

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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Ki Seitzei

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טיב המערכת

אשימה עלי מלך – I will set a king over myself

We are already in the midst of the month of Elul. During this time everyone tries to increase his good deeds and *tefillos* that he merit a good year and be written in the Book of Life. Tzaddikim would take on various customs in this month with the sole purpose of arousing the hearts to Teshuva, and certainly everyone, even the plainest Jew would increase good acceptances that they accept on themselves everyone as to his ability.

Parashas Ki Seitzei is already read in Elul, and in this parsha we learn one of the great foundations regarding Teshuva and Tefillah. It is brought down in the Gemara (Pesachim 3a): 'A person should never emit a coarse expression from his mouth, for the Torah deviated by adding nine or ten letters so as not to emit a coarse expression from its mouth, as it states (Devorim 23:11) – 'כי יהיה בך איש אשר לא יביב טהור' – 'If there be among you a man who is not *tahor* [pure]'. We always read this posuk every year in Elul and it is fitting to mention the words of the Chofetz Chaim in the *sefer* Shemiras HaLashon, 'They do not even accept his Tefillah Above because of this as it states in the Zohar HaKadosh on Parashas Metzora 'Whoever speaks *lashan hara*, his Tefillah does not go up before HaKadosh Baruch Hu because a spirit of *tumah* [impurity] crouches over it. When a person does Teshuva and accepts upon himself to return, it says about this person (Vayikra 14:2) – 'ביום טהרתו והובא אל הכהן' – 'on the day of his purification he shall be brought to the Kohen'. The Chofetz Chaim concludes, 'and with this we can understand when the Torah writes (Vayikra 13:45) 'וטמא טמא יקרא' – 'he is to call out, Impure! Impure!'. Our Rabbis explain that he needs to inform the public of his distress and the public will request mercy for him. This is because his *tefillos* are not accepted Above.'

And so, as we have mentioned, everyone must increase his *tefillos*, Teshuva, and good deeds, but there is one condition before the action, that his mouth is clean from all forbidden speech. A person can pray and beseech but his *tefillah* does not go up because of the forbidden words he has spoken. Now is the time to change one's habits and cut off all forbidden speech, and *b'ezras Hashem*, during the upcoming Yomim Noraim we will be able to pour our requests before Hashem Yisbarach with a clean mouth, and may it be His will that are *tefillos* go up and are accepted.

- Tiv HaTorah – Ki Seitzei

טיב ההשגחה

'לא מצאת? – תאמין!' – 'You didn't find it? – Believe!'

During *bein hazmanim* [vacation], in order to adhere to modesty, we rented an apartment for the large family. There was a swimming pool, and everything that we needed was in the one place so we could remain there and safeguard our purity.

On Wednesday, my wife was upset and announced that she lost an expensive diamond ring in a gold setting in the swimming pool. Not only because it was expensive, but it also had sentimental value as it was a gift that she received. I calmed her down and said that if it was lost in the pool then we would surely find it. The owner of the place brought out a pool net that he used to clean the bottom of the pool. The checked the length and width of the pool and he came up empty.

We were upset but we had to accept the judgment with love and so we strengthened ourselves with thanks to Hashem also for the bad. Is He not the True Judge and there is no error by Yisbarach?

On Friday, I went to the pool. Before I went in I said a prayer that if there was any chance of finding the lost ring, it should be before Shabbos so that we could enjoy Simchas Shabbos, but if it is good in the eyes of Hashem that I do not find the lost ring then He should give me strength to accept the judgment with love.

After I swam, I felt something hard at the bottom of my foot. I put my foot down again and with my toes I brought up the item and to my great excitement, it was the lost ring!!!

I could not believe my eyes. We had skimmed the entire pool and there was nothing there and we already knew that there was no chance of finding the lost ring, and now, in honor of Shabbos Kodesh the lost item was returned, literally something from nothing.

The joy was great and we sang songs of praise and thanks in order to thank Hashem and I also took upon myself to publicize the story to fulfill that which is written in Shacharis 'שיחו בכל נפלאותיו' – 'speak of all His wonders'.

..ג.ז.א

לא דברה תורה אלא נגד יצר הרע
The Torah spoke only against the yetzer
hara



When *Bnei Yisrael* went out to fight a discretionary war which is also a mitzvah, the people were commanded that if they were faced by the challenge of *eishes yefas toar* [a beautiful woman], the best approach is that initially he should be careful regarding any hint of sin and he should not approach or even think about these things. However, if the person is unable to withstand his challenge, the Torah gives him an allowance for that moment, and after he complies with all the conditions imposed on the matter and he still desires her and wants to marry her, he has permission to do so.

נבל ברשות התורה

Degradation with the Torah's permission

In those days – before modern warfare which allows fighting from a distance and from the air – the soldiers would fight face-to-face against their enemies, and logically, their hearts and minds are not focused on anything except the war. Certainly, they had no time to be enticed by false pleasures and evil desires, rather, all their thoughts and hopes were focused on how to be saved from their enemies and remain alive.

However, even in a dangerous time like this, the strong *yetzer hara* still comes and entices those going out to war with the challenge of *eishes yefas toar*. When it is revealed to every man the destructive results of taking her, whether ultimately he will hate her as the Torah says (21:14) 'והיה אם לא תפצת בה' – 'and it will be if you have not desired her', and Rashi explains, 'The Torah informs you that your end will be to hate her', or whether she will bear a wayward and rebellious son. The Midrash Tanchuma explains that this is why the parsha of 'שתי נשים' – 'two wives, one beloved and one hated' (21:15) is juxtaposed to (21:18) 'בן סורר ומורה' – 'the wayward and rebellious son' which is juxtaposed to the parsha of *eishes yefas toar* to teach – If one marries that woman your end will be to hate her, and not only this but he will father from her a wayward and rebellious son. This is besides her crying and making herself look ugly for a month, and yet, he is not deterred from following his eyes and marrying her.

True, after he does to her what the Torah says and the Torah permits him to marry her. The Gemara (Kiddushin 21b) explains why, 'It is preferable that Israel eat meat of dangerously ill animals that have been properly slaughtered and let them not eat the meat of animals that have died of illness.' That is, were it not that the Torah permitted her to him, he would have taken her even forbidden. Therefore, so as not to transgress a prohibition of the Torah, he was given permission to marry her as long as certain conditions were met. The main thing is not to transgress an explicit prohibition in the Torah.

מלך זקן וכסיל – An old foolish king

From here we learn and see the great caution required to not follow the advice of the *yetzer hara* which goes to great lengths to bring the person down to the depths. It comes to him with words as sweet as honey and drags him and entices him to transgress the will of his Creator, the end result will be a bad and bitter lot. Not only this, but the Satan which caused him to sin ultimately comes before the Throne of Glory and prosecutes the man and investigates him for his sin, so he is punished appropriately.

Therefore, one who guards his soul distances himself from it and does not get involved with it because it is an old foolish king, and its smooth talk will trap the person in its snare. Therefore, he must flee from it as one running from a fire. This is the only way to save himself from its bad advice and crooked ways. By knowing that this old foolish king which is expert in the tactics of war stands opposite him to cause the person to stumble. It does its job and mission faithfully and all with its foolishness and perverted wisdom. Flee from it like one running from a fire and do not involve yourself with it at all.

The *yetzer* tries to trick the person into thinking that the sins are actually mitzvos by using all sorts of arguments to cause him to stumble. The person must be wise to know that which is before him, in order that his eyes not veer from seeing the truth and go with the truth of Torah.

התרחקות מדרכי היצר – Distancing from the ways of the yetzer

Not only do we have to be careful not to fall into the hands of the *yetzer* with a definite prohibition, but even the things that are permitted and are said about them '*kadeish atzmecha bemutar lecha*' – 'sanctify yourself with what is permitted to you' must also be safeguarded. From the permissible it veers us to the prohibited. That is the way of the *yetzer*. It does not come to us the first time telling the person to transgress a severe sin in the Torah as it will not succeed and the person will not listen to it. Therefore, it comes with a temptation to transgress an easy custom or a stringency that is not directed by the Torah. When it succeeds with this it comes back with the argument that nothing happened to him, there was no spiritual harm by forgoing a custom and then he sins with a light sin. And so it adds more and more until he sins with explicit sins in the Torah *Rachmana litzlan*.

The advice to be saved from this is to fulfill that which is in Chovas Halevavos (Shaar HaTeshuva Chap. 5) 'When we come to do Teshuva, it is not enough to repent only for the sins known to us, rather, we must also repent for those things that are permissible which bring us to the prohibited ones as it is said about some Chassidim who avoid seventy gates of permissibility because they are afraid they might stumble in the one gate of prohibition.

הגדול מחבירו יצרו גדול הימנו

Whoever is greater than his fellow, his yetzer is greater

We must know this as well, specifically during these exalted days – the power of the *yetzer* is very great. G-d made one opposite the other, and just as these days are exceedingly great and holy, so too the *yetzer hara* does not hide and viciously attacks to remove the person from the world. It cannot stand to see the person rise and do Teshuva for his deeds which lowers all the work of the *yetzer*. Therefore, it uses all its power to seek ways to subvert the person and be satisfied when he stumbles.

The same thing applies to the great and lofty people. The *yetzer hara* comes to them with great power and tries to derail them. This is why Chazal say (Succah 52a) 'Whoever is greater than his fellow, his *yetzer* is greater as well'. That is, according to their greatness and importance, the more it wants them to stumble, even though it takes great powers and much effort to sever their attachment to the Creator.

Therefore, during these days of mercy and acceptance, days that are propitious to get closer to and attach to Hashem, it is more incumbent to be careful not to fall in the net of the *yetzer*, for just as the days are greater and significant and propitious for complete Teshuva and correction of sins – it is specifically at this time that the Satan confuses the person with various distractions. One must strengthen himself not to fall in its grasp and use any means to overpower it and wipe it out.