

[illegible]

another person, attending to their most basic needs. Caring for the well-being of our fellow man. For this reason alone, Ammon and Moav are never allowed to join the ranks of the Jewish people. Since they did not offer bread and water

- and for that matter, basic human decency, when *Bnei Yisroel* fled from Egypt, their unwillingness to help another person is a trait that is totally incompatible with our national heritage and character. Their lack of “honor” is unacceptable.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך, קליבלנד הייטס

answer. One may deviate from the truth to avoid causing this fear.

Lying To Honor Parents. A person is permitted to tell over an original *Torah* thought or halachic ruling in the name of his father in order to give honor to his father. This is based on the *gemara* (2) and Rashi there that describes the conduct of King Yosum ben Uziyahu. He would sit and judge monetary disputes and arrive at correct *Torah* rulings which he would say over in the name of his father. Obviously, if a father is not capable of originating such insights, it would not bring him any glory at all.

Lying to Prevent Oneself or Others from Sinning.

1) If one is invited to eat by someone whose standards of *kashrus* are not adequate, he is permitted - so as not to offend the one who invited him - to say, "I have already eaten," or some similar excuse. (There is a well known story of **R' Yaakov Kamenetzky ZT"l** who was invited to eat by someone on *Pesach* whose standards of *kashrus* were not up to his. He extricated himself from the situation by explaining that he did not eat *gebrochts* - whereas the homeowner did. In order that his statement should remain truthful, he accepted upon himself - above and beyond the halachic parameters - to never eat *gebrochts* for the rest of his life.)

2) If one sees that his friend might miss the time for *Krias Shema*, or the Friday afternoon deadline for doing work, he is permitted to tell him that it is later than it really is, to get him to move quicker (3).

הוא היה אומר...

(1) שערי תשובה ג: קפה (2) סוכה מה: (3) ניב שפתים
בשם הגאון רי"ש אלישיב זצ"ל

R' Noach Weinberg ZT"l (Rosh HaYeshiva of Aish Hatorah) would say:

“In reference to the ‘אשה יפֹת תוֹאֵר’ (non-Jewish woman the Jewish soldier wishes to marry), the *posuk* states: ‘*And it will be if you did not want her.*’ At first, he desired her (‘וַיִּחְשַׁקֶּתָּ בָּהּ’) and later he did not want her (‘לֹא חָפְצָתָּ בָּהּ’)? It is important to realize that love is the pleasure of seeing virtue. It is based on the reality of knowing the good qualities in another person. Infatuation, however, is blind. It is when your emotions prevent you from seeing the entire picture and you mistakenly believe that the object of your infatuation is totally perfect and without any faults.”

R' Meir of Premishlan ZT"l would say:

“Before you follow in the path of others, first be sure you know where they are headed. For example, I was once at an inn. Outside it was snowing fiercely, and all signs of roads had been obliterated. Eventually, one of the wagon drivers, who had obviously had too much to drink, left the inn, hitched up his horses to his wagon, and went on his way. Soon another driver followed. Not seeing the road anywhere, he simply followed in the ruts made by the first driver’s wagon. One by one, the other drivers did the same. Eventually, after some time, all the wagon drivers found themselves stuck in the same field, one with boulders all over, where they could barely maneuver their wagons.”

A Wise Man would say:

“The worst thing one can do is sell his soul, and live with a good conscience on the proceeds.”
 DEDICATED BY YEHUDAH & SHAINDY GELB י"ט אבול הנצרה נפ"י יוורה י"ה, נפ"י
 MAZEL TOV TO THE GOLDING, KATZ (ELI) AND KATZ (PD) FAMILIES ON THEIR UPCOMING WEDDINGS.
 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 E-MAIL TO: TORAHTAVLIN@YAHOO.COM.



AVAILABLE IN YOUR LOCAL
JUDAICA BOOKSTORE!

TORAH TAVLIN
Publication

34 MARINER WAY
MONSEY, NY 10952

מסודרים מוקדם אין לאחד מוסד עיצוב כולל השבת [משיאמר "בואי לחי"]
Courtesy of
MyZmanim.com

שבת קודש פרשה כי סעצאי - Shabbos Parshas Ki Seitzei

Shabbos Parshas Ki Seitzai - שבת קודש פרשת כי תצא

י"ד אלול תשע"ב - September 1, 2012

פרק א' ב' דאבות

הענינים ופירושים לעורר את האדם לעבודת
השי"ת והתחזקות באמונה ובטחון מאת
וְרֵאֵיתָ בְּשִׁבְיָה אִשֶּׁת יִפֶּת תֹּאדָר וְחִשְׁקָתָהּ בָּהּ וּלְקַחְתָּ לָךְ לְאִשָּׁה (כא-יא) – בסוף משלם האדם על התאוות מחד גדול וכואב
פִּירֵשׁ רש"י ולקחת לך לאשה - לא דברה תורה אלא כנגד יצר הרע. הוא משלם על זה ביוקר, ואפילו בריבית קצוצה.

שהוא מחיר התאוות בעולם הזה, שאם כל הגישה של האדם לקחת אשה לשם תאוות, יוכל להיות התוצאה מהה בן סורר ומורה, שהוא מחיר התאוות שבעולם יסורים נוראים, ואפילו הם תאוות מותרות, בזה שהוא לא לשם שמים, אפילו שבעצם הם מותרים, מכל מקום המחיר שמשלמים עליו הוא יקר, עד שבסוף יוצא כל התאוה מהאף.

התוצאות של קיחת היפת תואר, והוא הפעולה היוצא מזה, שאף שנשארה בחינת, שקיבל היתר מהתורה לעשות כך, ואף שהכל היה בסדר גמור, מכל מקום זה התוצאה שהריוח לו מתאווה, אף שהיה הכל בהיתר. וללמדנו בזה תוצאותיו של כל התאווה שבעולם, דאף שתאווה היתר הם, ולא קיים על זה שום איסור ממש, ורק יש בזה מדרגה, שהוא המצוה של קדש עצמך במותר לך, אבל אין שום איסור בזה, וכן שהאדם עושאו בהיתר גמור, ולא עשה בזה שום איסור, מכל מקום סופו להיות השונא של התאווה עוד בעולם הזה. שאומרים לו לאדם, אף שאין שום איסור ליהנות

על כל הנאה שהוא לא לשם שמים משלמים על זה ביוקר גדול, בין ביסורי הנפש, ובין ביסורי הגוף, ובשאר מיני יסורים שבעולם, ולכן יעשה האדם חשבון נפשו, ויקח מזה מוסר, ולא יבקש ללכת אחרי תאוותיו.

מאת הרב שלום פערל שלישי"ץ
מגיד מישרים בק"ק בית שמש

וראית בשביה אשת יפת תאר וחשקת בה ולקחת לך לאשה (כא-א) – סמיכות פרשיות 'יפת תואר' ו'בן סורר ומורה' זה לזה
(תב רש"י, "ולקחת לך לאשה – לא דיברה תורה אלא כנגד יצר הרע, שאם אין הקב"ה ממיתו, ישאנה באיסור, אבל אם נשאה סופו להיות שונאה, שסאמר אחריז כי תהיה לאיש וגוי והאחת שונאה וגוי, וסופו להוליד ממנה בן סורר ומורה, לכן נסמכו פרשיות הללו".

לפי סוף דברי רש"י-י "שהנושא יפת תואר סופו להוליד ממנה בן סורר ומורה", מיישב **החטכת התורה'** את מה שיש לדקדק בתחילת דבריו, "לא דיברה תורה אלא כנגד היצר הרע - מקשים העולם, דתיבת לא ותיבת אלא מיותרות, (ודהיה לו לכתוב רק) 'דיברה תורה כנגד יצר הרע'. ויש לפרש, על פי מה דיברה בגמרא (בבמות ס"ג, "רבי חייא הוה קא מצערה לפה דביתו, על פי מה דיברה בגמרא, צייר ר' חייא בסודריה ומייתו ליה מיעלה, אמר ליה רב, והא קא מצערא ליה למר, אמר ליה, דיינו, שמגדלות בנינו

אבל לפי ה'האולה יעקב' מבארו אחרת, ד"כמו שגם אחר שהפסיק הגשם והתפארו העבים, עם כל זה הדלף טורד בבית, כיון שטיפות הגשם שנשארו בנקבי הקורות עדיין נוטפות לתוכו, כן לגבי אשת המדינים- "היינו, אשת יפת התואר, שסופו להיות שונאה ולרוב עמה" שמשאירה אחריה בן טורד ומורה הטורד".

מעשה אבות סימן לבנים

וכן תעשה לכל אבות אחיך אשר תאבד ממנו ומצאתה לא תוכל להתעלם וגר' (כב-ג)

There was once a man who went through all the tribulations of Siberia together with the famed *Maggid, R' Yaakov Galinsky Shlit'a*. After their freedom he found out he was the only survivor of his family and he was alone in the world. He was broken and saw no reason to live. R' Yaakov felt that he needed some *chizuk* to strengthen his resolve and brought him to the home of the **Chazon Ish, R' Avraham Yeshaya Karelitz ZT"l**. The Chazon Ish listened intently as the man poured out his heart and stated how he felt he had no reason to go on living. When the man finished, the Chazon Ish began to speak.

“I want to tell you about a *Din Torah* (Halachic judgment) that came before the great *Posek, R' Yitzchok Elchanan Spector ZT"l*. There was a fellow who learned *Torah* all day and his wife supported the house by going to the big city, buying merchandise and then selling it at a profit. One day, to her misfortune, she lost her purse containing all her money in the big city. Her world became dark as all her money was in it. She came to the *Rav* of the city and requested that he announce that if anyone found a purse, they should bring it to the *Rav*.

“A poor Jew came forward and said that he found a purse. The woman gave all the *simanim* (signs) to indicate it was hers. At this point, the poor Jew said, ‘*Rebbi*, I also learned in *cheder* that if one finds a lost item in a city that is mostly gentiles he may keep it because the owners have given up on the item, assuming a gentile will find it and keep it. I have a child to marry off and I need this money like my body needs air to breathe. When I found it, I was happy that *Hashem* sent me a present from Heaven. The *Rav* announced to bring it so I have, but I’m letting the *Rav* know that if halachically, according to the law, the money can be kept by the finder since this is a city of mostly gentiles, I will not forgo it.’

“The *Rav* was in a quandary about what to do. On the one hand, everyone knew that the money belonged to the woman. It was all she had and her financial situation - her life savings - depended on it. On the other hand, the poor Jew had the *halacha* on his side. This was a city of mostly gentiles and anyone finding an item here is entitled to keep it.”

At this point, the Chazon Ish stopped his story and asked the man what he would decide on the matter. The fellow shrugged his shoulders and said, “Sounds like an unfortunate woman.” Apparently the poor Jew was correct.

The Chazon Ish continued that the *Rav* of the city initially felt this way, but he sent the case to R' Yitzchok Elchanan the Kovno Rav for his decision. He responded that according to the law the poor Jew must return the money to the woman.

The friend of Rav Galinsky interjected, “According to the law? I could understand if he said it was לפנים משורת הדין - above the letter of the law, and it would be a nice thing to return it. But why is this the actual law?”

The Chazon Ish explained. “The foundation of the *halacha* why when one finds a lost item in a city that is mostly gentiles he may keep it is because the owners have likely given up on the item. They assume that a gentile will find it and keep it. However, here the money was the woman’s, and we know from the *gemara* (גיטין נ) that what a wife acquires belongs to the husband. Her husband had no idea that the money was lost, consequently he (who was the real owner) didn’t give up. Therefore, the poor Jew must return the money according to the letter of the law.”

The eyes of R' Galinsky’s friend shone as he said with awe and astonishment, “Brilliant! What ingenuity!”

The Chazon Ish turned towards this fellow and gave him a piercing look, “These words apply to you as well. Who gave you permission to give up? Even when a sharp sword is on your neck, you shouldn’t give up! Are you the owner of your situation or your life? We are all agents of *Hashem* and He allots our mission in life. We have to do what is obligated upon us and to pray for our success! Who gave you the right to give up?”

The man sat quietly, head bowed in submission for quite some time. All the while absorbing this lesson deeply. R' Galinsky later reported that the fellow left the Chazon Ish a different person - a changed man.

משל למח הדבר דומה

לא יבא עמוני ומואבי בקהל' ה' ... על דבר אשר לא קדמו אתכם בלחם ובמים בדרך בעצאתכם ממצרים וכו' (כג-ד,ה)

משל: A new student came to a *yeshivah* at the beginning of the *zman*. He entered the *Beis Medrash* to find the *Rosh Yeshivah* walking up and down the aisles of chairs, picking up garbage and papers, and taking out the trash. Shocked and surprised, the new student ran over to the venerable, aged scholar and cried, “*Rebbe!* Let me do that for you.”

The *Rosh Yeshivah* turned to him in disbelief. “Absolutely not,” he practically yelled. Bewildered, the new student watched as the great scholar carried off the trash.

That *Shabbos*, after the *yeshivah* finished reading from

the *Torah*, the new student was called upon with the honor of carrying the *Torah* back to the Ark.

He approached eagerly, but just as he was about to take the *Torah* in his arms and walk it up to the front, he found the *Rosh Yeshivah* standing before him, blocking his way. “Let me do that for you,” offered the *Rosh Yeshivah*.

As the student’s instincts prompted him to refuse, in a flash he understood what true “honor” was all about.

נמשל: In Jewish thought, what is seen by many to be the lowliest endeavor is in fact one of the highest ideals: serving

ואמרו אל הקני עידו בנגו זה סודר ומורה איננו שומע בקולנו וזלל וסבא וגר' (סא-ט)

The *gemara* (סנהדרין עא) comments that there never was nor ever will be an instance of a “*Ben Sorer Umoreh*.” (rebellious son) If so, why was it written in the *Torah* at all? The *Gemara* answers, “דרוש וקבל שכן” - learn the *halachos* and earn reward for *Torah* study. Rav Yonason, however, says that he saw an actual *Ben Sorer Umoreh* and sat upon his grave. Similarly, Rav Yonason also claimed to have seen an “*Ir Nidachas*” (a city whose entire population worships idols), although *Chazal* tell us that there never was nor ever will be such a city, since many specific conditions must be met for the conferral of this formal status upon a given city.

How could it be that only Rav Yonason saw these two cases, and why is it significant that he stood on the grave of the rebellious son? Furthermore, if even one Sage testifies to having observed a *Ben Sorer Umoreh* and *Ir Nidachas*, how could the *Gemara* claim that they never occurred?

The **Maharal, R' Yehudah Loewy ZT"l** explains that the *Torah* legislated certain conditions that prevent the actual occurrence of these cases. These laws were nevertheless written in the *Torah* in order to awaken us to the severity of these sins. The *Torah* wants us to see what happens to a young man who indulges in the satisfaction of his desires, to understand to where such a process can lead. We are to open our eyes to the possible effects of unrestrained idolatrous influences upon a city, which distances itself from its Creator. Thus, Rav Yonason says that he has seen a *Ben Sorer Umoreh* and an *Ir Nidachas*. The Maharal explains that Rav Yonason saw Jerusalem after its destruction, when it stood as a giant graveyard, and observed that the city had gone through the process of a “*Ben Sorer Umoreh*.” A wanton society was drawn after its desires until it brought destruction upon itself. It attained the status of an “*Ir Nidachas*” as its entire population turned its back on its Creator. A decree of destruction was thus issued, as the *Torah* warrants.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תשובה

In a fiery *shmuess* last week given by **R' Gamliel Rabinowitz Shlit'a**, he commented on how during *Elul* everyone is busy looking for *segulos* and mystical *kabbalos* to achieve the goal of *Teshuva* - repentance. That’s all great, he exclaimed, but how about learning *halacha*? How about opening up a *Kitzur Shulchan Aruch* and learning through the necessary and applicable laws! THIS is a great way to do *Teshuvah* - to come back to *Hashem*. By KNOWING the laws and what He wants of you. There are 74 *mitzvos* in *Parshas Ki Seitzei* which equals the *gematria* of “דע” - to KNOW! The greatest way to know an author is by studying his book. The greatest way to KNOW *Hashem*, is by studying the *Torah* which is *Hashem’s* will.

Learning the will of *Hashem* will actually teach us strategies to overcome the impulses of the heart and give us the tools to deal with difficult people and stressful situations in life. As **R' Shlomo Zalman Auerbach ZT"l** famously said at his *Rebbeitzin’s* funeral, “Usually one asks *mechila* at a spouse’s funeral, but I have nothing to ask my wife forgiveness for, nor she from me. We lived according to the *Shulchan Aruch!*” R' Shlomo Zalman was a great man, but he was still human! Anyone who is married knows that even in the best of relationships there may be quarrels and feelings can be hurt, even unintentionally. To live together for 60 years and not have the need to ask forgiveness can only come from a life of pure *Torah* - from קירבת ה'.

The number 74 is also the numerical value of “עד” which means to bear witness, for only the laws of *Torah*, and how one keeps them can bear testimony to a person’s true level of overcoming his *yetzer hara* and returning to *Hashem*.

TORAH GEMS

לא תחדש בשור ובחמור יחדו וגר' (כב-י)

The *Torah* admonishes us not to harness an ox and a donkey together to plow. Rashi cites the words of the *gemara* (בבא קמא נד) that this law does not only apply to these two animals but to any two categories of species in the world. Not only that, but it is likewise forbidden to lead two different species tied together in order to carry objects.

Although this commandment is a *chok*, a commandment for which no reason is given, our human perspective can derive a moral lesson from it. **Rabbis Yisroel and Osher Anshel Jungreis Shlit'a** detail that the Master of the World has compassion on the animals He created, since they all have different energy levels, and harnessing them together would pit one against the other, causing undue pain and stress. While one animal may need to push, the other tries to pull. In addition, the ox chews its cud, while the donkey swallows grass or grain quickly, leading the donkey to believe that the ox, which takes longer to consume its food, was given a greater portion of food by its master. This will cause distress and “jealousy” to the donkey.

Based on this, there are similar lessons to be drawn in our human and inter-personal relations: Never pit people of different energy levels against one another. Never compare children, for each child is a star in his or her own right. Never should husbands and wives compare their spouses to others - in no manner. All such comparisons can be painful and can leave deep scars. Each of us is a creation of *Hashem*, Who endowed us with our own unique gifts and talents, and each of us has our own contribution to make.

Furthermore, if we jealously think that someone has more than we have, just remember the donkey that foolishly thinks that the ox has more than it does. *Hashem* gives to each person that which he truly needs, so instead of focusing on that which the other has, let us concentrate on that with which the Almighty has blessed us.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

כי תצא מחנה על איביך ונשמרת מכל דבר רע (כג-י)