

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

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A SPECIAL MAZEL TOV TO MR & MRS CHEZKIE NEEMAN ON THE MARRIAGE OF THEIR DAUGHTER TALI TO AVRUMI SCHWARTZ .
ידיד שייך לעצת בית נאמן בישראל

בראתי יצד הרע
ובראתי לו

תורה תבלין

TORAH TAVLIN
Publication

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שבת קודש פרשת כי תבוא - Shabbos Parshas Ki Savo

כ"א אלול תשע"ב - September 8, 2012

פרק ג' ד' דאבות

הגדצרבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיריך

היה כי תבוא אל הארץ אשר ה' אלוךך נותן לך נחלה וירשתה וישבת בה (וכ-א) אין "והיה" אלא לשון שמחה שאין כאן כי אם איזה מעלה נוספת, ואשר על כן, עם כל חשיבותה, עדיין אינו מובן לאוני השומע, ולפליאה היא בעיניו, וכי בשביל דבר זה בלבד שהיה חסר להם לישראל כבר מגיע להם תוכחה נראה ואינמה כזאת !! ומסופר על הרה"ק ר' לוי יצחק מבארדיטשוב ז"ע שפעם ניגש לפני התיבה וקרא את ברכות השחר, ותך כדי שהוא מדלג על ברכת 'שלא עשני גוי', לאחר התפלה שאלוהו הנוכחים על פשר הדבר, נענה להם בתמינה: וכי אתם חושבים שאוכל להתאפק שבע שעות מבלי לבדך את הברכה הזאת אשר כה חביבה היא בעיני? והלא ברעג הראשון שהיה באפשרותי מיד קפצתי ובירכתי לפני השל"ת על גודל זכייתי להיות חלק מן העם הנבחר! לדאבוניו נשתנה כהיום כל אופן ההסתכלות על חי התורה והמצוות, וזה מה שגורם את כל ההעדר של רגשי השמחה בעת קיום התורה, כי אף שבדורינו מקיימים את כל המצוות בהידור רב ומדקדקים על כל קצו של יו"ד, אך מה ערך לכ"ז כאשר כל העשייה חלול וריק מכל אק של תוכן, מבלי שום הרגש של קדושה? וכפי שהגדיר זאת מרן הסטייפלער זצ"ל שהחילוק בין דורינו לדורות הקודמים, שבדורות הקודמים ידעו שיש תרי"ג מצוות, אך כהיום יש תרי"ג בעיות שצריך להתמודד אתם מבלי להתיקל בהם. ויה"י שנטה לעבוד ה' באהבה ובשמחה מתוך נחת והרחבת הדעת אכ"ה.

מאת הרב שלום פערל שליט"א
מגיד משרים בק"ק בית שמש

מאוצרותיו של המגיד

והיה אם שמוע תשמע בקול ה' אלוךך ... ובאו עליך כל הברכות האלה והשיגוך (כח-א) – בעניין שכר המצוות הכתוב בתורה (תב בספר 'הכתב והקבלה' לבאר כוונת 'והשיגוך', 'ואפשר לפרשו מעניין 'אחריתך ישנה מאד' (איוב ח' ז), שהוראתו הריבו, וטעמו, שיבוא עליך בשפע רב'. אבל 'רבינו בחיי' מבאר כוונת 'והשיגוך' באופן אחר, 'כלומר, שלא תצטרך לרדוף אחר הברכה, שהיא עצמה תבוא אחריתך ותשיג אותך.' ולפ"ז מיישב 'הכתב סופר' את הכפילות-והיה אם שמוע תשמע בקול ה' אלוךך וגו', כי תשמע בקול ה' אלוךך', 'ובאו עליך כל הברכות האלה והשיגוך וגו' - נראה לפרש, כי ע"פ הרוב צריך האדם לילך ממקום למקום וממדינה למדינה לסחור לקנות ולמכור עד שיתעשר, אבל ברכת ה' לעמו לא תהיה באופן הזה, אלא שתבוא אליו העשירות במקומו ובעירו ובכל מקום שיהיה, ולא יצטרך לרדוף אחריה. וזה כוונת הפסוק 'ובאו עליך וגו' והשיגוך', שלא תצטרך להשתדל להשיג אותם, רק הם ישיגו אותך. והנה באופן הראשון, מתבטל האדם מעבודת ה', אבל אם הברכות יבואו מעצמן בלי טרחתו, לא יתבטל מעבודת ה' (ועמל תורתו), וזה כוונת הפסוק 'כי תשמע וגו', כדי שעל ידי זה תשמע בקול ה' אלוךך". ונראה שזה כוונת דברי ה"ספורנו" שכתב, 'ובאו עליך כל הברכות האלה והשיגוך' - אע"פ שלא תשתדל אתה להשיגם. "כי תשמע בקול ה' אלקך"

רעיונות ופירושים לעורך את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת

טיב התבלין

נמשל Moshe Rabbeinu uses a double expression, “Be attentive and hear,” as he urges the Jewish people to prepare to absorb the blessings and the curses. Train your ears, he tells them, to recognize the difference between right and wrong, good and evil, blessing and curse. Often, a person will listen as others try to teach him, but either the lesson goes “right over his head” or “in one ear and out the other.” The art of training oneself to hear what must be heard, and more importantly, to disregard what must be disregarded, is a valuable tool, one that every Jew should strive to attain.

הלכה למעשה

A SERIES IN HALACHA
LIVING A “TORAH” DAY
Avoiding Sheker (Falsehood) at all Costs (11)
When is it Permitted to Lie? (cont.) The next category in our series dealing with how and when one may deviate from the truth (when no one loses out from the “lie”) is when one does so in order to gain a chance to do a *mitzvah*. There are many cases in *Tanach* and in the *Gemara* where we see that one may tell a lie to enable fulfillment of a *mitzvah* if it doesn’t cause a loss to others, even though it might cause them some inconvenience. This is true both to fulfill a *Torah mitzvah* or a Rabbinic *mitzvah*, as will be seen from the following examples. As mentioned previously, one must minimize his deviation from the truth and if he has another way out, he should not lie at all.

1) The *Gemara* (1) tells a story about the great *Amora* Rabbah. The *halacha* is that one who eats bread is supposed to say *Birchas Hamazon* in the place that he eats. Even if he has already left that place, one should go back and recite *benching* there. One time, says the *Gemara*, this happened to Rabbah. He was traveling with a caravan of people and they all stopped to eat. Rabbah ate bread but forgot to say *Birchas Hamazon* and only after the entire caravan had moved on and continued their journey, did he remember. Of course, Rabbah wanted to go back, but he made the following calculation: If he were to tell

הוא היה אומר

R’ Shaul Yedidiah Taub ZT”L (Modzhitzer Rebbe) would say:
“It would seem that the word 'והשיגוך' is extra, for if the blessings come upon you, then surely they have ‘reached you.’ However, this is an admonition to the people whom *Hashem* has gifted with riches and many blessings. Often they don’t recognize their own good fortune, they don’t have any השגה (clue) that *Hashem* has favored them, and they still complain. Thus, the blessing is not complete until 'והשיגוך' - one appreciates all the good.”

R’ Moshe Feinstein ZT”L (Kol Rom) would say:
“Why does the *Torah* tell us that *Bnei Yisroel* should eat and rejoice at the site of Mount Eival, the mountain reserved for the admonitions? Why not by Mount Gerizim, where the blessings were uttered? And yet, this teaches us a most powerful lesson. One should realize that when he is visited by difficulties in life, it should not be viewed as a negative situation. Difficulties offer numerous positive effects, to cleanse, to refine, and to bring one to humility. Similarly, this is a lesson in bringing up our children. One who spoils his children, offering them all of life’s conveniences and none of the responsibilities, is preparing those kids for a most disappointing life.”

A Wise Man would say:
“The man who does not read has absolutely no advantage over the man who cannot read.”

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מעשה אבות סימן לבנים

יככה ה' בשחץ מצרים ובסחרים וכו' בשגעון ובעורון וכו' אשר לא תוכל להרפא וגו' (כח-כו,כח)

In an effort to stay one step ahead of the Nazi plan to destroy European Judaism, **R' Chaim Kreiswirth ZT"l**, as well as thousands of Jews fled from Poland in the early stages of the second world war to the newly independent capital city of Vilna, which the Soviet Union transferred to the Lithuanian authorities in October of 1939. The independence was short-lived, however, as the Soviets quickly occupied Lithuania and in August 1940 incorporated Vilna, along with the rest of Lithuania, into the Soviet Union. On June 22, 1941, Germany attacked Soviet forces in eastern Europe and captured Vilna. R' Chaim fell into the hands of the accursed Nazis and he was shipped off to one of the notorious labor camps.

R' Chaim was young and energetic and always looking out for his fellow Jew. Although there were many sick and decrepit individuals in the camp, there was one man whose condition had become utterly appalling. He was stricken with numerous diseases, including leprosy and boils all over his body, and had been blinded when the Germans thought it would be sport to poke out his eyes. He was a miserable wretched sight to behold and consequently was shunned by his fellow inmates and left to die in misery and filth. R' Chaim would not allow this to happen and he befriended the young man and attempted to clean his wounds, assist him and nurse him back to health. He gave up his own meager rations to feed him and washed and dressed his wounds. He never considered his own frail health and the chance that he may contract a disease as well. All he cared about was seeing this man back to health. Miraculously, he succeeded beyond any and all expectations, and although the man remained blind, he regained his health and beat the diseases. Eventually, he was able to rejoin a work battalion.

R' Chaim's actions became legendary and wherever he walked, people would talk to him and discuss their issues. R' Chaim was a "people person" and would speak energetically to everyone, providing hope and encouragement even in the midst of pain and misery. Apparently, R' Chaim was a bit too energetic, for he was noticed by a passing S.S. overseer who felt that perhaps this popular young man was enjoying himself too much in the "care" of the Nazi labor camp. Clicking his heels, the S.S. lieutenant issued an order to haul him away for questioning and punishment. Guards grabbed R' Chaim and stood him in front of the S.S. man who called him a spy and ordered him to be shot on the spot.

As R' Chaim was being prepared for execution, he closed his eyes and offered a silent prayer to Heaven. "Master of the World, I just acted above and beyond to care for an unfortunate Jew who was sick and dying. It was with great *mesirus nefesh* that I helped him become well again. Now," R' Chaim voiced his silent plea with tears streaming from his eyes, "I ask that You give me my reward for that act here in this world, and allow me to live in order to care for others for the rest of my life. *Chazal* tell us: '*One mitzvah follows another mitzvah*,' but if I die now, all my future good deeds will die with me." R' Chaim's thoughts centered on survival, rather than surrender or despair, and he prayed with every fiber of his being.

"Not right here!" shouted the S.S. Lieutenant, waking R' Chaim from his reverie. The guard was ordered to take the prisoner away and shoot him outside the gates of the camp, so that no German would have to waste valuable time and energy removing the body and burying it in the camp. "Shoot the Jew and leave him to rot in the forest," was the direct order.

The guard marched R' Chaim outside the camp's gates and stood him up against a tree. All the while, R' Chaim continued praying, begging the Almighty to allow him to live in order to help others. Suddenly, the guard's demeanor changed and he spoke in a low conspiratorial voice. "Listen, I will shoot into the air and you run away from this place. Do you hear me?"

R' Chaim nodded in shock and when the German guard inexplicably shot his pistol into the air, R' Chaim took off in a dead run. He ran for days and days, hiding out until he somehow managed to reach safety. He lost no time in escaping the continent of Europe, and within a short time, he landed on the shores of the Holy Land. From Israel to the U.S., and for close to the last fifty years of his life in Antwerp, R' Chaim devoted his life to assisting his fellow Jews with an abundance of love, kindness and *mesirus nefesh*.

משל למח הדבר דומה

וידבר משה וזכהנים הלויים אל כל ישראל הסכת ושמע ישראל וכו' (כו-ט)

משל: Once, as a group of *talmidim* sat around a long table, the **Maggid of Mezeritch ZT"l** began delivering a *Torah* discourse which included words of praise about another student, **R' Zev Wolf of Zhitomir ZT"l**. R' Zev Wolf happened to be sitting at the far end of the table and could not hear what his *Rebbe* was saying, but as he saw the *Maggid* speaking, he wished to take part in his holy words.

He began moving up closer to the front, asking his fellow students to allow him to "squeeze in" for a better seat. But each time he thought he was close enough to hear,

he found that he still couldn't hear the *Rebbe's* words.

Again and again, he moved up to the front, until he was literally sitting next to the *Maggid* - and yet he still could not make out the words of praise that his *Rebbe* was saying.

At this point, the *Maggid* smiled and turned to some of the students who had cast aspersions on R' Zev Wolf. "Take a look," said the *Maggid*, "how a Jew can discipline his ears to only hear what they should. No matter how close R' Zev Wolf sits next to me, words of praise that he does not need to hear, do not enter his ears at all!"

כי תכלה לעשר את כל מעשר תבואתך בשנה השלישית שנת המעשר וכו' (ט-יב)

The *Torah* begins the *sedrah* with the *mitzvah* of *Bikkurim* - bringing a tithe (מעשר) of the first fruits of each year as a thanksgiving offering to *Hashem*. The *Navi Malachi* tells us of the great reward for setting aside tithes to the Almighty (ג-י): "*Bring the full tithe into the storehouse and let there be food in My house, and thus put Me to the test, said the Lord of Hosts; I will surely open the floodgates of the sky for you and pour out for you a blessing that there shall be more than enough.*" What does this mean? The *gemara* explains (תענית ט): "עד שיכלו שפתותיכם מלומר די" (תענית ט): "*Until your lips grow weary of saying, 'Enough!'*"

One must understand: Is it even conceivable that a person will become so wealthy that he will say, "Enough! I do not want any more riches!" Do we not learn from the words of our sages (קהלת רבה א-יג) that, "*he who possesses one hundred will desire two hundred?*" This is the nature of wealth and no person departs this world with half his desire gratified. So, what type of person is the *Navi* referring to who can come to the realization that he has more than enough wealth - that he can actually say, "Enough!"

The **Imrei Emes, R' Avraham Mordechai Alter ZT"l** distinguishes between wealth which a person receives as a reward for giving *maaser* and tithes, and other forms of wealth. Of course, the dictum of *Chazal* is quite accurate and the universal passion for ever more possessions is an unavoidable human trait. However, with regard to *maaser*, it is the sole form of wealth that actually brings a person contentment, for when one devotes his life to charity and ensuring that those who are needy are well cared for, he experiences a feeling of nirvana which calms his mind and elevates his soul. He is at peace with the world and satisfied with all the good that he is supplied with from on high. It is just this sort of person who is capable of recognizing what he needs and what he doesn't, and can truly say, "Enough!"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

הכרת השור

The *posuk* tells us that the *mitzvah* of *bikkurim* takes effect when *Bnei Yisroel* enter *Eretz Yisroel*, however, in reality, the *mitzvah* only began to apply after the conquest and division of the land, unlike other *mitzvos* which were kept immediately upon entering the land, such as *challah*. Why was it necessary to wait 14 years to express joy and thankfulness to *Hashem*?

R' Avraham Pam ZT"l explains that the nature of human beings is to forget how fortunate we are and complain about things that we really should be grateful for! When people bemoan the fact that they have a headache, it is because they literally "lose their head" - they forget that they are so fortunate to have a head that works (most of the time!) and B"H they usually feel fine! For example, a *chosson* who dates for a number of years, with many aggravations and disappointments, finally finds the right one, and is thrilled with all the wonderful information he hears about his new *kallah*. During *sheva brachos* he is even more excited to see the beautiful *middos* of his wife. He is the happiest man in the world! He has no words to express his appreciation to *Hashem*. But after a number of months things begin to change. His wife's many virtues become "normal" and he starts to take her for granted, or worse, complains about her and becomes resentful. The key to a happy life is to remember the difficulties, the loneliness, the worry, the anguish and the pain of whatever situation one is taking for granted now.

The *mitzvah* of *bikkurim* could only be fully realized after 14 years of trouble and toil. *Hashem* wanted us to be appreciate what we have, and to never forget the fact that we weren't always so lucky. *Eretz Yisroel* must never be taken for granted!

TORAH GEMS

ארור האיש אשר יעשה פסל ומסכה תועבת ה' וענו כל העם ואמרו אמן וגו' (כו-טז)

As the Jewish people stood on two mountains facing each other, the blessings and the curses were handed down. First came each blessing with the prefix "ברוך" introducing the blessing, immediately followed by the curse, initiated with the word "ארור" - and so on and so forth (Rashi). However, in the text of the *posuk*, only the curses are detailed, and it is left to *Chazal* to derive that the blessings were offered in the same manner. Why does the *Torah* only mention the curses for the sins enumerated here, rather than bless the person that lives a clean life and avoids these very same pitfalls? Instead of employing the language of "ברוך אשר" why couldn't the *posuk* have stated "ברוך אשר לא"?

R' Yissacher Meir ZT"l (Yeshivas HaNegev) gives a remarkable understanding here. A curse is not just a by-product of an act of sin and an accursed individual is not simply one who does acts of evil. A curse is representative of the person's inner character; not so much what he is but what he is made up of. One who falls under the category of "ארור" and is thus worthy of "קללה" - is a person who is totally disconnected from the concept of "ברוך" - blessing.

In each of the curses listed in this *parsha*, there is a deeper abomination which reflects the the inner workings of a person's heart. Thus, "ארור מקלה אביו ואמו" is not simply one who strikes a parent, but one who makes light (קל) of his importance; "ארור מכה רעהו בסתר" is not just hitting another secretly, but also pretending to be kind while really harming his friend with words or actions; "ארור משנה עור בדרך" - is more than steering a blind person wrong, but giving one who trusts you bad or unobjective advice for your own benefit; "ארור אשר לא יקים דברי התורה" - means that one feels ambivalent towards one or more *mitzvos*, and doesn't think they apply to him. Thus, the *Torah* sends a powerful message by employing the term "ארור", as if to say, its not enough to stay away from sin - the curse is not removing the underlying source of the sin.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

תחת אשר לא עבדת את ה' אליך בשמחה ובטוב לבב (כח-מ)

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