Points to Ponder

Ki Tze Tze 5781

**כִּֽי־תֵצֵ֥א  When you go out (21:10)** - The term Ki Tze Tze appears twice in the Parsha. In the first instance, Rashi notes that the Torah is speaking to the Yetzer Hara’s attempt to entice us in sin. In the second instance, we are not only warned to avoid DOING a sin but also not to think a sin. What is the connection? **Rav Nissan Alpert ztl.** explained that there are different ways that we go to war with our enemies. If we are going as a part of the camp so we need to be protected from every and anything bad. When we are alone we need to know that we are not alone, we are with the Yetzer HaRa.

**בְּק֥וֹל אָבִ֖יו וּבְק֣וֹל אִמּ֑וֹ To the voice of his father and the voice of his mother (21:18)** - Why does he separate the voice of the parents here but later he does not -- voicing “Koleinu” not two voices? **Rav Yaakov Bender Shlita** explained that when parents speak in one voice, consistent, clear and direct in their approach the children will not encounter that which we find in the Ben Sorer U’Morah. Parents can disagree but their Hashkafos and focus on Middos need to be consistent so that the children learn how to properly live.

**וַֽהֲשֵֽׁבֹת֖וֹ לֽוֹ And return it to him (22:2)** – Why does the Torah use the strange combination of V’Hasheivoso Lo “You should return him to him”? **Rav Schachter Shlita** noted that the unusual wording provides us with three different lessons to be learned: First, the **Torah Temima** explains that one has an obligation to return himself to himself. Sometimes people need a good word of encouragement. This too, is a part of the Hashava. Additionally, the **Ramban (Toras HaAdam)** explains that doctors cannot charge more than their lost practice time in setting prices – for they are returning a lost person to himself (physically). Finally, the **Minchas Chinuch and Gilyon Maharsha** note that when a person falters and needs a little reproof, this too, falls under the rubric of Hashavas Gufo.

**כִּ֤י תִבְנֶה֙ בַּ֣יִת חָדָ֔שׁ When you build a new house (22:8)** – The **Sifrei** derives from the word “Bayis Chadash” that once it is ready, one must put a Maakeh (parapet) on his house. **The Brisker Rav ztl**. notes that in this regard, Maakeh is different from Mezuzah. The Mitzva of Mezuzah requires one to have a home before the obligation of Mezuzah begins. Maakeh is different – it begins as the home is completed irrespective of habitability.

**בְּשֽׁוֹר־וּבַֽחֲמֹ֖ר יַחְדָּֽו Do not plow with an ox and a donkey together (22:10) - Rav Dr. Abraham J. Twerski ztl**. noted that the rationale behind this Mitzva is that animals of 2 species will not pull at the same rate and will frustrate one another. Similarly, notes the Chinuch, putting people who are fundamentally incompatible into a joint venture is equally as troubling. Rav Twerski added that any effort that requires cooperation be it societal, marital or occupational, that is compelled on the incompatible may actually be a violation of an Issur in the Torah.

**כִּֽי־יִקַּ֥ח אִ֛ישׁ אִשָּׁ֖ה When a man marries a woman (24:1)** - The Talmud (Berachos 8a) notes that there was a debate at the time of Jewish weddings as to whether to say “Matza “ (I found) or “Motzei” (I find) at Jewish weddings. **Rav Pincus ztl.** explained that if a person needs to check every single day to see if his wife is “good” then such an existence is worse than death (it is torturous for the couple). To that Hashem says “Matza” like “Matza Chein BaMidbar” that He took us in the desert without knowing how exactly everything would turn out. This creates a strong bond with a strong partner

**מִתַּ֖חַת הַשָּׁמָ֑יִם From beneath the heavens (25:19) - Rav Yosef Carmel Shlita** noted that the war against Amalek can take place on two planes – a maximalistic plane and a minimalistic plane. The maximal approach is the one that obliterates Amalek from beneath the heavens. This is a war of annihilation of evil after which, world peace will be achieved. This style requires a Melech and a command. However, until that point, there is a form of erasing Amalek  in the form of fighting the elements of Amalek that are in our own midst. The main ability of Amalek to be a dangerous enemy of ours was related by the Torah before its account of the episode of Amalek’s attack. Our nation asked: “Is Hashem in our midst or is He not?” (Shemot 17:7). Overcoming that doubt is an important feat. The salvation of sorts that it brings, even if it is subtle, is considered a miracle that is fit for the times of exile.

Haftara:

**רָנִּ֥י עֲקָרָ֖ה לֹ֣א יָלָ֑דָה Sing out Barren one who has not given birth (Yeshayahu 54:1) – Rav Dovid Feinstein ztl.** explained that when Am Yisrael was exiled, Yirushalayim was like a barren women, deprived of children. Still, the Novi wants Yirushalayim not to be despondent because she should have confidence that her future will be bright. Rashi (Eicha 1:7) cites a Midrash that in Galus, the Jews were exceptionally scrupulous in observing Shabbos, Yom Tov and Shmittas Kesafim. Our enemies taunted us for not keeping the Mitzvos in Eretz Yisrael and doing so when it was “too late.” But when it comes to our relationship with Hashem, we are not “too late” – we are early in preparing for the future.