

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

תורה תבלין

A Torah Taolin Publication

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*** פלג המנחה עש"ק - 5:44**
הדלקת נרות לשבת - 6:45
זמן קריאת שמע/הומ"א - 9:09
זמן קריאת שמע/הגר"א - 9:45
סוף זמן תפילה/להגר"א - 10:47
שקיעת החמה שבת קודש - 7:01
מוצש"ק צאת הכוכבים - 7:51
צאה"כ / לרבעו תם - 8:13
ימי שמדליקמוקדם אין לאחד מזמן עצם קבלת השבת (משיאמר "בואי כלה")

שבת קודש פרשת כי תצא - י"ד אלול תשע"ו

Shabbos Parshas Ki Seitzai - September 17, 2016

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

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אבן העזר כ"ב ונ"כ, ודבר הלכה סימן ט', י'

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

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מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עה"ק

כי יהיה לאיש בן סורר ומורה איננו שמע בקול אביו ובקול אמו ויסרו אתו ולא ישמע אליהם (כא-ח) - עשו סייג לתורה

פ"ש: סורר - סר מן הדרך, ומורה - מסרב בדברי אביו, לשון ממדים, ויסרו אותו - מתירין בו בפני שלשה ומלקין אותו. בן סורר ומורה אינו חייב עד שיגנוב ויאכל תרומתו בשר וישתה חצי לוג יין. שנאמר: 'וזלל וסבא', ונאמר: 'אל תהי בסובאי יין בזוללי בשר למו'. ובן סורר ומורה נהג על שם סופו, הגיעה תורה לסוף דעתו, סוף שכלהו ממון אביו ומבקש למרוד ואינו מוצא, ועומד בפרשת דרכים ומלטס את הבריות, אמרה תורה ימות וכאי ואל ימות חייב. המתבונן בדברי רש"י אלו ישתומם, כי זה הבן לא מצאהו בו התורה עוון לחייבו מיתה, ובכל זאת חייבה להרגו, כי ברור הדבר לפניה כי לבסוף יתחייב זה מיתה, דאם לא כן לא היתה מחייבת להמיתו, וכי על שם הספק ממיתים אותו! אלא ידעה תורה כי מזה העונש ודאי לא ימלט, ואם כן עדיף להרגו כעת כדי שיבוא לעולם הנצחי בעודו נקי מן החטא.

דבר זה ללמדינו שענין הגדרים וההרחקות מן החטא אינם בבחינת מלאת החסידות בלבד, אלא דבר הכרחי לכל אדם בשם ישראל יכונה, כי העדר ההרחקה והסייג בודאי יביא לידי פריקת עול ח"ו, כמו שרואים אנו בענין בן סורר ומורה, שעדיין לא זמם לעשות דברים המחייבים מיתה, ואף על פי כן ברור הוא כבעיתא בכיתתא שיבוא הוא ליידי כן, מאדו שלעת עתה בנותיו הוא דרור לתאוותיו ואינו כובש את רצונותיו, וכיון שכן מתרגל הוא לדברים הלתי, רצויים ואם כי שאין בעצם זה ההרגל חובת מיתה, מכל מקום ידעה תורה כי בסופו של דבר יתבע ההרגל הרע הזה את שלו, ויקנה זה ההרגל כל כך שביטה בליבו עד אשר לא ימצא מנוח לנפשו כל עוד שלא ישיבע את רצונו, ואם לא יהיה לו אפשרות לעשותה באופן המותר יבוא לידי התדרדרות לעשותה על ידי אמצעים שפלים ביותר, גם אם הדבר גובל במיתת נפשות ח"ו.

הרי לנו עד היכן עלול האדם להתדרדר מחמת ההתרגלות לרצונותיו החומריים, כי על ידם מתרגל הוא לעניגי חומר, ולבסוף מקבל זה ההרגל השליטה על כל כולו. אין ביכולתו לקבוע מה הפץ הוא לעשות כדי להשיבע את ההרגל ומה לא ההרגל הוא זה שיקבע את הדבר, כל זאת ברור הוא ללא ספק, עד כדי כך שאמרה תורה ימות וכאי, כי אם לא ודאי ימות חייב. וידועה היא האמרה הנפוצה בשמו של **הרה"ק מלכאויטש זי"ע** על הציזוי (ויקרא יט. ג.) 'איש אמו ואביו תראו', כי בלשון אשכנז תרגומו של 'אב' הוא 'פאטער', שהוא במשקל הלשון 'פטור'. ואם - תרגומו 'מוטער', שהוא על משקל הלשון 'מותר'. שכאן רומזת התורה הק' על הפטור והמותר, ואמרה 'תיראו' כי בשני אלו מוטל על האדם לערר הידיאה, והיינו כי אף שאין איסור אם יתנוג בשני אלו על פי שורת הדין, מ"מ מוטל על האדם להתקדש בהם ולעשותם כסיגי לדברים האסורים, כי אם לא יקדש עצמו בהם יתפכו אצלו אלו השנים להרגל טבעי, ויהיה נמשך מחמתם לדברים האסורים כאמור. ואפשר שלכן נאמר זה הציזוי סמוך למצוות 'קדושים תהיו' (ויקרא יט. ב.) כי זה הציזוי מדבר על דברים המפורשים לאיסור, וכמשפ"ש 'עייני שם, ולהורות הוא בא, שכדי להתקדש בדברים אסורים על פי הדין, מוטל על האדם לעשות גדרים בעיני היתר, כי מבליעדי זה בהכרח יטה להרע מחמת טבעיו השליליים.

נמשל: Our *parsha* speaks about the importance of honesty and integrity. **R’ Shamshon Raphael Hirsch zt”l** writes: “A Jew becomes ‘an abomination of *Hashem*, his G-d,’ if he calls himself a Jew and does not keep what is right and fair in

A SERIES IN HALACHA LIVING A "TORAH" DAY
הלכה למעשה
 Keeping the Jewish Camp Holy (98)
Preserving our Kedusha: Yichud (cont.). Previously, we discussed the concept of "מספר אנשים" - numbers that permit *Yichud*, for they act as a deterrent to sin. The basic rule for *Ashkenazim* is that there is a difference between two Jewish religious (*frum*) men with one lady, Jew or gentile, religious or not, which is permitted, and two ladies with one man which is prohibited. The reason is because women can be more easily persuaded to sin and one woman might sin in front of the other. Two men and two ladies are the same as two men and one lady.

Sleeping. The *heter* of two *frum* men and one lady, only applies during the day (even if one man happens to be asleep, because during a daytime nap people wake up faster). At night, after the time that adults normally go to sleep, a third man is required to be present due to the likelihood of one man falling asleep. Once three men are present it suffices, even if the first two men fall asleep, because the chance that one of the two might wake up is enough of a deterrent to permit *Yichud*. Similarly, if two of the men don’t plan to sleep there at night, it is permitted because there is no worry of one falling asleep. If only one of the two men is a *frum* Jew, it is better to be strict unless circumstances are difficult.
Working with Women. If the occupation of the two men (who are alone with the lady) is to deal with women (עסקו עם נשים),

הוא היה אומר ...
 Chacham Rabbeinu Chayim Yosef Dovid Azulai zt”l (Chid’a) would say:
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R’ Zalman Guttman shlit’a (Darga Yeseira) would say:
 “Very often, we try to ‘fix’ our children. We see our children as an extension of ourselves, and we are quite adept at finding their faults and pointing them out. Since we love them so much and want them to be perfect, we often criticize and scrutinize everything they do at all times. Homiletically, the *posuk* states: ‘שלח את האם’ - send away your natural ‘motherly instinct’ to fix and control your child, ואת הבנים תקח לך’ - take your child and bring him close to you! Be *mekarev* your child! Hug him, kiss him, tell him a good word! Show him how proud you are of him and how lucky you feel to be his parent! Every person (including you) wants to hear a good word! A kind word! So stop trying to fix your child and just bring him close! - so it will be good for you, והארכת ימים’ - you and your child will live a long and happy life!”

A Wise Man would say:
 “A person’s mind is like a parachute. It only works if it is open.”
 Printed By: Mazel Tov to Reb Ari & Shani Freilich
 Mailway and the GVE family on the Bar Mitzvah
 Services, of their son, Mendy. May he grow up to
 1-888-Mailway be a שמח and bring us much nachas.

his dealings with his fellow man. If *Hashem* despises those who act corruptly it follows that *Hashem* loves those who act honestly.” Each and every Jew should portray this virtue of integrity, in the eyes of *Hashem*, and the nations of the world.

הלכה למעשה
 מאת מוה"ר ברוך הירשפלד שליט"א
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The shiur of Harav Gamliel Rabinowitz shlit'a in Monsey will take place this Sunday, at 10 AM, 2 Ribier Ct. in Concord (R' Wachsman shul). The shiur will be a live telephone hookup. After the shiur, each person will have a chance to speak to the Rov privately by phone.

מעשה אבות סימן לבנים

כי ישבו אחים יחדו ומת אחד מהם וכן אין לו לא תהיה אשת המת החוצה לאיש זר יבמה יבא עליה ולקחה לו לאשה ויבמה (כה-ה)

In 1951, there was an exhibition in London, England, to commemorate three hundred years from the readmission of Jews to England under Oliver Cromwell. In 1290, King Edward I issued an edict expelling all Jews from England. This edict lasted three-hundred-and-sixty-one years, until 1651, when the Jews were permitted to return. At the historic commemoration, a man by name of Jack (Yaakov) Lunzer, who was the custodian of the Valmadonna Trust Library, the finest private library of Hebrew books in the world, noticed that one of the books on display, from the collection of Westminster Abbey, was a volume of the Bomberg Talmud. This set of Talmud was printed in 1523, and was the first complete set of the Talmud ever printed. Upon further review, Lunzer discovered a complete Bomberg Talmud in pristine condition! How had a complete set of *Shas* - the Babylonian Talmud - found its way into the United Kingdom’s most notable and prestigious church and the traditional place of coronation for British monarchs? Jack Lunzer spent decades working on this dilemma, until in 1980, due to a fortuitous turn of events, he uncovered the story and even managed to procure the set of Talmud from an unwilling and stubborn Catholic church. At a ceremony in the “Jerusalem Chamber” of Westminster Abbey, the nine volumes of Bomberg’s Babylonian Talmud were presented to the Valmadonna Trust Library.

What Lunzer found out was truly astounding. It seems that this set of Talmud was commissioned by none other than King Henry VIII, in 1525. Henry had assumed the throne of England in 1509, at the age of 17, and a few months later, married Catherine of Aragon, daughter of King Ferdinand and Queen Isabella of Spain (the same pair who expelled the Jews of Spain in 1492). Catherine was actually a widow, having been married to Henry’s older brother Arthur. About six months into their marriage, Arthur died childless, and here is where the plot becomes interesting: Henry was a devout Catholic and in order to marry his brother’s wife, which is clearly forbidden in the Bible אחרך (נערת אשת אחך לא תגלה נרות אחך), he required a dispensation from the Pope in Rome himself. Citing the verse in the Bible which commands a man to marry his widowed sister-in-law if his brother died without children, the Pope agreed that Henry was now fulfilling the biblical requirement of levirate marriage - known as *Yibum*. King Henry married his brother’s widow.

It took over fifteen years, and a handful of lost pregnancies, before Henry realized that he was not going to have a son, an heir to his throne, from Catherine. He had one daughter but he wanted a son, and as a result, he wished to marry another woman. The problem was, what was he to do with Catherine, his existing wife? Divorce was forbidden for a Catholic King and to ask the Pope to annul the very marriage he had agreed to seemed improbable. Here is where the Talmud comes in.

King Henry was advised that in Venice, Italy, the Jewish rabbis had written a series of books, known as the Talmud, in which they discuss a new method of divorce for a levirate marriage, such as his. The king was desperate and immediately ordered a full set of these books to be delivered to his scholars for examination. John Stokesley, who later became Bishop of London, read through the Jewish tomes and came up with the following argument: The Pope had no authority to override the word of G-d that forbade a man from marrying his brother’s wife. As a result the dispensation the Pope had given years earlier was meaningless, and Henry’s marriage was null and void. In this way, Henry was free to marry again.

But what did this scholarly Bishop do with the passages that require *Yibum*? He differentiated between them. The earlier laws, he claimed, were Divinely inspired and based on natural reasoning. Thus, they were moral laws which apply to both Jew and Christian alike. In contrast, the laws found later in Deuteronomy (*Sefer Devarim*) regarding *Yibum*, were judicial laws instituted to govern (and punish) the Jews - and the Jews alone. They were never intended to apply to any other people, and so Henry’s Christian levirate marriage to Catherine was of no legal standing. There was, therefore, no impediment for Henry to marry a second wife. The Pope disagreed with this argument and in the end, excommunicated him from the Roman Catholic Church. Henry denounced his Catholic upbringing and embraced the Reformation. He also went on to remarry five more times!

משל למנה הדבר דומה — The Greatest Story in the Annals of Jewish Book Collecting By J. Brown
משל אבן שלמה וצדק יהיה לך ... כי תועבת ה' אלוקך כל עשה אלה כל עשה עול וגו' (כה-טו-טז)
A great story is told by an administrator in a Brooklyn *yeshivah*. For years, the city provided busing for the students. One year, they hired a new bus driver by the name of Richie. Richie was tall, strong and highly intelligent, and quickly became the leader of all the bus drivers.

The administrator knew that he must keep Richie happy if he wished to control all the drivers and he did so by giving him a cup of coffee every day before he drove the children home. One day Richie was sitting in the office with the rabbi and he says, “You know, you are not a holy rabbi.”

The administrator was surprised, so he asked Richie how

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he defined a holy rabbi. He explained that he used to drive for **R’ Manis Mandel zt”l** of Yeshivah of Brooklyn. Rabbi Mandel, said Richie, also used to give him coffee, but the rabbi was always careful to drink from a different milk. Richie thought that the rabbi’s milk was kosher milk, so he once joked to the rabbi that he wanted to taste kosher milk.

R’ Mandel laughed and replied, “Richie, your coffee is just as kosher as mine. You see, the milk we have in school is provided by the government. It’s for students, teachers, and bus drivers like yourself. It’s not for administration people like me. That’s why I bring milk from home for my coffee.”

שלח תשלח את האם ואת הבנים תקח לך למען יימנע לך והארכת ימים וגו' (כב-ו)

The **Rambam** tells us that it is forbidden to take the mother bird when she is sitting on her eggs. One must first send the mother away and then take the young birds for himself. Why? Because the mother bird has a special attachment to her young ones, just like we humans, and will suffer immensely if she sees her young chicks being taken away. The reward for this *mitzvah* is "הארכת ימים", long life. The **Baal HaTurim** denotes that the words "הארכת ימים" is the exact *gematria* (732) of the words "בעולם שכלו ארוך", meaning the *beracha* of long life refers to our life in *Olam Haba*, not this world.

Rabbeinu Bechaye quotes a *Medrash* that if a person has not been blessed with children, *Hashem* tells him, “Do the *mitzvah* of *Shiluach Hakan*, and in return 'הבנים תקח לך' - I will reward you with children.” The question is obvious. The *Torah* states that the reward for this *mitzvah* is אריכת ימים; why does the *Medrash* then say that one will be blessed with children as a reward? This is not the *beracha* that the *Torah* explicitly mentions. My *machshava* is that after 120 years, when we leave this world, our physical existence ends. But if we leave behind good children who continue a life of *Torah* and *mitzvos*, we remain alive through them in the next world. As *Chazal* tell us (נדרים סד): “*One who leaves behind children is as if he hasn’t died ... just as his children live, so does he live.*” (Incidentally, I recently went to be *menachem avel* a family who lost their mother. I told them that just as their mother gave them life when she was strong enough to rebuild her own broken life after the Holocaust, it is now up to them to be strong and give her life by continuing their *Torahdik* life of *mitzvos* and *maasim tovim*.)

Thus, the *Medrash* is not adding a new blessing as a reward for this *mitzvah*, but rather explaining that the only way a person can merit אריכת ימים and continue living in the next world is if he or she is blessed to leave behind good children in this world. One can then continue living a *Torah* life in *Olam Haba* together with the *Torah* life of his or her children in *Olam Hazeih*. May we all be *zoche* to such a blessing as we continue to yearn for the coming of *Moshiach*. **במהרה בימינו אמן.**

DRUSH V'CHIDDUSH

כי ידה לאיש בן סדר ומורה איננו שמע בקול אביו ובקול אמן (כא-ה)

Chazal teach us a most essential principle in the area of *Chinuch Habanim*: “*Always let the left hand push away and the right hand draw close.*” **R’ Simcha Wasserman zt”l** explains that the principle for parents is that there must be a perfect balance between the left and right hand. An extreme of one or the other can ruin a child and ruin a family.

The left hand represents the side of rigorous discipline, involving strict punishment. The right hand represents the side of tremendous affection and non-judgmental acceptance - unconditional love. If both hands are “left hands” and you use only discipline, then you end up simply pushing away. If both your hands are “right hands” and you express only love and affection, then you pull the child towards you, but you don’t change him at all. But if the left hand pushes while the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF צניעות

דרגה יתירה

There is a well-known statement made by *Chazal*: "אין לך יפה מן הצניעות" - “*There is nothing more beautiful than modesty.*” *Tznius* is an ideal that pertains to every member of *Klal Yisroel*, every segment of our nation. It does not apply solely to women and the way they should be dressed. *Tznius* is a mind-set, which ensures the *kedusha* and spiritual purity of *Am Yisroel*.

The **Gerrer Rebbe** asks a question: If there is nothing greater than modesty, doing things in a quiet and unassuming way, then why were the first *Luchos* given on *Har Sinai* with "קולות וברקים" - so much excitement and noise? Perhaps, the *Luchos* could have been avoided had the *Luchos* been given with modesty! Answers the **Sefas Emes**, by the first *Luchos*, *Klal Yisroel* was above nature, heavenly or otherworldly. This led them to an extra urge and enthusiasm for *kedusha*. But although they were “up in the clouds” in their excitement to connect to *Hashem*, in fact, they were here on this earthly world where the forces of evil are forever lurking. And they pulled the Jews down to perform a sin that we are still suffering from today.

When they received the second set of *Luchos*, the people were not on the same level. They had been humbled by sin. This time *Hashem* gave the *Luchos* with *Tznius*, with modesty, without attracting attention to the forces that would pull them down again. However, had the people not expressed their incredible enthusiasm the first time, they never would have received the *Luchos* a second time. It wasn’t because of the fanfare that they LOST out, it was because of their enthusiasm that they WON a second chance! This second chance was done with modesty for *Tznius* is an all-important component of *avodas Hashem*.

One needs to know when to make a lot of noise and one needs to know when to be quiet. Your attitude towards *mitzvos* should be one of ENTHUSIASM, and your performance of *mitzvos* should be with MODESTY! This is true *avodas Hashem*!

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

מחשבת הלב

One must first send the mother away and then take the young birds for himself. Why? Because the mother bird has a special attachment to her young ones, just like we humans, and will suffer immensely if she sees her young chicks being taken away. The reward for this *mitzvah* is "הארכת ימים" is the exact *gematria* (732)

right hand pulls, the properly balanced use of the two mechanisms, can change and restore a child’s personality. These two aspects are what make a child perfect. We are all children of *Hashem*, and that is how he deals with us. He gives us a tremendous outpouring of love but plenty of discipline. We’ve all experienced that. Of course, even the discipline is a manifestation of love; a central tenet of our *emunah* as a nation is that when *Hashem* punishes us or sends us other difficulties, it is only because He loves us. Likewise, in parenting, the most important thing to remember is that when balancing the love and the discipline, even the discipline has to be with love. We have to understand that whenever we establish discipline or rules or punishment, it is only out of the motivation of love. Thus, the first thing a parent has to understand is that the discipline has to be totally for the sake of improving his child.

Likewise, in parenting, the most important thing to remember is that when balancing the love and the discipline, even the discipline has to be with love. We have to understand that whenever we establish discipline or rules or punishment, it is only out of the motivation of love. Thus, the first thing a parent has to understand is that the discipline has to be totally for the sake of improving his child.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

בי ה' מתהלך בקרב מחנך ויהי מחנך קדוש (כג-טז)

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