

B'S'D'

To: Parsha@YahooGroups.com
From: crshulman@aol.com

INTERNET PARSHA SHEET
ON KI SEITZEI - 5761

To receive this parsha sheet in Word and/or Text format, send a blank e-mail to parsha-subscribe@yahoogroups.com or go to <http://groups.yahoo.com/group/parsha/join> Please also copy me at crshulman@aol.com For archives of old parsha sheets see <http://groups.yahoo.com/group/parsha/messages> For Torah links see <http://groups.yahoo.com/group/parsha/links>

Note to readers: I am including a new announcements section in the Internet Parsha Sheets, that would for example include: mazal tov, condolences, Refuah Shleimah, etc. So please send to me at crshulman@aol.com any information you would like to include. Thanks Chaim crshulman@aol.com

From: silvers@netvision.net.il Sent: Monday, August 27, 2001

To: Prayers-InjuredVAT@yahoogroups.com Subject: [Prayers-InjuredVAT]

We just had a very hard weekend and lost seven souls. Also seven soldiers were injured, but I do not have their names. Right before sending this I learned that an eight terror victim was murdered this afternoon, a man from Itamar, father of six.

Please add to the list: Two brothers, TZVI EL YEHUDA BEN ORNA, age 11, and MATAN EL BEN ORNA, age 21, were shot at their home in Hebron last Thursday, August 23rd. TZVI EL is in much better shape than originally thought. His lungs were not hit. He is eating, most of his tubes are out and the bleeding has stopped. MATAN had extensive surgery on his hand. The doctors were able to put it back together and after a few months of therapy they hope he will have 80% use of his hand. ... Please continue to pray for the following: (The * is a sign that the information is updated.)

MIRIAM SARAH BAT ESTER MALKA, whose sister was murdered in the Sbarro bomb blast, was badly burned on the legs and stomach.

MICHAL AYALA BAT ILANA LENA RIVKA from Maale Adumim who was in the Sbarro bomb blast has been released from the hospital but has a long therapy ahead of her.

YAFFA YEHUDIT BAT BATSHEVA, also from Maale Adumim and in the Sbarro bomb blast, has torn and crushed limbs but her spirits are good.

SHIRA BAT FLORA NURIT, friend of Michal and Yaffa and in the Sbarro bomb blast, also has torn and crushed limbs.

*CHANA TOVA CHAYA BAT PESCHA, the 31 year old Modi'in resident who was seriously injured in the bomb blast is still unconscious in very serious condition. She has a three year old daughter who was with her but was uninjured.

*CHAYA HODAYA BAT TZIRA, age nine, from Nerya, was home from the hospital for SHABBAT, in a wheelchair. She has had an operation on her arm and her stomach. Her mother, father, and three younger siblings were all murdered in the Sbarro bomb blast.

*Her sister, LEAH AYELET BAT TZIRA, age eleven, is "home" from the hospital. Different uncles have been staying with the family. The situation is complicated and a permanent solution has not yet been worked out.

On July 31st, a family from Dolev was shot and three were injured. *MICAL BAT DVORA, the mother, is making progress. *Her husband, MORDECHAI ZALMAN BEN CHANA GITTEL, was able to come home for SHABBAT, and then return to the convalescent wing of the hospital. *Their son, EITAN BEN MICAL, was back in the hospital.

TZIPORAH BAT TECHIYA, age 14, was seriously injured in a driveby shooting on August 5th when her mother was murdered suffered a spinal injury. The doctors say she is paralyzed from the waist down. She is now in rehab. *Her father, SHIMON DAVID BEN CHANA GITTEL has not yet started rehab. It seems that he is also paralyzed.

*MATAN BEN MICHAL from Karnei Shomron was the hitchhiker that was travelling with the family. When shots rang out he covered the family's two little boys with his body, saving them from injury. He was released from the hospital but still needs our prayers.

*MORAN BAT YAFFA I have had no update on her condition and hope she has had a full recovery. Unless I hear differently I will take her off next week's list. MORDECHAI BEN BATYA was shot on June 8th and has a spinal injury.

Here are the names the three women soldiers who were seriously injured when the Arab bus driver rammed into them at the bus stop.

*MONIQUE BAT SARA. Here is what her mother wrote Friday: Hi, Monique is doing great, she is starting to put on weight and has a bottomless pit for an appetite. She is going for rehab. 3 - 4 times a week and is coming along nicely. She has a great attitude and is very determined and motivated that she will walk and even dance again. Her and her sister Simone will be leaving next week for Ibiza, Spain for the MYV festival as Monique won the competition on the radio. They are really looking forward to getting away and having some fun. We have both become involved in helping the families of the children that were killed at Azur in raising public awareness and donations for the memorial they are trying to erect at Azur. Hope that's enough good news for the time being. Many Thanks for asking Sharon

*NOA BAT ILANA's father reports that there is still no change. She is in Beit Levinstein and still has the memory loss.

*SIGAL BAT ETTI is standing, walking etc. She should be released from Beit Levinstein in the near future. There is a meeting tomorrow to decide how much outpatient therapy she will need. Her mother thanks all of you for your prayers and your concern. *ARIEL BEN LIA RIVKA, the baby from Atzmona who was attacked with mortar shells, is still at Alyn Hospital in Jerusalem with his mother. During the week his father takes care of the rest of the children and on SHABBAT they are all together. The doctors are talking about a three year rehabilitation process.

SHAI PINCUS BEN DVORA MALIA is the high school student who was seriously hurt when the suicide bomber murdered two of his classmates on March 28th. Please note the additional names. He has to

learn to do everything with his left hand, and if all's well he will be returning to school next month.

DINA CHAYA DANIELLE BAT SARA CHANA who was seriously injured before PESACH when her she and her fiance were attacked with stones is now married. Her sister said the wedding was awesome. She still goes for therapy three days a week.

SHOSHANA BAT TZIREL, who was shot on Feb. 27th is finishing up rehab and should be discharged soon and continue with daily outpatient therapy. However, the funding for making her apartment wheelchair accessible has not come through.

AVRAHAM BEN SARA, a Peruvian immigrant who was living in Kfar Tapuach, was shot about six months ago. He still continues his daily therapy.

CHAYA MICHAL BAT VIVIAN I received this today about the SEUDA HODAYA: "The seuda hodaya was given by a radio station for over 300 people, including former President Weizmann and his wife. The party celebrated Michal's 24th birthday (may she live and be well), her release from the hospital, and a thanksgiving for her survival. Also at the party were many of the other injured who were in rehabilitation with Michal. So many in wheelchairs! But, I was amazed to see all of them smiling and cheerful. One girl at our table was with her parents. She was beautiful, laughing and enjoying herself. Only when my daughter pointed out her hands to me, did I realize she was a victim of a terror incident (bus bombing). She wore rubber gloves and some of her fingers were missing. Her mother later told me that she suffered severe burns on her body. The mother said to me, sadly, and at the same time, with hope, "We have to be optimistic."

"When I was in the States, last month, my daughter saw in the newspaper that Michal's rental apartment, which was just newly renovated to make it handicapped-accessible for her situation, was broken into and all her things were stolen. Can you believe that? My daughter called Vivian to ask her about it, and she answered, 'We have to be thankful that everyone is well, Baruch HaShem.' I tell you, I get so much strength and inspiration from these people, who are truly courageous in every way!"

SHMUEL BEN SARA, of Elon Moreh, was shot in both legs. He is still on crutches and healing slowly.

RACHEL PESSIA BAT BINA, the Rebbetzin of her Yishuv, Morag, has at least a year ahead of her before she will be fully recovered.

*SHLOMO BEN SHLOMIT, of Nerya (Tel Mon Bet), the father of three, was shot in the arm causing nerve damage and pain. He is constantly on pain pills and cannot stand for prayers without suffering.

*YOSEF BEN ESTHER, of Nerya (Tel Mon Bet), has returned to himself mentally but is still paralyzed on his left side and is at Beit Levinstein.

*AHARON BEN JANA, of Nerya (Tel Mon Bet), was injured in the jaw and it is still not in the right place. Like Shlomo, he is constantly on pain medicine.

The following are the names of the kidnapped soldiers: Ron Ben Batia Zecharia Shlomo Ben Yona and Miriam Yekutiel Yehuda Nachman Ben Yosef and Sara Tzvi Ben Avraham and Pnina Guy Ben Dolina Binyamin Ben Edna Adi Ben Zipporah Omar Ben Chadra Elchanan Ben Sara [To subscribe from this group, send an email to: Prayers-InjuredVAT-subscribe@egroups.com]

From: Y.Fox[SMTP:fox@moreshet.co.il] Subject: E-geress Vol.2
No.24 from Zichron Yaakov, Israel

E-geress* Vol. 2 No. 24 5Elul 5761 August 24, 2001 Publisher:
Rabbi Yechezkel Fox

A DREAM COME TRUE

BY RABBI YISRAEL RUTMAN

I had dreamt about it for years, and this week it finally happened.

I had dreamt for years of an incumbent prime minister of Israel declaring in a time of national crisis that it was time to do a mitzvah. This week it happened. Ariel Sharon observed Shabbat.

To be sure, it was not quite the way I had imagined it. I had pictured the prime minister donning talit and tefilin in the middle of a wartime address to the nation, and calling upon the people to follow him in a full return to Jewish tradition, explaining that only Torah and Teshuvah could save us.

Sharon did not do anything nearly so dramatic. He has not declared his religious intentions, nor has he called upon anyone else to do so. But what did happen was nevertheless remarkable. The Prime Minister had gone to the hospital to visit the surviving children of the Schijveschuurder family, that had been decimated in the Sbarro bombing. When he asked Shevual Schijveschuurder if there was anything he could do for them, he replied that if the Prime Minister wished to do something in remembrance and merit of the neshamot (souls) of his murdered parents and siblings, he should observe the coming Shabbat. Sharon was taken aback by the request, but he promised to try.

According to local reports, Prime Minister Ariel Sharon kept his promise. He refrained from the usual round of official business and politics. He took no phone calls and did not travel. Was it a full-fledged, letter-perfect Shabbat observance? Of course not. Before one can observe Shabbat correctly, one has to make a serious study of it. The laws regarding cooking, cleaning, business and many other routine activities are not mastered overnight. But Mr. Sharon was true to his word, that he would try, meaning that he would observe the day as best he could.

When he returned for another hospital visit, Hanah Schijveschuurder, who was also injured in the bombing, asked Sharon how it went.

"Beseder gamur (It was all right)," he replied. Her grandmother suggested a second Shabbat, but he declined. Why a second Shabbat? What would a second Shabbat accomplish that the first one did not, if there was no real commitment on his part, only a personal gesture?

There was, however, wisdom in the grandmother's suggestion. Aside from the simple fact that once a person experiences Shabbat observance, and sees for himself that the various prohibitions are not nearly so fearsome as they are made to sound, he might be ready to continue and expand his observance.

But there is more to it than that. The Sages of the Talmud declare that "If Israel would observe Shabbat twice according to the law they would be immediately redeemed." Taken literally, it is hard to understand. Why should that bring about the messianic era?

Rabbi Eliyahu Eliezer Dessler explains that the Sages' are actually referring to two dimensions of Shabbat. There is the superficial, physical observance of the mitzvah (commandment), and there is the depth observance, the inner thoughts and intentions of the person. Not answering the phone because you know you are not supposed to "work" on Shabbat is one thing; understanding how the slight effort of speaking on the phone could be considered work is another thing. And tuning into the feeling of tranquility and closeness to the Creator is yet another level. Someone who begins to observe Shabbat is still very much immersed in the materialism of the workaday world. Shabbat comes to him as an external structure of law, a spirituality imposed from the outside. In time, however, one may advance to a deeper experience, that of the second Shabbat. Ultimately, it becomes an inseparable part of the person. The awareness of G-d's presence in the world, as Creator and Master of the universe, is synonymous with ultimate redemption from exile, which is, by definition a state of alienation from G-d.

So, unlike my dream, it wasn't, after all, a prime minister calling upon us to do teshuvah---it was rather the reverse, Shevual Schijveschuuder asked Sharon to do teshuvah.

In addition, it was ten-year-old Hanah Schijveschuuder, who addressed the nation with the eloquence of an exalted faith. In an interview with Israel Television conducted from her hospital bed, she explained the whole painful dilemma in which the Jewish people today finds itself. As she told the nation: "G-d is doing all this from Heaven, so that we should behave a little bit better." Her response to tragedy is an example for all of us. Without anger or bitterness, she accepts the most painful judgment one can possibly imagine as a moral lesson from above.

Perhaps Ariel Sharon has done his part, at least for the moment. But what about the rest of us? Do we have one Shabbat? And if we do, what about the second Shabbat?

If you enjoy reading E-geress, why not tell a friend?
www.e-geress.org:

http://www.torahweb.org/torah/2000/parsha/rwil_teitsei.html [From last year]

RABBI MORDECHAI WILLIG
REMEMBER MIRIAM

"Remember what Hashem did to Miriam" (Devarim 24:9). "If you wish to avoid tzora'as, don't speak lashon hara (as Miriam did)" (Rashi ibid.). The meraglim saw the punishment of Miriam, but failed to learn a lesson from it. For this reason, the story of the meraglim is found right after the story of Miriam (Rashi, Bamidbar 13:1). What lesson should the meraglim have learned from Miriam; their sin was not lashon hara, but motze shem ra on an inanimate object, Eretz Yisroel (13:32, see Onkelos)?

Miriam had discovered that Moshe abstained from relations with his wife, and related this fact to Aharon (Rashi 12:1). They said, "Hashem spoke to us too, yet we have not abstained from marital relations" (Rashi

12:2). For this Miriam was punished, even though she did not intend to speak badly of Moshe (Rashi 12:1). Hashem tells Miriam and Aharon that He had told Moshe to abstain (Rashi 12:8), He becomes angry and afflicts Miriam with tzara'as (12:9,10).

Miriam's basic mistake was the misinterpretation of the facts. She thought that Moshe had decided on his own to abstain, and she questioned his decision. In reality, however, Moshe was commanded to do so. Miriam's lashon hara was caused by her incorrect understanding of a situation that she had discovered.

The meraglim made a similar mistake. They described Eretz Yisroel as a land that devours its inhabitants (13:32). Wherever they went, they saw burials, so they assumed that it is extremely dangerous to live there (Rashi). In reality, Hashem arranged for numerous deaths and burials for the forty days the meraglim were in Eretz Yisroel in order to preoccupy the natives of the land with their mourning so that they should not detect the meraglim. At all other times, Eretz Yisroel was not dangerous at all.

The lesson that the meraglim should have learned from Miriam was the need to be certain about the facts before criticizing a person or a land. Miriam could have asked Moshe, or perhaps even Hashem, why he abstained. The meraglim could have asked Moshe, or perhaps even Hashem, why so many people died in Eretz Yisroel. Instead, based on their misinterpretation of the facts, they criticized Moshe and Eretz Yisroel, respectively.

The meraglim were punished by death (14:37) because they persisted in their attempt to enlist all of Am Yisroel in their campaign to besmirch Eretz Yisroel (14:36). The best efforts of Kalev and Yehoshua to refute them failed (13:30, 14:6-9) and led to threats to their lives (14:10).

Why didn't Moshe simply explain to the people that the numerous deaths in Eretz Yisroel were an aberration caused by Hashem to avoid the detection of the meraglim by its inhabitants? Apparently, once the negative impression of the land took hold in the people's minds, it was impossible to uproot. Such is the power of negative speech about a person or land, that it is difficult, if not impossible, to rectify.

We are commanded to remember what happened to Miriam. We dare not repeat the mistake of negative speech based on incorrect facts or interpretations, nor may we accept as absolute truth such negative reports. This mistake led to the destruction of the Mikdash and the crying for generations (Ta'anis 29a). Only by correcting it can we be worthy of the ultimate redemption.

From: RABBI PINCHAS WINSTON winston@torah.org Sent: Monday, August 27, 2001 To: Perceptions Subject: Perceptions - Parashas Ki Saitzai: Out & Up NOW IN PAPERBACK and in it's SECOND PRINTING: 'Not Just Another Scenario.'<http://www.thirtysix.org> Edited by: Miriam Tova Weinberg.

Elul Zman

As of this Shabbos we will be two weeks into "Elul Zman." "Elul" refers to the Jewish month we are now in, and "zman" means "time." In the yeshivish world, it refers to the short learning semester that begins on the first day of Elul, and ends with Rosh Hashanah.

Of course, Elul Zman means more than this. MUCH more. Starting from the first day of the month, we blow the shofar every day. Sephardim around the world begin saying Selichos," special prayers that beg G-d for forgiveness, and Ashkenazim will join them, this year, the week before Rosh Hashanah.

For the spiritually sensitive and halachically aware, the Day of Judgment is fast approaching, and they can feel it. And, we are MEANT to feel it, for as the Rambam explains, we blow the shofar to awaken us from our yearly slumber, to make us realize that teshuvah is necessary and fast.

The shofar has few functions, but many forms. There is the classical ram's-horn type, which makes that heart-penetrating, Biblical-type sound, which seems to have the ability to elevate the repentant person outside of his slice of time into the "Big Picture" -- G-d's purpose in creation and our role within it.

Then there is the "Hashgochah Pratis" type. Hashgochah Pratis means Divine Providence, and the events of our lives that are governed by Divine Providence can be their own wake-up call to teshuvah. Crises are very good at making us consider and reconsider what we are doing with our lives, and whether or not we are on the "right track."

For example, the terrorist attack a couple of weeks ago at the corner of King George and Jaffa streets, which killed fifteen people and wounded many others. I did not hear the bomb go off, though I was only blocks away at the time. However, I did see some of the aftermath and read the stories that followed in its wake.

The stories of the people who "just happened" to have been there that day at that moment, are astounding, or rather, frightening. And, the stories of the people who were on their way there, but were momentarily delayed for what may have seemed like the most trivial of reasons, are also scary in as much as one can see how close one can come to death without knowing it at the time.

And, the stories of how the people died...

It is a different Elul Zman this year. Last Elul, as we prepared for the upcoming Rosh Hashanah of 5761, we had no idea that just before Rosh Hashanah the Arab world would dive head first into a whole new Intifadah, and obliterate any hope of immediate peace, or peace at all. After the rock-throwing rampage from the Temple Mount Erev Rosh Hashanah, it was the first time since 1967 that the Western Wall was devoid of Jewish prayers on Rosh Hashanah.

The following Succos witnessed an uncharacteristic rainfall on the first day, and then another dry winter. However, nothing shocked the nation more than the butcherism of the people of Ramallah as they proudly and happily tore two Israeli soldiers to pieces with their bare hands. Who can forget the picture of the well-groomed Palestinian proudly displaying the Israeli blood on his hands for the excited crowd outside?

For a country dependent upon tourism, it was a kiss of death. Tourism has spiraled downward, forcing stores and others out of business, with no recovery in sight. More terrorism, more criticism from the world that just doesn't make sense, and countries that want to prosecute our prime minister for his indirect involvement while their leader gets world sympathy (and money) in spite of his DIRECT involvement in so much death and terrorism.

And, as if that wasn't maddening enough, a wedding hall collapses in Israel due to faulty construction, killing people and ruining lives for good. More recently, Jewish couples perish in a plane crash in America while taking a short break from the pressures of life. All over the world, from Australia to the United States, Jews are concerned and nervous like never before because anti-Semitism is clearly on the rise.

What does it mean? There seems to be three prevalent interpretations of our people in history. There are those who ignore it and go about business as usual, as if not looking means you can't be seen either. Then there are those who reason it is only a passing phase, and at most, an Israeli problem.

Finally, there are those who are suspicious that things have been getting progressively worse for the Jewish people because things are getting progressively worse for the Jewish people. And, they know when that happens, it means Heaven is pulling in the "leash," or, rather, yoke. All of a sudden in this new light, they see all the events of the past year, and indeed, the past decade, as part of one, long, extended shofar blast.

No one (I know) knows what's going to happen from this point onward, though the options are few. But, whatever notes emanate out from the shofar of Divine Providence, they will all say the same thing in

the end. Jewish destiny beckons its people. It is time to rise out of our technologically advanced, but spiritually limited period of time and read the writing on the proverbial wall.

If you can read, then read it, and teach it to others. If you can't read it, then learn how. History and the nations of the world, particularly the Arab population is making us do things we should have done on our own. They are forcing us to do that which we should have willingly done without instigation. As the rabbis teach, "G-d has many messengers;" as history proves, not all of them are friendly.

Rosh Hashanah 5762 is fast approaching, and it has the potential to be the most powerful one of all of history. Or, it can be just like all the others, which, at this late and treacherous stage of Jewish history isn't enough. The choice is ours to make, or to avoid. But, in ALL cases, the consequences are OURS, all of ours, no matter in which corner of the world a Jew lives.

Remember what Amalek did to you along your way when you left Egypt. (Devarim 25:18)

Amalek is like a red light and siren. Being the nemesis of the Jewish people, when he shows up in the Torah and history, as he does at the end of this week's parshah, then there is usually something very important to learn.

For example, the warning of Amalek and the mitzvah to remember what he did to us comes immediately after the mitzvah to have fair and just weights when doing business. The lesson for the generations: cheating in business indicates a lack of faith in G-d to provide for your needs, which results in a spiritual void into which Amalek jumps.

There is a similar message much earlier in the Torah, as the Talmud points out. The Talmud says:

Rav Yehudah said in the name of Rav: Had the Jewish people kept the first Shabbos, no nation or language could have had any power [over the Jewish people], as it says, "It was on the seventh day that the people went out to collect . . ." (Shemos 16:27), and after that it writes, "And Amalek came . . ." (Shemos 17:8). (Shabbos 118b)

The Talmud is referring to some of the Jewish people, in spite of Moshe's instruction to the contrary, went out on Shabbos looking for manna. This was considered a violation of the Shabbos, and shortly after that, the people of Amalek came and attacked the Jewish people for the first time in history.

The Talmud is revealing a life-saving insight: Emunah (Faith in G-d) and Amalek represent two polar extremes of one conceptual continuum. For, keeping the Shabbos and fair business practices represent one's level of faith in G-d - not just that He will provide us with what we need, but that He is always THERE always paying attention to every last detail of our lives.

This doesn't necessarily mean that you won't lose the business deal by ceasing from deal-making on Shabbos, or that you will have enough customers every day to make up for what you could have cheated out of a customer. It doesn't mean that doing mitzvos in This World will always land us on our feet.

What DOES it mean then? It means that, whatever happens to us in our lifetimes, and whatever we see happen to others in their lifetimes, is for good - our good and their good - IN THE END.

The Talmud tells a couple of stories of Nachum Ish Gamzu, whose name derived from the way he addressed all situations with the phrase, "Gam zu l'tovah" - -- this too is for the good.

And it was as he said. For, once he brought money and valuables as a gift to the Caesar, to "inspire" him to abandon his decree against the Jewish people. While on the way, he stayed over night at a small inn, and was robbed of the Jewish gift to the Caesar. The innkeeper took the gold and silver from the trunk, and replaced it with sand.

Unknowingly, Nachum brought the trunk filled with sand to the Caesar, who upon seeing what was in place of the money, gold and

silver, became even more infuriated, believing that the Jewish people were mocking him. Nachum only said, "This too is for the good."

Just then, Eliyahu showed up as a Roman guard, and informed the Caesar of how Nachum's ancestor, Avraham Avinu, used such sand to conquer the kings of Canaan against whom he was at war. The Caesar used the sand in a protracted war he could not win until then, and a miracle occurred and the Romans won the war.

As a reward for Nachum's mystical sand, the Caesar let Nachum take the decree, and more valuables than which with he had first arrived. As Nachum had trusted, it had all worked out just fine for him and the Jewish people.

Then there was the time that Nachum Ish Gamzu was riding on a donkey when he was met by a poor and famished man who begged for food. Nachum told him to wait a moment while he dismounted to help him, but by the time he reached the ground, the man had already died.

Nachum was broken by what had occurred, and he threw himself onto the man and cursed every limb of his own body for not having responded to the needs of the beggar.

The curse came true, and all Nachum could do when his distraught students came to visit him was lie on his bed in agony, completely handicapped. But, it was his students who mourned, and not him, "Rebi! How can we see you like this?!"

"My dear students," Nachum Ish Gamzu replied, "Better you should see me like this now in This World, than what I would look like in the World-to-Come if I didn't go through this now."

And that is the way he died, completely lame, in agony, but completely full of emunah - with belief in G-d's master plan and the ultimate goodness of it. He may have lost his body, which is temporal at best, however, he won the war against Amalek, who comes to undermine our faith in Eternity and G-d's master plan, and that is ETERNAL.

It is a simple equation, though hard to remember and implement: the more faith, the less Amalek; the less faith, the more Amalek. It seems that current history is giving us plenty of opportunities to test it out.

Perceptions, Copyright © 2001 Rabbi Pinchas Winston and Torah.org. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to dedications@torah.org or donations@torah.org. Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 17 Warren Road, Suite 2B learn@torah.org Baltimore, MD 21208

From: Ohr Somayach[SMTP:ohr@ohr.edu] Sent: Monday, August 27, 2001 To: parasha-qa@ohr.edu

* PARSHA Q&A * In-Depth Questions on the Parsha and Rashi's commentary. Parshat Ki Tetzei For the week ending September 1, 2001 / 13 Elul 5761

QUESTIONS AND ANSWERS All references are to the verses and Rashi's commentary, unless otherwise stated

1. Why must a captured woman mourn her family for a month in her captor's house? 21:13 - So her captor will find her unattractive.

2. What fraction of the inheritance does a first-born receive if he has a) one brother? b) two brothers? 21:17 - a) 2/3 b) 1/2

3. What will become of a ben sorer u'moreh if his parents don't bring him to court? 21:22 - He will eventually rob and kill to support his physical indulgences.

4. Why is it a degradation to Hashem to hang a criminal's body on the gallows overnight? 21:23 - Because humans are made in Hashem's image; and because the Jewish People are Hashem's children.

5. What do you do if you find a lost object that costs money to maintain? 22:2 - Sell it and save the money for the owner.

6. Why does the Torah forbid wearing the clothing of the opposite gender? 22:5 - It leads to immorality.

7. Why does the Torah link the mitzvah of sending away the

mother-bird with the mitzvah of making a railing on the roof of your house? 22:8 - To teach that one mitzvah leads to another, and to prosperity.

8. What mixture of wool and linen is permitted to be worn? 22:12 - Wool tzitzit on a linen garment.

9. What three things happen to a man who falsely slanders his bride? 22:18 - He receives lashes, pays a fine of 100 silver selah, and may never divorce her against her will.

10. Although the Egyptians enslaved the Jewish People, the Torah allows marriage with their third-generation converts. Why? 23:8 - Because they hosted Yaakov and his family during the famine.

11. Why is causing someone to sin worse than killing him? 23:9 - Murder takes away life in this world, while causing someone to sin takes away his life in the World to Come.

12. If one charges interest to his fellow Jew, how many commandments has he transgressed? 23:21 - Three; two negative commandments and a positive commandment.

13. What is the groom's special obligation to his bride during their first year together? 24:5 - To gladden her.

14. When is a groom required to fight in a non-obligatory war? 24:5 - When he remarries his ex-wife.

15. What type of object may one not impound as collateral? 24:6 - Utensils used to prepare food.

16. "Remember what Hashem did to Miriam." To what event does the Torah refer? 24:9 - Hashem punishing Miriam with tzara'at for speaking lashon harah.

17. If a poor person finds money, the one who lost it receives a blessing. From where do we derive this? 24:19 - From the mitzvah to leave the "forgotten bundle" for the poor.

18. Who has the primary obligation to perform yibum? 25:6 - The eldest brother.

19. Which two people in this week's Parsha are required to speak in Lashon Hakodesh. 25:8 - The yavam (brother-in-law) and the yavamah (his childless brother's widow).

20. How does the Torah describe those who cheat in business? 25:16 - "An abomination (to'evah) to Hashem."

RECOMMENDED READING LIST

Ramban 21:18 Gluttony and Rebellion 21:22 Hanging 22:6 Reason for Mitzvos 23:10 Wartime Morality 23:20 Usury 24:9 Lashon Harah 25:17 Remembering Amalek

Sforno 21:16 The Birthright 21:23 Hanging 22:7 Torah Ecology 23:20 Kindliness

Sefer Hachinuch 533 Avoiding Exploitation 545 Compassion 550 Unnatural Combinations 552 Marriage 561 Ingratitude 579 Divorce 599 Filial Responsibility

KASHA

"Neither an Ammonite nor a Moabite may marry into Hashem's community B because they did not offer you bread and water on the way when you left Egypt, and because they hired against you Bilaam ben BeEor from AramEs Twin Rivers to curse you." (23:4)

The above verse portrays the Moabites as not offering food to the travel-weary Jews. But an earlier verse implies that the Moabites did indeed offer food. In the earlier verse Moshe asks King Sichon to allow the Jews passage, food, and water "as the Children of Esav who dwell in Seir and as the Moabites who dwell in Ar did for us." ((Devarim 2:29) How do you resolve this contradiction?

Answer:

The above verse criticizes the two nations of Amon and Moav for the two sins of denying food and hiring Bilaam to curse. But the verse does not necessarily mean that both nations were guilty of both sins. Rather, the Ammonites alone denied food and water to the Jews, while the Moabites were free of that blemish. The Moabites alone, on the other hand, are the ones who hired Bilaam to curse the Jews.

Siftei Chachamim (Devarim 2:29)

To subscribe to this list please e-mail

Parasha-QA-subscribe@ohr.edu (C) 2001 Ohr Somayach International - All rights reserved.

From: National Council of Young Israel YI_Torah@lb.bcentral.com
Sent: Monday, August 27, 2001 Subject: Parshat Ki Teitzei 13 Elul
5761 September 1, 2001 Daf Yomi: Baba Kama 36

Guest Rabbi: RABBI RAPHAEL WIZMAN Young Israel of
Comack, NY

Perhaps the most puzzling chapter of this portion of Ki Teze is the one regarding the rebellious son, Ben Sorer Umored. The Torah states that a wayward and rebellious son who disobeys his father and mother should be brought to the elders (court) of the city and stoned to death by all the city residents.

Rashi quotes the Gemara in Sanhedrin that the death penalty imposed on the rebellious son is not because of the gravity of his sins, but because of his future actions. If at the age of 13 he steals money to buy and consume a large amount of meat and alcohol (Zolel Vessove), it is clear that he will become a monstrous person. When he grows up, he will likely become a gangster. Therefore, the Torah requires his death while he is still innocent and before he commits serious crimes. "Yamut Zakkay VEal Yamut Chayav."

Several questions come to mind: In view of the above, why is this youngster not given a chance to do Tshuva? Why must he die for crimes he has not yet committed? Why is this one selected to die while he is innocent? Should this not be the case for everyone? The Torah records that Chanoch was taken away by HaShem because he was likely to go astray (Genesis 5-24). Did not others go astray during Chanoch's time? Furthermore, the Gemara Sanhedrin continues that there never was a Ben Sorer Umored, nor will there ever be one. Is this then a superfluous part in the Torah?

And what of the father who absolved himself of the responsibility he had for his son after the age of 13 by reciting Baruch Shepetrani, etc.? Why must the father now feel an obligation to punish his rebellious son? How can such punishment be imposed upon a 13-year-old child who is obviously oblivious to punishment?

These and other questions are dealt with by several statements made in the Gemara and many Meforshim (commentaries) which can ease our confusion. The Torah teaches us a great lesson of education. The Torah makes it the responsibility of the parents to at least be of one opinion as to how to educate a child. They cannot be in disagreement. If the mother and father are non-harmonious about how to discipline the child, in fact, if peace does not reign in their home, or if one of them is blind or deaf, we cannot blame the child for his misdeeds nor can he be punished for them. For he simply was unable to receive a proper discipline and a correct pattern of behavior.

It is expected of parents to install Torah values in a child by the age of 13; the values that teach us to forgo our physical pleasures for the sake of HaShem. It is not proper for a Ben Torah to get drunk or to stuff his mouth with excess food. While a father is not punished for his son's sins, he is not absolved from the obligation to educate his son in a proper manner Al Derech Hatorah.

Although it never happened, nor will it ever happen, the lessons we learn are of great importance. This young man is not at fault. The reason he is rebellious is, as the Baal Hatoldot says: "Because the father was not attentive to HaShem, as well" Lo Shomea Bekol Aviv (Shebashamayim, his Father in Heaven). Therefore, HaShem in his great kindness and mercy desires to save the many lives of people this son might murder in the future. Therefore, HaShem saves the young man from Gehenim while he is still innocent.

But perhaps the most important lesson derived from the rebellious

son is that disobeying parents is a serious Aveira which could lead to other serious crimes, such as cursing and hitting his parents, and even murdering others.

A story is told about the Rebbe of Novardok who spent an unusual amount of time trying to correct a young man who went astray. His students were annoyed that their rebbe's valuable time went on deaf ears. The Rebbe explained that, from now on, each time this rebellious man eats Treifa, he will remember my words to him and will not completely enjoy the food. It is hoped that this will lead him to the right path.

This then is a wonderful lesson: Torah learning at a young age will remain with a person even if he strays from the Derech. But one who learns to feed his evil desires at a young age and is given no proper direction or discipline will most likely become a criminal. It is our responsibility to teach him otherwise.

From RABBI MORDECHAI KAMENETZKY

"rmk@yoss.org" drasha@torah.org" [From 5 years ago]

DRASHA PARSHAS KI SAYTZAY -- DIMINISHING RETURNS
8/9/96

Rav Chaim Ozer Grodzinsky, the chief Dayan (judge) of the Vilna Bais Din, once met the famous Rebbe, Rabbi Yechiel Meir of Ostrovitz. Though the Ostrovitz Rebbe was an eminent scholar and renowned tzadik, he was still extremely humble. Rabbi Grodzinsky asked him to share some Torah thoughts but the Rebbe quietly demurred, saying he wasn't worthy.

Rabbi Grodzinsky urged him. "They say you are a great man. I am sure you can tell me something."

"Great man?" questioned the Rebbe. "I will tell you what a great man is."

He quoted the Talmud in Makos 22b that derives the power of the sages from a verse in this week's reading: "How foolish are those people who stand for the Sefer Torah (Torah scroll) but do not stand for the Rav. Aren't the Rabbis more powerful than the Torah itself? The Torah tells us, Deuteronomy 25:3, that there are forty lashes to be meted in case of a serious transgression, yet the sages interpret the verse so as to mete only thirty-nine. "The Talmud thus deduces the Rabbis have more power than the Torah. They therefore deserve at least as much -- if not more -- respect than the simple scroll."

The Rebbe turned to Rabbi Grodzinsky and asked a cogent question. "There are quite a number of occasions where the sages reinterpreted the text. They tell us to wear Tefilin above our hairline, not between our eyes as the text seems to command. And the other phylactery is placed on our arm not our hand, though strict textual reading would have us do so.

"In fact, there is even an instance quite similar to the case of lashes. The Torah tells us to count fifty days of the Omer before celebrating the holiday of Shavuot. Yet, the Sages reinterpret the number fifty and tell us to count forty nine. Why is that example not cited to show the power of the sages? Is the ability to make a holiday one day earlier not a powerful enough attestation to the hegemony of the sages?"

Despite Rabbi Mendel Kaplan's great stature as a Talmudic scholar and sage, he still drove his old car, sometimes taking trips that spanned many miles. He once traveled through the night and stopped in a small town for Shacharis (morning service). Extremely exhausted from his journey, it took great effort just to concentrate on the prayers. Immediately after the davening he was approached by a member of the congregation. "Excuse me, I noticed that you were sitting while reciting a prayer during which one traditionally stands up. Why were you sitting? Aren't you supposed to stand during that prayer?"

Rav Mendel replied. "Are you really worried about me? Why don't you ask me if I have a place to rest or a place to eat breakfast?"

The Ostrovitze Rebbe explained. "The power of the Talmudic sages was not just in refining a seemingly literal translation. Their greatness lay in the ability to read the Torah that says to give forty lashes and through myriad proofs and interpolations mete one less lash. The greatness of the sages stems not just the power of deductive reasoning. That ability constantly appears throughout the Talmud. It is the power to make life one flog lighter for a simple Jew -- even a Jewish sinner about to get lashes.

Rav Yechiel Meir turned to Rabbi Grodzinsky. "The greatness of a Torah leader is not to find more burdens for his followers, but to look for a way to lighten the existing ones. That is a great man."

Mordechai Kamenetzky - Yeshiva of South Shore rmk@yoss.org
<http://www.yoss.org> Drasha, Copyright (c) 1996 by Rabbi M. Kamenetzky and Project Genesis, Inc. Rabbi Mordechai Kamenetzky is the Rosh Mesivta at Mesivta Ateres Yaakov, the High School Division of Yeshiva of South Shore, <http://www.yoss.org/> This list is part of Project Genesis

<http://www.ou.org/torah/ti/> [From 3 years ago]

OU Torah Insights Project

Parashat Ki Seitzei RABBI EPHRAIM KANARFOGEL

Parshas Ki Seitzei, with its panoply of 74 mitzvos (more than any other single parshah) affords us an excellent opportunity to review the way that we categorize mitzvos. Typically, we distinguish between mitzvos bein adam lachaveiro (concerning man and his neighbor) and mitzvos bein adam laMakom (concerning man and G-d). Or, one could say, between those mitzvos that are also expressions of basic morality, and those whose sole motivation is Divine imperative. These distinctions have their roots in venerable rabbinic sources and are quite useful. Nonetheless, we sometimes tend to employ these distinctions too sharply. For example, most would consider charity to be a classic mitzvah bein adam lachaveiro. The Sefer Hachinnuch argues, however, that this mitzvah has significant bein adam laMakom dimensions. Had the A-mighty wished to distribute the resources and assets of His world in a perfectly equitable manner so that all people would have equal amounts, He certainly could have done so. Rather, the A-mighty wished to inculcate within His people the great importance of doing acts of kindness and showing compassion to others. Thus, charity clearly has an aspect of bein adam laMakom as well.

Two mitzvos in Ki Seitzei can also be understood in this manner. The requirement to build a maakeh, a porch or parapet, around a flat roof so that "you should not cause bloodshed in your home," lest someone fall off, would appear to be a mitzvah bein adam lachaveiro. Yet, in putting up a maakeh, one recites a blessing, and the Rambam indicates that one does not make a blessing on any mitzvah that is bein adam lachaveiro. This would suggest that a maakeh is not exclusively in this category. This may be because once the roof is complete, even before people are actually able to go up on it, the Torah commands that a maakeh be erected. It would be insufficient to simply prevent anyone from going on the roof. The requirement of a maakeh is not just to protect people; it fulfills a Divine imperative, which sensitizes us even further. Similarly, the mitzvah of maintaining honest weights and measures would seem to be a simple case of treating fellow humans fairly. But it is juxtaposed with the story of Amaleik's attack on Israel, and the Midrah notes a connection @if a person is dishonest in business, he exposes himself to attack.

The Netziv wonders about this connection. How could Amaleik be the symbolic punishment for corrupt weights and measures if the Jews did not engage in any commerce while in the desert? The Netziv explains that one who cheats in weights and measures does not do so for personal gain. Rather, he manifests a lack of faith in the A-mighty by expressing doubt that Hashem supports and sustains people according to His will.

The Gemara even suggests that this is a form of idolatry.

Amaleik attacked the Jewish people because they expressed doubts about whether the A-mighty would continue to sustain them in the desert--the same sin that a dishonest businessman engages in. This sin is another example of how a mitzvah bein adam lachaveiro is, at its root, a mitzvah bein adam laMakom, and demonstrates once again how observing even those mitzvos that appear to be simple rules of social conduct achieves the highest levels of Divine service.

Rabbi Ephraim Kanarfogel Rabbi Kanarfogel is the rabbi of Congregation Beth Aaron in Teaneck, New Jersey.
