

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

בראת יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת כי תצא – פרק א' וג' דאבות

Shabbos Parshas Ki Seitzai - First and Second Perek

י"ג אלול תשס"ח - September 13, 2008

הדלקת נרות שבת – 6:52 * (Monsey, NY) מנחה גדולה / שבת – 1:23

זמן קריאת שמע/מ"א – 9:07 ~~~~~ שקיעה של יום השבת – 7:08

זמן קריאת שמע/ הגר"א – 9:43 ~~~~~ צאת הכוכבים / מעריב – 7:58

סוף זמן התפילה / להגר"א – 10:46 ~~~~ צאתה"כ / לשיטת רבינו תם – 8:20

* פלג המנחה בע"ש בשעה 5:50 – מי שמדליק מוקדם, אין לאחר זמן קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א
משפיע רוחני בק"ק בית שמש

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

כי תבנה בית חדש ועשית מעקה לגגך וכו' (כ-ה)

לו מצוה אחרת שיזכה יותר והעושה עבירה, עונשו הוא שמזמינים לו עבירה אחרת שיתחייב יותר. וכך יש לפרש את המשנה (אבות ד' ב'): "מצוה גוררת מצוה, ועברה גוררת עברה, ששכר מצוה מצוה, ושכר עברה עברה". היינו, שהסיבה שמצוה גוררת מצוה ועבירה גוררת עבירה, הוא משום שבשכר שעשה מצוה נותנים לו הזדמנות נוספת לעשות עוד מצוה, וכן העונש על העבירה היא שמזדמן בפניו עבירה נוספת. וכביאר שם הרב ברטנורא: "ששכר מצוה מצוה, היינו שמן השמים מסייעין ומזמינים ביד מי שעשה מצוה אחת שיעשה אחרת, כדי לתת לו שכר על שתתן, וכן שכר עבירה וכו'".

אבל רבינו יונה מפרש את המשנה אחרת. ש"מצוה גוררת מצוה" מכח הטבע הוא זה, כי בעשות האדם מצוה קטנה פעם אחת הוא מתקרב אל השם ית' [היינו שהמצוה הקדושה מעוררת את הקדושה והטוב שיש באדם, ונמשך אל הטוב, ומקיים עוד מצוות], ומרגיל את רוחו לעבודתו [היינו שמתרגל לציות לה'], ונעשה לו קל יותר כשבאה בפניו מצוה אחרת וכו'. ו"עבירה גוררת עבירה" גם זה מן הטבע, שהתרחק מן ה' [היינו שהעבירה הטמאה מעוררת הטומאה והרע שיש באדם, ונמשך אל הרע, ועובר יותר עבירות], והתרגל לעבור על ציווי הבורא. "ששכר מצוה מצוה וכו'" – היינו ענין של שכר ועונש.

נמצא מדברי רבינו יונה שבדברי המשנה "מצות גוררת מצוה וכו'", יש שניטעמים, האחד, טבעי, והשני ענינו שכר ועונש.

פ"ש י' וז"ל: "אם קיימת מצות שלוח הקן, סופך לבנות בית חדש ותקיים מצות מעקה, שמצוה גוררת מצוה וכו'". וכן מבואר במדרש רבה (ו', ד'): "מצוה גוררת מצוה מנין? תחלה "כי יקרא קן צפור" [היינו שמקיים מצות שלוח הקן], מתוך כך "כיתבנה בית חדש" [מקיים מצות מעקה], מתוך כך "לא תזרע כרמך כלאים", מתוך כך "לא תחרוש בשור ובחמור יחדיו", מתוך כך "גדילים תעשה לך" עיי"ש.

וכן אצל עבירה, וכמבואר במדרש (שם): "ועבירה גוררת עבירה כיצד? כתיב "כי תצא למלחמה וגו' וראית בשביה וגו'", אמר הקב"ה: אע"פ שהתרתי אותה לך, אמרתי לך "וגלחה את ראשה וגו'", כדי שלא תמצא חן בעיניך ותשלח אותה, ואם לא עשית כן, מה כתיב אחריו, "כי יהיה לאיש בן סורר ומורה", מתוך כך "כיהיה באיש חטא משפט מות".

ובאמת ענין זה נרמז בפסוק: "וסרתם, ועבדתם אלהים אחרים וגו'" (דברים י"א, ט"ז), כמו שמבאר הנצי"ב (העמק דבר), "וסרתם", איזהו הסרה מדרך התורה, ומה תגיע לעבירה היותר חמורה, היינו "ועבדתם אלהים אחרים", שעבירה גוררת עבירה".

וכן הוא מבאר בזה את הפסוק: "אם לא תשמעו אל מצוות ה' וגו' וסרתם מן הדרך וגו' (דברים י"א, כ"ח), היינו "אם לא תשמעו אל מצוות וגו'", איזו מצוה שיהיה, מזה גיע ל"וסרתם מן הדרך וגו'", היינו עבודה זרה, שעבירה גוררת עבירה".

ולפי פשוטו, ענינו שכר ועונש, שהעושה מצוה, שכרו הוא שמזמינים

❖ The parsha of “Ben Sorer U’Moreh” talks about every parent’s nightmare. When the child they’ve raised and cared for goes out and becomes a menace to society.

A SERIES IN HALACHAH
LIVING A “TORAH” DAY

The Laws of Cancelling Debts in Shemita and Pruzbul.

This year, 5768, is a *shemita* year. According to *Torah* law all debts that came about because of a loan, and are due to be paid before the year is over, become cancelled. This cancellation takes place as the year ends at the sunset (*shkia*) going in to the new year. Technically, non-loan debts such as wages, payment for bought merchandise, and damages, are not cancelled. Yet, since in some circumstances these turn into a regular loan according to the *Halacha*, therefore even one who is only owed wages, etc., might be subject to *shemita* laws and should take the precautions we will soon mention.

The cancellation of debts according to the *Torah* is only when most of the Jewish people are living in *Eretz Yisroel* and *Yovel* (the special fiftieth year and its laws) is being kept. However, the Rabbis later on decreed that the *mitzva* should continue always even outside *Eretz Yisroel*.

In the days of *Hillel Hazaken*, a number of people started to transgress a serious *Torah* violation. When the *shemita* year came close, they stopped lending money because they didn’t want to have their debts cancelled. This is prohibited by the *Torah* (השמר לך פן יהיה דבר עם לבבך בליעל לאמר קרבה שנת השבע שנת השמיטה ורעה עינך To stop this transgression, (1) באחיך האביון ולא תתן לו") Hillel instituted a method whereby a person can, with one verbal statement, give his debts over to a *Beis Din* and then be their agent to collect. *Beis Din* then writes, signs and gives him written proof of what was done. This

הוא היה אימר ...

R’ Yisroel Baal Shem Tov ZT”L would say:

“The *posuk* states: ‘*Man goes out to his work; his labor (to be done) by evening.*’ Every soul sent down by the Almighty into this world has a mission to accomplish - ‘*his work.*’ This mission is considered the soul’s work and labor, for it was for the purpose of accomplishing this task that the soul was sent to this world. Thus, it is important that, ‘*his labor be done by evening*’ - the task must be accomplished before it is too late!”

R’ Mordechai Yosef Leiner ZT”L of Izbitz (Mei Shiloach) would say:

“A person who is immersed in desire cannot extricate himself. It will not help him to remember that it is forbidden. The prohibition does not have the power to separate the person from evil when the Evil Impulse is dominant. For this reason, *Chazal* tell us that a person must, ‘*Incite the Good Impulse to fight against the Evil Impulse. If he subdues it, well and good; if not, let him study Torah.*’ In a situation where the Evil Impulse is dominant, then the person is advised to remember that he can find the same strength in the *Torah*, in holiness.”

R’ Yisroel Salanter ZT”L would say:

“Each person should consider the entire year like the month of *Elul*. And *Elul*, of course, is *Elul*!”

If today’s youth would just listen to the wisdom and guiding words of their parents and teachers, maybe the next generation will improve society, rather than hinder it.

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

document is called *Pruzbul* (2).

The Procedure. On the last day of the year, 29 *Elul*, a person should gather together three people, preferably a functioning *Beis Din* of that area if possible, or at least three regular people, and says to them (in Hebrew or in any language) as follows:

“**I hereby give over to you judges** (some add here the names of the judges) **in the city of _____, all the debts that are owed to me in order that I should be able to collect them whenever I want to.**”

The judges then write him the *Pruzbul* paper as follows: “**We the undersigned judges in the city of _____, were sitting together as a Beis Din and _____ the son of _____ came in front of us and said** “(here they write the whole quote mentioned before).” **We, Beis Din, have heard his declaration and have given him the legal power to collect all his debts with this Pruzbul as the sages have instituted. We affix our signatures on Elul 29 5768 in this city _____.**

Unable to Appear. If one cannot come to a *Beis Din* in person he can appoint a messenger to go for him and make the verbal declaration (3). The wording has to be adjusted to properly indicate that he is a messenger giving over the debts owed to the one who appointed him. Similarly, the wording of the written *Pruzbul* has to be adjusted. One can also write his declaration and send it with somebody or by mail (once again, with the proper adjustments to the texts that indicate exactly what was done).

(1) דברים ט"ז כל האלכות נמצאים
בחושן משפט ס' (3) ספר משנה כסף דף קל"ב

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גברת מל טוב וגשורות טובות למנ"ה הרב ברוך הירשפלד שליט"א אנרגי ביתו, על שמחת כלילת בתם.

יה"ר שיגנו בית צאמן בישראל ויזכו לקיים מאה"כ "כי יקח איש אשה חדשה ושמה את אשתו אשר לקח."

מעשה אבות סימן לבנים

גדלים תעשה לך על ארבע כנפות כסותך אשר תכסה בה וגו' (כב-יג)

This is the story of a *Talis Katan*, a remarkable pair of *tzitzis* that traveled thousands of miles for one sole purpose: to bring a wayward Jew back into the “folds” of Yiddishkeit. When a young Sephardic French Jew by the name of Josef came to Ramat Aviv, he told over an amazing and truly inspiring story.

Josef, or Jo as he was known, was a young man in his twenties when he decided to leave France and tour the world. His goals were to learn about foreign cultures, experience life firsthand - but mostly to have adventure. Jo was not raised in a religious home, though it was somewhat traditional. He did have a *Bar Mitzvah* and was even given a pair of *tefillin* which he wore sporadically throughout his teen years. His mother, however, felt that it was important that her son did not forget his Jewish heritage and packed her son's *tefillin* into his bag before he left on his journey. She told him that he should never forget that he was a Jew and impressed upon him the importance of saying the “*Shema*” prayer.

Jo left France and headed south towards Africa. He started his tour in Madagascar and continued on to a number of other countries in the region. One day, he came to a tiny, forsaken, African tribal village where the people lived in huts and walked barefoot. Here and there a donkey or a horse pulling a cart could be seen struggling through the sand. The village seemed utterly removed from the rest of the world. Jo thought it was quaint and decided to spend the night.

In the morning, as Jo was rummaging through his backpack, he came upon the *tefillin* that his mother had packed for him. He thought it would be interesting to put on *tefillin*, right in the middle of a forsaken village: surely no one had ever done that before! Jo put the *tefillin* on his arm and head as he remembered and then began saying *Shema*. He used the *siddur* that was inside the bag and he concentrated deeply. When he came to the words, “*Speak to the Jewish people and say to them, and they shall make tzitzis,*” he thought to himself, “I don't have *tzitzis*! How can I stand here and say that I need to wear *tzitzis* when I don't even have a pair?” He felt genuinely sad about the lost opportunity - the *mitzvah* that he was unable to perform. He knew that it would have meant so much to his dear mother back in France.

The next day, he walked down the dirt path leading out of the village, with his heavy backpack on his shoulders. Suddenly, he encountered an African village woman, holding bundles in her hands. He glanced at her and something caught his attention. When he took another look he noticed that she was wearing a shawl that looked just like *tzitzis*!

Jo approached her and asked to see her shawl. After a bit of gesturing, the woman handed him the shawl. He examined it closely and saw that it was indeed a woolen *Talis Katan* with the *beracha* embroidered in gold letters along the top! Amazing! How could a pair of *tzitzis* miraculously have turned up in an ancient African village? And just when he was looking for a pair!

Jo just couldn't get over it! This was too strange to be a coincidence. He asked if he could buy the shawl, using his hands to explain what he wanted. The woman thought he was accusing her of having stolen it. Visibly aggravated, the women tried to communicate that it was, in fact, hers. After great effort, Jo managed to convey to her that he wanted to buy the shawl, and even pointed out the Hebrew letters on it. Eventually she agreed to the purchase.

Now that he had miraculously acquired a pair of *tzitzis*, Jo made sure to put it on every day followed by his *tefillin*. When he arrived in India, he met a rabbi in New Delhi and told him the story of the *tzitzis*. The rabbi befriended Jo and began speaking to him about Judaism. Eventually, he convinced him to go to a *yeshiva* in Israel, in Ramat Aviv.

How did a *Talis Katan* end up in a little village in Africa? Not long before, food parcels and American aid had arrived in the area. Included in the packages that were sent was one item wrapped in a white material with fringed corners - a *Talis Katan*. Evidently it had been sent - by Divine Providence - for the purpose of reaching Jo, the wandering Frenchman.

משל למח הדבר רומח

בגנו זה סודר ומרה איגנו שמע בקלנו וכו' (כ-יט)

משל: A *kallah* - bride, went to the dentist a day before her wedding and accidentally swallowed a needle which the dentist put in her mouth. She was rushed to a hospital where doctors were worried that she would need surgery.

While the doctors were deciding what to do, a query was sent to the **Chazon Ish ZT”L** to ask if the wedding should be postponed. The Chazon Ish responded, “Do not postpone: the needle will come out before the wedding.”

The next day a four word telegram arrived at the Chazon

Ish's door. It read: “*Mazal Tov, the needle came out!*”

The news of this miracle caused a big stir. The Chazon Ish tried to make light of it. “What miracle?” he asked those people who were amazed. “When I was a young child and I would get a small scratch and bleed a bit, my mother would calm me down by saying don't worry it will heal by the time your wedding day arrives. So you see, all I was doing was following what my mother taught me.”

לא תליץ נבלתו על העץ כי קבור תקברנו ביום ההוא וכו' (כא-כג)

The *Torah* teaches that if a person committed a terrible sin and is judged to be executed, we must still have mercy on his body and after he is hanged, his corpse should be buried right away. In fact, burial actually brings a form of atonement for the dead man (סנהדרין מו). Rashi, however, tells us that if a person wishes not to be buried (i.e. cremated), he does not receive this unique atonement. And even if he is eventually buried against his wishes, he still does not enjoy penance for his sins.

The holy **Sanzer Rov, R' Chaim Halberstam ZT”L (Divrei Chaim)** enlightens us in a fascinating fashion. The *halacha* regarding a husband who refuses to tender his wife a get is that *Beis Din* is “כופין אותו עד שיאמר רוצה אני” - “*Forces him until he says I want to (give it).*” The *Seforim* explain that deep down every Jewish *neshama* - soul, wants to do what is right but often a man's materialistic and physical shortcomings (חומר) get in the way of *Torah* and *mitzvos*. Thus, we “force” these corporeal obstacles out of the way in order to allow a Jew to perform the *mitzvah* that his soul truly wants to fulfill. However, in the case of a Jew who refuses to allow his body to be buried, once he is no longer alive, he has no *neshama* inside of him which needs to be compelled and forced to do what's right. So even if he is later buried, his soul cannot conceivably receive credit - in this case atonement - for the act of burial, since the empty shell that is his corpse was “forced” to be interred without the benefit of its soul.

As long as a Jew is alive, he can do *mitzvos*. Even when he really doesn't want to do them, he often gets credit anyway! But once his soul leaves its external housing, it has nothing left with which to protect it.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

השתתפות

דרגה יתירה

כי תצא למלחמה על איביך ונתנו ה' אליך בידך וכו' (יט-יט)

Chazal tell us the “אויב” - “*enemy*” the *posuk* refers to is the *Yetzer Hara* - the greatest enemy of all! The **Toras Moshe** comments that the *Yetzer Hara* is so powerful that a man could never be victorious if not that *Hashem* is helping him. But before *Hashem* helps, one must show that he is making the effort. “הבא לטהר מסייעין אותו” - It doesn't say “המטהר” - the one who has already achieved his spiritual goal of purification is helped, but rather “הבא לטהר” - one who “comes” to purify, who takes the initiative because he wants to grow and improve. He will surely merit Heavenly assistance.

Hashem tells us: “Open up for me a tiny opening, the size of an eye of a needle (כחודו של מחט), and I will open up that whole so large until it is the size of a banquet hall!” The eye of a needle is so tiny - yet it is so complete. It is an opening through and through. Our efforts to come close to *Hashem* may come about through small and seemingly insignificant actions, but they must be 100 percent sincere and genuine. They can only be effective if they are through and through.

It is told that a young boy stood on a beach looking out at the ocean for a very long time. Finally, a man approached and asked him what he was looking at, why was he just standing there for so long? The boy replied that he was waiting for a ship to pass so he can wave to the captain who will then wave back at him. The man laughed. “Silly boy. The ship will be so far out at sea. You will never see the captain and he will never see you!” The boy smiled, “I know for sure that he will wave back at me - because the captain is my father!” It's up to us. If we wave first, *Hashem* always waves back!!

TORAH GEMS

כי יקרא קץ צפור לפניך בדרך ... לא תקח האם על הבנים וגו' (כב-ו)

Regarding the *mitzvah* of שילוח הקן (sending away the mother bird in order to take the hatchlings), the **Rambam** paraphrases the famous *gemara* (ברכות לג:) and states: “*Whoever says in his supplications, ‘He who has dealt mercifully with a nest of birds, forbidding the taking of the mother-bird together with the nestlings, should have mercy on us,’ must be silenced, for this commandment is a scriptural decree (גזירת הכתוב) and was not ordained in a spirit of merciful compassion. Were this the motive, the slaughtering of all animals would have been forbidden.*”

These words of the Rambam, however, seem to be in direct contradiction to what he writes in his philosophical treatise (מורה נבוכים ג-מח): “*When the mother bird is sent away, she does not see the taking of the young ones, and does not feel any pain. If the Torah provides that such pain should not be caused to cattle or birds, how much more careful must we be not to inflict any pain or cause any worry to human beings.*” A classic סתירת הרמב"ם!!

Rabbi Joseph B. Soloveitchik ZT”L asserts that there is no conflict in the words of the Rambam. The statement in the *gemara*, he says, actually refers to a שליח ציבור (public prayer leader) who is not permitted to say, “... גייעו רחמך” - “*Your mercies extend ...*” Such manner of formal prayer is not permitted, for the assumption that compassion is the reason for any *mitzvah* cannot be accepted with certainty. It is wrong to offer a prayer on behalf of the community contingent on a dubious assumption for who knows the true rationale behind these *mitzvos*. On the other hand, the *halachic* statement where the Rambam deals with rules of conduct and not with the motivation behind the laws, teaches us a valuable lesson in how to deal with our fellow Jews.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO