

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

בראתי יצר הרע ובראתי לו
תורה תבלין

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שבת קודש פרשת כי תבוא - פרק ג' וד' דאבות

Shabbos Parshas Ki Savo - Third and Fourth Perek

ט"ז אלול תשס"ו - September 9, 2006

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מדעת עליון

רצה המדרש לומר, שהרי דוד המלך יתפרש דפות
ב"יצאה" ואח"כ אומר ה"ביאה", הוא מוכרח לומר כן
מעתה ועד עולם, כי לא היה משמעות "עד עולם"
בלשונו כיון שאמר בסדר העולם קודם ה"יצאה"
ואח"כ ה"ביאה". אבל כאן שתחילה ה"ביאה" ואח"כ
ה"יצאה" לא אמרה התורה ה' של "מעתה ועד
עולם", משום דהואיל וכאן נאמר הסדר בהיפוך, כבר
נכלל בזה הברכה מעתה ועד עולם.

ברוך אתה בבאך וברוך אתה בצאתך וגו' (כח-ו)
קשה, דתחילה היל"ל "בצאתך" ואחר כך "בבאך",
דהלא מקודם יוצאין מן הבית ואח"כ חוזרין, ולמה
לשון הקרא הפוך?
אלא מבאר הרה"ק הרבי ר' העשיל מקראקא זצ"ל,
בס' חנוכת התורה, דאפשר לפרש עפ"י הגמ' (ערובין
כא) לענין בור ברשות הרבים שבשבת מטפס ועולה
מטפס ויורד לשנות. והקשו תוס' שם דהיל"ל מתחילה
הירידה ואח"כ העלייה? ותירצו דלכך נקט עלייה
ברישא להורות דרשאי לעשות כן אפילו כמה זימני,
דהמשמעות הוא שכבר ירד פעם אחת ועכשיו עולה
וחוזר ויורד.

ונראה, דזהו גם ענין הברכה הזאת, שמתחיל "ברוך אתה בבאך" - להורות שהברכה תלווה את האדם כמה זימני עד עולם, דכבר היה מבורך בצאתו ועכשיו מבורך בבואו ושוב בצאתו אח"כ, וכן עד עולם.

ועפ"י יתפרש יפה דברי המדרש כאן: "ברוך אתה בבאך וברוך אתה בצאתך", ודוד מפרשה "ה' ישמר צאתך ובואך מעתה ועד עולם" ע"כ עיי"ש. ואמאי דוד שינה את הלי' והקדים "צאתך" ל"בואך"? אך לפי הנ"ל

**יפתח ה' לך את אוצרו הטוב את השמים לתת
מטר ארצך בעתו וכו' (כח-יב)**

איתא במדרש: מהו "יפתח"? אמר רבי יונתן, שלשה מפתחות בידו של הקב"ה ואין בריה שולטת עליהן, לא מלאך, ולא שרף. ואלו הן: מפתח של תחיית המתים, ומפתח של עקרות, ומפתח של גשמים עי"ש. (וראה גם בגמ' תענית ב:)

ומסביר הענין באופן נפלא האדמו"ר מגור, הרה"ק מו"ה יהודה אריה ליב אלתר זצ"ל, בס' שפת אמת, שבאמת שלשה מפתחות אלו שבידו של הקב"ה, מיוחדים הם לבני ישראל, שגם הם למעלה מן הטבע.

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
ELUL - LISTENING TO THE SHOFAR

While listening to the *shofar* during the month of *Elul* we are preparing our minds and hearts how to properly listen, absorb, commit and apply the many messages of the *shofar* on *Rosh Hashanah*. It is well known that the main judgement of a person takes place as he stands committed to serving *Hashem* at the time of *shofar* blowing. The sound of the *shofar* is a multi-message proclamation which demands our action:

MESSAGE 1 - The day of judgement is coming. The day of inspection is coming. The future of the coming year is at stake just as this past year's happenings were decided last year at this same time. The preparatory days of *selichos* are used to purify ourselves with *teshuvah*, i.e. regret, resolutions, practical steps so as not to stumble in the future, confession and asking *Hashem* to forgive us.

MESSAGE 2 - *Rosh Hashanah* is the anniversary of the creation the world [i.e. mankind] and the regal blow of the *shofar* is to re-coronate *Hashem* on each anniversary, accepting His Kingship in order to serve Him.

MESSAGE 3 - The *shofar* reminds us of the *Akeida*, when our forefathers, Avrohom and Yitzchok, were willing to give up everything to fulfill the will of *Hashem*. This should inspire us to fully commit ourselves to fulfilling the *mitzvos* and overcoming all obstacles.

Clarification: The improper position of the Head-Tefillin even partly below the hair-line is not just a preference but invalidates the *mitzvah*

הוא היה אומר....

R' Moshe Sofer ZT"L (Chasam Sofer) would say:

"A city has a number of advantages that are unique to it. Among them, being in closer contact with others' company and the convenient availability of places of *Torah* and learning. Rural life also has its advantages, such as a more relaxed life-style, fresher air, and warmer relationships between neighbors. *Hashem's* blessing is that we should be equally blessed in both locales."

R' Yisroel Baal Shem Tov ZT"L would say:

"A Jew must know that when he goes from one place to another, he is not going on his own but is directed from Above. The intention and purpose of this is 'ישכן שמו שם' - *'To cause His Name to dwell there'* - to make the awesome Name of *Hashem* known in the place to which he was Divinely led."

A Wise Man would say:

"Children will soon forget your presents. But children will always remember your presence."

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Since we have fulfilled his <i>mitzvah</i>, He is obligated to reward us. What right do we have to even utter such a demanding entreaty of <i>Hashem</i>? The Czar of Russia was once inspecting his troops at the front line. One soldier heard a shot and saved the Czar's life by pushing him out of the path of the bullet. The Czar asked the soldier what reward he wished for having saved his life. "My sergeant is very harsh with me," the soldier said. "If it pleases Your Majesty, could he instruct my sergeant to be more lenient?" The Czar looked at him incredulously. "You fool! This is what you ask? Why do you not ask to be appointed an officer so that you could be superior to the sergeant?" R' Naftoli Hurvitz of Ropshitz ZT"L underscores this point. When we come before <i>Hashem</i> to pray for our needs, we ask for <i>parnassah</i> (livelihood) and other personal needs. Why are we bothering with this; we should ask for <i>Moshiach</i>, our redemption, so that we will not lack for anything. Are we not as foolish as the soldier? Thus, we demand of <i>Hashem</i>: We have done all that we are required to do. Instead of a simple reward, what we want is for You to fulfill Your Word, and bring us to the Holy Land. תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב וגו' (כח-מז) How must a person serve <i>Hashem</i>? The <i>posuk</i> tells us clearly: "בשמחה ובטוב לבב" - <i>With happiness and with a good heart.</i>" What is this double expression coming to teach us? When one attends a wedding, it is quite discernible to tell who is the "celebrity" and who is the "celebrator." The bride, groom and their families radiate an inner glow, an obvious manifestation of happiness is evident and readily perceived by all those in attendance, due to their immense feelings of joy and gratitude that they have reached this wonderful milestone in their lives. The attendees who come to participate in the wedding, however, do not share the same deep-rooted feelings of gladness. Their cause for joy and festivity is rooted in the party; the eating, drinking, singing and dancing arouse joyous emotions which allow them to celebrate with the bride and groom on their glorious day. So too, explains the Dubno Maggid, R' Yaakov Krantz ZT"L, with regard to serving <i>Hashem</i>. A person who needs external motivations to arouse his interest and excitement in the performance of <i>mitzvos</i>, is akin to an invited guest at a wedding party. He doesn't actually feel the joy of performing a <i>mitzvah</i>. On the other hand, a person who understands the purpose of the <i>mitzvos</i> and truly radiates a joyous glow while in the service of <i>Hashem</i>, such a person has reached the exalted level of "שמחה וטוב לבב" - <i>"Happiness and a good heart."</i> His happiness stems from the goodness found within his heart - an inner joy and delight at this wonderful opportunity, no different than an actual שמחה בעל at his own wedding! ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇	◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ והם, בני חיי ומזוני, כדאמרינן בגמ' (מועד קטן כח), שהם לאו בזכותא תליא אלא במזלא תליא, וא"כ אינם בידם של האדם כלל. וביום השבת שהוא בחינה של הנהגת הקב"ה בכבודו ובעצמו, יש התגלות מיוחד להגי דברים אלו, כדנרמז בקרא (יחזקאל מו-א) "וביום השבת נפתח". ולכן, דוקא מההתגלות המיוחד הזה של יום השבת קודש, מתברכים את כלל ישראל ונשפעים אנו כל ימות השנה. מעשה אבות סימן לבנים אם לא תשמור לעשות את כל דברי התורה הזאת הכתבים בספר הזה ליראה את השם הנכבד והנורא (כח-נח) In the Book of Kings (מלכים ב-כב) a story is related regarding <i>King Yoshiyahu</i>, whose father and grandfather before him, had campaigned actively against the <i>Torah</i> and its observance. They closed down all places of worship and destroyed <i>Torah</i> scrolls. When Yoshiyahu became king, he sent his emissaries to renovate the Holy Temple which had been badly damaged. During the restoration, they discovered a <i>Torah</i> scroll which was rolled to the תוכחה in <i>Parshas Ki Savo</i>. The King took this as a Heavenly message that the Jews should repent in order to prevent grave suffering. He gathered together all of <i>Klal Yisroel</i> and encouraged them to destroy all remnants of idolatry and serve <i>Hashem</i> according to the commandments of the <i>Torah</i> which they had found. Recently, a ceremony in honor of the 25th anniversary of the twin cities pact between the Lower Galilee Regional Council and the Hanover district, was held in Germany and a number of dignitaries from both Israel and Germany were in attendance. After the ceremony, German Bundestag (Parliament) member, Detlev Herzig, of the SPD party, approached the head of the Lower Galilee Regional Council, Mutty Dotan, and related a passionate story. His father had just recently passed away and before his demise, he confessed to his son his part in the terrible Holocaust perpetrated against the Jewish People. He explained that since there are many Holocaust deniers today, he wanted to present irrevocable evidence of the truth. He told his son that he had been an officer in the German air force, the Luftwaffe, during World War II, and handed him an envelope which contained the proof. Upon opening the envelope the astonished son found a Wehrmacht Army Officer's Certificate, wrapped in a strange wallet made of parchment. His father explained that while under orders to destroy a synagogue he had found a scroll made of parchment and cut out a piece to use as a wallet. Later he discovered that the scroll was something very holy to the Jews. He told his son to give over the evidence to the first Jew he would meet and ask him to deliver it to a holy Jew in Israel who would know how to use it properly. The German then asked if Mutty Dotan would serve as his emissary and bring the parchment back to Israel, to be delivered to a big rabbi. Upon returning to Israel, Mutty decided to bring the parchment to R' Yitzchok Dovid Grossman Shlit'a, Chief Rabbi of <i>Migdal Ha'Emek</i>. As exciting as the story was, R' Grossman was curious to see which part of the <i>Torah</i> the Nazi "happened" to cut out. His whole body trembled as he read aloud the following words from the <i>Tochacha</i>: "<i>..... אם לא תשמור לעשות את כל דברי התורה הזאת</i> "If you will not be careful to perform all the words of this Torah that are written in this book to fear this honored and awesome Name, Hashem your G-d. Then Hashem will make extraordinary your blows and the blows of your offspring, great and faithful blows and evil and faithful illnesses. He will bring back upon you all ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇	
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