

home and not join the army in warfare. He has enough concerns at home, as well as an obligation to gladden his new bride. If he will worry about what is happening at home, he will be unable to fight and he will make everyone else nervous too!

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
the end of a section (sub-topic), until he can say over the *Gemara*’s discussion step-by-step without looking inside. This is the basic minimal fulfillment of "ושננתם", which is to know the words of the *Gemara* fluently ("שהיא מחדדים בפיו"). This is not review but rather a part of learning it for the first time.

What to Learn First. Sometimes, the topic one is learning is governed by the availability of *chavrusos* (study partners) and/or *shiurim*. If those are not factors in what to learn, the *Poskim* (2) write that one should learn *Masechtos* (tractates) that are relevant to him. They single out *Masechtos Berachos*, *Shabbos*, and the rest of *Moed*, *Chullin*, *Avodah Zara* and *Niddah*. They also add *Masechta Kesubos*, which is known as “*Shas Katan*” (mini-*Shas*) due to the diversity of subjects discussed in it. (**Note:** Years ago, *Masechta Chullin* was a *Masechta* that applied to everyone because people did their own *shechita* [slaughtering], salting, and *nikkur* [removal of fats]. Nowadays, when all this is done professionally and commercially, *Chullin* might not be part of this list.) The reason one should learn these *Masechtos* is because a person has a natural interest in things that he does himself and it will help him understand the *halachos* that he fulfills regularly. **Yeshivah Mesechtos**, Most *Yeshivos* have a cycle of *Masechtos* which they learn year after year. The reason why they start off the *talmidim* with *Seder Nezikin* and *Seder Nashim* is because the *Masechtos* found in them have been proven to cultivate a straight and deep-thinking process which allows one to learn everything else properly. Once one has developed this ability to think clearly, **he can then turn himself to the *Masechtos* mentioned earlier (3).**

(1) ערובין ד. (2) עיין ברבי יוסף י"ד רמ"ו, ספר חסידים תתרי"א (3) עיין קריינא דאגרתא של חסדייפלער גאון וצ"ל

נמשל: A wedding is a beautiful event, but it can also become a very stressful time. Many moving parts need to function in unison or people start to get nervous. For this reason, the *Torah* instructs a man who has recently gotten married, to stay

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (42) - "ותלמוד תורה כנגד כולם"
How to Learn Gemara (cont.): Review. As mentioned earlier in this series, the *mitzvah* of "ושננתם" obligates every Jew to review his *Torah* learning so that he may remember it well. Accordingly, it better to learn a smaller amount, review it, and remember it well, than to try to learn a larger amount and not know it. Our Sages (1) tell us that the proper course of review (חזרה) is to study a smaller piece at one time and then review it soon after the original learning, as opposed to a large piece before reviewing. One suggestion is to learn not more than a *blatt* (two sides of a *Gemara* page) and then pause (at a point in the *Gemara* where it is appropriate to stop) to review it before going any further.

Summarize One’s Learning. It is important to summarize every “unit” of learning after digesting and comprehending it. This helps with clarity of both the outcome (מסקנה) of the Talmudic discussion and, when applicable, the nuances in the various opinions. It also aids memory since the short summary tends to remain in one’s mind. In earlier generations, it was popular to learn the **RIF**, **Rabbeinu Yitzchok Alfasi ז”ל** (an early *Rishon* who lived in Fes, Morocco) because of the way he summarized every Talmudic topic, including Halachic rulings. His concise and conclusive style is appealing to understand the final rulings on every *sugya*. It is a good idea to read the introduction of the **Chofetz Chaim ז”ל** to his *sefer Likutei Halachos*, which is his attempt to create a style similar to the RIF on *Seder Kodshim*.

When to Proceed. An important tip in learning *Gemara*, which is used by *Gedolim*, is to not go any further once one has reached

הוא היה אומר...

R’ Eliyahu M’Vilna ז”ל (Vilna Gaon) would say:

The letters of the word 'בכר' allude to the firstborn’s inheritance of a double portion, as each letter is numerically equivalent to double the one that immediately precedes it in the Hebrew alphabet: *Bais* (2) is twice *Alef* (1); *Chof* (20) is twice *Yud* (10); and *Reish* (200) is twice *Kuf* (100).”

R’ Menachem Mendel Morgenstern ז”ל (Kotzker Rebbe) would say:

The *mitzvah*, ‘*Do not deceive* another person,’ is the letter of the law, but beyond this is the implication, ‘*Do you deceive yourself.*’ Much the same can be said regarding the law of dishonest measures, because keeping two sets of measures can result in cheating oneself. The double standard is a very common phenomenon. We may condemn certain behavior in others although we tolerate it in ourselves. This is accomplished by having two sets of measures; one which we apply to ourselves, and another which we apply to others. In this *posuk*, the *Torah* is reminding us that in all areas we must have fair and equal measures.”

A Wise Man would say: “When it comes to success, know this: Ability may get you to the top, but it takes character to keep you there.”		
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	ואת נדבת משפחת הורוויץ לעילוי נשמת אבם מרת שרה אסתר בת ר' חיים דוב ע"ה נפטרה י"ג אלול תשס"ט תהא נשמתה צדורה בצדור החיים	Mazel Tov to Moti & Sari Hoffman on the birth of a granddaughterFraydee, to their children Moshe & Debbie Lieberman. May they always see much nachas from her in the future.

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

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Shabbos Parshas Ki Seitzai - September 2, 2017

טיב התבלין

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

כי תצא למלחמה על איביך ונתנו ה' אלקיך בידך ושבת שבי
(כא-י) - מלחמת היצר בעניני הרשות: כוחה וסגולתה

פ'ש"י: במלחמת הרשות הכתוב מדבר, שבמלחמת ארץ ישראל אין לומר 'ושבת שבי', שהרי כבר נאמר: 'לא תחיה כל נשמה'. הנה, הרי פשוטו של מקרא קאי על מלחמת ישראל עם העמים, דבר שאינו מותר כהיום כל עוד נמצאים אנו בגלותינו הזר, ואם כן עלינו להבין מהו המכוון במקרא לענף חובתו של אדם בעולמו בזמננו אנו. והנה הספיק' פירשו (עיין **בוורד חוש** על הפרשה, ועיין **בינועם אלימלך**) שבמלחמת היצר הכתוב מדבר, שאין אויב להאדם גדול ממנו. ועל פי דברי רש"י הנזכרים שבמלחמת הרשות הכתוב מדבר, 'כולים לומר, כי מלחמה זו עם היצר הוא בעניני הרשות, כי כידוע ענף זה מובא רבות בספה"ק, שגם הדברים אשר אין עליהם איסור מפורש בתורה אין להם היתר כי אם כשמכוונים לעשותם לשם שמים. והוה עיקר מלחמת היצר השייך להידראם, כי כמעט ולא שייך שיהיה להיצר פתוחן פה לפתות את הידראים לעבירה מפורשת בתורה. כי האדם האדוק באמונה לא יאבה לשמוע לו, גם כאשר היצר יבטיח לו הון רב, כי מי זה אשר יעבוד בשאט נפש על צדון הבורא, אך כשרוצה היצר לפתות גם את אלו ולצוד אותם ברשתו, לא יבוא עמדם בדברים כי אם בעניני רשות, ויפתה אותם להיות נמשך אחר תענוגי העולם, ורק אחד שיהיה האדם שקוע בהם יהיה ביכולתו לפתורנו להיות נמשך אחר התענוג שבו הוא גם חוש עבירה, ומוחשש עבירה יבוא לפתורנו לעבירה שיש בה ממש. אך תחילה לכל חוש הוא עם הידראים בעניני רשות, שבהם יודע הוא כי יכול למצוא מסילות בלבנם, וכשהאדם

מאיצרותיו של המגיד

מאת הרב שלום פישל שליט"א מגיד משרדים בק"ק בית שמש

כי תצא למלחמה על אויביך ונתנו ה' אלקיך בידך ושבת שבי
(כא-י) - ביאור דברי רש"י 'במלחמת הרשות הכתוב מדבר וכו'

פ'ש"י: "כי תצא למלחמה, במלחמת הרשות הכתוב מדבר, שבמלחמת ארץ ישראל אין לומר 'ושבת שבי', שהרי כבר נאמר בשבעת האומות 'לא תחיה כל נשמה'; ושבית שבי, לרבות כנענים שבתוכה, ואף על פי שזן משבעת האומות". והקשה ב**שפתי חכמים**, "ואם תאמר, דלמא לעולם במלחמת ארץ ישראל הכתוב מדבר, ומה שכתוב 'ושבית שבי' היינו אם נמצא בה משאר האומות שלא משבעת האומות". ויישב, "ויש לומר, דרש"י עצמו מתרץ קושיא זו במה שפירש בהמשך 'ושבית שבי, לרבות כנעניים שבתוכה, ואע"פ שהם משבעת האומות', ושמע מינה, דבכל מקום הולכים אחר אנשי העיר, דהא הכא אם אנשי העיר משאר האומות, אף כנעניים שבתוכו מותר לקיימם, והוא הדין אם אנשי העיר משבעת האומות, אף שאר האומות שבתוכו אסור לקיימם, ולכן אי מדבר ממלחמת ארץ ישראל אין לומר 'ושבית שבי', דאין לומר דקאי על שאר האומות שבתוכו, דהא אף שאר האומות שבתוכו אסור לקיימם, וכדפרשית".

וב**גור אריה**, יישב, "וי"ל, דמכיון שכל ההיתר של 'צת תואר' הוא משום דלא דברה תורה אלא כנגד יצר דרע, שאם אין מתירה שאנה באיסור' (רש"י לקמן פסוק

מעשה אבות סימן לבנים

לא יבא עמוני ומואבי בקהל ה' ... על דבר אשר לא קדמו אתכם בלחם ובמים בדרך בצאתכם ממצרים וכו' (כג-ה) The **Gaon, R' Yaakov Krantz zt"l**, known throughout the world as the **Dubno Maggid**, was a brilliant scholar and an unrivaled orator. Possessed of great eloquence, he illustrated his sermons with unique stories taken from human life. With such parables, he illuminated the most difficult passages in the *Torah* and *Talmud*, and answered numerous questions in rabbinical law. He was also an eminent rabbinical scholar, and on many occasions was consulted as an halachic authority.

Not surprisingly, the *Maggid* was a very public figure and his name was known wherever he went. Anonymity was not something he was able to accomplish, although on one occasion, he tried, nevertheless. Wishing to travel without being recognized, the *Maggid* once packed his valise and left his hometown of Dubno early one morning without telling a soul. He traveled in this manner for a full day before reaching a small town with a sizable Jewish population. He immediately headed to the local Jewish inn, where he found the owner and asked him for lodging. The innkeeper was in a rush and told him that he did not have time right now to set him up in a room - he should come back in a few hours.

“Why, what is all the rush about?” asked R’ Yaakov. The innkeeper grabbed his hat and coat and ran out the door, calling behind him, “What? Don’t you know? The *Dubno Maggid* is here in town and he is speaking right now in *shul*!”

R’ Yaakov was stunned. He was so careful that no one should see him or know where he went; how was it possible that this small town already knew he was here - and that he was about to deliver a lecture? His curiosity piqued, he followed a group of men hurrying in the direction of the main synagogue and entered the packed *Beis Medrash*.

Together with the expectant crowd, R’ Yaakov waited for the “Dubno Maggid” to make his appearance. And then, a man with a long white beard walked up to the podium - the *Maggid* had arrived! R’ Yaakov was more amused then dismayed and decided to listen to the “*Maggid*” as he delivered a sermon. At first, the man spoke well. He asked and answered questions with logic and a style reminiscent of professional preachers. But after a short time, it became clear to R’ Yaakov that this man was a bad actor. He began to ramble on, his points became jumbled and his parables lacked clarity or any clear message. The more he spoke, R’ Yaakov realized, the more he had no idea what he was saying!

At this point, the real *Dubno Maggid* jumped up from his seat and shouted, “This man is an imposter! He is not from Dubno and he is certainly not a *Maggid*! If it is the Dubno Maggid you were hoping for, I am that man!”

Well, one can imagine the bedlam and commotion that broke out in that *shul*! The imposter screamed that he was the real *Maggid* while R’ Yaakov maintained that it was him. People took sides and confusion reigned supreme. It took many minutes for the shouting to be quelled and it was decided that the two men would “compete” for the coveted title: whoever could sway the crowd with his oration, would be deemed the real *Maggid* of Dubno; the other would have to leave.

The man with the long beard went first and no matter how much he tried, he could not impress the crowd. Then, it was R’ Yaakov’s turn. He looked over at the sea of faces and began, “In this week’s *parsha*, the *Torah* tells us that an *Amoni* or *Moavi* may not join the Nation of Israel ever. Why? 'שלא קדמו אתכם בלחם ובמים' - because they did not offer bread and water to the Jews when they were traveling in the desert. Now, I ask you: the fact that these very same nations tried to kill us and hired Bilaam the evil prophet to curse and destroy us is not a good enough reason to exclude them from joining our holy people? The *posuk* even mentions these terrible acts - but in the end, the main reason is because they weren’t kind to us?”

The captivated crowd watched the real *Dubno Maggid* with bated breath. “The answer, my dear brothers, is that killing and murder is a consequence of one who lacks kindness in his heart. A person who is so self-centered and egotistical that he cannot help men, women and children with a bit of food and water in the desert, is one who will eventually come to kill others. The same goes for a person who craves honor and is willing to take the life and livelihood of another person. That person has no business with good, fine, *ehrlliche* people, like yourselves. That man is an imposter who, if not expelled, can cause much more harm, pain and sorrow!” His words did the trick and the phony *Maggid* ran away, never to return again.

משל למת הדבר דומה

כי יקח איש אישה חדשה לא יצא בצבא ולא יעבר עָלָיו לכל דבר וכו' (כד-ה) **משל**: There was once a wedding taking place in Jerusalem and the **Brisker Rav, R' Yitzchok Zev Halevi Soloveitchik zt"l**, was one of the honored guests in attendance. As the *chossan* and *kallah* were escorted up to the *chupah*, someone realized that they had left the wedding ring at home. The *Brisker Rav* told them to take a taxi and bring the ring, instead of obtaining one from somebody there.

Fifteen minutes later, they had the ring, but when the *chossan* tried to put it on the *kallah's* finger and say the words, "הרי את מקודשת לי", the ring slipped and fell to the

ground. At this point, there was a great amount of tension buzzing through the crowd and many were murmuring that this is not a good omen. First, they forgot the ring; now it fell out of his hand to the ground. People thought maybe this was a sign that the *shidduch* is not meant to be.

The *Brisker Rav* dismissed these people outright. With a shrug he said, “It seems that the 'שעה טובה ומצלחת' - the proper and successful time for this marriage, has not arrived yet. But now, after they picked up the ring, the proper time is here; so why do people think that this is a bad sign?”

שְׁלַח תְּשַׁלַּח אֶת הָאָם וְאֶת הַבְּנִים תִּקַּח לְךָ לְמַעַן יִיטַב לְךָ וְהִאֲרַכְתָּ יָמִים וְגו' (כג-ו) **מחשבת הלב** There are two *mitzvos* for which the *Torah* promises *arichus yamim*: *kibbud av v'eim* and *shiluach hakan*. In both cases, the reward is not only longevity but also "למען ייטב לך" - it will be good for you. The **Baal HaTurim** and **Kli Yakar** point out that by *kibbud av v'eim*, the *Torah* first cites the *beracha* of "והארכת מים" and then the *beracha* of "למען ייטב לך"; whereas by the *mitzvah* of *shiluach hakan*, "למען ייטב לך" comes first and then "והארכת מים". My *chaver*, the **Shemen Hatov**, he should have a *refuah shelaima*, posits that any youngster who fulfills the *mitzvah* of *shiluach hakan* is likely to receive the *beracha* of "למען ייטב לך" before he experiences the reward of "והארכת ימים" since, in his youth, he is not even thinking of long life, but that his life should be good. However, when one performs the *mitzvah* of *kibbud av v'eim*, being respectful and caring for his parents as they get older, one might get discouraged or not feel fulfilled. My *machshava* here is that when we perform this *mitzvah* our reward will first be *arichus yamim* and then we will see that it is good. We can only feel the reward of "למען ייטב לך" for the *mitzvah* of *kibbud av v'eim* once we ourselves reach old age. By then, our children have witnessed our respect and honor for our parents and we can then be *zoche* to have our children treat us the same way that they have seen us treat our parents.

My parents, *a”h*, came to America in 1925 and after the Holocaust they were *zoche* to save their parents who came to live with us. We, the children, were able to witness how our parents tended to the needs of their parents, day and night, in such a special and caring manner. It was a lesson that remained with us as we were then *zoche* to care for our parents in much the same way as they grew older. My parents were both *zoche* to live a long life, "והארכת מים" and were then able to enjoy the good in their old age, "למען ייטב לך". My wife and I can further testify to this as our own children are tending to our needs and we realize that only after we experience "למען יאריכון ימך" can we truly understand and appreciate the *beracha* of "למען ייטב לך"!

DRUSH V'CHIDDUSH

בגנו זה חסרד ומרה איננו שמע בקלנו וזלל וסבא ... (כא-ב) **Sefer HaChinuch** (מצוה רמח) enlightens us as to the rationale behind the *mitzvah* of *ben sorer u'moreh*. He writes that this 13-year old boy is guilty of transgressing the sin of "ויקרא יי-ט" - “*Do not eat over the blood*.” Based on the understanding of the *Gemara* (סנהדרין סג), the *Chinuch* explains that the *Torah* is exhorting us not to eat a meal that can bring one to spill blood - i.e. to cause oneself to warrant the death penalty. The *Chinuch* asserts that the *Torah's* emphasis on the boy’s gluttonous ingestion of meat and wine, is meant to teach us that over-eating and drinking leads to a plethora of sin. Excessive intake of food weakens the “spiritual immune-system of the body,” which in turn leads to sin. Thus, the *Torah* cautions us regarding excessive eating, going as far as to attach a death penalty to it in order to emphasize the danger and severity of such behavior.

This message is specifically directed towards a 13-year-old everyone and should accompany us for a lifetime.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF צמנה יתירה FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

והיה בנהיג ה' אלקיך לך מכל איברך מסביב וכו' תמחה את זכר עמלק ... (כז-יט) **דרגה יתירה** The *parsha* begins with the war against the *Yetzer Hara* (Rashi) and concludes with the battle against *Amalek*. We have a special *mitzvah* to remember what *Amalek* did to us - it is one of the "שש זמירות" we say every day after *davening*. The **Pri Tzaddik, R' Tzadok Hakohen zt"l**, explains that *Amalek* stands for "עם לק" - a nation that licks (ללקק) *Amalek* licks away the blood of *Clal Yisroel* by instilling in us despair and doubt - taking away our “lifeblood” which is *Emunah* in *Hashem*. He instills in our hearts a feeling that we have NO ONE to turn to. He saps us of our lifeblood and takes away our ability to do *Teshuvah*.

The idea of going to war - against the *Yetzer Hara* or *Amalek* - is the belief in *Hashem* that He loves us and will always be there to save us. In fact, the **Imrei Emes zt"l** teaches that every single *Yid* has a spark, a point of connection between him and *Hashem* that remains forever. This is why we say every day in *shemona esrai*, “*Baruch Ata Hashem Magen Avraham*.” It is this piece of *Avraham Avinu* inside us that *Hashem* is always protecting from our enemies! *Chazal* tells us that even if a Jew sins, he remains holy, because that special spark in him is always beloved by *Hashem*. We must remind ourselves constantly that HASHEM LOVES US! We will always be His precious and beloved Nation. When the forces of *Amalek* try to discourage us and put all kinds of doubts in our minds, the way to overcome it is by remembering that *Hashem* is REAL, *Hashem* is HERE and He loves us more than we can ever imagine. When society tells us to act, dress, or speak a certain way that is not befitting, we can fight this enemy by remembering how *Hashem* loves us and how we are responsible to make Him proud. The battles rage all around us, the way to be successful is by living with the belief that *Hashem* is right here beside us with love.

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