

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

*** פלג המנחה עש"ק - 6:13**

הדלקת נרות לשבת - 7:18

זמן קריאת שמע/המ"א - 9:02

זמן קריאת שמע/הגר"א - 9:38

סוף זמן תפילה/להגר"א - 10:44

שקיעת החמה שבת קודש - 7:34

מוצש"ק צאת הכוכבים - 8:24

צאת"כ / לרבעו תם - 8:46

ימי שמדליקמוקים אין לאודר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

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פרק א' ב' דאבות

שבת קודש פרשת כי תצא - י"ד אלול תשע"ה

Shabbos Parshas Ki Seitzai - August 29, 2015

טיב התבלין

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

לא יבא עמוני ומואבי בקהל ה' ... על דבר אשר לא קדמו אתכם בלחם ובמים בדרך נצאתכם ממצרים (כג. דה) - כוח הרצון

אנה רואים שיש כאן תביעה על עמון ומואב שלא קדמו את ישראל בלחם ובמים, וראוי להביץ, הרי כבר לספק לחם ומים לששים רבוא נפשות אינו דבר של מה בכך, ויכולים הם לטעון שלא היה הדבר ביכולתם, הרי הדבר כרוך בהרבה ממון ולא היו דמים מצויים להם, ואם כן למה הגדילו כל כך חטאם, עד שהרחיקו אותם מכל וכל, וגם דור עשירי לא יבוא להם בקהל השם' התשובה לכך היא מסיפא דקרא 'ואשר שטר עליך את בלעם בן בעור וגו' לקללך, אם נכונה היא הטענה שלא היה הממון מצוי בידם, אם כן מהיכן היה להם ממון לשכור את בלעם בכדי להביאו לקללך? בפעולה זו הוכיחו כי לא הממון מנע בעדם, להאכיל ולהשקות את ישראל, אלא היתה זאת מחמת שנאתם לישראל והעדר רצונם להטיב עמם.

תביעה מעין זה אינו דוקא על עמון ומואב, אלא היא טענה המחייב את כל אחד ואחד באשר הוא שם, לכל אר"י יש דברים שעל אף חיובו בהם מתפרה מלעשותם, ומענתו בפיו שהיצר מערים עליו קשים עד אין מספר, ובמצב כזה אין הוא מסוגל להתגבר עליו, סוּבַר הוא לתומי כי מן שמים מרדחים מהתנצלותו ואין עליו שום תביעה, אלא מה יענה ליום פקודה כשיוכיחו אותו שהיה כמה וכמה דברים שגם הם היו קשים לבלעם, ואעפ"כ כיון שעו היה רצונו בך ניצח על המלאכה והשלימים על הצד היותר טוב, ומדוע רק כאשר מדובר בעניני שמים מענהו בפני כי לא שייך לבלע את החירות הקשים עליו? הן אמת שהיצר העמיד לפניו מניעות שהקשו עליו את המלאכה, אך אילו היה בו רצון טוב, היה מבטל כל המניעות בכדי לקיים את חבתו לשמים.

וזהו התביעה על האדם, למה אין לך רצון לעבוד את השי"ת? אם הוא רק ידעה יהיה ביכולתו לעשות את הדברים היותר קשים, וראים אנו שאבא לזמוש עשרה ילדים ביכולתו להשיא את כל ילדיו, אכן אין הדבר בא לו בנקל, ולפעמים הדברים גובלים גם בפיקוח נפש, אך מפני רצונו העז להשיאם אינו חוסך בשום מאמץ, והוא ההוכחה שגם כלפי חובתו לשמים אם ידעה יהיה ביכולתו להתגבר על הקשיים העומדים בדרך.

מסופר על **המגיד מקעלם**, שמאן דהו שאל אותו, האין רצונך למנוע אותי מללכת בשרירות לבי? נחא אם השערי גיהנום שבראשית חכמה היה מונע על השולחן, ותאווות עוה"ז היו בארון, כי אז איני רואה לנגיד את התאווות, ומסוגל אני להמנע מכך, אך למעשה הראשית חכמה מונח בארון הספרים, ותאווות עולם הזה מגולים הם לעין כל, וממילא קשה להתגורר מהם, אמר לו המגיד, לו יצויר שלא היה מושג של מיתת הגוף, וכבוא העת שעל האדם לעיוב את העולם, היה דרוח מעלה את האדם למרום, כי אז היית אומר אילו הייתי רואה במו עיני המושג של מיתתו וקבורה הייתי מתעורר ע"ז בתשובה, אך מה אעשה שאיני רואה את זה, ועכשיו שהנך כן רואה שכל אדם סופו למיתתו, ואז קוברים אותו ומניחים אותו בארץ, ויודע אתה כי סופו רימה ותולעה, מדוע אינך עושה תשובה? הרי רואה אתה מידי יום אנשים מתים ואין הדבר נוגע אל לבך? התשובה לכך היא כי אינך רוצה, אין הדבר תלוי הראיה אלא ברצון, ואם תרצה תוכל להתגבר על תאוותך. הקב"ה יתן לנו חכמה ודעת, בכדי שנזכה על ידם לרצון טוב.

נמשל: With regard to the *mitzvah* of paying a worker his wages on the same day, Rashi tells us a remarkable thing: “*So that he should not cry out to the Lord against you and there will then be a sin upon you - you should pay in any case (even if he does not cry out against you).* However, the

A SERIES IN HALACHA LIVING A "TORAH" DAY
הלכה למעשה
Selected Halachos of Shmittah (11)
Making a Pruzbul. As previously explained, *Hillel Hazaken* developed a way in which people can avoid having their debts cancelled at the end of a *Shmittah* year. This is done by “giving over” the debt to a *Beis Din*, who, as an institution, is permitted to collect the debt, or authorize **him** to collect the money. Although legally transferring a debt requires a special form of transaction, as we see in the **Shulchan Aruch** ⁽¹⁾, *Hillel Hazaken* used the rule “that which the court declares ownerless is ownerless”) to enable one to do it with a statement alone.

בית דין **Type of Beis Din**, The *Shulchan Aruch* ⁽²⁾ requires a "Prut" of that city to decide monetary disputes. *Sephardim* follow this opinion and either appear before a *Beis Din*, or declare in front of witnesses that they are giving over their debts to such a *Beis Din* that they name. The **RM"A** ⁽³⁾ holds that any three adults who know what a *Pruzbul* is, can do the same thing and an actual *Beis Din* is not necessary. This is the custom of most *Ashkenazim*. On *Erev Rosh Hashana*, when people split into groups of four (or more) to do *Hataras Nedarim* (annulment of vows), this is the time when they write the *Pruzbul* for one another.

Actual Procedure. One man stands in front of the other three who are sitting and says the following: "מוסרני לכם דיינים כל רוב

הוא היה אומר
Chacham Rabbi Yeshua Attiya ZT"l (Sha'arei Yeshua) would say:

“Our Sages have explained that a person who sees his neighbor’s animal collapsed beneath the weight of its load is obligated to help him reload it, as it is written: ‘*You shall surely lift them up with him.*’ However if the owner of the animal says to him, “Since it’s a *mitzvah* for you, go ahead and load it if you want,’ he is then exempt from loading it. This teaching applies to all areas of life. If we sanctify ourselves below, we will be sanctified above. If we ask in prayer, ‘*Guard my tongue from evil and my lips from speaking deceitfully,*’ and we pay close attention to fulfilling what we have requested, then Heaven will help us guard our tongue and lips. Yet if a person makes this request and then forgets about it, doing nothing on his end to refrain from speaking forbidden words, why should *Hashem* help him?”

R' Pinchos HaLevi Horowitz ZT"l (Panim Yafos) would say:

“When a Jew looks at all the commandments - you shall give to this one and to that one, treat the orphan in such and such a manner, give the widow special treatment - he may grumble and say, ‘How many demands does *Hashem* make of us?’ The *Torah*, therefore, addresses this complaint by saying, ‘*You shall remember that you were a slave in Egypt.*’ You, too, knew great deprivation and endured many troubles. As slaves, you were among the most mistreated people on earth; therefore, you must treat others kindly for you understand their pain.”

A Wise Man would say:

“Under everyone’s hard shell is someone who wants to be appreciated and loved.”

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Mazel Tov to Yanky & Chevi Rosengarten on the birth of a baby girl and Dovid & Esty Kohler on the birth of boy, and to all the grandparents. May they all see much nachas.

מעשה אבות סימן לבנים

ויהפך ה' אלהיך לך את הקללה לברכה כי אהבך ה' אלקיך וגו' (כג-ו)

When the **Avnei Nezer, R' Avraham Bornstein ZT”L**, moved to the Polish city of Sochatchov and became *Rebbe*, he was very reluctant to alter his regular schedule of *shiurim* and he insisted that his learning *seder* was not to be interrupted. After a while, his *chassidim* noticed that while he answered each petitioner concisely, he did not spend much time with them. When questioned about this, the *Rebbe* responded, “You should know that for every second that I am disrupted in my learning, these people have losses at home. It is to their advantage that I only hold brief audiences with them!”

Of course, the saintliness of the *Sochatchover Rebbe* and the power of his blessings drew people to him on a constant basis. One of his devout *chassidim* was a man who had not been blessed with children for many years. On numerous occasions, he entreated the *Rebbe* to bless him with children but for no reason that was apparent to him, the Sochatchover demurred from granting a blessing. No matter how often the *chasid* asked for a blessing, the answer was always no.

This continued for quite some time until the *chasid* came up with a plan. He perceived that on *Simchas Torah*, the *Rebbe* would reach a level of spiritual elevation, a time when his sense of joy would be incredibly intense. This was the time to ask - no, to demand - that the *Rebbe* grant him the blessing of children. Well, that year, as the *Avnei Nezer* danced fervently, his face aglow with an otherworldly joy, the *chasid* made his move! Throwing caution to the wind, he pushed his way to the front of the *shul*, quickly approached the *Sochatchover Rebbe* and held onto his hand. Then, he cried, “*Rebbe*, I am not leaving this place until the *Rebbe* grants my wish. I need a blessing to have children!”

The *Rebbe* was in a state of intense meditation but he stopped for a moment and looked deeply into his *chasid's* pained eyes. With trepidation, he said, “Do you want me to bless you with a son who will become a priest?”

The *chasid's* face fell and he became ashen. He knew his situation was hopeless. Obviously, the *Rebbe* had perceived with Divine intuition that any child he was destined to have would not be a proper Jew but would become a priest! This is why he had refused to bless him! From that moment on, he never again asked the *Avnei Nezer* for a blessing to have children.

Upon R’ Avraham’s death in 5670 (1910), **R’ Shmuel Bornstein ZT”L (Shem M’Shmuel)** succeeded his father as *Av Beis Din* and the second *Sochatchover Rebbe*. He was accepted as *Rebbe* by all his father’s *chassidim* and was widely recognized as one of the greatest *Rebbes* of his generation. R’ Shmuel knew about the *chasid's* situation and the pain he lived with over his inability to have children. He wished to help the man. The following year, on *Simchas Torah*, after the *Shem M’Shmuel* had finished dancing with great joy, he sent someone to call the *chasid*. The man approached and the *Rebbe* said with great enthusiasm and emotion, “I wish to bless you that this year you will become a father!”

The *chasid* stood there speechless. He not only refrained from responding with a resounding *Amen*, but to avoid affirming the blessing, he actually turned ashen and appeared ready to faint. The *Shem M’Shmuel* was shocked at his reaction and asked why he didn’t answer *Amen* to the blessing and why he suddenly turned so pale.

The man hesitated before explaining that the *Rebbe's* father had once told him that if he would have a son, he would become a priest. From that moment on, he no longer wished to have children and the subject became a closed matter.

R’ Shmuel listened quietly. Then, he spoke up with even more enthusiasm. “Nevertheless, I want you to be blessed.” This time, the *chasid* responded, “*Amen*” and lo and behold, five children were born to the *chasid* and his wife.

When World War II broke out, this *chasid* lost four of his children to the flames. One son survived and established a beautiful family of *Torah* scholars and G-d-fearing children and grandchildren. How did he survive? Apparently, he was fluent in a number of languages, and he disguised himself as a Catholic priest. Using his disguise, he was able to elude detection and survived the Holocaust. After the war, he moved to *Eretz Yisroel* and reestablished his Jewish identity.

The *Avnei Nezer* saw that Heaven had issued a harsh judgment against the *chasid*, but his son, the *Shem M’Shmuel*, was able to overturn the curse and turn it into a blessing. The “priest” that his son became was what saved his life!

משל למת הדבר דומה

ביומו נתן שכרו ולא תבוא עליו השמש כי עני הוא ואליז הוא נשא את נפשו ולא ירא עליך אל ה' והיה כך חמא וגו' (כד-טו) **משל R’ Yosef Shalom Elyashiv ZT”L** was especially close to his daughter, Leah. Particularly since his wife passed away, it was Rebbetzin Leah Auerbach A”H who had attended to her father’s every need, untiringly and with the utmost devotion. Her untimely passing was a big blow to the family and left a tremendous void in R’ Elyashiv’s heart.

The day of her *petirah*, an electrician had been called to repair some wiring and when the family received the news, he quickly finished up his work and silently left the house. A short time later, the man received an urgent phone call from

R’ Elyashiv’s grandson. “My grandfather asked me to come over right now to pay you for your work.”

The electrician was shocked. Now? Of all times, the *Rav* has nothing better to do than take care of such a trifling matter? “Please don’t trouble yourself at this time,” he said.

But when R’ Elyashiv was told what the electrician said, he was unimpressed. “The *Torah* says ‘שכר’ - if he will not accept payment, I will not go to the *levayah*.” Having no choice, the man reluctantly agreed. Even on his day of mourning, *halacha* was the *Rav's* primary concern.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

כי יקח איש אשה חדשה ... נקי יהיה לביתו שנה אחת ושנחה את אשתו אשר לקח (כד-ה) Rashi says the words “יִשְׁמַח את אשתו” (with a חריק) means “*he should make his wife happy,*” as we see in **Targum**

Onkelus, and anyone who translates it to mean “he should be **happy** with his wife” is making a mistake (טועה) because then “יִשְׁמַח” would be spelled with a *kamatz*. It is interesting, however, that **Targum Yonason** explicitly translates these words as “יחדיו עם אותה” - you should be happy **with** your wife, the complete opposite of Rashi! The question is glaringly obvious: *Yonason ben Uziel* was the famous *Tanna* who is buried in Amuka and is the one people run to to daven for a good *shidduch*! Don’t you think he would know about making a wife happy? And did Rashi think that of all people, *Yonason ben Uziel* was making a mistake?! My *machshava* is that if your objective and intention in life is to make sure that your wife is happy, then automatically she will try to make you happy and you will have a wonderful life together! Therefore, says Targum Yonason, “יחדיו עם אותה” - you will be happy **with** your wife, because that is the final outcome of “*making your wife happy.*”

R’ Yaakov Kamenetsky ZT”L was once attending a wedding in Brooklyn. I was asked to help find a ride back to Monsey for the *Rosh Yeshivah*. When I asked the *Rosh Yeshivah* when he wants to leave he told me he is ready whenever the *Rebbetzin* wants to leave. When she was asked when she wants to leave, she said whenever the *Rosh Yeshivah* wants to leave! Later, when R’ Yaakov came outside, he asked to see the car that would be giving them the ride. He opened the back door and sat down for a moment. Upon exiting he said, “This car is fine.” He explained that the reason he needed to check the car was to see if it was comfortable enough for his *Rebbetzin*. THAT is how a *Gadol B’Yisroel* learns *pshat* in “יִשְׁמַח את אשתו”! May we all take this lesson to heart and live a wonderful life. As they say, “Happy wife, happy life!”

DRUSH V’CHIDDUSH

לא יהיה כלי גבר על אשה ולא ילבש גבר שמלת אשה ... (כא-ה)

There are two distinct *mitzvos* in this *parsha*, one prohibiting men from wearing women’s clothes and one prohibiting women from wearing men’s clothes. The one for men states: “*A man shall not wear a woman’s garment.*” The *mitzvah* directed at women, however, is more vague. “לא יהיה כלי גבר על אשה” means “*a man’s utensil shall not be upon a woman.*” The term “*kli*” (utensil) includes more than just clothing. *Targum Onkelos* understands the term to include weapons, which were exclusively used by men, while *Targum Yonason* understands it to include *Talis* and *Tefillin*. It certainly includes garments that are recognized as exclusively male (as pants were for most of history).

The reason for this prohibition is to serve as a barrier to immorality. Without separate men’s and women’s modes of dress, it would lead to excessive intermingling of the genders,

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... תודאה

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

כי תצא למלחמה על איביך ונתתו ה' אלקיך בידך ... (כא-ה)

The **Chasam Sofer ZT”L** tells us that the very first words of this *parsha* - “*When you will go out to war against your enemies, Hashem WILL place them in your hands*” - are a promise from *Hashem* to help us overcome our enemies. Which enemies are we referring to? Our arch-enemies with whom we are in constant battle - our evil inclination - who forever tries to make us fall. So how do we win? In “*L’Dovid Hashem Oiry*” which we say each day in *Elul*, it says, ... ואם תחנה עלי מחרה ... “*If a war will overtake me ... IN THIS I will place my trust.*” What is *Dovid HaMelech* referring to? What exactly is our strategy with which *Hashem* promises to deliver us? Permit me to suggest a thought I heard from the *Baalei Mussar*. The answer is the very next words of the very next *posuk*. “*אחת שאלתי*” - ACHAS - ONE! At this very crucial time of the year, when a Jew must wage war against his powerful foe, the *yetzer hara*, the trick is to take upon oneself ONE thing, just ONE special *mitzvah*, *middah* or *hiddur* that one will stick with and show *Hashem* how much he really wishes to change and and improve himself! This ONE thing will affect a Jew in such a great way that it will truly uplift him.

Yesterday I received an incredible message from a not (yet) religious taxi driver. As I was sitting in the back seat, he looked into the rear-view mirror and pointedly asked me, “*Mah zeh Yahadut?*” - What is Judaism? As I prepared to launch into an entire sermon about *Torah M’Sinai*, he suddenly asked another question which I realized was meant to answer the first. I listened as he said, “If you spell the word *YAHADUT* (ייהדות) backwards what do you get?” As I was thinking, he blurted out, “*TODAH HASHEM!*” That is everything! And so I decided that this will be my ACHAS! I will fight the evil inclination by thanking and thanking and thanking *Hashem* all day long... and in this way I pray *Hashem* will let me win!

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead