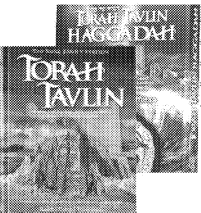


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זמן קריאת שביע/הג"ר - 9:35  
סוף זמן תפילה / הג"ר - 10:43  
עקלת הזמנה של יום השבת - 7:46  
מוע"ק צאת הכוכבים/ מוע"ר - 8:36  
צאת הכוכבים / לשיטת רבינו תם - 8:58

**תורה תבלין**  
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ש"בת קודש פרשת כי תצא - פרק ב' דאבות  
**Shabbos Parshas Ki Seitzai - Second Perek**

י"א אלול תש"ע - August 21, 2010

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א  
ראש ישיבת שער השמים בירושלים עיה"ק  
וראית בטיבה אשת יפת תאר וחשקת בה ולקחת לך לאשה (כא-יא) - לא נתן הבורא נסיון להאדם רק אם יוכל לעמוד בה

\* פלג המנחה - 6:21 - מי שמדליק מוקדים אין לאויר בזמן עלם קבולת השבת (בשיאמר "בואי כלה")

פרש"י ולקחת לך לאשה - לא דברה תורה אלא כנגד יצר הרע. שאם אין הקב"ה מתירה ישאנה באיסור. אבל אם נשאה, סופו להיות שונאה, שנאמר אחריו (פסוק ט"ו) כי תהיו לאיש וגו' וסופו להוליד ממנה בן סורר ומורה, לכך נסמכו פרשיות הללו עכ"ל. אף שבדודאי בסוד הדבר שאמרה התורה כאן תלים בזה עולמות עליונים, מכל מקום גם על פי פשוטו מלמדנו התורה בזה דבר גדול, דמכאן לומדים אך דברה התורה כנגד יצר הרע, והוא כמו שכתבה התורה (לקמן פסוק י"ג), ומה שפירש רש"י בזה, וז"ל והסירה את שמלת שביה לפי שהם טאים, שהגוים בנותיהם מתקשטות במלחמה, בשביל להזנות אחרים עמהם עכ"ל. שמוכנו במה שדברה התורה כנגד היצר"ר הוא, שהבורא לא נותן לשום אדם נסיון שלא יוכל לעמוד בה, שאם הוא לא יוכל לעמוד בה, לא היה אסרתו התורה עליו, דהיינו מוכנו של מה שדברה התורה כנגד יצר"ר, שלכך ידע הבורא שהאדם לא יוכל לעצור ברוחו, לכך התירה לו האיסור הזהות, ויכול שיעשנו בהיתר, שיש היתר לאדם אם לא יוכל לעמוד בנסיון לקחי חיים ודברי התעוררות וסדרו עפי' פרשיות השבוע

מאת הרב שלום פערל שליט"א  
מגיד מושרים בק"ק בית שמש

**מאוצרותיו של המגיד**  
**כי תצא למלחמה על אויבך ונתנו ה' אלקיך בידך ושבת שבינו וגו' (כא-י) - בענין קדש עצמך במותר לך'**  
שהמלחמה תיערך אך ורק בשטחה של מדינת האויב, שאל"כ עלול להיגרם נזק רב למדינה הנלחמת. וזהו הטעם שנקט הכתוב לשון יציאה למלחמה, כי צריך לצאת ולהילחם בשטחו של האויב. והנה איתא ב'זוהר חדש' (כי תצא), שפרשה זו מדברת גם על מלחמת האדם נגד יצרו, וא"כ, יסוד זה שיש לצאת ולהילחם בשטחו של האויב-כי תצא למלחמה וגו' נוגע גם לגבי מלחמת היצר.

והיינו, מלחמת היצר היא בשני שטחים שונים, א' איסורי תורה, וב', בדברים המותרים שעושה אותם לשם תאוה ח"ו. והנה, בשביל לצא את היצר א"א להסתפק במלחמה בתוך שטחנו, היינו, להילחם עמו בעניינים האסורים מן התורה, כי אי קרוב לטוהר שיפלו חללים לפנינו, ע"י שיכשל בחטא. אלא על האדם לצאת אל שטחו של היצר, והיינו להילחם עמו בדברים המותרים לנו, לעשותם כפי הצורך ובכונה נכונה לש"ש. כי אז, אף אם יכשל לא יהא בזה פגם חמור של איסורי תורה. (ויש להוסיף, שמרומז יסוד זה ברש"י כאן, שכתב 'במלחמת הרשות הכתוב מדבר', והיינו, שמדבר הפסוק-כי תצא למלחמה וגו' על מלחמת האדם עם יצרו בנצח לענייני הרשות-קדש עצמך במותר לך.)

in full with one glass of milk, (signed) Dr. Howard Kelly.”  
(אדם מצרים); **גמטל**: An act of *chessed* can promote a nation (עמון מואב) *chessed* can castigate an entire nation (עמון מואב).  
There's a saying which goes like this: “Bread cast on the

A SERIES IN HALACHAH LIVING A “TORAH” DAY  
**The Halachos of Praying for the Sick (11)**  
**Davening for Healing at a Shabbos Bris.** At the end of last weeks *halachos*, we mentioned the ruling of **שו"ת בצל החמה** (1) that when one is permitted to take medicine on *Shabbos* he is allowed to say the accompanying *tefillah*. One of the reasons mentioned is that one can say private requests if the opportune time is right then, and he'll lose the chance if he waits till after *Shabbos*. **R' Chaim Kanievski Shlit'a** also holds this way. He was asked if one can daven for healing at a *Shabbos Bris* when the baby cries. He answered (2) that since this special time to daven will not be around after *Shabbos*, one can say it now.

**Reading the List from a List on Shabbos.** In the laws of *Shabbos* (3) it says that one should not read on *Shabbos* from a list of guests or foods for a meal. Often when people have guests or make a *simcha* on *Shabbos*, they may change their mind about certain issues regarding the guests and/or the portions needed, and this might bring them to erase items from their list. The *Poskim* assume that any list where information often changes and words might be erased should not be read. Someone once posed a question to **R' Nissim Karelitz Shlit'a**: How can *gabbaim* read from continually changing lists of ill people for a *מי שבידך*? He answered that since the **Mishna**

הוא היה אומר ....

**R' Yisroel Baal Shem Tov ZT"L** would say:  
“*When you go out to war with your enemies ... you shall take captives.*” It is not enough to simply go to ‘war’ against the evil inclination; one cannot be satisfied with merely overcoming his evil ways. One must also ‘*take captives,*’ a Jew must capture and press the inclination into Divine service. We see the alacrity and devotion with which the evil inclination fulfills its mission of tripping man and bringing him to error. We can use this devotion as an instruction about how to serve *Hashem*.”

**Rabbi Joseph Ber Soloveitchik ZT"L** would say:  
“The Torah enjoins us: ‘*You shall not abhor (hate) an Egyptian for you were once a stranger in his land.*’ Since our forefathers once found a home in the land of Egypt, we are obligated to show our appreciation no matter into what evil and bondage they later transformed this hospitality. This ideal is universal and applies in a spiritual sense as well. Never throw ‘verbal’ stones at a spiritual well (a *yeshivah*) because no matter what your complaint against it is, any person who learned in a *yeshivah*, also gained much knowledge from it and one must show his gratitude.”

**A Wise Man** would say:  
“That’s the problem with growing old; I am not young enough anymore to know everything!”  
**SPECIAL MAZEL TOV TO THE ENTIRE BLONDER FAMILY ON THE AUFRUF OF THEIR SON AVRUMI TO SARAH BENEDIKT AND UPON THE ENGAGEMENT OF THEIR DAUGHTER PESSIE TO DOVID KAHAN. MAY THE YOUNG COUPLES BUILD BEAUTIFUL YIDDISHE HOMES AND MAY THE FAMILY ONLY SEE SIMCHOS ETERNALLY**  
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(1) המא (2) דרך שיחה לך לך (3) א"ח רויב (4) רומז (5) רמ"א יור"ד שלה (6) הליכות שלמה ח (63) (7) בית יחזקאל לר"ש דיבליצקי ע' שנה (8) דברים וטו, שמות טו-כ, ישעיה נ-ט, ותתלים צא-ט, ירמיה יז-ד

# מעשה אבות ... סימן לבנים

כי יהיה לאיש בן סורר ומורה איננו שמע בקול אביו ובקול אמנו ויסור ולא ישמע אליהם וגו' (כא-יה)

Rashi quotes the *Sifri*: “*A ben sorer u'moreh (wayward and rebellious son) is put to death because of his end (the evil man he will become).... The Torah says, ‘Let him die as an innocent person, and not die as a guilty person.’*”

At the turn of the twentieth century, the holy city of Jerusalem was invaded by groups of “enlightened” Jews, secular nationalists and even Christian missionaries. There was a renewed interest in forming institutions of higher education, and European Jews and gentiles alike, attempted to guide Jerusalem into the modern era. **R’ Yosef Chaim Sonnenfeld ZT”L**, the leader of the old *Yishuv*, and a bitter opponent to the new-fangled ways of modernism, led the struggle against these invaders to preserve the integrity of the Holy City. He was the guide and leader of the *Yerushalmi* Jews who wished to live in the way their forefathers had done for thousands of years.

R’ Yosef Chaim also served as the head of the *Chevra Kadisha*, the devoted individuals who purify and prepare a newly deceased body for burial. In his capacity, he was always informed of who had passed away, and one day, members of the *Chevra Kadisha* came to him with a dilemma: In the Kerem neighborhood of Jerusalem, a man died from undisclosed and suspicious causes. Based on the appearance of the corpse, it would seem that the man had taken his own life! This is a very serious offense in the Jewish religion and if such a case should be found to be true, it would bring untold shame and embarrassment to the man’s family, as well as denying him a proper burial as per the halachic standard.

R’ Yosef Chaim hurried to the man’s home to inspect the body and search for any clues that might reveal what had happened. Together with a group of eager volunteers, they scrutinized the home, searching it from top to bottom. Eventually, they found a note, which was confirmed to have been written in the script of the deceased man himself.

The note read as follows: I am writing this letter so that people may understand the reason for my actions. Many years ago, I developed a rare and serious disease that infected my leg. The pain was unbearable and none of the doctors I went to were able to help me. Finally, I had no choice but to go to the English Mission Hospital (This Christian hospital was the most up-to-date in the city and the region. It’s opening, however, caused serious riots from opposing Jewish zealots who suspected the hospital of ulterior motives and missionary activity.) There, a kindly Czechoslovakian doctor saw to my condition and worked for weeks to develop a treatment to cure me. I was required to stay in the hospital for a long time and even after I was released, I had many follow-up visits with my doctor, until I was completely cured.

“During my visits to the Czech doctor, he would occasionally talk to me about religious affairs. He loved to discuss matters of Christian theology and he would ask me questions about Jewish philosophy in an attempt to engage me in a dialogue. At first, I avoided discussing this *apikorsis* (heresy), but after a while, I found myself listening to him and his convincing words. But just as I felt myself about to fall into his trap and lose my Jewish identity, I strengthened my resolve and severed any more contact with him. I managed to control myself and remain a true G-d-fearing Jew.

“Now, however, I have grown older and my rare infection has recurred. I know how much pain is involved and also that my old Czech doctor is the only one who can treat me. However, I am deathly afraid that he will once again inject his venomous heretical poison into me and this time, I don’t know if I’ll be able to withstand the pressure and influence of his words. Therefore, I’ve come to the decision that it is better that I die as a G-d-fearing Jew, than live as an *apikores*. At this stage, I welcome death over a life of denial, heresy and apostasy, may *Hashem* have mercy on my soul ....”

R’ Yosef Chaim read these heartbreaking words and issued his *psak*: This man is to be buried with all the honor and standards of any other Jew. We must give him the benefit of the doubt and recognize that his inner strength of character saved him from *shmad*.

## משל' למה הדבר דומה

על דבר אשר לא קדמו אתכם בלחם ובמים בדרך בצאתכם ממצרים וכו' (כג-ה)

**משל**: A poor boy who was peddling rags from door to door, found that he had only one dime left in his pocket, and he was hungry. At the next door, he asked for a drink of water. The girl who answered the door thought he looked thirsty and instead brought him a tall glass of milk. He drank it slowly, savoring it, and asked, “How much do I owe you?”

“You don’t owe me anything,” she replied softly. “Mother has taught us never to accept pay for a kindness.”

The grateful boy resolved to never forget this kindness.

Many years later that same girl became critically ill. She

was brought to a renowned hospital where a top specialist, Dr. Howard Kelly, was called in to look at her case. When the doctor went to see the patient, he recognized her as the same girl who had been so kind to him years earlier.

Dr. Kelly gave special attention to her case. After a long struggle, the battle was won. Dr. Kelly asked to see the final bill and then scribbled something on the edge of the paper, before it was sent to her room. She feared opening it, sure it would take the rest of her life to pay it all up. Finally she did look, and she read these words on the side of the bill: “Paid

ארבעים יכנו לא יסיר פן יסיר להכותו על אלה מכה רבה ונקלה אדוק לעיניך וגו' (כה-ג)

The *gemara* (מכות כב:) relates: “*How foolish are people who (are eager to) stand up in the presence of a Sefer Torah, but not in honor of a great man (a Tzaddik). As we see that the Torah prescribes forty lashes (for a sinner) whereas the great Sages reduced it to (only) thirty-nine!*”

Indeed, a person must have a tremendous amount of respect for a *Talmid Chacham* and a *Torah* sage, because they have the wisdom, knowledge and ability to reduce the amount of pain that a fellow Jew may be stricken with, even in the face of a Biblically-prescribed dosage of punishment. If one would understand the depth of our “great men” (גברא רבה), he would never show them disrespect.

The Laniado Hospital in Netanya, was built at the behest and under the auspices of the **Klausenberger Rebbe, R’ Yekusiel Yehudah Halberstam ZT”L**. Not only did the *Rebbe* conceive of the idea and see it through to its fruition, he was very involved in every aspect of the decision-making process, and would even attend board meetings.

At one of the meetings, a question arose regarding the type of needle to use for medical procedures in the hospital. The standard needle that was prevalent at that time in most facilities was one *shekel* cheaper than the better quality, more updated instrument, and buying the cheaper needles in a large-scale amount that was necessary for the hospital would have resulted in huge savings to their bottom line.

The *Rebbe* asked why the newer needles were more expensive and was told that they had a more delicate edge which would make it easier and less painful for the patient.

At once, the *Rebbe* stood up and decided, “We will use the better needles, even if it costs more!” Every doctor in the room marveled at the sensitivity of the “גברא רבה” in their midst, who would lessen another Jew’s pain - at any cost!

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...

מחשבה

*Parshas Ki Seitzei* begins with a seemingly unusual topic: When a Jew goes out to war against the enemy and he captures prisoners, including women, he must treat them properly and provide for them. Many *meforshim* explain that the *Torah* is speaking allegorically here and in fact is referring to a war against the worst “enemy” that we all have: the *Yetzer Hara*.

The **Alter from Kelm, R’ Simcha Zissel Ziv ZT”L**, explains that the *Yetzer Hara* - the evil inclination - is constantly coming up with “new and improved” ways of causing us to sin. Each time he is successful in achieving his aims, he gains more strength for the next battle. This is the understanding of the words of *Chazal*: *“מצוה גוררת מצוה, עבירה גוררת עבירה”* - “(One) *mitzvah leads to another mitzvah, (one) sin leads to another sin.*” (אבות ד:יב) It is as if our souls are one large battlefield and each trial that we overcome gives the upper hand to the *Yetzer Tov* (good inclination); when we falter, the *Yetzer Hara* takes control. A person must never say: “I’ll just sin this one time. It’s no big deal. It’ll never happen again.” This is wrong! The only way to beat the *Yetzer Hara* at his game, is by using our BRAINS rather than our BRAWN! Since he is always playing “mind-games” with us - brainwashing us into believing that we are justified in doing one small misdeed - we must use our minds correctly to push him back and not fall into his sinister trap.

May *Hashem* give us the mental power to enable us to THINK CAREFULLY before we react, and only this way will we be able to outsmart the *Yetzer Hara* and avoid sinning.

# TORAH GEMS

וקרא לו זקני עירו ודברו אליו ועמד ואמר לא הפצתי לקוונה וגו' (כה-ה)

If a man dies childless, the *Torah* prescribes the *mitzvah* of *Yibum*, to allow his widow to marry his brother and “*build the house of his brother.*” If the brother does not wish to marry his sister-in-law, the *mitzvah* of *Chalitza* applies, and through a process conducted in *Beis Din*, he may discharge his responsibilities towards his brother’s wife.

Rashi is a bit cryptic in his commentary on the brother’s refusal to marry her. When he announces that he does not wish to marry, he must make his statement in Hebrew (*Lashon Kodesh*), and she too, must respond to his words with her own statement in Hebrew. Rashi gives us no understanding as to why this is so important.

**R’ Pinchos Halevi Horowitz ZT”L (Panim Yafos)** offers a brilliant insight. *Chazal* tell us: “*Whoever does not leave an inheritance for his son, the Holy One blessed be He is filled with anger at him.*” (ב”ב קט:.) A person is required to see to the sustenance of his children - even after his death. When one performs the *mitzvah* of *Yibum*, he allows his brother to leave over a legacy in this world when he fathers a child. One who refuses to do this *mitzvah* is denying his brother this right, which will cause the Almighty to become angry with him. However, the *mitzvah* of *Chalitza* will rectify this and remove the anger.

We know that every *mitzvah* creates a מלאך (angel) and this angel is also given permission to harm a person if he does not perform the *mitzvah* properly. But an angel only understands Hebrew, and as a result, when the angel attached to the *mitzvah* of *Yibum* hears that the brother refuses to do it, *Hashem*’s anger is upon him and the angel is poised to strike. It is important that the brother announces that he will do *Chalitza* in Hebrew, in order that the angel should understand his intentions and do him no harm!

## דרגה יתירה

FROM THE WELLSPRINGS OF  
R’ GUTTMAN - RAMAT SHLOMO

כי תצא למלחמה על איביך ונתנו ה' אליך בידך ושבית שביו וגו' (כא-ז)