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שבת קודש פרשת כי תבוא – כ"א אלול תשע"ח
Shabbos Parshas Ki Savo - September 1, 2018

מילה שבה גם כורתים את ערלת הלב החומרית) מזככות ומקדשות את האיברים החומריים של האדם, ובכך הן) מפקחות, 'פותחות' את העיניים (ענין השכל, כדי להשתמש בהם לפי המכוון שלהם שיינו לראות ביותר את האלוקות המקיימים את כל הבריאה) וכמ"ש **הבעש"ט** את כוונת הכתוב 'לעולם ה' דברך ניצב בשמים' שדיברו ית"ש של הבריה עודנו ניצב בה ומקיימן) ואת השגחתו הפרטית של האלוקים על כל ידור; מה שללא זיכור זה לא היה אומר כלל, כיון שחומריותם באיברי היתה חוצצת בינו לבין אלוקים) והאונים (רדמותיו, כדי להשתמש בהם בלפי המכוון שלהם שיינו לשמוע ביותר מה' ה, מה שללא זיכור זה לא היה שומע כלל, כיון שחומדיות איבריו היתה חוצצת בינו לבין אלוקים, וגם לשמוע להבין לעומק את דברי התורה הרוחנית. ועד"ז הסביר ב'**תפארת ציון** שם, "דמעשש המצוות מפקחות, פותחות את עיני האדם כדי לראות את השגחתו ב"ה על כל פרט הנעשה בעוה"ז ואת אוניו כדי לשמוע, להבין את אמיתות התורה", וכיכ"ז ואל' נתן ה' לכם לב לדעת ועינים לראות ואונים לשמוע עד היום הזה" (שכבר קיימתם את המצוות מזה זמן רב, ובכך הודתו איבריכם החומדיים, ולכן בלבכם אתם מבטיחים במה שאלוקותי מקיים את כל הבריה והוא משגיח עליה בפרטות ומתבוננים ואונכם אתם שומעים וכל האונכים אתם שומעים מבניני אמונתכם ואתם חוצצת בינו לבין אלוקים) ואת אוניו וצמאת את לבבו נאמן לפניך, וסכרת עמו הברית' (מילה). אלמא שקודם המילה היה כבר לבו שלם לשמים".

טיב התבלין

מאוצרותיו של המגיד
מאת הרב שלום פטר'ל שליט"א מגיד משרים בק"ס בית שמש

לא נתן ה' לכם לב לדעת ועינים לראות ואזנים לשמוע עד היום הזה
(כא-כג) - ביאור כוונת הכתוב: 'ולא נתן ה' לכם לב לדעת וגו'
'לש', 'ולא נתן ה' לכם לב לדעת, להכיד את חסדי הקב"ה ולידבק בו. עד היום הזה, שמעת; שאותו היום שנתן משה ספר התורה לבני לוי כמ"ש בפרשת וילך 'וינתנה להם הכתבים בני לוי', באו כל בני ישראל לפני משה, ואמרו לו: משה רבינו, אף אנחנו נדענו וקייבלנו את התורה וניתנה לנו, ומה זאת משליט את בני שבטך עליה, אמרו לנו יום מחר, לא לכם ניתנה לנו ניתנה, ושמה משה על הדבר, ועל זאת אמר: 'היום הזה נהיית לעם וגו', היום הזה הבנתי שאתם דבקים וחפצים במקום'.
אולם מדברי חתום' (נדרים ל"ב: ד"ה שתי עיניים) למדנו ביאור אחר, דאיתא שם מרא "אמר רמי בר אבא כתיב 'אברים' וכתבי 'אברות', בתחילה המליכו הקב"ה על 24 אברים, ולבסוף המליכו על 248 איברים, ואלו הן, שתי עיניים ושתי אזניים וראש וידיה, ופירש הר"ן שם, 'בתחילה המליכו הקב"ה על אבריו שהם בשרותו לזרוד ובדקדק, אבל עיניו ואוזניו של אדם אינם בשרותו, שרדי על כרחו ולא בעיניו ובאוזניו, ולבסוף כשינימול המליכו הקב"ה אפילו על אלו, שלא יסתכל ויאזן שומע כי שם עיניו רמז מצות האבר הגדולה, שנימול', ואילו הדת'ם שם ביאר, 'שתי עיניים ושתי אזניים וראש וידי, ראש האבר, שנימול, ושמוע וראש בעיניו ואוזניו שהמצוות [ובמיוחד מצות

אומר...

“The world as we have created it is a process of our thinking. It cannot be changed without changing our thinking.”
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 אלול תשס"ו - תשע"ה

Conclusion. Many people who spend a long time shopping for an *Esrog* and *Lulav*, do not really know what they are looking for or whether their item has any beauty or halachic upgrade. It is thus advisable to look at no more than five of each, choose the one that he thinks is best, and ask a *Rav* if it is *kosher l'chatchila* to make a *beracha* on. If the *Rav* says yes, he should go ahead and use it.

הוא היה

הוא היה אומר...

מעשה אבות סימן לבנים

בניד ובנתיך נתנים לעם אחר ועיניך ראות וכלות אליהם כל היום ואין לאל ידך וגו' (כה-לב)

The Great Depression was a formative experience for American Jews growing up in the 1930's. Young Jewish men and women stood at a crossroads between the vibrant immigrant world of their parents, observant and deeply religious Jews who prayed three times a day and attempted to keep the *mitzvos*, and the search for a new American way of life, a life devoid of *Torah* and *mitzvos*, forged against the backdrop of New York's secular landscape. The Depression decade has generally been characterized as a period of spiritual stagnation and religious malaise in America, and the numerous *shuls*, *Batei Medrash* and once vibrant synagogues that disappeared during this time are a stark testament to this. During the 1930's, synagogues struggled under heavy financial burdens and debts, watched their memberships shrink, and found it difficult to cater to the new-fangled American Jew. Many closed up entirely and those in existence, saw their *minyanim* dwindle at a rapid pace.

Meyer Birnbaum grew up in the Brownsville section of Brooklyn during the Great Depression and joined the U.S. Army in 1942. He earned the rank of Lieutenant and landed at Normandy on D-Day in 1944, and was one of the only Orthodox U.S. army officers commissioned during World War II. Years later, Lieutenant Birnbaum would speak at numerous events and schools, regaling his audiences with harrowing tales of his war-time activities and the difficulties he faced growing up. One such story that occurred to him as a young boy growing up Brooklyn during the Depression, was exceedingly powerful.

In those days, few young men attended *yeshivah* or were committed to vigorous *Torah* observance. Meyer, himself, did not attend a formal *yeshivah*; he went to public school, although his parents very much wished to raise him as an observant Jew. His friends would make fun of his *yarmulka*, and only a handful attended his *Bar Mitzvah*. However, that did not deter him. Meyer was proud of his Jewish identity. In fact, from the time he was old enough, his mother would ensure that he attended the *Mincha* service each and every day. Meyer recalled. "Imagine the sight. A young boy coming to pray together with a group of elderly men who were hanging on to their traditions while their 'inheritors' looked for newfound freedoms outside the walls of the synagogue. Even the men who came to pray were mostly there to recite *Kaddish* for a dearly departed."

As young Meyer entered the portals of the synagogue for his very first *Mincha*, many of the elderly regulars' eyes widened in amazement. Their shock turned to pity as they assumed that the young boy came to *shul* for the same reason that most of them came and for the very reason that they prayed their children would one day come - the sole purpose of saying *Kaddish*.

The moment came when the *Kaddish Yossum*, the mourner's *Kaddish*, was to be recited, and the congregation began in a cacophonous unison the hallowed words, "*Yisgadal V'Yiskadash Shmei Raba.*" Little Meyer Birnbaum just stared up into space, waiting to answer the first responsive *Amen*. He was startled by the jab in his ribs by a crooked finger, which left his side searing in pain, and quickly began pointing to the correct place in the prayer book.

"Nu!" shouted the old man at him, "They are saying *Kaddish*!"

"I know that they are saying *Kaddish*!" answered Meyer, still stinging from the poke in his side.

"So, what are you waiting for?" urged the old man, "Why aren't you saying along!"

Meyer did not understand where the conversation was heading. But he had no time to think of a valid response when another old man looked his way, motioning for him to join the mourners in the *Kaddish* recitation.

Practically in tears, the little boy screamed out, "But I am not supposed to say *Kaddish*! My parents are alive and well!"

"Your parents are alive?" asked the old-timers incredulously. They could not believe their ears.

"Yes, thank G-d, they are both alive! Why do you think that they are dead and that I should say *Kaddish*?"

The group of old-timers gathered around him as the final *Amen* was said and explained their actions. "We could not imagine someone your age coming to *shul* for any other reason!" From that day forward, Meyer was a celebrity in the *shul* and the congregants looked forward to seeing him every day by *Mincha*. Meyer's religious fortitude stood him in good stead for the rest of his eventful life.

משל למה הדבר דומה

וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך וגו' (כה-י)

משל: It is told that the **Vilna Gaon ז"ל** was once imprisoned on trumped-up charges, but he was so immersed in his learning that he was barely aware of his surroundings. His *talmidim*, seeing that their *Rebbe* was doing nothing about his plight, sent **R' Chaim Volozhiner ז"ל** to visit him in jail and urge him to act on his own behalf. R' Chaim said, "The *Rebbe* is in danger of death; they wish to execute him! They want to disgrace him, *Klal Yisroel*, and the *Torah*. They want to burn the *Rebbe* together with the lowest, vilest criminals."

The *Gaon* cried, "No! That would be a real *chillul Hashem*."

Soon, the *Gaon* was taken before the court for his final

sentencing. The *Gaon* was wearing his *tallis* and *tefillin*, which he habitually wore all day. As he stood before the judges, he uncovered his *tefillin*. The non-Jewish judges were immediately struck with terror. "Let him go! He is free!" they shrieked. "We cannot keep an angel in jail!"

The *talmidim* were incredulous over the miracle that had taken place. But the *Gaon* dismissed their reactions. "The *Torah* tells us, '*All the nations of the earth shall see that Hashem's Name is called upon you, and they shall fear you.*'" Chazal tells us that this refers to the *Tefillin shel Rosh*," he explained. "*Tefillin* have the power to strike fear

ולקחת מראשית כל פרי האדמה אשר תביא מארצך אשר ה' אלקיך נתן לך ושמת במזבח וכו' (כו-ב)

The *mitzvah of Bikkurim*, with which our *Parsha* begins, is an expression of gratitude to *Hashem* for all the good He has given us. It takes us all the way back to *Parshas Bereishis*, where the *Medrash Raba* declares that the world was only created "*Bereishis*" - for things that are called "*Reishis*" (first), such as *Bikkurim*. The **Alshich Hakadosh**, finds this *Medrash* astonishing and wonders, "What is so great about this *mitzvah of Bikkurim* that the entire world was created for it?" He answers, that this *Medrash* is conveying a fundamental principle on which our entire faith is predicated. *Hashem* really has no need for anything that we could possibly give to Him or do for Him, because everything we have really comes from Him. The only thing we could do for *Hashem* is show Him our *Hakaras Hatov* and express our gratitude.

The *Medrash* tells us, why was *Adam Harishon* sent out of *Gan Eden*? We all think it is because he ate from the *Eitz Hadaas*, which was prohibited. But the *Medrash* goes on to say that the reason was because when *Hashem* asked why he ate from the forbidden fruit, *Adam Harishon* responded, "It's not my fault! It's really Your fault! The woman You gave to be my wife, she gave me from the tree and told me to eat it and I did." **Rashi** on this *posuk* says: "כאן כפר בטובה". Instead of showing his gratitude to *Hashem* for the special wife he was given, *Adam Harishon* showed his lack of gratitude, which caused him to be thrown out of *Gan Eden*. My *machshava* here is that sadly, like *Adam Harishon*, many of us do not appreciate the numerous gifts *Hashem* grants us so that we may show our gratitude. A husband and wife should remember the joy they experienced upon finding each other, and recall how fortunate they are to spend their lives together. This *Hakaras Hatov* will play an important role in strengthening their bond of marriage and overcoming any periods of discontent that may arise.

As we approach *Rosh Hashanah*, our hearts should overflow with gratitude to *Hashem* for having granted us another year of life and that will be a *zechus* for us to merit yet another happy healthy year with our families *gezunterheit*.

DRUSH V'CHIDDUSH

השקיפה ממעון קדשך מן השמים וכרך את עמך את ישראל ואת האדמה אשר נתתה לנו ... ארץ זבת חלב ודבש וגו' (כו-טז)

The *Sifri* teaches that it is because of the reward of the *mitzvah* of *Bikkurim* that *Klal Yisroel* were *zoche* to go into *Eretz Yisroel*. On the first night of *Selichos*, we recite the following: "*Raise Your mighty, right hand to act valiantly, for the sake of the righteous one who was bound and in whose stead a ram was slaughtered; shield his descendants as they cry out to you while it is yet night, hear our cry and our prayer.*" We ask *Hashem* to listen to our *tefillos* which we are *davening* while it is still night, in the *zechus* of *Akeidas Yitzchok*. What is the significance of *davening* at night?

R' Moshe Teitelbaum ז"ל (Beirach Moshe) explains that the lifeline of everything in this world comes from *Hashem*. One who breaks his natural tendencies and follows the will of *Hashem*. will merit life in this world and the next.

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF הערכה

בבקר האמר מי יתן ערב ובערב האמר מי יתן בקר ... (כה-טז)

Although the *parsha* begins with *Bikkurim* and appreciating the blessings of the first fruit, it continues with the terrible curses that will come upon a person who does not follow the ways of *Hashem*. What is the connection, and why do we read these ideas now, right before *Rosh Hashana*? Well, perhaps it is to teach us that the most important lesson of life is to be happy and appreciate all the good *Hashem* bestows upon us, while the biggest curse in life is to be ungrateful. The word "קללה" (curse) contains the word "קל" (light). One must not take things lightly. In other words, don't take life for granted! Don't assume waking up in the morning is a given. In order to prepare for *Rosh Hashana*, when we beg *Hashem* for life, wouldn't it make sense that we show Him how much we appreciate the life He has given us? What could be a better way to merit more life?

One complaint can cause a negative outlook, a second gripe can create a bad attitude and a third can cause a person to make this his way of life! Being negative and unhappy has a domino effect. Our life circumstances come from *Hashem*, but the way we REACT to what *Hashem* gives us will determine how close we come to Him and what kind of a people we will be!

R' Nachman M'Breslov ז"ל writes that if a person complains and says, "Life is so bad. I can't take it anymore," *Hashem* will respond, "This is bad? This is nothing! I will show you what bad really is!" But if a person says, "Thank you *Hashem*. How can I thank You for all the good You give me?" Then *Hashem* will answer, "This is good? This is nothing. Let me show you what GOOD really is!" Let's prepare for the *Yom Hadin* by making a list of all the good things *Hashem* has given us and thank Him. Let's show Him how happy and appreciative we are and may that be our ticket to a great year filled with blessings.

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

מחשבת הלב

Although human nature is to sleep at night, the *chachamim* established that we say *Selichos* specifically while it is still dark at night; in the *zechus* that we are breaking our nature to perform *avodas Hashem*, our *tefillos* should be accepted. *Avraham Avinu*, the quintessential "*Ish chessed*" went against his nature and was prepared to slaughter his son to follow the will of *Hashem*. We *daven* that just as the *Akeidah* is a great *zechus* because it went against Avraham's nature, our nocturnal supplications - the result of us breaking our natural desires - should also be worthy of being accepted. The *mitzvah* of *bikkurim*, bringing the first fruit to the *kohen*, goes against the nature of a person. He so much wants to enjoy the fruits of his labor. This is natural. But instead, he gives it to the *Ribono shel Olam*; he does not keep it for himself. It is in the *zechus* that *Klal Yisroel* goes against their characteristic tendencies to give away their first fruits to *Hashem*, that we were *zoche* to receive the Land of Israel.

דרגה יתירה

FROM THE WELLSPRINGS OF
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