

Pure faith can bring about salvation and in the case of this child, it even reversed the curses written on the page to become a great blessing. Although the *Torah* lists many misfortunes which may befall the Jewish People if

they do not follow in the correct path, we are also assured that with faith in the Almighty and the belief that He will see us through the difficult times, these blessings will be overturned to become true sources of blessing and goodness.

מאת מו"ה גרוד הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Halachos Pertaining to the "Torah" Table (37)

Yomim Noraim and the Month of Tishrei. As *Rosh Hashana* and *Yom Kippur* approach, there are many "Torah Table" topics to discuss, including if, how and what to eat or what not to eat. This is in addition to the general *Teshuva* upgrading that a person should do in order to atone for any undesirables that happened during the year at his table.

The Shabbos / Erev Yom Tov Issue. Let us begin with something relevant to this year. This year the first day of *Rosh Hashana*, the first day of *Sukkos*, and *Shemini Atzeres*, is on a *Shabbos* and is, as well, the "Erev Yom Tov" of the second day of *Yom Tov*. This creates the following problem. A person should eat his *Shabbos* and *Yom Tov* meals with a good appetite because of the *mitzvah* - beautifying/enhancing a *mitzvah* (1). This means that at least the bread (*challah*) part of the meal should be eaten with an appetite. Those who fill themselves up at a *Shabbos* morning *Kiddush* and eat the bread of the meal without a good appetite are not fulfilling this *halacha*. Also, one should not start a bread meal in the last quarter of the day on every *Erev Shabbos* and *Erev Yom Tov* (2). If one started the meal before then, he may continue into the last quarter keeping in mind not to eat too much and ruin his appetite (3). On *Shabbos*, one must eat *שלישית* של *סעודה*, but how can he do this *mitzvah* without breaking the *Erev Yom Tov* eating restriction?

Method 1. סעודה שלישיית *Fulfilling*. Ideally, one should start

הוא היה אומר ...

The Belzer Rebbe, R' Sholom Rokeach of Belz ZT"l (Sar Sholom) would say:

"I have done all that I have been commanded"? - עשייתי ככל אשר צונית, "How can it be that we are told to confess, Shouldn't one's confession state that he has not done what he is supposed to, that he has not fulfilled the *mitzvos* accordingly? No. Since it nearly impossible to perform every single thing we have been commanded, we at least say: 'I did all that I was commanded' even when we know we did not. By saying it, though, we reawaken ourselves to the fact that we need so much improvement and it is up to us to take that first step on the road to recovery."

The Gerrer Rebbe, R' Yitzchok Meir Alter of Ger ZT"l (Chiddushei Harim) would say:

"A Jewish marriage is celebrated with a week of *sheva berachos*. Each day, the bride and groom eat two meals at which seven blessings are read after each meal. If one adds up all the *berachos* - seven days, seven *berachos* twice a day (7x7x2) - we have a total of 98 blessings. Each time a new house is established in *Klal Yisroel*, 98 *berachos* are recited, to neutralize and counteract the 98 curses found in the *Tochacha* in *Parshas Ki Savo*!"

A Wise Man would say:

"The enemy of good - is better!"
MAZEL TOV TO MR & MRS NUSSI MEHL ON THE BAR MITZVAH OF THEIR SON, MENACHEM AND TO MR & MRS BEINISH MANDEL ON THE UPCOMING MARRIAGE OF STEVEO & SHIRA. MAY THEY ALL SEE MUCH NACHAS.
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זמן קריאת שמוע/מ"א - 9:05

זמן קריאת שמוע/הג"א - 9:41

סוף זמן תפילה / הג"א - 10:45

שקיעת הזמנה של יום השבת - 7:22

מוע"ש"ק צאת הכוכבים/ מעריב - 8:12

צאת הכוכבים / כלשית רבינו תם - 8:34

(Monsey, NY)

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* פלג המנוחה בערב שבת בשעה 6:01 - מי שמודליק מוקדם, אין לאזור מוזמן עצם קבלת השבת (משי"אמר "בוא כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

והיה אם לא תשמע בקול ה' אלהיך... ובאו עליך כל הקללות האלה והשיגוך (כו-טו) - צריך לטמוח בכל מה שעושה לו הבורא בפיו. ושמע שמדבר אל הבורא, ואומר לו הנה אני מודה לך על היסורים הללו, ותן לי עוד מזה, וכדי שאגיע נקי ושלם לעולם הבא, ומשום שהוא השמחה הגדולה ביותר, להגיע נקי לגמרי לעולם הבא.

ומספרים על מרטא החתם סופר זצוק"ל, שסיפר והעיד על רבו המובהק הגה"ק רבי נתן אדלער זצוק"ל, שידע שהיה לו רק בת יחידה אחת, ונפטרה עליו בימי חייו, ולא השאירה שום זש"ק בעולם, והעיד עליו החתם סופר, שראה בשעת הלווית בתו כשביד הברכה דיין האמת, שבירכו באותו שמחה וחידוה כמו שרקד בשמחת התורה עם התורה, וכמעט שיצא ברכיה כשביד הברכה של דיין האמת.

ולכן כל יחודי שהוא באמת רוצה לעבוד את הבורא, ולהגיע נקי בעולם הבא, במקום להתרועע על הבורא, צריך הוא לשמוח על היסורים הבאים עליו, ואפילו יסורים גדולים, כי הכל הוא רק לטובתו הגמורה, והוא צריך להיות מוכן לקבל את גזירת הבורא בכל דבר בעולם, ולקבלתו בשמחה. ויעזור הבורא שלא נצטרך לקבל מכות ויסורים, כדי להתקרב אל הבורא, רק נתקרב אל הבורא על ידי אהבה וחיבוק, ונזכה להתקרבות ולהתעורר לתשובה, על ידי גילוי הטובות ואהבת הבורא אלנו, אכ"ר.

מאוצרותיו של המגיד לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע ולקחת מראשית כל פרי האדמה וגו' (כו-ג) - ביכורים ו'תפלה - התבטלות לה' והתחברות אליו

אצתא בתנחומא: "צפה משה ברוח הקודש שבהמ"ק עתיד להיחרב והביכורים עתידים להיפסק, עמד והתקין לישראל שיהיו מתפללים ג' פעמים בכל יום." וצריך להבין, איך התפלות הן תחליף לעניין הביכורים? ויש ליישב, בהקדם ביאור ענין התפילה, הנלמד מתפילתו של משה רבינו בשביל להיכנס לא"י, שפתח את תפילתו בנוסח: "אתה החלות להראות את עבדך את גדלך ואת ירך החזקה, אשר מי א-ל בשמים ובארץ אשר יעשה כמעשך וכגבורתך" (דברים ג' כ"ד). וכאשר נתבונן במילים אלו נראה, שטמון בהם כל יסוד ומהות תפילתו של האדם. הנה כתב הרשב"א לבאר פסוק זה (חידושי אגדות, ברכות לב), בהקדם ביאור ענינים של ג' ברכות ראשונות של שבת, האמורות קודם בקשת צרכיו של האדם. ומבאר, שענינים להכין המתפלל להיות במצב הראוי לבקש את צרכיו מה' ולפנות אל הבורא מעומק לבו, וגם מכיר את חסדו וטובו של הבורא, ואי פנייתו אל ה' תהיה מתוך עומק לבו, ותיענה. מעתה מבאר הרשב"א את נוסח תפילתו של משה שישודות אלו כלולים

באמירתו זו: "אתה החילות להראות את עבדך", שה' מתחיל להיטיב ללא שהאדם מצידו הקדים לעשות דבר שעליו יחוייב לתת גמול. "את גדלך ואת ירך החזקה", היינו, כוחו ויכולתו של ה' להושיע. "אשר מי א-ל בשמים ובארץ אשר יעשה כמעשך וכגבורתך", יסוד השלישי שאין עוד מלבדו. והנה דבר זה מלמדת מג' ברכות הראשונות: ברכה הראשונה משרישה בלב המתפלל, שהקב"ה מעניק ברוב חסדו גם למי שאינו ראוי, וכמו שאומרים בה "גומל חסדים טובים". וברכה הב' משרישה, להכיר ביכולתו יתברך להושיעו, וכנאמר בה "אתה גבור לעולם ... רב להושיע וכו'". וברכה השלישית משרישה, להכיר שאין עוד מלבדו, וכמו שאומרים בה "אתה קדוש", וכוונת המילה 'קדוש' הוא 'בדל', ומגלה בכך שאין עוד מלבדו. וענין זה מציע גם בביכורים, שהמביא מתוודה ומכריז על אפסיותו, ועל כוחו הבלתי מוגבל של ה', וכמבואר בוידיו- 'ארמי וגו', ומתבטל ומתחבר אליו. ומעתה מובן מדוע התפלות שמבאות לידי 'ביטול' והתחברות' ו'רוממות', משמשים כתחליף ל'ביכורים', שגם בהם יש עניין זה.

מעשה אבות ... סימן לבנים

וענו כל העם ואמרו אמן וגו' (כו-טו)

A group of Israeli policemen stood on the platform in the station, boarding the train that would take them from Jerusalem to Haifa for training and drills. Loud and boisterous, they good-naturedly jostled each other and called out comments back and forth. None of them noticed the tall, imposing figure that was boarding at the same time, and even if they did, they certainly had no clue that the great **R' Eliyahu Lopian ZT"l**, was a passenger on their train.

A short time into the ride, one of the policemen suddenly felt a light tap on his shoulder. He turned around to see a man with a white beard standing next to him. It was obvious that he was a distinguished Jew.

"I have a request of you," R' Elya said. "I have to recite the *beracha* of 'Asher Yatzar.' Could you please gather together all your friends on the train so that they may answer *Amen*?"

The policeman looked at the rabbi and did not know what to say. What a strange request. Say *Amen*? Why? What was the purpose? His buddies would laugh at him. But when he looked into the face of the *tzaddik*, he recognized the serious demeanor and realized that he could not refuse the request. The honor and dignity evident in this great man's bearing left no room for hesitation. He immediately got up and began the uneasy task of assembling the policemen.

Predictably, they refused. "What did you say?" "A *Beracha*?" "Asher what? What's that?" "Why do we have to say *Amen*?" The questions came pouring forth and the poor guy who was tapped with the job of persuading his colleagues to comply with the rabbi's request had no more idea than they of what it was all about. But there was something about the man. This rabbi had impressed him deeply and he was determined to do as he had been requested.

Slowly, and with great reluctance, the policemen gathered around R' Elya. Some were grinning in derision, others were winking and nudging one another with their elbows. Still others were merely curious to see what was about to happen. But what was there to lose? There was certainly nothing more interesting than this happening on the train.

R' Elya stood, surrounded by uniformed policemen. Silence fell upon the train car as he began reciting the *beracha*, saying it slowly, each word clearly enunciated. "*Boruch Ata Hashem ... Elokeinu Melech Haolam ...*" For some of the policemen, it was the first time they had ever heard a *beracha* being uttered. "*Asher yatzar es ha'adam B'chochma ... Who created man with wisdom ...*" The profound intensity with which he said each word was tangible. Even the most hardened man there was filled with admiration and respect for the rabbi. Here was a Jew who was truly close to G-d. They heard how he stressed the words, passing all the world in his prayer. And when he concluded with the words "*Blessed are You, G-d, Healer of all flesh and acting wondrously*" - the mighty "AMEN!" that burst forth from the mouths of the spellbound policemen filled the train. R' Elya Lopian had succeeded in touching the very core of their souls. Now, none of the policemen were laughing. They realized that it was a truly holy being who stood before them.

The policemen returned to their places, quiet and contemplative. What an experience! What they hadn't realized until then was that the train had stopped during the lengthy *beracha* and they were not moving. What was the problem? No one knew and no information was forthcoming. The men became apprehensive and a nervous tension settled over them.

And then they heard. Terrorists had laid explosives on the rail lines in an attempt to blow up the train. For some unexplained reason, as the train approached, the bomb did not explode, and the passengers were saved from certain death. When the train lurched forward once more, a collective sigh of relief could be heard throughout the train.

Chazal teach: "*One who answers Amen merits having his life lengthened.*" R' Elya had gathered the policemen together in order to demonstrate that all the bombs in the world could be rendered powerless by the strength of one *Amen*.

משל' למה הדבר דומה

ולא יהיה מנוח לכף רגלך ונתן ה' לך לב רגז וכליון עינים ודאבון נפש ... ופחדת לילה ויומם וכו' (כח-סה,סו)

משל' A couple distant from *Torah* had a toddler who shrieked day and night almost nonstop. The parents took their child to numerous doctors and specialists, but even after extensive testing no one could pinpoint the boy's pain. Full of despair, the parents took their son to experts in the world of amulets and mysticism, but they could not help either. At that point the parents were so depressed, they could hardly find the strength to go on living.

One day, the mother of the boy was walking in an open market and noticed a page with Hebrew letters on the ground

She picked it up but was unable to decipher the words or their meaning. She said to herself, "This page must be holy. Maybe G-d will cure my son through it." When she returned home, she put it under the pillow of her crying baby.

Amazingly, a change came over the child and, for the first time in months, the boy slept peacefully through the night.

When the father came home, she told him about the paper and he went to look at it. The words were from the *Chumash* in *Parshas Ki Savo*, and said: "*Hashem will give you a suffering soul ... you will be frightened night and day*"

וענית ואמרת לפני ה' אלקיך ארמי עבד אבי ודוד מצרימה ויגר שם במתי מעט וכו' (כז-ה)

The *mitzvah* of *Bikkurim* is highlighted by the statement that the one giving recites. He begins by mentioning Lavan's murderous designs on *Yaakov Avinu*; how *Bnei Yisroel* went down to Egypt, and how *Hashem* brought us all out of slavery, into *Eretz Yisroel*. From the words "*And you shall call out,*" Rashi learns that one raises his voice by this statement. The **Sefer HaChinuch** (תר") explains that by reciting this declaration out loud, a person's thoughts will be awakened and his heart stirred to remember the kindness that *Hashem* has done to Him. When *Hashem* sees his appreciation, He will subsequently bless him even more.

Why must one raise his voice with the *mitzvah* of *bikkurim*? Doesn't the *gemara* (ברכות כד:) say that one who raises his voice in prayer is of those with little faith?

The **Rebbe, R' Heschel of Krakow ZT"l (Chanukas Hatorah)** cites Rashi, who explains that the reason for the prohibition against raising one's voice in prayer is that it appears that he feels he will only be heard by shouting, and is denying that *Hashem* knows the thoughts of all men. It follows that if one says in his *tefillah* something that attests to the fact that *Hashem* understands the recesses of his heart and knows his thoughts, then he is no longer considered as one of small faith and is permitted to raise his voice.

In the statement, "ארמי עבד אבי" - "*An Aramean (tried to) destroy my father,*" one mentions that Lavan desired to kill Yaakov, but *Hashem* saved him. With the nations of the world, their thoughts are actually considered as actions, so Lavan's desire is regarded as if he had actually done it. When one recites this statement, he is testifying that *Hashem* knows a person's thoughts and intentions, as proven with Lavan. As a result, he is therefore allowed to raise his voice and yet not be considered one of small faith.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אלול 2

This year, why don't we make this the best *Elul* ever! We know that in a few short weeks we will stand before our Creator in judgment and everything that will happen to us in the coming year will be decided! There are three main things that we can do to effect a positive outcome, the very three foundations upon which the world stands: *Teshuva*, *Tefillah*, and *Tzedaka*. Each of these symbolizes one of the three relationships in life that we all need to strengthen: בין אדם למקום, בין אדם לאדם, and בין אדם לבשרו (Between man and G-d/ man and man/ man and himself). Each one of these ideas is hinted at in the word **אני לדודי ודודי לי** in order to keep us focused on our *avodah* at this time. In *Shir Hashirim* we learn: "**אני לדודי ודודי לי**" reminding us of our special bond with *Hashem*; the need to maximize our *Torah* learning and "*chap arayn*" as many *mitzvos* as we can in order to feel His closeness. In *Parshas Ekev* we read: "ומל ה' אלקיך את לבבך ואת לבב זרעך" - which alludes to our great power of *Tefillah*, which is known as "עבודה שבלב" (service of the heart) and reminds us in *Elul* to take one prayer each day and focus carefully on every single word. Lastly, in *Megillas Esther*, it says: "**איש לרעהו ומתנות לאביונים**", which once again spells out the acronym of **אני לדודי ודודי לי** reminding us of our third great power; that of loving and helping our fellow Jews.

Here is a practical suggestion. Try this and see if it helps: During this month, write down, each night, how you accomplished one small act in each of these areas so that you can come to *Hashem* with the Three Big T's; true **Teshuva**, **Tefilla** and **Tzedaka** - and thereby have the power to change any and all decrees to good.

TORAH GEMS

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

The *gemara* (ברכות ו:) states: *Rabi Eliezer Hagadol says, "וראו כל עמי הארץ כי שם ה' נקרא עלך ויראו ממך" - אלו תפילין "And the nations of the world will see that the Name of Hashem is called upon you and they will fear you" - this (refers) to Tefillin of the head (Shel Rosh).*" The words of the *gemara* seem to imply that when a Jew wears his *tefillin* (Head *Tefillin*), it will inspire fear in the hearts of the nations and they will be afraid. Why is it, then, that although so many people wear *tefillin* daily, they have not achieved the fear, or in most cases, even the reverence of the gentile nations?

R' Levi Yitzchok of Berditchev ZT"l explains that the *gemara* does not state "תפילין של ראש" - "*Tefillin (that are) of the head,*" but rather "תפילין שבראש" - "*Tefillin (that are) in the head.*" The message inscribed on the parchment inside the *tefillin* must be absorbed by the Jew wearing it and incorporated into his head in order to achieve the reverence of other people. These messages are the belief in the יחוד (unity of G-d), serving Him with all one's heart, soul, and fortune, sanctifying His name, and the remembrance that *Hashem* delivered us from bondage to make us truly free.

Tefillin "of the head" refers to a verbal declaration of the principles contained therein, and while this is a *mitzvah*, it is of limited value. *Tefillin* "in the head" refers to integrating the *tefillin* into one's character; a sincere dedication and commitment to everything written in them, so that one's every thought and action is processed through the principles of the four portions of the *Torah* contained in the *tefillin*.

The mission of *Klal Yisroel* is to set an example of spiritual life, and thus merit reverence. The nations of the world will revere us when our behavior reflects the Divine Presence. This can be attained only when the *tefillin* are "in the head."

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

יקים ה' לו לעם קדוש והלכת בדרכיו וגו' (כח-ט)