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שבת קודש פרשת כי תבוא
Shabbos Parshas Ki Savo
י"ח אלול תשע"א - September 17, 2011

פרק ג-ד דאבות

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

בראתי יצד הרע ובראתי לו

תורה תבלין

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טיב התבלין

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

היום הזה ה' אלקיך מצוך לעשות את החקים האלה ואת המשפטים וכו' (כ-טו) – בכל יום יהיו בעיניך כחדשים

יום ביזמו שירגיש בעצמו כל יום כיום נתינת התורה, ולכן כל יום שעובר על האדם, נעשית אצלו ענין המלומדה יותר ויותר. לא כן אם היה מתבונן כל יום מחדש על כל דבר שהוא עושה כאילו עכשיו נצטווה על כך מהר סיני הרי ודאי שהיה ליבו מתלהב בקרבו יותר ויותר, וגם לעת זקנתו כל אימת שהיה דבר מצוה בא ליזו היה מחדש כנשר געורו ורץ לקראת המצוה בשמחה עצומה ובהתלהבות בלתי מוגבלת כאילו קבלה זה עתה מהר סיני. וצריך כל אחד להתבונן במה שכתב **האר"י הקדוש זי"ע** שמיום בריאת העולם לא היה אפי' תפילה אחת בעולם שידמה לחברתה, זאת אומרת שכל תפילה ותפילה יש לה תיקון מיוחד שלא יוכל לפעול רק האדם ההוא, וגם איש זה עצמו לא יוכל לפעול זאת בתפילה אחרת אלא אך ורק בתפילתו הנוכחית, ואותו הדבר גם בימיו ושנותיו של אדם שאין לך יום ואין לך אפי' שעה ורגע שידמה לחברתה, כי כל רגע תיקונים אחרים, ובדואי שאם יחיה האדם באופן הזה הרי יעשה כל מעשיו הטובים בחשק ובמרץ, ויחשוב בעצמו איככה אוכל להשאיר בשאונותי כאשר כל הבריאה כולה עומדת ומצפה על הרגע הזה שבו יושלם התיקון הנפלא שאני עומד לעשות עכשיו, ומה גם שאין שום אחר בעולם שיש בכוחו לעשותה זולתה.

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

מאוצרותיו של המגיד

היום הזה ה' אלקיך מצוך לעשות את החקים האלה ואת המשפטים וכו' (כ-טו) – שיהיו דברי תורה בעיניכם כחדשים

בלב עומדת לעד גם בזמן הסתר, כמו שהיה קבועה בלב בזמן ההתגלות, והיו דברי התורה בעיניו כחדשים לגבי זכירת האותות והמופתים, שלא נשכחם מלבנו בהתעלמם מעיינו, אך יהיה אצלנו מעמד הר סיני בנפלאותיו בחידושו תמיד וממילא יהיו דברי התורה חביבים עליו לקיימם. ויתכן לומר, כי פסוק זה התחיל "היום הזה" וסיים "ובכל נפשך", להורות כי יתחייב האדם שימסור נפשו על המצוות בכל הזמנים, כביום של מתן תורה, כי כשם שהיה מוסר נפשו על ה' באותו יום של מתן תורה, בראותו האותות והמופתים והאש האוכלת בראש ההר, כן ראוי לו למסור נפשו עליו בכל הזמנים. והוה שאמר: "היום הזה" וסיים ב"נפשך", לבאר, שתמסור נפשך עליו בכל הזמנים כביום הזה". אבל בסופו נרמזה הבטחה לגבי מבאי ביכורים, (כיון שנכתב בסמיכות לפ' ביכורים), וכמו שכתב, "ושמרת ועשית אותם- בת קול מברכתו, הבאת ביכורים היום, ושנה לשנה הבאה". וע"ז ביאר **המשכיל לדוד** שוודאי לרש"י כוונת המילים היא להבטחה, "שאם אין ציווי, נמצא שהוא כפול, שהרי כבר אמר, ה' אלקיך מצוך לעשות וגו', ומדוע חזר ואמר, ושמרת ועשית וגו', אלא ודאי אינה אלא הבטחה".

(Monsey, NY)

הדלקת נרות לשבת – 6:46 *

זמן קריאת שמע/מ"א – 9:08

זמן קריאת שמע/הגר"א – 9:44

סוף זמן תפילה / הגר"א – 10:46

שקיעת החמה ליום השבת – 7:03

מוצש"ק צאה"כ/ מעריב – 7:53

צאה"כ/ לשית רבינו תם- 8:15

*** פלג המנחה – 5:45** (מי שמדליק מוקדם אין לאחר מו"ק ע"כ קבלת השבת [נשיאמר "בואי כלה"])

whose sole desire is to pursue the delights of this world. They seek pleasure and luxuries but what they don't realize is that *Hashem* is marking it all down and the time will come when He will present them with an exact bill for all

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (23)

Havdala (cont.): Anger Causes Poverty. Last week we finished off with the custom of letting the wine of the *Havdala* cup overflow, as a means to activate the *Shabbos* blessings and allow them to overflow into the new week. The **Taz** ⁽¹⁾ has a different understanding of this custom which also has to do with good *parnassa*. He explains that the custom to pour over the cup, is a reminder that if during the coming week any household member spills or breaks something, the head of the household should not become angry. Rather, he should feel that just as now, when a small amount is spilled he is not getting angry, so too, during the week he will not get angry. The Taz adds that it is an important incentive to keep a person away from anger and thereby keep poverty away from the house.

Rosh Hashana. It is timely to mention the words of the **Mishna Berura** ⁽²⁾ regarding getting angry on *Rosh Hashana*. He says that we go to great lengths to eat special foods as a sign (סימנים) for a sweet new year. If these external signs can help in bringing us a good year, certainly being in a good and happy mood can enable much of the same, while anger can י"ח do the opposite. One should guard himself well to not allow any feelings of anger or distress on *Rosh Hashana* as a good *siman* for the whole year. **Saying** ⁽³⁾ **"ויתן לך"** The RMA brings down the custom of saying

הוא היה אומר

R' Chaim Sofer ZT"l (Divrei Shaarei Chaim) would say:

"*Blessed shall you be in the city.*" The *Medrash* denotes from here: '*As a reward for the mitzvos which you fulfill in the city.*' The lesson to be gleaned from here is that if a Jew will not be embarrassed to observe the commandments even in the city, i.e. publicly so that all can see, then he will receive all the blessings enumerated in the *posukim*. For there are Jews who perform *mitzvos* privately - only within the confines of their own home - but are ashamed to practice their religion in the street, before the eyes of the world. The *Torah* is telling us that acting in this manner is not conducive to blessing."

R' Yosef Dov Halevi Soloveitchik ZT"l (Bais Halevi) would say:

"When you are angry at someone and scream or speak against him, you can never tell the harm that you may be causing him. You might want him to suffer a little, but it is impossible to know the extent of pain you will actually cause. The person you are screaming at might be sensitive and your shouting may cause him much more suffering than you intended. When you speak against someone, you might cause him to lose his means of livelihood, or someone who would be a suitable wife might not agree to marry him. Choose your words carefully for words can be very damaging."

A Wise Man would say:

"Don't worry about the annoying people in your past. There's a reason they didn't make it to your future!"

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מאת מנ"ה ברוך הירשפלד שליט"א
רב דקלה אהבת ישראל, קליבלנד הייטס

at the conclusion of *Shabbos*. It is a collection of numerous *posukim* of blessing and success from the entire *Tanach* (תורה, נביאים וכתובים). Some say it in *shul* before *Havdala* and some say it afterwards ⁽⁴⁾. These *posukim* are recited at the immediate beginning of the new week to bring about blessings for the coming week. Some ⁽⁵⁾ have the custom to say it together with another person as a pair, so that each person is really blessing the other person. Many of the *posukim* are in second person just like the first *posuk* of השמים ומטל *May Hashem give you from the dew of the Heavens and the fat of the earth, with abundant grain and wine.*" ⁽⁶⁾ Thus, it is quite appropriate for one to say it to another.

Special Days Throughout the Year. There are varying customs regarding whether or not to say "ויתן לך" ⁽⁷⁾ since *Chol Hamoed* are not typical working days. All agree that when *Yom Tov* is on itself, it is not said ⁽⁸⁾. If *Tisha B'Av* falls out on *Yom Tov*, it is also not said because these are *posukim* of joy and success and therefore not appropriate on *Tisha B'Av*. There are different customs whether to say it in the house of an אבל (mourner) or not. Most hold that it is not said ⁽⁹⁾ and that seems to be the prevalent custom.

Correction: In last week's issue the words "*when one concludes Havdala*," is incorrect. The cup is spilled over when first poured.

(1) רצו"א (2) תקפ"ה (3) רצו"א (4) ביאור הלכה
רצו"א (5) סגולת ישראל מע"ר פ בשם רמ"מ
מירמנב ז"ל (6) בראשית כו"כ (7) פסקי
תשובות רצו"ל (8) פמ"ג תצא מ"א (9) פסקי
תשובות רצו"ל

מעשה אבות סימן לבנים

והצר לך בכל שערך עד דדת חמתך הגבוהות והבצורות אשר אותה בשח בהן בכל ארצך וכו' (פח-ג)

Ten years after the terrorist attacks of September 11, 2001, which took place three days after reading *Parshas Ki Savo*, it is fitting to relate a story, as told over by **Chief Rabbi Yisroel Meir Lau Shlit'a**. He recalls visiting a local synagogue situated on the Lower East Side of New York city, just a few short blocks from where the World Trade Center had stood. At one time, this was almost an entirely Jewish neighborhood, with *shuls*, *yeshivos* and Jewish business establishments canvassing the entire area, allowing for a thriving congregation in this particular synagogue. Today, however, following the population shift to other neighborhoods in New York, New Jersey and beyond, very few Jewish residents remain in this neighborhood and the *shul* fell into disuse. For a number of years, permanent *minyanim* were not held, even on *Shabbos*.

The synagogue did have one advantage, though. Built close to the business center of the world, many Jews who worked in nearby office buildings, including the Twin Towers, would go to the synagogue to pray during the week. They would arrive early in the morning and use the small sanctuary to conduct an early-morning *minyan* and pray meaningfully, without the need to rush through their prayers. The *shul* even retained a formal rabbi. Of course, due to the transient nature of the community, the rabbi had very few responsibilities. For a long time, the rabbi had no opportunity to conduct a *bris mila*, *bar mitzvah*, or wedding; nor had he spoken before the congregation, or given *Torah* classes of any kind. The synagogue, which grew increasingly empty - aside from the morning *minyan* - might have seemed as if there was no further need for it at all.

One morning, a regular of the morning *minyan* addressed his fellow congregants. “For a number of years we have been praying in this synagogue. The rabbi comes each day; let’s show him a little respect and allow him to give a *shiur* (lecture) after davening. It’s the least we can do to show our gratitude. If it works, we can establish a class on a regular basis.”

Some of those present were excited at the idea of being able to go to work after hearing the rabbi’s *Torah* wisdom. Others, were not enthused, thinking, “I can’t come late to work. I must hurry to my office to meet my urgent obligations.”

Eventually, most of the people remained to hear the rabbi’s speech. The rabbi was at first surprised by the request, but he quickly warmed to the idea. He didn’t need much preparation; just an audience willing to listen.

After davening, he stood up at the front podium and began to speak in a low, wavering voice, as though he were testing whether the walls of the *shul* were able to absorb *Torah* lessons after all these years. Gradually, his confidence began to build, and so did the volume. His face lit up with excitement as he launched into a full recital of the history of the synagogue, recalling those former days of glory when the *shul* was full from the *Aron Kodesh* to the back row. He spoke for quite some time - and this was just the introduction! Those present had not exactly planned to hear a “*Shabbos HaGadol Drasha*,” but the rabbi poured out his passion with every word he spoke increasing the tempo even further.

Notwithstanding the rabbi’s enthusiasm, everyone in the small sanctuary was waiting to begin the day’s work. The sermon carried on longer and longer, and eventually some of the listeners grew visibly restless; a few began peeking into their “palm pilots” to check on their scheduled meetings for the day. However, no one dared to leave the synagogue. Their concern arose out of *derech eretz*, a desire to show respect for the rabbi and his *Torah* lesson. They couldn’t just walk out in the middle, or worse, ask him to stop! Meanwhile, the rabbi continued on and on, his fiery words shaking the old *shul*’s foundation. Simultaneously, though, other events were transpiring that were shaking the foundation of the world.

When the rabbi finally concluded, the congregation thanked him and quickly ran outside, each person hurrying off to his office. Not one, though, succeeded in reaching his workplace. For while the rabbi was speaking, two forces of evil in the guise of jet-liners tore into the Twin Towers, sweeping away the pride of America in a horror of blood, fire, and columns of smoke. Those who preferred being late to work rather than offending the rabbi were rewarded immediately. If even one of them had chosen to leave before the end of the sermon, he would have been required to hear a sermon of a different sort - the one up in the Heavenly Court!

משל למא הדבר דומא

יצו ה' אתך את הברכה באסמך ובכל משלה ידך וברכך בארץ אשר ה' אלקיך נתן לך וגו' (כו-ה)

משל: Two paupers were wandering from place to place looking for a bite to eat. They arrived at an inn belonging to a wealthy man and were told to sit down. One pauper said to the other, “Should we ask the man to give us some food?” The second pauper said no and told him to wait.

After a while, the first pauper again wanted to ask for a bite to eat, but the second pauper told him to remain still.

Just then, a group of merchants arrived at the inn and demanded to be served a meal. The innkeeper brought out a sumptuous feast, replete with aromatic dishes and wine

aplenty. The men ate and drank to their hearts content.

Now, the first pauper became insistent. “We must also ask to be served a meal. Why are we just sitting here?”

“You will see the difference between us and the merchants very shortly,” replied the second, more experienced, pauper.

When the merchants finished eating, the innkeeper handily presented them with a bill, which they paid in full. At this point, the wealthy innkeeper now turned to the paupers and graciously invited them to join him at the table for a full meal.

נגמסל: The **Dubno Maggid ZT”L** explains that some people

וענית ואמרת לפני ה' אלקיך ארמי עבד אבי וידך מצרימה וגר שם ויהי שם לגי גדול וכו' (כו-ה)

The *viduy of Bikkurim* contains almost an entire recital of the exile, slavery and ultimate redemption of the Jewish people from Egyptian servitude. Although this is a daily commandment - to remember the exodus and its wondrous miracles - why is it specifically attributed to the *mitzvah* of *bikkurim*; its recital is a requirement during its performance?

R’ Avraham Orenstein ZT”L (Divrei Avraham - Talmid of the Chasam Sofer) explains that when *Hashem* revealed the nature of *Golus Mitzrayim* to *Avraham Avinu* during the בתרים בין הבתרים, He informed him then that his descendants will be “*strangers in a land not their own; they will be forced into slavery and oppressed for four hundred years.*” Only after this time, was it revealed that, “*the fourth generation will return here (to Eretz Yisroel).*”

Accordingly, the condition of return to the Holy Land was only after a period of four hundred years of slavery, and the Land of Israel will not be rightfully entrusted to *Bnei Yisroel* until this time is complete. As a result, the *mitzvah* of *bikkurim*, a *mitzvah* that can only be performed with the fruits of *Eretz Yisroel* after it is in the possession of the Jewish people, will never be able to be done, since the condition upon which it is predicated was never kept.

However, as many commentators annotate, the 210 years of actual physical labor were in fact the equivalent of the destined 400 years, due to the fact that the explosive multiplication of *Bnei Yisroel* during this period and thus the overwhelming amount of labor that was performed, coupled with the harshness of the slavery, was what filled out the prescribed amount. When a Jew brings his fruit for *bikkurim*, he must first denote what had occurred to his ancestors in Egypt, i.e. the bitterness, the exile, etc., in order to “prove” that indeed the Land of Israel is rightfully Jewish, and thus, these fruits are rightfully his to bring.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

הכרת הטוב

There is an interesting phenomenon in Judaism. When a Jew wishes to forge a relationship with another human being, the “secret formula” is to give - not to take. The more you give another person - the more you will love that person. This idea can be seen clearly in the relationship between parents and children. Logically, one might think that children should love their parents more; after all, they are the constant recipients of their parents’ kindness. However, we know this not to be true. In fact, parents love their children more - and the reason is because they are constantly GIVING to them.

In our relationship with *Hashem*, however, the opposite is true. In order to become close to *Hashem*, it is not necessary for us to give, because in essence there is nothing that we can give Him. Rather we are commanded - “ולקחת” - to take! Yes to take! By taking all the good that *Hashem* gives us, we form a relationship with Him! But there is a catch. If we simply take, without acknowledging and appreciating all the good, our relationship will be a shallow one - not on *Hashem*’s part but on our part! The more we appreciate and thank *Hashem* - the more we will love him and become close to Him.

In these weeks before *Rosh Hashana*, we are all searching for ways to do *Teshuva* - to return to *Hashem*, to become close to *Hashem*. One of the greatest ways to accomplish this is through *Hakaras Hatov*, appreciating and thanking *Hashem* for every kindness, big and small, that He does for us. In this way, we will be able to reach our goal of “ולקחת” - taking from *Hashem* - as the *posuk* states: “*And you shall rejoice in all the good Hashem has given you.*”

TORAH GEMS

ובאו עליך כל הקללות האלה ודפדף ודשיגוך עד השמדך כי לא שמעת בקול ה' אלקיך וכו' (פח-טז)

Ramban writes that the *Tochacha* in *Sefer Vayikra* relates to the short exile which followed the destruction of the first *Bais Hamikdash*, while in our *parsha*, it describes the longer exile that has followed the destruction of the Second Temple.

R’ Moshe Avigdor Amiel ZT”L explains: There are two circumstances in which a *beis din* may impose the penalty of *makkos* (lashes): If a person violates negative commandments, and if a person refuses to perform positive commandments, i.e. refusing to wear *tefillin*. What is the difference between these two types of *makkos*? One who transgresses a negative commandment always gets 39 lashes, while a person who refuses to perform a *mitzvah* is whipped until he gives up his obstinacy. Similarly, when the 39 lashes are administered to a sinner, each lash brings him closer to atonement, whereas one who is whipped for refusing to do a *mitzvah*, the more lashes he gets, the more angry *Hashem* becomes with him, for he remains obstinate in the face of punishment.

The first *Bais Hamikdash* was destroyed because the Jewish people transgressed three commandments: Idolatry, adultery and murder. But that punishment was finite. Just as each *makkah* brings a sinner closer to atonement, so too each curse brought the generation of the first exile closer to forgiveness until, after 70 years, they returned to the Land.

The second *Bais Hamikdash* was destroyed because of *unwarranted hatred*. In essence, the Jewish people refused to perform the commandment of “*You shall love your fellow as yourself.*” For such a refusal, the lashing is not finite; it continues until the obstinate person(s) repents or until he expires. This is why the *Tochachah* says: “*All these curses will come upon you and pursue you and overtake you until you are destroyed.*” We, in our exile, must learn to love our fellow Jew in order to stop the incessant lashes - the *golus*! This is what we must reflect upon as the *Tochachah* is read.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ולקחת מראשית כל פרי האדמה וכו' (כו-ג)

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