night. At night the same procedure is repeated. The *Torah* guarantees a blessing to any lender who conducts himself with the borrower in this manner.

R' Dovid Nussbaum Shlit'a writes that we see from here that the lender-borrower relationship in Judaism is dynamic in that the actual recipient is not the borrower, but in fact, the lender. The borrower offers the lender the opportunity to perform a *mitzvah* of *chessed* by assisting a fellow Jew in his time of need. In order for the lender to recognize the true nature of the loan and its real meaning, the *Torah* places the lender at a "disadvantage." Through this, perhaps, the lender will understand that the borrower is actually assisting the lender and not the reverse.

What is the clear lesson from this? We all need to perform as many *mitzvos* with as much understanding of their depth of meaning and spiritual power as possible because that truly secures our future. When someone affords us the opportunity to do a *mitzvah* and bolsters our standing in Heaven's eyes, we have to appreciate that that person in truth, placed in front of us an opportunity, even if they believe they are acting only for their own benefit.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

כיה' אלקיך מתהלך בקרב מחנך.... והיה מחנך קדוש וכו' (כג-טו)