

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 אי' ובי' דאבות

Shabbos Parshas Ki Seitzai - First and Second Perek

ט' אלול תשס"ו - September 2, 2006

1: 28 - מנחה גדולה / שבת -	(Monsey, NY)	6: 06 - פלג המנחה / ע"ש -
7: 27 - שקיעה של יום השבת -	~~~~~	* 7: 11 - הדלקת נרות של שבת -
8: 17 - צאת הכוכבים / מעריב -	~~~~~	זמן קריאת שמע / מ"א - 9: 04
8: 39 - צה"כ / לשיטת רבינו תם -	~~~~~	זמן קריאת שמע / הגר"א - 9: 40
* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")		



בניי בעיני השייטת מחמת עונותיהם, הרי יש להקב"ה ב' דרכים: או לגרשם ח"ו בע"כ ולהחליפם באומה אחרת, או ליקח לו עוד גוי אחר לעם סגולה.

לפיכך, תיקן רבינו גרשום שבני ישראל לא יעשו ב' הדברים הנ"ל, ועי"ז גרם שגם הקב"ה שמקיים כל התורה כולה וכל גזירותיה, אי אפשר לו ג"כ להחליפם באומה אחרת או לגרשם בעל כרחם, כי יש כבר תקנה שאסור לעשות הדבר הזה לאשתו. ומפני זה, זכה לשם "מאור הגולה" משום שתקנותיו האיר הגולה.

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

פרשיי שהשטן מקטרט בשעת הסכנה עכ"ל. והנה יש לפרש באופן אחר, שצריכים להזהר על קדושת המחנה אפילו כשיוצאים למלחמה כמש"כ הרמב"ן וז"ל כי מלבד האזהרות שבאו באלו העבירות החמורות, יוסיף לאו במחנה שנשמר בו משל העבירות שלא תסתלק השכינה מישראל וכו' שהשי"ת מתהלך עמנו להושענו והמחנה קדוש ושיהיה לבנו מתכוין להקב"ה ונוחיל לישועתו עכ"ל עיי"ש.

**כי תהיין לאיש שתי נשים האחת
אהובה והאחת שנואה וכו' (כא-טו)**

לכאורה יש להקשות מפשטות הקרא על החרם
 ידוע של רבינו גרשום מאור הגולה, שתיקן לא לישא
 'נשים, דאיך יכול לגזור גזירה בדבר שמפורש בתורה
 ושרי, דמקרא כאן מפורש דמותר לישא ב' נשים?
 אלא מובא ביאור נפלא בשם **האדמו"ר הרה"ק מו"ה**
אירי יחיאל מאוסטרובצה זצ"ל, על מה שלא חתם
 ועולם על היתר מאה רבנים. כי כידוע מכנים את רבינו
 גרשום בשם "מאור הגולה", וצריכים להבין מדוע זכה
 לקרוא רבינו גרשום לבד מכל רבותינו הראשונים להקרא
 בשם "מאור הגולה"?

אכן, קיים רבינו גרשום עיי' תקנותיו שלא לישא אשה ל אשתו ושלא לתת גט בעל כרחה, שהאיר לבות בני ישראל בגלות. דהרי כל זמן שאנו נמצאים בגלות, הרי מצא שעדיין לא שבו בניי בתשובה שלימה, דכבר פסק רמב"ם שבזמן שישראל עושין תשובה מיד נגאלין יישיש. ואי"כ, הקב"ה כרת ברית את ישראל כביכול איש עם אשתו, כדאיתא בגמ' (ברכות נז): אל תקרי מורשה" אלא "מאורסה" ע"כ. וכאשר לא נמצא חן

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
ELUL - MAXIMIZING HASHEM'S MERCY

From Elul until Yom Kippur

After the sin of the Golden Calf, *Moshe Rabbeinu* prayed non-stop for two sets of 40 days. The first 40 days saved the Jewish Nation from annihilation, whereas the second 40 days succeeded in restoring *Hashem's* love for His people as it was before the sin. As a show of eternal continuation, each and every year, the 13 *מדות החסד* - *Attributes of Mercy*, shine brighter during this period of 40 days between *Rosh Chodesh Elul* and *Yom Kippur*, then the rest of the year. We, too, have the power to activate this Divine mercy even more by: 1) Reciting פרק כ"ז in *Tehillim* (לדוד ה' אור) *in Tehillim*. This *perek* mentions the Name of *Hashem* 13 times and when one concentrates on this Name as the source of all mercy, one can actually bring this mercy down upon him. 2) By reciting the 13 *Attributes of Mercy* time and time again during *selichos* and *Yom Kippur*, one opens up the doors of Divine mercy.

The *gemara* ⁽¹⁾ tells us that *Hashem* guarantees that any request made along with the 13 Attributes, are at least partly answered. This guarantee is a reward ⁽²⁾ to those who recite them having in mind to emulate *Hashem's* mercy, kindness even for those not worthy, long temper, giving the benefit of doubt to others, truthfulness, etc.

During *Elul*, a person should verify the *kashrus* of a number of his *mitzvah* items, if the time has come to do so. One is obligated to check his *mezuzos* every 3 1/2 years. Once a *sofer* has checked for mistakes and proper letter formations, even a layman can check for cracking and weather deterioration. If they are kosher, he should roll them up, cover them and insert them as they were before.

Teffillin are not required to be checked after having been once checked and found to be kosher. The *sofer* who put the *Teffillin* together could have done this check as well. Nevertheless, it is preferable to check *Teffillin* every 3 1/2 years like *mezuzos*. Some *sofrim*, however, suggest minimizing checking *Teffillin* since the thick skin that is commonly used may not close fully after being opened a number of times. This also might alter the rectangular shape of the *Titura* (base of the *Teffillin*). One should also check the exterior of the *Teffillin* and the straps for perfect blackness. If one notices cracking or whitening of the straps, he should utter "לשם קדושת תפילין" - "*For the sake of the holiness of Teffillin*" and then use special ink or a black felt pen (with a *hechsher*) to blacken it in.

The תפילין של ראש - *Head tefillin*, should also be checked. If one's *Head Tefillin* stretch below his original hairline, this is a good time to have them properly adjusted.

(1) ראש השנה יז: (2) ראשית חכמה - שער ענוה פרק א'



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

"The *Torah* is commanding us to return an אבידה - something of monetary value to its rightful owner. If we must look after another's possessions and physical objects, how much greater is our duty to help every Jewish soul return to its rightful place in the observance of *Torah* and its commandments?"

R' Dov Ber of Mezeritch ZT"L (Mezeritcher Maggid) would say:

"The evil design of the *yetzer hara* is to make a person think that he has transgressed greatly, when in truth, he really had not. Thus, when a person is discouraged because of negative behavior and actions, his depression prevents him from performing *mitzvos* and good deeds."

A Wise Man would say:

"Needing someone is like needing a parachute. If he isn't there the first time you need him, chances are you won't be needing him again!"

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was promptly removed and the garment rendered kosher. This incident took place in mid-<i>Elul</i> 5753. In <i>Tammuz</i> 5754, a little more than nine months later, the wife gave birth to a healthy baby boy. The delight of the couple was indescribable and they were eternally grateful to <i>Hashem Yisborach</i> for having answered their <i>tefillos</i>. TORAH GEMS וכן תעשה לכל אבדת אחיך אשר תאבד ממנו ומצאתה לא תוכל להתעלם וגו' (כב-ג) The <i>Torah</i> devotes a specific portion of the <i>parsha</i> towards the concept of "lost and found." This seemingly "simple" dynamic should be readily understood; if a person finds an item that belongs to another, of course he will return that item to his friend - why wouldn't he? After all, it doesn't belong to him and surely the other is missing his lost article. Yet, the <i>posuk</i> approaches this <i>mitzvah</i> through the eyes of human nature. A person may covet his friend's belongings and if the opportunity arises whereby he finds the lost animal or clothing, or valuable object that his friend has misplaced, he may decide to keep that item, claiming that he found it out in the street, with no owner and thus, no reason to return it. Additionally, a person may spot something that belongs to another, yet for whatever reason, may turn a blind eye towards it, not wanting to be bothered to retrieve it for his friend. Says the <i>posuk</i>, "לא תוכל להתעלם" - Do not keep it hidden - immediately go and return it. The holy <i>Mekubal</i>, R' Avrohom Azulai ZT"L, offers a fascinating alternative to these words in the <i>Torah</i>. When a person commits a sin - he steals, bribes or extorts money - he can never rest fully until he has returned what he took. Even after he dies, he will never see peace and מנוחה, until he has made restitution, for he will be forced to roam through the netherworld, if necessary, until he sets things right. Thus, says the <i>Torah</i>: "לא תוכל" - "You cannot keep it hidden" - You will be unable to get away with hiding the valuables of another person. Even if you tried, you will never see another moment's rest and for all eternity, you will regret not having performed השבת אבדה. כי יקח איש אשה חדשה ... נקי יהיה לביתו שנה אחת ושמח את אשתו אשר לקח וגו' (כד-ה) When a man and woman decide to marry and create a union of <i>kedushah</i> and purity within <i>Klal Yisroel</i>, the <i>Torah</i> dictates that the שנה ראשונה - <i>First Year</i>, of their marriage is ultra-important, in that they must fulfill the precept of "ושמח את" <i>He shall gladden her (heart)</i>." The <i>tzaddik</i> of <i>Yerushalayim</i>, R' Aryeh Levine ZT"L, was once asked: what is the most important bit of advice to offer a young couple? Is there one concept, one phrase or nuance - one magical word that can sum up the epitome of a Jewish marriage? R' Aryeh thought for a moment and then answered. "The <i>Shulchan Aruch</i> (הלי מזוזה רפ"ט) discusses a controversy regarding how to position a <i>mezuzah</i> on the doorpost. One view is to stand it upright before making the <i>berachah</i> and fastening it to the post, whereas the other view is to place it lying side-ways and attach it that way. In the end, though, the <i>Rema</i> rules that in order to satisfy both opinions, we position the <i>mezuzah</i> באלכסון - <i>slanted</i>, and in this way, we fulfill the <i>mitzvah</i>." Explained R' Aryeh, "When a newly married couple enters into their house/apartment for the very first time, the first <i>mitzvah</i> that they see is the <i>mezuzah</i> hanging on a slant on their doorpost. The <i>mezuzah</i> calls out and teaches them that - פשרה - <i>compromise</i> - is the ideal manner with which a husband and wife should conduct their life together. There may be two opinions in every situation, but if a couple is willing to bend and compromise, they will ultimately succeed." Concluded R' Aryeh, "If you want to live together and enjoy a wonderful married life, place it באלכסון and you'll see how wonderful it can be."
