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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

YOU CAN'T WALK AWAY

The Power of a Vort by Rabbi Yissocher Frand

לא תראה את שור אחיך או את שני נדחים והתעלמתי מהם השב תשיבם לא אחיך...
וכן תעשה לכל אבדת אחיך אשר תאבד ממנו ומצאתה לא תוכל להתעלם

You shall not see the ox of your brother or his sheep or goat cast off, and hide yourself from them; you shall surely return them to your brother...and so shall you do for any lost article of your brother that may become lost from him and you find it; you shall not hide yourself (22:1,3).

The Torah is generally extremely economical in choosing its words. Every word that doesn't serve an absolute purpose is expounded by *Chazal*. It's surprising, therefore, to find the same word appear five times — seemingly redundantly — in three verses regarding the mitzvah of *hashavas aveidah* (returning a lost object): *achicha*, your brother. When we read the *pesukim*, it seems obvious that the Torah could have used pronouns or no word at all. To give one example, the first of the *pesukim* could have ended with *hasheiv t'shiveim lo*, you shall surely return them to him. Or even better, why not skip that last word altogether, and just say, "You shall surely return them"?

Rav Mattisyahu Solomon provides a beautiful answer based on a principle he develops in *Parashas Vayeitzei*.

When Lavan and Yaakov decide to erect a monument to serve as a concrete reminder of their non-aggression pact, the Torah states (*Bereishis* 31:46): *Vayomer Yaakov le'chov liktu avanim*, Yaakov said to his brothers, "Gather stones". Who are Yaakov's "brothers"? Yaakov had only one brother, Eisav, and he certainly wasn't coming to Yaakov's aid at this point!

Rashi answers that this refers to his sons, who are referred to as brothers because they were "brothers in arms." When Lavan initially pursued Yaakov and seemed set to attack him, his children were ready to join Yaakov in defending the family. When a person is willing to risk his life for someone he loves, the Torah expresses that relationship as *achvah*, brotherhood.

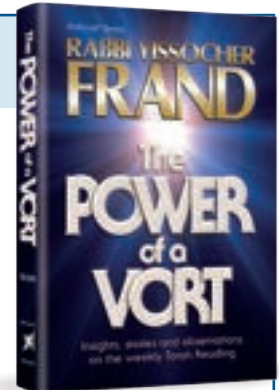
The Midrash (*Bereishis Rabah* 74:14) teaches that because they were ready to don the same "uniform," they became known as brothers. In *Lashon Kodesh*, everything is defined by its essence. The essence of brotherhood is not the exact biological relationship, but by the kinship of emotions and of purpose that a bond creates. If the same bond exists between father and son, that, too, is called brotherhood.

When it comes to *hashavas aveidah*, says Rav Mattisyahu, the Torah is teaching us that the mitzvah is not to merely return a lost object to its owner, but that we should care about the owner of the object as we do for a brother.

The last three words of the *parashah* of *hashavas aveidah* are: *lo suchal l'hisalem*, which, translated literally, means, "You cannot look away." Rav Mattisyahu points out that this expression is atypical. Normally, the Torah would say, "You are not

allowed to look away." Why does the Torah say, "You cannot look away?"

The answer is that this goes to the basic root of the mitzvah. The point is not to say, "I would love to walk away, but what can I do, the Torah requires me to take care of my friend's object." The point is that when you see something that belongs to your friend, you should feel, *I CAN'T walk away. I cannot possibly turn a blind eye when my brother is missing something and is suffering from the loss!* 📖



Rav Mattisyahu Salamon



A wedding is a special time; the chassan and kallah have the rest of their lives to look forward to, and much to daven for. Hopefully, the evening will turn out magnificent, filled with incredible emotion and beautiful memories to last a lifetime.

Obviously, there are more important aspects to the evening, and less important ones. Seating, flowers, pictures, music, and outfits are all on the less important side, while the chuppah, the centerpiece of the entire wedding, and all of its components are the most essential. Other than the ceremony itself, which affects the marriage, the moment that the chassan and kallah walk down to the chuppah is most laden with meaning. On the heels of a tear-drenched berrachah from their parents, it's one of the most moving and significant moments in the life of both the parent and the child. This can't be overstated.

And yet, in the following story, one special couple saw beyond the moment and instead thought about the feelings of all those involved.

Rav Meir Karelitz, the older brother of the Chazon Ish, was one of the roshei Vaad HaYeshivos in Poland and Eretz Yisrael, a founder of Chinuch Atzmai, and a *chaver* of the Moetzes Gedolei HaTorah.

When Zalman Rotberg, known as a *gaon* and future leader, was suggested by the Chazon Ish as a *shidduch* for Rav Meir's daughter, Sarah, Rav Meir eagerly pursued the suggestion. An outstanding *bachur* in the Mirrer Yeshivah and in Petach Tikvah, Zalman would go on to be a rosh yeshivah of Yeshivas Beis Meir,

known for his exceptional character and true understanding of people.

When Zalman and Sarah got engaged, Rav Meir and his wife were beaming with joy and excitement.

What a *shidduch*!

The big day arrived. The *chasunah* was far simpler than what we have today, but the *chuppah* was exalted and emotional.

First, the *chassan*, Zalman, walked down to the *chuppah*. Standing under the canopy, he poured out his heart as he davened for his future and future *doros*.

Now, it was time for the *kallah*.

Her father, however, had an unusual request. He asked his sister-in-law to walk down her niece (who happened to be older than her), as he and his wife stood with the others in the crowd.

This was most unexpected. The *kallah's* aunt didn't know what to make of the request. Why wouldn't the *kallah's* parents want to escort their own daughter to the *chuppah*?

"I'll explain later," Rav Meir assured her. "Now, let's go to the *chuppah*."

Thus, while Rav Meir and his wife stood on the side and davened for their daughter, Sarah was escorted to the *chuppah* by her aunt.

After the *chuppah*, Rav Meir and his wife shared their reasoning. It came with astounding sensitivity.

The parents of the *chassan* had not been able to escape Europe in time, so he was not privileged to have them escort him to his *chuppah*. Seeing his *kallah* walk down with her parents might cause Zalman ad-

ditional sorrow, so the Karelitzes decided to sacrifice the unique opportunity, and have someone else escort their daughter to the *chuppah*. They didn't want the emotionally charged situation to be even more painful for their new son-in-law.

Soon after, their son Chaim Shaul walked to his *chuppah*. This time, they asked his aunt to walk the *kallah* down alongside her mother. However, the *kallah*, the daughter of Rav Yehoshua Berger, had both her parents. Why ask the aunt to escort her in this case?

Rav Meir responded with another dose of exceptional kindness and sensitivity, this time for his own daughter.

If Sarah would watch her parents escorting her brother to his *chuppah*, perhaps she would feel slighted that they had not done the same for her. In order to prevent her from feeling bad about her own recent *chasunah*, they wanted the circumstances to remain the same.

When making a chasunah, it is important to be sensitive to all parties involved.

Sometimes, though, we have a tendency to be overly sensitive to others' feelings, but we forget about the feelings and sensitivities of our own family members.

We shouldn't.

Our own family members have feelings, too. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

SEPTEMBER / אלול

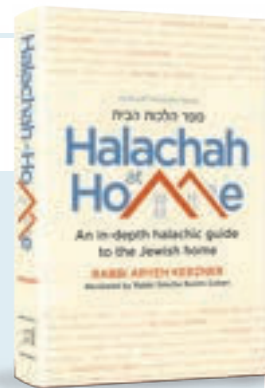
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
14 א' 81 Bava Basra	15 ב' 82 Bava Basra	16 ג' 83 Bava Basra	17 ד' 84 Bava Basra	18 ה' 85 Bava Basra	19 ו' 86 Bava Basra	20 ז' 87 Bava Basra

THIS WEEK'S MISHNAH YOMI SCHEDULE:

SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
14 א' 10:6-7 Bava Kamma	15 ב' 10:8-9 Bava Kamma	16 ג' 10:10-Bava Metzia 1:1 Bava Kamma	17 ד' 1:2-3 Bava Metzia	18 ה' 1:4-5 Bava Metzia	19 ו' 1:6-7 Bava Metzia	20 ז' 1:8-2:1 Bava Metzia

Mazel Tov!



D. Do Plastic Keilim Need Tevilah?

THE HALACHAH

The common custom in America is to follow the lenient view of Rav Moshe Feinstein and not tovel plastic keilim.

THE BACKGROUND

In the above-mentioned ruling, he seems to take a clear stand on a very fundamental question about the Rabbinic requirement to tovel glass. The poskim grapple with the following question: Was the Rabbinic requirement limited to glass keilim, because glass can be melted down and reconstituted, like metal? Or did Chazal make a general decree to tovel all utensils that can be melted down and reconstituted, so that they mentioned glass as an example of materials included in this mandate?

We should note that the Minchas Yitzchak holds that plastic must be toveled, since plastic too can be melted down and reconstituted.

However, the prevalent American custom in fact is not to tovel plastic keilim, in accordance with Rav Moshe's opinion.

E. Some Practical Applications

One is required to tovel only utensils that are considered kli seudah, and if food does not directly come into contact with the utensil it cannot be deemed kli seudah. Some of these topics will be covered in greater detail in the coming sections.

1) **Blech:** A blech generally does not require tevilah, since it does not touch the food directly. However, if someone customarily places challah or other foods directly on the blech, he should tovel it with a berachah.

2) **Corkscrew:** Does not need tevilah, since it is not made to touch the food.

3) **Hotplate:** Does not need tevilah since it generally is not made to touch the food directly. But see above regarding a blech.

4) **Microwave plate:** Does not need tevilah if food will not touch the plate directly. If food will be placed directly on the plate it needs tevilah with a berachah.

5) **Urn:** Needs tevilah with a berachah.

6) **Stove grates:** Do not need tevilah since they are not made to touch the food directly.

7) **Oven rack:** Does not need tevilah, since it is not

made to touch food directly, and also might be "battel" (nullified) to the oven, which doesn't require tevilah.

8) **Saltshaker:** Needs tevilah with a berachah (according to many poskim), since it is used at the table during the meal, and touches the food directly.

9) **Refrigerator shelf:** Does not need tevilah, since it does not directly touch the food, among other reasons. If the fruit bin is made from glass, according to some poskim it needs tevilah without a berachah, and according to many others it does not need tevilah.

10) **Metal ice cream scooper:** Needs tevilah with a berachah, since it directly touches the food.

11) **Spatula:** If it is metal it needs tevilah with a berachah.

12) **Pop-up toaster:** It is best to tovel without a berachah, but in extenuating circumstances it does not need tevilah.

13) **Toaster oven:** The rack or tray needs tevilah with a berachah if food will be placed directly on it.

14) **Peeler:** If it will be used only to peel potatoes it needs tevilah without a berachah, as with all utensils used to prepare raw foods. If it will be used to peel apples and the like, which are edible raw, it needs tevilah with a berachah.

15) **Cutting board:** If it is made from wood or plastic it is exempt from tevilah.

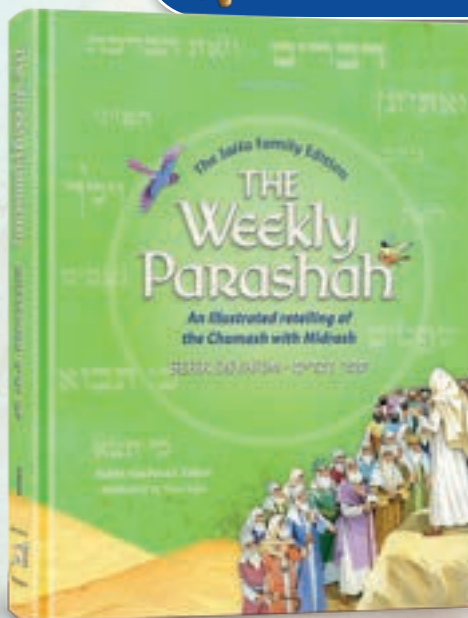
16) **Crockpot:** If the insert is metal it needs tevilah with a berachah. If the insert is ceramic it is exempt from tevilah.

17) **Nutcracker:** According to most poskim it should be toveled without a berachah, since it doesn't touch the actual food, only the shell, which may or may not be considered a part of the "food." Rav Shlomo Zalman Auerbach rules that it depends where exactly the nutcracker will be used. If it will be brought to the table and used to remove the nutshells at the table it needs tevilah even with a berachah, since the shell is then deemed a part of the food itself; if not, it is exempt from tevilah, since the shell is then deemed external to the food. 📺



Parashah for Children

פרשת כי תנא



Gifts for the Poor

Hashem wants farmers to share the grains and fruits they received from Him. He wants them to give gifts from their crops to the poor and needy.

There are several kinds of gifts discussed in this parashah. These were all left for the poor to come collect.

Shichechah: The first step in harvesting grain is to cut it from the ground. Then the grain stalks are bound together into piles all through the field. The piles are then gathered and shipped off to the market.

When harvesting fruit trees, the fruit is cut from the tree and put into baskets. All the baskets are then gathered from the orchard or vineyard and shipped off to the market.

What if the harvesters forgot to cut some of the grain, or forgot to pick some of the fruit off the trees?

Don't go back and take it. Leave it for the poor!

And if one of the bundles of grain or a fruit basket was forgotten and left behind, don't go back and take it! Leave it for the poor.

This is the mitzvah of shichechah, which means "forgetting."

Peah: When harvesting a field, don't take all of it for yourselves. Leave an edge of the field unharvested for the poor to collect.



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THE WEEKLY QUESTION

Question for Ki Seitzei:

If someone works on a farm or in a factory that manufactures food, is he allowed to bring food home without permission?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Va'eschanan question was: MORDECHAI BERKOWITZ, Lakewood, NJ

The question was: Which is a word that was in the second luchos, but not in the first luchos?
The answer is: The word "tov". Hashem knew that the first luchos would be broken and it would be bad for the Jews if the word tov was broken.

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