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הדלקת נרות שבת - 7:24
זמן קריאת שמע / מ"א - 9:01
זמן קריאת שמע / הגר"א - 9:37
סוף זמן תפילה/להגר"א - 10:44
שקיעת החמה שבת קודש - 7:40
מוצאי"ק צאת הכוכבים - 8:30
צאת"כ / לרבינו רם - 8:52

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שבת קודש פרשת כי תצא – י"ד אלול תשע"ח Shabbos Parshas Ki Seitzai - August 25, 2018

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רובינשין שליט"א ר"י שער השמים מירושלים עה"ק
כי תצא למלחמה על איביך ונתנו ה' אלקיך בידך ושבת שבו
(כא-י) - בעניין עבודת האדם להילחם ביצרו

צ"תא בספרים הק' שכאן רמזה התורה על מלחמת האדם ביצרו, האויב היותר גדול של האדם הוא בתחבולותיו מטרידו מב' העולמות, ונאמר, כי באם נצא נגדו למלחמה, יהיה השי"ת בעזרינו ונתנה ביכולתינו להתגבר עליו ולהכניעו, וזהו כוונת זשבת שבו', כי על פי הטבע נחשב האדם כשבו יבידי יצרו עוד בטרם יבוא עליו למלחמה, כי היצר הינו מלאך, והאדם הקרוין מחומר אין לו את היכולת להילחם בו, וכמאחז"ל (סוכה נב) אמר ר"ל: יצרו של אדם מתגבר עליו בכל יום ומבקש להמיתו... והאלמלא הקב"ה שעוור לו אינו יכול לו ע"כ. אך הקב"ה מבטיח לבניו כי הוא אכן יהיה בעזרינו ואז נזכה להציל את עצמינו, ודרי זה כאילו חורנו ורשבינו את עצמינו.

על האדם לדעת כי תיכף בקומו בבוקר נתון הוא במלחמת מצוה, וכל רגע שזוכה להתגבר בו על יצרו ולקיים את חובתו לבוראו וזכה הוא בוו הרגע לנצח נצחים, כי הרגע הוו היתה מלכתחילה שבויה וכלויה בידי היצר, כאמור לעיל, שמצד הטבע יפה כוחו יותר מכח האדם, אך האדם בהתגברו עליו לקיים בו את חובתו וזכה לעזרת שמים להוציא אותה משבייתת, ומעתה הרי היא שלו לנצח נצחים, ומאיךד מחמין הוא את הרגעים שבהם מתרבה הוא מלקיים את חובתו, ואינו מתגבר בהם על תחבולותיו של היצר, כי מפסיד הוא בכך את ההזדמנוות להוציאם ממאסרת תחת יד היצר.

ועליו לדעת כי כל רגע שואדם מקדיש לתורה ולעבודה קונה הוא לאותה רגע לנצח נצחים, והיינו שיזכה בזכות אותה רגע ליהנות מזון השכינה לעולם ועד, ומשמעותו

מאוצרותיו של המגיד

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

כי תצא למלחמה על איביך ונתנו ה' אלקיך בידך (כא-י)
- בעניין 'פתחו לי פתח אחד של תשובה כחודה של מחט וכו'
פירש הדגל מחנה אפרים' בדרך הרמז, "כי תצא למלחמה על איביך, היינו, שתיכף כשיידיה אתערותא דלתתא ותצא למלחמה נגד יצר הרע (שלגביו איתא גנמ' קידושין ל: שיצרו של אדם מתגבר עליו בכל יום ומבקש להמיתו, שנא' צופה רשע לצדיק ומבקש להמיתו", ובגמ' (ב"ב ט"ז) שיורד ומתעה, ועולה ומרגיז, נוטל רשות ונוטל נשמה... הוא שטן הוא יצר הרע הוא מלאך המות ... וכן כתב **האהר"ח הק'** (לעיל כ). "אולי שרמו הכתוב אל 'מלחמת האדם עם יצרו הרע" ונאמר 'כי תצא למלחמה הידועה (שרדי אות הל' במילת 'למלחמה' אינה נקודה בשו"א אלא בפתח), שאין גדולה ממנה' (גם משום שהיא מלחמה תמידית, וכמו שכתב ב**חובת הלבבות'** ושער ייחוד המעשה ריש פרק ה') "ומן התימה, אחר, כי כל איוב שיש לו, כשתנצח אותו פעם ושתים, ידף ממך ולא יעלה על ליבו להילחם בו, לדעתו יתרון כוחך על כוחו, והוא מתייאש מלנצח אותו ומלגבור עליך אבל היצר, אין מספיק לו ממך ניצוח פעם ומאה פעמים, בין שנצח אותו, בין שנצחתו, כי אם ינצח אותו, ימיתך, ואם תנצחנהו פעם אחת, יאריב לך כל ימך כדי לנצח אותו, וכמו שאר"ל (צנזר) 'אבות' 'אל תאמץ בעצמך עד יום מותך'"] וכמו שכתב ב**חובת הלבבות'** [שם] וזאמרו על חסיד, שפגש

She said, "Well, since I reached this place, this is where I'm going to stay." And that's what she did!
נמשל: This girl was lucky. She returned to her Jewish roots, got married and established a beautiful Jewish home. The Almighty supervises each and every one of us with full and

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (91) - "תלמוד תורה כנגד כולם"
Torah Study vs. Mitzvah Obligations: Hiddur Mitzvah. As the *Chag* of *Sukkos* is soon approaching, the concept of *Hiddur Mitzvah* (beautifying a *mitzvah*) with the *Esrog*, *Lulav* and even the *Sukkah* itself, is very much in season. Sometimes this can clash with learning *Torah*, and one ends up spending days and many hours searching for a beautiful set of *Arba Minim* and decorating his *Sukkah*. To analyze this according to *halacha*, we will first talk about *Hiddur Mitzvah* and what it means, and next time explain about how and when it clashes with *Torah* learning.
Torah or Rabbinic Concept. The *Gemara* ⁽¹⁾ learns from the *posuk*, "ה-א-ל-י ואצור", ⁽²⁾ that one should beautify any *mitzvah* that he does. The *Rishonim* argue if this is an actual *Torah* concept or a Rabbinical concept with the *posuk* only as an אסמכתא. The *RAVAD* ⁽³⁾ writes that it is a real *Torah* concept, and **Rabbeinu Chananel** ⁽⁴⁾ seems to hold like this since he rules strictly regarding undecided Talmudic questions about how much to spend on *Hiddur Mitzvah*. However, the **ROSH** ⁽⁵⁾ is lenient and holds it is a Rabbinic concept, as explained in the **Beis Yosef** ⁽⁶⁾.
Obligation or Preference. Here is the wording of *Meseches Sofrim* ⁽⁷⁾: "*A person is obligated to make for himself beautiful Tzitzis, Mezuzos, etc.*" This indicates clearly that beautifying a

complete providence. This girl who was just one step from falling into the abyss was saved and reached the true way of life in a wondrous manner. But there are so many others who need our help. We must look out for those who seem to be slipping away and "grab them" before it's too late!

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
הלכה למעשה
mitzvah is an obligation. This expression is also found in **RIAZ** ⁽⁸⁾ and the **ARUCH** ⁽⁹⁾. However, the **Beis Yosef** ⁽¹⁰⁾ writes that it is not an obligation but rather a desirable thing to do.
Cases of Hiddur Mitzvah Found in the Gemara and Halacha.
1) Making a beautiful *Sukkah* by decorating it with drapes, hanging fruits, foods and bottled drinks that please the eye. (**Sukkah 9b**)
2) A beautiful *Esrog* in cleanliness, shape, and larger than the minimal size of one egg (**Orach Chaim Siman 656**).
3) A beautiful *Lulav* (**Shabbos 133b**) in straightness, freshness of its color, longer than minimal length of four *tefachim* ⁽¹¹⁾.
4) *Hadassim* longer than the minimal length of three *tefachim* ⁽¹²⁾ as long as the *Lulav* sticks out one *tefach* higher than it.
5) Binding the *Lulav* with *Hadassim* and *Aravos*. (**Sukkah 31a**)
6) Long *Aravos* on *Hoshana Rabba* and having many leaves. (**Kitzur Shulchan Aruch 138:2**)
7) Beauty of a *Sefer Torah* in the ink, **quill**, writing (*ksav*), as well as its wrappings.
8) Eating *Matza* on *Pesach*.
9) Eating bread (*challah*) on the first night of *Sukkos* and every **Shabbos** and *Yom Tov* meal wth a good appetite (**Rashi Pesachim 99b**).

הוא היה אומר ...

The Alter of Marinover *shlit'a* (Ish Echad) would say:

"The *Baalei Mussar* tell us that the enemy we are going out to fight against is the *Yetzer Hara*. But how can we defeat him? The *Yetzer Hara* is so powerful and no human being can defeat him alone! How can a person 'go out' encouraged that he can win? The answer is found at the end of the *parsha*, where the *Torah* tells us never to forget how *Hashem* wiped out *Amalek*. We are given a *mitzvah* to remember how *Hashem* fought for us and saved us from that terrible enemy. Here too, although the *Yetzer Hara* is strong - too strong for one individual - but once a person understands that the last time the enemy tried to fight us, *Hashem* came to our rescue and destroyed them, he must 'remember' that if he simply 'goes out' to fight, *Hashem* will assist him and allow him to win this war as well!"

R' Moshe Dovid Ashkenazi זט"ל (Toldos Adam) would say:

Rashi translates the word 'מעקה' as a fence surrounding the roof and **Targum Onkelos** compares it to a 'sheath' which protects what is inside. On an allegorical level, the word 'מעקה' can be rearranged into an acronym to spell out the words, 'הרהורי עבירה קשים מעבירה', - '*thinking about sin is even worse than the sin itself*.' Since a person's head is his 'roof' - the highest and most lofty limb in his body - he or she must protect it with a 'railing' - a protective fence or sheath to guard the thoughts inside, lest one uses his head for the wrong purposes."

A Wise Man would say:

"A friend is someone who thinks you're a good egg even though you might be slightly cracked."

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ז"י * נפ' כ"ב אב * תשנ"ח

In honor of the Afros of
Aliyahu Fuchs ז"ל.
Mazel Tov to the Fuchs
& Friedman Families.
May they build a true
Bayis Ne'eman B'Yisroel
בני עזי עד לשם ולתפארת אבינו

(1) שבת קלג, (2) שמות ט"ב (3) על הריף בסוכה ז.
(4) ב"ק ט. (5) שם (6) אר"ח תרנ"א (7) גיג (8) שלטי
הגבורים סוכה ט. (9) חלק חדר (10) אר"ח תרנ"א
(11) רבינו מנחם, לולב ד"ט (12) בכורי יעקב תרנ"ד

מעשה אבות סימן לבנים

השמר בננו הצרעת לשמר מאד ולעשות ... זכור את אשר עשה ה' אליך למרים בדרך בצאתכם ממצרים וגו' (כד-ה)

It was customary for people to travel to Radin to consult with the **Chofetz Chaim, R' Yisroel Meir Kagan זי"ל**, on any and all matters pertaining to Jewish life and *halacha*. In his later years, the Chofetz Chaim was quite old and most people could not get more than a few minutes to spend with the *Tzaddik*, although they will tell you that those few minutes were worth more than the greatest treasure in their lives. R' Leib, the son of the Chofetz Chaim relates one notable exception. A *Talmid Chacham* came to Radin and asked to spend the holiday with his family; the Chofetz Chaim agreed to allow the man to stay.

The first day of the holiday, the Chofetz Chaim was infused with *simcha* and spoke a great deal of *Torah* and words of *mussar* to his scholarly guest, delving deeply into subjects pertaining to *Ahava* and *Yiras Hashem* (love and fear of *Hashem*). Throughout the day, however, the man hardly uttered a word in response. He would simply listen and nod his head, seeming to signal that he agreed with what he was hearing. Those present, including R' Leib, thought that perhaps the man was not able to grasp the depth of meaning in the Chofetz Chaim's words. The next day, however, to their surprise, the guest reviewed almost every point that the Chofetz Chaim had made the day before, and together with the *Tzaddik*, they discussed the subjects even more thoroughly, expanding upon what was said the previous day, and elaborating further.

The third day, though, was a repetition of the first. The guest simply sat there listening barely saying a word, occasionally nodding his head as if in agreement. In turn, day four was like day two. Once again, the *talmid chacham* seemed to spring to life. He discussed with the Chofetz Chaim everything that had been said on the previous day, and then added and expounded the points further. So went the cycle for the rest of the holiday - the man seemed to be “on” one day and “off” the next day.

The members of the Chofetz Chaim's household thought that the guest's behavior was very strange, and after he had departed, R' Leib asked his father what it all meant. R' Yisroel Meir smiled and explained everything by means of a parable.

In rural villages, each homeowner plants his own vegetable garden next to his house, and builds a protective fence around it. Sometimes, the fence is not high enough, so it fails to stop goats and other animals from jumping into the garden and doing damage. Seeing the problem, he builds the fence higher. If it happens that one day, someone in his household forgets to close the fence's gate, and as a result an animal gets in, he scolds the negligent one, including a warning to be more careful about keeping the gate closed in the future. If animals continue to intrude, what will become of the vegetable garden, which is a major source of sustenance for the entire family? What happens if the same thing happens over and over again, until the sheep and goats of the town feel at home inside the fence? The homeowner has no choice but to board up the gate, so that when or another has to enter the garden, there is no choice but to jump over the fence. It is a bother, true, and very inconvenient. As a result of the jump, there is also a risk of falling hard, spraining an ankle or getting pricked by a thorn. Still, the homeowner feels he has to take such an extreme precaution as no one in his household can guarantee that the gate will not be left open again!

So it is, explained the Chofetz Chaim, regarding the needs of the human soul. Guarding one's tongue is an essential need of the soul. A man can foresee all sorts of problems arising from not guarding his tongue properly. Frivolity can sneak in, *Nivul Peh* (filthy language) as well, not to mention the very real occurrence of *Lashon Hara* and *Rechilus*. To prevent damage to his soul, he builds a protective fence around his mouth, to guard what comes in and out. If he sees that the steps he is taking are not “tall” enough, he decides upon a more drastic measure, in which he sets aside times when he only listens and thinks, and does not speak at all. This type of “fence” carries difficulties and with it, all sorts of discomfort and even embarrassments, because he often has to resort to winks, hand signals and body movements to communicate and signal his understanding. Still, since he cares for his soul, his is not afraid, for it is worth such inconvenience to avoid the damage to his soul that can come from words spoken without proper consideration. Better to suffer embarrassment in this world than in the next world!

R' Leib concluded: In the end, we learned that the *Talmid Chacham* came to ask for advice about the *Yeshivah* he was opening and with wisdom, skill and *Yiras Shamayim* for which he became renowned, his *Yeshivah* grew into a fabulous *Makom Torah*.

משל למא הדבר דומה

ואם בשדה ימצא האיש את הנקרה המארשה והחזיק בה האיש וכו' (כב-ה)

משל: A Jewish girl grew up in a non-observant home. She studied in public school and never received a Jewish education. When she heard about the hippie movement, rebelling against the establishment, she made up her mind to leave her home without any prior notice to her parents. She decided to go wherever the wind would carry her.

One morning, instead of going to high school, she stood by the road and waited for a hitch. The teenager had decided to enter the first car to stop and wherever the driver would take her, she would go. A car finally stopped. The driver was a black man going to Harlem. She stepped into his car and went

with him. When they arrived and she got out of the car, the locals stared at her in wonder. What was this white girl doing here? Instantly, a crowd of black people gathered around her, closing in from all sides. Suddenly a new, expensive car pulled up. A well-dressed black man got out and asked what was going on. When he heard that this girl wanted to stay in their neighborhood, he turned to the Jewish girl and ordered her: “Get into my car!” After riding in the car for a while, the man stopped near a certain building and said to the teenager: “Young lady, go to your own people!” and left the place.

She found herself standing in front of 770 Eastern Parkway!

כי דחה לאיש בן סודר ומודה איננו שמע בקול אביו ובקול אמו ויסדו אתו ולא ישמע אליהם וגו' (כא-ה)

The *Torah* makes a powerful statement and calls this boy, who has just reached the age of maturity and demonstrates unusual insubordination, a *Ben Sorer u'Moreh*. He simply does whatever he wants, regardless of his parents' pain concerning his spiritual degeneration. The *Torah* says that his parents are obligated to bring him - *together* - to *Beis Din* for punishment. They must both declare, “*This is our son, he does not listen to the voice of his father or the voice of his mother.*” Why must they use so many words, when they could have just said, “*איננו שומע בקולנו*” - “*to our voices*” - one word would have sufficed!

I saw in the name of **R' Moshe Swift זי"ל**: It seems that there were two voices at home during this boy's upbringing. His father *spoke* and his mother *spoke*. But these voices were not unified and did not articulate the same message. Had there been only one voice, they would have raised a child that was quite different. Are we cognizant of this behavior on our part? Do husband and wife agree on their child's upbringing or does the mother make a decision and father murmurs his disagreement? Or vice versa? As a result of parents disagreeing often, this young child develops into a spiritual and emotional cripple.

My *machshava* here is as follows: the case of *Ben Sorer u'Moreh* requires so many stipulations that it actually never transpired. The *Gemara* tells us as much. So why then, was this whole incident written? *Chazal* explain: “דרוש וקבל שכר” - study it well and receive reward. If you study and reach down deep, you will find the lesson most rewarding and you will become a better, more refined person and parent. Did we ever question our parents when we were growing up or did we accept at face value what they demanded of us? The definition of trust is the ability to believe in someone even if their demands don't entirely coincide with our own thinking. This tendency defines a true *ma'amin*, believer in *Hashem*.

As we approach the final weeks of the month of *Elul*, we should analyze our manner of speech and make sure that our thoughts, decisions and parenting voices are heard and understood as one. This will be a tremendous *zechus* for the upcoming *Yimei Hadin*.

DRUSH V'CHIDDUSH

ובן תעשה לכל אברת אחיך וכו' ומצאתה לא תוכל להחלים (כב-ג)

The *Gemara* (ב"מ כג) tells us that if one finds a lost object with no distinguishing characteristics, he can assume that the owner has abandoned hope (יאוש) of ever reclaiming it. However, if the object can be identified as belonging to the owner, one must assume that the owner hopes to reclaim it.

In two different sources, we find this ruling applied as an analogy for *Hashem's* search for His beloved children, who wander lost among the nations. The **Shem M'Shmu'el** writes in the name of his father, the **Avnei Nezer**, that every Jew has two identifying marks, which distinguish him from the other nations. The first sign is the *Bris Milah*, as the *posuk* states: “*You shall circumcise the flesh of your orlah, and that shall be the sign of the covenant between Me and you.*” The second is *tefillin*, as the *posuk* states: “*And it shall be for you a sign on your arm.*” On *Shabbos*, when we do not don *tefillin*,

EDITORIAL AND INSIGHTS ON THE MIDDAH OF נגד הטבע

דרגה יתירה

כי תצא למלחמה על איבך ... (כא-ג)

As the days of *Elul* pass us by, we know we should be doing more, doing something to utilize this special time to its fullest. What should we DO? The name of the *parsha* answers this question: “*Ki Seitzai*” - when you will go out. When you will go out of your nature and do something that is hard for you, that is how you accomplish the goal of coming closer to *Hashem*. When a person only does what is within his comfort zone, he is not really going anywhere. If you walk slowly upward on an escalator that is going downward, you will get nowhere! But if you run, then you will make it to the top. During *Elul* we have to run! We can't just do what we naturally do the way we naturally do it! We need to go beyond our nature which often means going against our nature. When we go against our nature to do the will of *Hashem*, then *Hashem* will change nature and make miracles for us.

This is the deeper understanding of the famous words: “תשובה ותפילה וצדקה מעבירין את רע הגיירה”. These three things stand at the pinnacle of the world because they have the power to change nature! **TESHUVAH** means to return to *Hashem*, to turn away from sin, to do the opposite of what comes naturally. **TEFILLAH** means to talk to *Hashem*. It is about releasing control over my life and throwing my burdens upon Him, rather than thinking that the power is in my hands. **TZEDAKAH** means giving up my money, my time, my energy for someone else, even for a total stranger. It is about changing the focus of my world to include others rather than being self-absorbed. *Chazal* tell us that because Rochel went against her nature and gave over the secret signs to Leah, *Hashem* changed nature and turned her from a woman who naturally could NOT have children and gave her children. This is the power of “*Ki Seitzai*”. When you will GO OUT of your nature, *Hashem* will change nature for you.

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

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