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Lehatzlachat HaTinok Reuven Baruch
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Parashat Ki Teitzeh

14th Ellul 5775

Shabbat Begins 19:42

Shabbat Ends 20:43

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COMMUNITY PARASHA SHEET



Rabbi Jonathan Tawil
Director TAL

TWO WIVES!

Are you married? No? What you waiting for, join the club!

Yes – for how long? Has it been a while since you were under the chupa with your spouse to be? How's married life treating you?

When we are young we all desire to settle down with the perfect spouse. Yet when we hear adults talking about married life, it doesn't seem all that desirable. In a generation of high divorce rates and many singles around, how can we put the impetus back into marriage?

This week's parsha relates the law of a man who married two wives. The Torah hints that in such a case, one of the wives will be loved and the other despised. It's not an ideal situation.

The Torah continues to discuss the laws of the children of these two wives. When both these wives have children and the father wishes to give his inheritance to the Bechor (first born), it is to the first born of the despised wife - *Vehaya Ben Hachor LaSenia*. The Torah does not say 'Im' – if the first born is born to..., rather it states 'Vehaya' – the first born will be born to the hated wife.

What is the Torah teaching us?

Hashem is Kel Rachum Vechanun, a merciful G-d. He is a G-d full of love and care. We are taught *VeHalachta Bedrachav* – that we should emulate His deeds, just as He is loving and merciful so too should we be. Hate should not exist between us, especially between husband and wife.

The Sefer Tomer Devorah is relatively small yet it is embalmed with potent words of wisdom. The Sefer authored by the Saintly Rabbi Moshe

Kordovero is built on the 13 attributes of mercy mentioned at the end of Micha. (Mi kel Kamocha). The Tomer Devorah explains that the twelfth mida is Asher Nishbata Lavotenu – The Merit of our Forefathers - Zechut Avot. Hashem looks down towards us with certain aspects of mercy. There are times that we are not worthy, and all we have going for us is the Zechut Avot. Our forefathers merits' have weight until today, and help carry through even those that are not worthy.

We are taught to emulate Hashem's attributes. Thus we are also obligated to view others, (even if we think they are not worthy) as worthy. For they carry the merit of their fathers. This is how Hashem's mercy extends towards us and this is how we should view others. When we don't like a certain person, when we think that they are worthless, we should remember that

Hashem says, when you sin, I don't punish you straight away, I take into account your youth. I remember your cute early years – when you were relatively innocent and free from sin.

Similarly we too are taught to look favourably at others. To remember that not long ago in the early days of our relationship we viewed them differently.

Do you remember the first date? The man probably got out of the car and opened the door for the lady. He listened to every word she had to say that night. She was so excited to speak to him. They saw the potential of building a great family together. That potential several years later still exists and should be close to reality.

Hashem deals mida keneged mida (Sanhedrin 90). In the same way as we judge others, we will be judged.

Does he recall the pain of pregnancy. Does the wife remember the way the husband turned his timetable upside down to please her, how he spent his monthly salary delighted to please his wife?

they too descend from Avraham Yitzchak and Yaakov, they too carry this merit and we must love them as Hashem loves them. There exists a further attribute of mercy. The Thirteenth attribute is Mimei Kedem. What does that mean? Mimei Kedem refers to the early years. Observing children can be fun. They are so cute and innocent. Their early years and limited understanding cause us to look favourably upon them. It's difficult to really punish a cute kid.



1. The Torah says that a firstborn gets double inheritance. How can people nowadays go against this commandment and give inheritance equally to all children?
2. What important halacha do we learn from the parsha regarding how to deal with Jewish burial?
3. Why is it wrong for a man to remove white hairs?
4. When else in the year do we read from Parshas Ki Tseisei?

Answers on Page 3



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Thus, when we look favourably upon others, Hashem looks favourably upon us.

When we get into an argument with our spouse, children or friends, do we look at them with the eye of these attributes. Do we remember their Zechut Avot, does it enter our minds at the heat of an argument to remember that these are holy individuals who were once free from sin (mime Kedem).

Does a husband remember the days when his wife followed him with trust of his every move. Does he remember the difficulties she went through to serve him and respect his every wish. Does he recall the pain of pregnancy. Does the wife remember the way the husband turned his timetable upside down to please her,

how he spent his monthly salary delighted to please his wife?

These are the Yemei Kedem. This is the way Hashem deals with us. It's difficult, but it's not impossible. If we look at people with a different light, then many of the futile arguments and problems fall aside.

When Yaakov was conned into working seven years for Rachel, the Torah states (Bereishit (29:20)) they were in his eyes like yamim achadim – they passed by quick with his love for her.

Our sages are surprised by this statement. If you love someone and are told you have to work seven years, then time passes by very *slowly*, it should have said that the years were like *forever* for Yaakov who was eager to get married. Why does it say they passed by *quickly*?

The answer is that for Yaakov, due to his love of Rachel, seven years for him were a cheap price

to pay for such a wonderful kalla! He appreciated her so much that the time was worth it and passed by quickly.

Rav Dessler Ztsl used to give sound advice to every Chattan and Kalla. So long as you think about giving to the other person, your marriage will be constantly steady and successful. The moment either side thinks about taking that's when the challenges come.

In an age where singles are the norm and marriages need fortifying, let us take the message from the Torah; let us emulate Hashem. Open your eyes, remember that first love, remember the merit of our forefathers, respect our spouses and build wonderful families for the next generation. Let us shine new light on our marriages and may Hashem deal with us in kind. Amen.



Rabbi Joseph Pearlman Torah Educator

IMPORTANCE OF HAKARAT HATOV (TO SHOW APPRECIATION)

A. In this week's Sidro Ch.23 V.5 why does the Torah state that an Amoni (Ammonite) and a Mo'avi (Moabite) are not permitted to join the holy community for two reasons:-

1. They refused to supply food and water during the Exodus from Egypt;

2. Because they hired Bilom to curse you.

What difference does the hiring of Bilom make? Why not merely ask for him to do it?

The answer is that the Gemoro in Bovo Kamo states that there are 4 people who are Peturim Midinei Odom but Chayovim Midinei Shomayim (i.e. not liable by strict legal law but liable morally). One is a person who hires false witnesses. Bringing them without pay is a complete Geromo (indirect causation) and one would not even be Chayov morally midinei Shomayim. So too here the culpability of Amon and Moav is because they paid (and thereby used irresistible – persuasion) in hiring Bilom!

B. In Ch.23 V.8 we are commanded "Do not abominate an Egyptian for you were a stranger in their land". See Rashi. From this we learn two major lessons, one from the fact that the cruel Egyptians were rewarded that

they are not to be abominated, and the other from the Mitzvah incumbent upon Yisroel not to abominate them.

From the former, we see the great importance of Hachnasat Orchim (hospitality). It was because the Egyptians permitted us to stay in their land and hence we were in some measure their guests, that they have the merit and the reward of this Mitzvah and indeed their third generation would be permitted to enter into the Holy community. Compare this with Amon and Moav who are never permitted to come into the Holy community (See V.4), not even at the time of Moshiach since the verse says Ad Olam – "forever", because of the fact that they refused to give you food or drink and negated the whole idea of Hachnasat Orchim.

slave themselves to the bone with hard labour, nonetheless they did provide, as Rashi explains, a haven for us at the time of difficulty, and we are obliged in return to reciprocate by not totally abominating them, as the possuk explains, "for you were a stranger in their land". How much more so must we show appreciation for those people who have assisted us and given us all our desires – Hashem, our parents, our teachers, our friends etc.

The Torah abounds with examples e.g. in the case of the plagues, Moshe Rabbenu was not permitted to raise his staff to turn the water into blood because water had saved him, nor was he permitted to bring the plague of frogs for the like reason and similarly the plague of Kinim (lice) because the earth had also come to his rescue in the past. If one has to show appreciation for inanimate objects how much more so for human beings.

There is a beautiful ma'ase quoted in the sefer Tenuat Ha Mussar regarding the illustrious Hafetz Haim who would never overlook any good deed that another person may have done for him. In the year 5671 a.m. in Radin (his home town) he fainted in the Mikveh. The only other person around was the Mikveh attendant who with great perspicacity and effort managed to revive him. The Hafetz Haim expressed his appreciation for him on a permanent basis by giving him a Mizrach seat next to him in the synagogue and at every Yom Tov would bless him and kiss him and drink a lechaim to him. He lived to a very old age and passed away only a few months after the Hafetz Haim. This demonstrates the importance and effectiveness of this wonderful middah and Mitzva of Hakarat HaTov, which we must all endeavour to emulate.

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From the other aspect, we see the importance of showing appreciation – Hakarat Hatov. Notwithstanding the cruelty which the Egyptians displayed to us and the fact that they threw all the new born boys into the river and made our ancestors work and



HALACHA
R' Adam Mather

TOYS AND GAMES ON SHABBAT (SERIES)

Our sages tell us that anyone who enjoys Shabbat physically, emotionally and spiritually will be given unlimited reward and all of his heart's desires (Bavli, Shabbat 118b). Although the mitzvah of Oneg Shabbat applies to physical pleasure and enjoying oneself, one must not forget that the essence of enjoying Shabbat is spiritual and that Shabbat should be about spiritual elevation (Ibn Ezra, Shemot 20:8) and learning Torah (Yerushalmi, Shabbat 15:3). It is for this reason that the poskim write

that adults (all those above the age of Bar/Bat Mitzvah) should desist from playing games and with toys on Shabbat.

Children Under the age of Bar/Bat Mitzvah

What about children? The Shulchan Aruch (301: 1-2) rules that one is generally not allowed to run on Shabbat but that children are allowed to as part of their enjoyment of Shabbat. This ruling can be extended to allow those under Bar/Bat Mitzvah to play with toys on Shabbat but we must be careful with regard to which toys they may play with. The general consensus amongst the poskim is that even children as young as 4 or 5 should only play with games or toys which are halachically permissible; children younger than that may, however, use toys that are generally considered to be muktzeh.

It should be noted that Rav Bentzion Abba Shaul only permits the playing of games for girls under Bat Mitzvah. With regard to boys, he says that even under Bar Mitzvah boys should be discouraged from playing games on Shabbat as you are allowing them to become involved in something that will cause bitul Torah.

Some poskim (Rav Moshe Feinstein, Rav Ovadia Yosef et al.) allow an adult to move a toy that is generally considered to be muktzeh for a young child as since the child will play with it; we need not consider it to be muktzeh. **To Be Continued...**



1. The Torah's command is only after death.

People draw up wills and give the inheritance as a present whilst still alive and by death they no longer have it.

2. To not delay burial but to do the utmost to bury the dead on the same day (unless a delay is in order to honour the deceased).

3. It is beautifying himself like a woman which comes under the issur of lo silbush gever simlas ishak.

4. The end of this parsha is read for maffir on Parshas Zochor, the Shabbos before Purim.

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Dear Rabbi,

We find that several acronyms are quoted from verses in reference to the month of Elul. For example, the first letters of the words "Ani L'dodi V'dodi Li - I am my Beloved's and my Beloved is mine" (Song of Songs 6:3) - spell "Elul" and are seen as a reference to the G-d's closeness to us during the month of Elul. But isn't "Elul" a Babylonian word? Is it authentic that verses in the Torah would be alluding to words that aren't Hebrew?

A good point. The names of the Jewish months came into use when the exiled Jews of Babylon, who spoke Aramaic, returned to the Land of Israel in the time of Ezra. Previously the months had no names, but were referred to by number.

Nachmanides says these names are of Persian origin, but that doesn't preclude their also having Aramaic roots, as the Persian Empire succeeded the Babylonian Empire, and the language of Babylon was Aramaic. So, how can the verses in the Hebrew Torah hint to Aramaic words? Actually, Aramaic is a sister language of Hebrew. According to the Kabbala it is actually a dialect of Hebrew. That is why most of the Oral Law is written in Aramaic, or in Mishnaic Hebrew which is a mixture of Aramaic and Biblical Hebrew.

The word Elul means "search," because during the month of Elul we search our hearts for evil and repent in preparation for Rosh Hashana.

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