

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick
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Parshas Ki Seitzei 5776

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פרשת כי תצא תשע"ו

Only tzaddik-soldiers allowed to fight

בִּי-תִצָּא לְמַלְחָמָה עַל-אֹיְבָיֶךָ: (כא י)

When you go out to war against your enemies...(21:10). The literal context is that of an optional, voluntary campaign proclaimed by the Nation's leaders. But the previous Perek (from Parshas Shoftim) lays out detailed military preparations which are pertinent to our posuk, notably וְיִסְפּוּ הַשֹּׁטְרִים ... וְאָמְרוּ מִי הָאִישׁ הַנִּירָא וְרַךְ הַלֵּבָב וְיִסְפּוּ הַלְּבָבִים וְיִשָּׁב לְבֵיתוֹ (דברים כ ח) *And the officers shall ... speak to the people and say, "What man is there who is fearful and fainthearted? Let him go and return to his house... (20:8)* Rashi explains from Chazal that this would-be soldier is fearful of the sins for which he is accountable and which could cause his death in battle. Those who remained from this screening process must, therefore, have been righteous men with no fear of punishment for their sins -- in other words, tzaddikim. The word תִּצָּא alludes to this directly if we view its letters as an acronym for אִישׁ צָדִיק -- only a pure tzaddik was qualified to fight in the war. . (תפוחי חיים פאנעט קארלסבורג)

Your tzedaka can help you win the war

וְנָתַנּוּ ה' אֱלֹהֶיךָ בְּיַדְךָ: (כא י)

If you go out to war against your enemies, and Hashem, your G-d, will deliver them into your hands... (21:10) We can learn much from the Torah's writing 'hands.' Why not just : 'unto you'? Why your hands? The reason will become clear if we remember that Hashem hearkens to one's supplications in the merit of the tzeddaka which he gives. We can cite וְנָתַתְּ לֵךְ רַחֲמֶיךָ וְרַחֲמֶיךָ וְנָתַתְּ לֵךְ רַחֲמֶיךָ and [Hashem will] grant you compassion, and be compassionate with you(13:18) The Gemara (Shabbos 151b) expounds: כָּל הַמְרַחֵם עַל הַבְּרִיּוֹת מְרַחֵמֵן: and if someone shows pity to others, then Shomayim shows pity to him in response. Now, back to "hand." "Hand" is directly linked with Tzeddaka אֵת יָדֶיךָ תַּפְתֵּחַ רֹמְמֹת קַל Opening, you shall open your hand to him (15:8), meaning that you open your hand to help your impoverished brother. So our Posuk is now saying "Hashem will deliver your enemies by virtue of the tzeddaka which you bestow using your hand." This conforms nicely with Thillim, speaking of Hashem's faithful ones: לֹפְתֵי בְּרָחוּבֵי הַנְּהַרִים וְהַרְבֵּה פִּיפִיּוֹת בְּיָדֵיהֶם (קמ"ט ו) *Lofty praises of G-d in their throats and a double-edged sword in their hands(149:6)* "Hands" again. Here is why: That double-edged sword is a metaphor for tefila/prayer. [The word "my sword" בְּחָרְבִי that Yaakov Avinu uttered meant "prayer" (Gemara Bava Basra 123a)] and when that prayer comes from one who has "tzeddaka-giving hands", the prayers find favour and he is answered. (תורת יפה פריעד בעסערמין).

Cashes were divided between front and back

וְהָפְדוּ לְפָנָיו כְּדִי רִשְׁעוֹתוֹ בְּמַסְפָּר: (כה ב ג)

... if the guilty one has incurred [the penalty of] lashes, that the judge shall make him lean over and flog him in front of him, commensurate with his crime, in number (25:2). (The context is

judicial punishment for a false, scheming witness who cannot receive the punishment he intended to impose on the target of his false testimony). Rashi explains the details of the flogging: מַלְקִין אוֹתוֹ מִלְּקֵי יָדוֹת מִלֵּאחֲרָיו וּשְׁלִישׁ מִלְּפָנָיו: "They must give him two thirds [of his lashes] behind him [i.e., on his back], and one third in front of him [i.e., on his chest]" (Mak. 22b). A homiletical explanation of a Mishna (3:1) in Avos can shed light on the reason for this procedure: הַסֵּתֵבֶל בְּשִׁלְשָׁה דְבָרִים וְאִין אַתָּה בָּא לִידי עֲבָרָה. דַּע, מֵאַזַּן בָּאתָ וְלֵאזַן אַתָּה הוֹלֵךְ וְלִפְנֵי מִי אַתָּה עֲתִיד לְתֵן דִּין וְחֻשְׁבוֹן. מֵאַזַּן בָּאתָ .. וְלֵאזַן אַתָּה הוֹלֵךְ? לְמַקּוֹם עֲפָר רַמָּה וְתוֹלְעָה, וְלִפְנֵי מִי אַתָּה עֲתִיד לְתֵן דִּין וְחֻשְׁבוֹן? לְפָנָי מִלְּכִי רִבּוֹךְ הוּא רִבּוֹךְ הוּא רִבּוֹךְ הוּא RASHI REFLECT UPON THREE THINGS AND YOU WILL NOT COME TO THE HANDS OF SIN. KNOW FROM WHERE YOU CAME, WHERE YOU ARE GOING, AND BEFORE WHOM YOU ARE DESTINED TO GIVE A JUDGEMENT AND ACCOUNTING. FROM WHERE YOU CAME: FROM A FETID DROP ...; WHERE YOU ARE GOING--TO A PLACE OF DUST, MAGGOTS AND WORMS; AND BEFORE WHOM YOU ARE DESTINED TO GIVE A JUDGEMENT AND ACCOUNTING -- BEFORE THE SUPREME KING OF KINGS, THE HOLY ONE, BLESSED BE HE. The sinner has not done the reflection advised by the Mishna --and he finds that he has sinned. But he apparently has given no thought to where he came from -- what lay לְפָנָיו "before him, -- which plays out as ONE share of floggings "before him", or on his chest. Nor has he thought much about what lies לְאַחֲרָיו "afterward, ahead of him" -- his judgement and his accounting day -- which point to TWO shares of floggings to his rear.

A related point: There are several sources for the number thirty-nine as being the actual number of lashes administered to a convict. It is a composite derivation from three manifestations of the number thirteen regarding the convict: 1. He denied the supremacy of Hashem Echad: אִחַד has the numerical value (gematriya) of 13 2. He defied the authority of the Holy Torah, which is explicated by Rabbi Yishmael's Interpretive Principles (reviewed daily in davening, prior to Pesukei deZimra), whose number is --13. 3. By sinning, he has suppressed his Yetzer Tov, his Good Inclination, which takes hold at age -- 13. The sum of these three 13's yields 39 -- the requisite number of punitive lashes.. The quantity of 40 lashes (never actually administered), points to "bina", "understanding should come at age forty" בֶּן אַרְבַּעִים לְבִנְיָה (Avos 5:21), to teach that "bina/understanding" was lacking, so sin came in its stead. (כלי יקר)

The evil of ingratitude: far from a Jewish trait!

זְכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק בְּיַדְךָ בְּצֵאתְכֶם מִמִּצְרָיִם: (כה יז)
 You shall remember what Amalek did to you on your way out of Egypt (25:17), Why does the Torah remind us that it was during the Exodus from Egypt that Amalek wrought his dastardly deed? Mechilta (end of Beshalach) states that the root of the lowly trait of Amalek and his nation was their base ingratitude towards the

Yidden, the trait of כפוי טובה. On the contrary, they had every reason to be eternally grateful to Klal Yisroel, for Edom (=Amalek =Esav) was destined to be enslaved in Mitzrayim, in payment of their "share" of the promissory note owed to Avrohom. (Source is Rashi on (במדבר כ יד) כל התלצה את כל הברכה אשר מצאתנו. בה אמר אחיך ישראל אתה ידעת את כל התלצה (במדבר כ יד) אשר מצאתנו. which was spoken by Moshe in his appeal to Melech Edom for passage through his land. See there.) Of course, only Klal Yisrael endured the servitude, so our posuk mentions Mitzrayim pointedly in recalling Amalek's shirking from service there. Now Amalek's ingratitude shows up in high relief, and it deserves death. Hence,

תמחה את זכר עמלק מתחת השמים (Devarim 25:19). In our Parsha, the abhorrence for ingratitude plays out in the ban on marrying Amon or Moav, in payback for their abject refusal to give bread and water to the Yidden during their journeys. The Ramban explains that Lot's daughters, who were rescued from S'dom, gave rise to Amon and Moav, and one would expect at least a modicum of gratitude to Klal Yisroel in the future. But no, they repaid good with evil, and for that reason may never marry into Klal Yisroel. (שמה זבולון)

STORY OF THE WEEK (By Yehuda Z. Klitnick and translated by David Pinchas Rose)

***** **By biding his time, and dispensing a fortune for tzedaka, the chosid was blessed with a son** *****

The Holy Savraner Tzaddik, Rav Moshe Zvi Gutterman, had a fiercely loyal chasid named Dovid. A prosperous merchant, he resided in Hungary, where his business interests lay. But his heart had a gaping void because he was childless. Despite many entreaties, he never received a definitive bracha from his Rebbe during his many trips to Savran, in the distant Ukraine. But he never despaired of salvation and maintained steadfast faith in his Rebbe's ability to serve as a shaliach and channel for Hashem's beneficence. But during one audience with the Rebbe, the picture turned the blackest shade of bleak. "What can I do, my son? I see a Heavenly Decree that you cannot have children. Can I overturn the entire way of the universe?" Dovid's staunch attachment to the Rebbe now shone forth. He was undaunted. "Yes, Rebbe," he answered the Rebbe's seemingly-rhetorical question. "The Rebbe can indeed change the course of Nature and annul the harsh decree against me, if he truly wants to do so!" "Well, well, very well. If that's what you believe, we still have some time," came the reply from the Savraner Rebbe. This indicated to Dovid and the other chassidim (who were following every development) that the Rebbe still held out some hope. Dovid was determined to continue waiting patiently for just the right moment -- and he returned home. Sometime later, events took a decisive turn. At the time of this story, the Rebbe was already quite elderly, and of a weak constitution. Still, he remained personally devoted to carrying out the same kind of tzeddaka campaigns that he had conducted his entire life. His family and doctors tried mightily to dissuade him from any fundraising trips, but he rebuffed them. At hand was a pressing case of a man of distinguished rabbinic lineage (a "Benashek/bnan shel kedoshim") who needed to be ransomed for the enormous sum of fifty thousand rubles. Despite all the protests, and the fear that the strenuous journey would harm the Rebbe's fragile health, the Rebbe set off with true *mesirus nefesh*/self-sacrifice to canvass many villages in search of donations for the most worthy cause. Around this time, the chosid Dovid had been traveling in Ukraine arranging one successful business deal after another, all of which yielded handsome profits. On the way home, he detoured through Savran. He was struck by the tumult which

reigned in the Rebbe's court because of the upcoming trip. After being briefed by one of the family, he told them straight out to desist from any and all preparations for the Rebbe's trip, because he intended to make sure that the Rebbe would not have to travel at all! He lost no time in giving "sholom" to the Rebbe, and spoke up boldly and a back-and-forth ensued with the Rebbe: "What's this I hear that the Rebbe is about to undertake a mitzvah mission which could grievously endanger his health? Do we not learn *ונשמרתם מאד לנפשתיכם*, "You must guard your souls exceedingly"? And yet the Rebbe finds a loophole for the sake of "פדיין שבויים" redeeming captives? How much does the Rebbe need for his cause?" "Fifteen thousand rubles!" "Fine. I guarantee to come up with that amount, just so the Rebbe can remain comfortably at home." "All well and good. But how can you deprive perhaps hundreds of Yidden in the villages of the merit of helping redeem a captive?" "True, Rebbe. But there are uncertainties. First, who can say that the trip will succeed in raising the entire amount needed? And second, how can we be sure of the impact of such a strenuous trip on the Rebbe's delicate health? And with my guarantee we have a certainty before us. Please, dear Rebbe, cancel the trip and rely on my good word." "You have won this debate, Dovid. How will you keep your promise?" On the spot, the chosid Dovid wrote out a draft on his bank for the full sum -- fifty thousand rubles. "*Tizku lemitzvos*. You are entitled to some recompense for the towering mitzvah you have just performed. What will it be?" "Bless me with a child, Rebbe! A healthy child!" "Dovid, the Oibershter will surely bless you with a son, but I cannot promise that I will merit to live to greet him. I may be in the World of Truth when he arrives." The Rebbe placed his hand on Dovid's head and bestowed the longed-for brocho. Dovid returned home and soon thereafter received the bitter news of his Rebbe's *histalkus*. A healthy boy was born within the year who carried the Rebbe's name, Moshe Zvi. [It became clear that in a mysterious way, Dovid's having a son was somehow linked with the passing of the Savraner Tzaddik. He was able to overturn the course of nature, as he hinted -- but not from a place in This World. [DPR]]

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