

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

תורה תבלין

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שבת קודש פרשת כי תבא – פרק ג' – ד' דאבות Shabbos Parshas Ki Savo - Third - Fourth Perek י"ה אלול תשס"ז - September 1, 2007

הדלקת נרות שבת – 7:13 * (Monsey, NY) מנחה גדולה / שבת – 1:29

זמן קריאת שמע/מ"א – 9:03 ~~~~~ שקיעה של יום השבת – 7:29

זמן קריאת שמע/הג"א – 9:39 ~~~~~ צאת הכוכבים / מעריב – 8:19

סוף זמן התפילה / להג"א – 10:45 ~~~~ צאה"כ / לשיטת רבינו תם – 8:41

* פלג המנחה בע"ש בשעה 6:07 – מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

והיה כי תבוא אל הארץ וכו' ולקחת מראשית כל פרי האדמה וכו' הגדתי היום לה' אלוהיך וכו' (כו-א,ב,ג)

כשיצאו ישראל ממצרים נתן להם כל צרכיהם, וכשהרהרו ואמרו היש ה' בקרבנו, אמר להם הקב"ה, הרהרתם עלי, חייכם שאני מודיע לכם, הרי הכלב בא ונושך אתכם, ואיזה זה, עמלק, שנאמר ויבא עמלק... ע"כ. ומבואר שזה שישראל היו חסרים במידת הכרת הטוב, כלפי הקב"ה, נתן לעמלק כוח להילחם בהם.

ולפי"ז מובן סמיכות הפרשיות, שעמלק הגיעו להילחם בישראל מכוח חסרון במידת הכרת הטוב, ובהבאת ביכורים או מכירים ומודים לו על טובתו. וכן בסוף הפרשה כתוב: "ולא נתן ה' לכם לב לדעת וגו' עד היום הזה" (דברים כ"ט, ג). וכתב רש"י וז"ל: "להכיר את חסדי הקב"ה". וגם שם מבואר ענין הכרת הטוב.

והנה כתוב: "עם נבל ולא חכם" (דברים ל"ב, ו'). והביאור, "נבל" – זה שאינו מכיר טובה (כ"כ הרמב"ן), "ולא חכם" – שאינו רואה הנולד, שמכין שאינו מכיר טובה, שוב לא ימשיך ה' להטיב לו.

ולפי"ז מבאר הגרעק"א (תשובות חדשות, דרשה א') הפסוק: "זבח תודה יכבדנך, ושם דרך אראנו בישע אלוהים" (תהילים נ', כ"ג), שכין שמודה לה' על טובותיו, משים לעצמו דרך שיראהו ה' עוד בישועתו, וכדברי החינוך הנ"ל.

כעת אנו עומדים לפני יום הדין ומקוים שה' ישפיע עלינו חסדיו, ולכן כשקוראים פרשת כי תבוא ומתעוררים להכיר טוב על חסדיו במשך השנה, אנו תפלה שנוכח שגם השנה ישפיע עלינו חסדו.

נצטוונו בזה להביא מראשית פרי האדמה, להודות לה' על חסדיו שעשה עמנו מאז יציאת מצרים. וכענין זה ביאר בספר החינוך (מצוה תר"ו): "על כן כאשר היטיב אליו ה', ראוי לו לעורר לבבו בדברי פיהו, ולחשוב כי הכל הגיע אליו מאת אדון העולם, ויספר חסדיו יתברך וכו', ומתוך התעוררות נפשו בשבח ה' ובטובו, זוכה ומתברכת ארצו"עכ"ל.

והנה בסיום פרשת כי תבא כתוב: "זכור את אשר עשה לך עמלק וגו' לא תשכח". ויש להבין למה נסמכו פרשיות אלו זה לזה: (ויע' בעה"ט ואבן עזרא בזה)

ועוד יש להעיר על כפילות הלשון בציווי של "זכור" ו"לא תשכח", שכתוב בפרשת מחיית עמלק: ומבאר הכתב סופר, שמלבד מה שעלינו לזכור מעשיהם של עמלק, גם צריכים לזכור איך התאפשר לעמלק להילחם עם ישראל. ולכן, נצטוונו שני "זכור" – מה שעשה, ו"לא תשכח" – איך ניתן לו לעשות כן.

בילקוט (שמות רס"א) כתב: "למה היו ישראל דומין? לאחד שהיה לו בן והרכיבהו על כתפו והיה מוליכו בשוק, והיה הבן רואה דבר ואומר לאביו קח לי והוא לוקח לו, פעם ראשונה ושניה ושלישית. ראה בן אדם אחד, א"ל ראית את אבא? א"ל, שוטה – אתה רוכב על כתפי וכל מה שאתה מבקש אני לוקח לך ואת אומר לזה ראית את אבי, מה עשה אביו, השליכו מעל כתפו בא כלב ונשכו. כך

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws of Tzedakah - Giving a Tenth (מעשר) - cont.

Calculation. Last week, we discussed the basic calculations from which a tenth (*Maaser*) should be given, i.e. one deducts from his earnings, the business expenses and losses and gives 1/10 of the remainder (1). Let us now add a few more important details. Income tax, whether paid by the employer or by the worker, is like money he never really brought home and therefore, he is only required to give a tenth of the net amount that he brings home (1). Social Security tax is also not included in what one earns. If later on in life, a person starts to receive payments from Social Security, he must give *Maaser* then. If, at that time he needs that income to live on and has nothing or little left over, he is not obligated to sacrifice his basic necessities to give *Maaser*. This is similar to a person in his earning years whose expenses are close to his earnings, and is not obligated in giving *Maaser* if it will cut into his basic expenses (2). Other taxes that a person pays such as sales or property tax are included in his tithable income (3).

Distribution. The main purpose and usage of *Maaser* was intended to be for the poor, and/or for *Torah* learning, by giving to institutions or persons involved in *Torah* study (4). Some *Poskim* (*Mahara"m*) hold

(1) אגרות משה י"ד אקמג (2) דובב מושרים הפד (3) אגרות משה שם (4) אהבת חסד ביטא (5) רמ"א י"ד רמ"א (6) באורח צדקה דף קנב (7) פתחי תשובה י"ד רמ"ב

that certain types of *mitzvah* expenses (which are not absolute obligations) can be paid for with *Maaser* money, if one cannot afford them otherwise. Others (*Mahari"l*) argue and say that *Maaser* should only go for the needy or to help those learning *Torah* (5). Since the custom has become to rely on the lenient opinion, one may do so (6). Yet, it is preferable to make sure that giving *Maaser* does not become a "practice-makes-like-promise" obligation on oneself, and then he can certainly rely on the *Mahara"m* (7). (Specific instances will be discussed next week.)

This can be done by saying "*Bli Neder*" (without a promise) before he starts doing this *mitzvah*. Also, at any later time, he can do *hateret* נדריים - releasing his "vow" by stating before 3 people, "I regret not saying '*Bli Neder*' before starting to give *Maaser*." They tell him "*You are released*" - "מותר לך" - and he then says that any future *Maaser* giving should be "*Bli Neder*".

WEEKLY CHIZUK # 46

Previously, we mentioned that during Elul, one should make sure that his *mitzvah* items are in good condition. Included in this is verifying that all of one's clothes are free from *shaatnez*. Trained checkers say that according to the number of people and clothes that are bought, too few items are brought in for checking. Apparently, many people are not aware of the various types of garments that need to be checked or rely on their own reading of labels which are often confusing or false. A trained expert must be consulted.

הוא היה אומר...

R' Tzaddok Hakohen of Lublin ZT"l (Pri Tzaddik) would say:

"In the entire *parsha* of *Bikkurim* and *Viduy*, we do not find the letter 'ס' which represents the Satan (סמאל). This is because this *parsha* is comparable to a son speaking and pleading with his father. Fortunately, the Satan cannot interfere during such a tender and emotional period of time."

R' Shmuel Mohilever ZT"l would say:

"In the תוכחה we find the following: ובשרח ובחרח ובחרח ובחרח ובחרח. We know the meaning of most of these sicknesses and diseases but one is unclear: 'חרח'. It is possible that this 'disease' is a common one within our people; when an unworthy person decides that he must become a *Rov* or *Rebbe* and be a leader over others. Woe unto us when we are caught in the plague of 'חרח' - which is a shortened version of 'חצי רב חצי רבי' - 'half a Rabbi, half a Rebbe'!"

A Wise Man would say:

"If you can't see the bright side of life, polish up the dull side."

לעילוי נשמת צפורה פייגע בת ר' אברהם יהודה ע"ה – נפ' י"ט אלול – תהא נשמתה צרורה בצרור החיים

MAZEL TOV TO SHMULI GLEIBERMAN IN HONOR OF HIS BAR MITZVA. H. MAY WE ALL SEE MUCH NACHAS FROM HIM
TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAH TAVLIN@YAHOO.COM.

caused an increase in the price of meat, chicken and *matzah*, something many were not willing to except. Slaughterhouse owners did not take well to their loss of authority while many Jewish housewives complained of the increase in kosher meat prices. The Chief Rabbi was maligned, assaulted, and attacked on a daily basis, both in person and in the anti-religious Jewish media. He was accused of robbing the poor for his personal gain, and worse. It did not take long for all of R' Joseph's "enemies" to join in and attack other areas of his successes in an attempt to reverse them. Those who were offended by his efforts against *Shabbos* desecration attacked him. Anti-religious demonstrations were constantly being organized throughout the Lower East Side denigrating the Chief Rabbi's authority. By the end of 1893, R' Yaakov Yosef went from Chief Rabbi to a simple *mashgiach*, and soon, he lost his job altogether. The city that had welcomed him so enthusiastically with honor and hope abandoned him, ungrateful of all the effort he initiated on its behalf, with the exception of a few. He was soon all but forgotten and after a long sickness, he died on the 24th of Tammuz, 1902.

Around 100,000 people attended R' Yaakov Yosef's funeral. The leading *Torah* authorities in the United States eulogized him, each one defending the late Chief Rabbi's honor, chastising the people for the way he was mistreated. The Chief Rabbi of Pittsburgh, PA, **R' Moshe Shimon Sivits ZT"L**, cried out, "R' Yaakov Yosef was only honored twice by the people of New York City - once when he arrived and now that he is gone!"

History records, that as the funeral procession followed his bier past the printing plant of R. Hoe and Co., the mostly German workforce angrily hurled stones, metal pipes, and garbage at the procession below. A riot unfolded and an Anti-Semitic police force of over 200 took to clubbing the attacked rather than the attackers. When the dust settled, it found scores of mourners hospitalized or arrested while the R. Hoe and Co. received a slap on the wrist.

The Almighty, however, never leaves a debt unpaid. Two years later, on June 15, 1904, more than 1,300 members of New York City's "Kleindeutschland" (Little Germany), which included the majority of the R. Hoe and Co. workforce, boarded a leisure steamboat to spend the day at Locust Grove on Long Island Sound. As the boat steamed down the East River, it somehow became engulfed in a ball of fire. The boat's captain, fearing an explosion should he dock the boat, unwisely opted to proceed at top speed to North Brother Island, a mile up ahead, further fanning the flames with the increased speed. Although it was on the East River with its usual overcrowding of small boats, adequately stocked with lifeboats, and a few yards from shore, more than 1,020 people died by the time the boat finally docked. Due to the tragedy, within the next few years the entire neighborhood collapsed. The once proud German neighborhood of 80,000 was reduced to a handful.

Ironically, most every schoolchild can recount the tragic events of the Titanic (1,500 people killed), Japanese attack on Pearl Harbor (1,117 people killed), and the Terrorist attack on the World Trade Center (around 2,800 people killed), but few, even in New York, can recall the General Slocum Steamboat fire. *Hashem* takes revenge on the wicked when they lack the proper respect for *Torah* and its scholars.

משל למה חדבר רומה

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל וגו' (כד-ה)

משל: In the courtyard of **R' Menachem Mendel of Kotzk ZT"L**, there was a *Chasid* who observed every *mitzvah* of the *Torah* scrupulously and with great joy. His rejoicing in the *Torah* inspired many others and even when he reached a ripe old age, he never failed to dance and sing during *davening*, with the enthusiasm of a young boy.

The old man became sick and knew that his end was near. A number of his close friends sat by his bedside encouraging him during his last hours. The old man lay quiet in bed with closed eyes, whispering words of prayer. One of the *Chassidim* at his side bent down and whispered into the old man's ears,

"What is bothering you now during these moments?"

The old man opened his eyes and said, "I am deeply grieved since I cannot go out and dance in joy. I know that my time is near and I am about to leave this world. Since it is the will of *Hashem*, I also know that this is a *mitzvah* and I would like to observe this *mitzvah*, as all the others, with great joy!"

נמשל: A Jew is not only expected to serve *Hashem* with joy and gladness, he is required to do so. When we say "עבדו את ה' בשמחה" - "*Serve Hashem with joy*," we also must keep in mind that the awful curses of the תוכחה come as a result of not serving *Hashem* with "*Joy, goodness of heart and great abundance.*"

ארמי אבד אבי וחד מצרימה ותר שם
במתי מעט וחד שם לגי גדול (פ-ה)

TORAH GEMS

והמסרתם שם לאויבך לעבים ולשם-
חות ואין קנה. אלה דברי הברית (כח-טז)

We find here the famous words of Rashi: "*Lavan attempted to destroy everything when he chased after Yaakov. And since he intended to do so, Hashem considers it as if he actually did it, for (in the case of) the nations of the world, the Holy One considers their wicked thoughts as (actual) actions.*"

R' Shlomo Zalman Auerbach ZT"L provides a novel interpretation of this *posuk*. Nowhere in the text of the *Torah* do we find that Lavan wished to kill our father Yaakov, or even attempted to bodily do so. However, the *posuk* - "ארמי אבד אבי" - "*An Aramean attempted to destroy my father*" testifies that this is in fact what happened. Although we may not know exactly how and when Lavan tried to bring about his destruction, in the end we are told that it did occur and *Hashem* protected and saved our holy ancestor Yaakov. Likewise, this occurs in each generation; the nations plot against us, but not necessarily with our knowledge. This itself is cause for thanksgiving for it allows us to realize the great kindness that *Hashem* does for us even when we are not aware of it.

As the *posuk* in *Tehillim* states: "הללו את ה' כל גוים," - "*Praise Hashem, all nations; extol Him, all the peoples! For His kindness has overwhelmed us.*" Now why should the nations praise *Hashem*, the G-d of the Jewish People, when "*His kindness has overwhelmed us*"? The answer is that the nations know very well the evil plots they have planned for us, and when *Hashem* protects the Jewish People, they realize that *Hashem* knows everything. They have no choice but to praise and extol G-d - even if it is grudgingly - for they see that He protects His people at all times.

The final curse handed down from *Moshe Rabbeinu* to the Jewish People tells of how *Hashem* will return His sinning Nation to Egypt where they will be put up as slaves - "ואין קונה" - there will be no buyers. Although this may seem like the opposite of a curse, Rashi explains that rather than be taken into servitude, the people will be annihilated and destroyed.

The next words after this begin: "אלה דברי הברית" - "*These are the words of the covenant that Hashem commanded Moshe.*" **R' Shloime Kluger ZT"L** draws an interesting parallel between the end of the תוכחה and the beginning of the next *parsha*. The *Torah* gives its final admonition: If *Bnei Yisroel* will not listen to the word of *Hashem* and not follow in His ways, there will come a time when the ultimate curse will be effected. The *Torah* will be disregarded, ח"ו, and there will be no one left to study it. No amount of disease, sickness, bondage or war could be as terrible for the Jewish Nation, as the unfulfilled promise of "לא ימוש התורה מפיד ומפי זרעך" - "*The Torah will never be removed from your mouth and the mouths of your children.*" Thus, the *posuk* states: "ואין קונה" - There will be no takers, no one left to possess "אלה דברי הברית" - These lofty and holy words of the *Torah*. This is, undeniably, the ultimate curse.

After R' Shloime Kluger's death, his son made an effort to raise money in order to publish his great father's works. After months of difficulty, he was unable to raise the full amount as people were simply not giving. "My father saw this coming," he once intoned. "He knew that there would be a time when "אין קונה" - there will be no buyers, no one will be interested in supporting his *Torah* and its publication!"

מעשה אבות ... סימן לבנים

ארוך אשר לא יקים את דברי התורה הזאת לעשות אתם ואמר כל העם אמן וגו' (כז-כו)

On July 7, 1888, **R' Yaakov Yosef Joseph ZT"L** arrived by ship in Hoboken, N.J., where a large crowd of hopeful well-wishers awaited, to greet the newly appointed Chief Rabbi of New York. R' Yaakov Yosef refused to disembark as it was *Shabbos*, and the crowd waited patiently for him until after sundown. He was then escorted to his new home where a crowd of close to 50,000 gathered to great him and show their respect.

At first, R' Joseph met with much success, especially in testing *shochtim* and replacing those who were unqualified, and doubled the number of certified *shochtim* in the New York City area. The new Chief Rabbi also took an active interest in education, making periodic visits to the *Etz Chaim Yeshiva* to test the older students. Within the first few weeks of his arrival, R' Joseph established a new *Beis Din* in New York City.

However, the Chief Rabbi's exuberant popularity did not last long. The measures to strengthen *kashrus*