

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

בראת יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת כי תבוא – פרק ג' וד' דאגות

Shabbos Parshas Ki Savo - Third and Fourth Perek

כ' אלול תשס"ח - September 20, 2008

הדלקת נרות שבת – 6:40 * (Monsey, NY) מנחה גדולה / שבת – 1:20

זמן קריאת שמע/מ"א – 9:10 ~~~~~ שקיעה של יום השבת – 6:56

זמן קריאת שמע/ הגר"א – 9:46 ~~~~~ צאת הכוכבים / מעריב – 7:46

סוף זמן התפילה / להגר"א – 10:47 ~~~~ צאת"כ / לשיטת רבינו תם – 8:08

* פלג המנחה בע"ש בשעה 5:40 – מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד נסדרו עפ"י פרישיות השבע משפיע רוחני בק"ק בית שמש

והיה אם שמוע תשמע וכו' ובאו עליך כל הברכות האלה והשיגוך כי תשמע בקולה' אלקיך (כח-א)

מעליך המעיקים והמונעים כולם, לפי שהאדם אי אפשר לעשות לו מצוות לא כשהוא חולה ורעב או צמא, ולא בשעת מלחמה ומצור, ולכן הבטיח שיסורו כל אלה העניינים, ושיהיו בריאים ושקטים וכו'.

וכשתתבונן בזה התבוננות שלימה תמצא, שכאן זה כאילו הוא אומר לך, אם עשית קצת מצות מאהבה, אעזרך לעשותם כולם, ע"י שאסיר מעליך המעיקים והמונעים, וזהו ענין אמרם ז"ל "שכר מצוה מצוה", שבשכר שעשה מצוה נותנים לו ההזדמנות לעשות עוד מצוות."

ולפי זה מבאר הכתב סופר הכפילות, בתחילה נאמר מתי נזכה לכל השפע - "אם שמוע תשמע", ואח"כ כתוב מדוע יזכה לך - "כי תשמע בקולה", היינו בכדי שנוכל לשמוע בקול ה' כראוי. ומבואר שהגשמיות ניתנת לנו בכדי שנשתמש בה למען הרוחניות.

והנה כדי שהגשמיות תשמש רק בתור הכשר לעלייה ברוחניות, ולא יימשך האדם אחריו, עליו לעמול בתורה שמקדשת ומרוממת אותו, ועושה אותו לרוחני, עד שישתמש בכל השפע הגשמי רק כדי לעשות רצון הבורא.

ובזה יש לבאר המשך הפסוקים: 'והיה אם שמוע תשמע בקולה' אלוקיך, היינו שתהיו עמלים בתורה [נשמיעה בקולה', היינו להבין עומך דברו, אוה"ח], ובה תתרוממו, עד שתיוכו להשתמש בשפע הגשמי למען הרוחניות, אז 'ובאו עליך וגו'', היינו הטוב הגשמי, כיון "כי תשמע בקולה' אלוקיך", שהשתמשוכם בה תהיה רק לש"ש.

DEDICATED IN HONOR OF THE BAR MITZVAH OF TUVIA FRIEDMAN. SPECIAL MAZEL TOV TO THE FRIEDMAN AND MINZER FAMILIES. MAY THEY ONLY SEE MUCH NACHAS FROM HIM AND THE REST OF THE FAMILY.

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far too easy for us to look at the exploits of man and refer to them as "wonders" while we overlook all the "ordinary" things Hashem has done. In truth, though, these gifts from

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
The Laws of Shemitah and Pruzbul.

Last week we discussed the *Pruzbul* document. It is the document given by a *Beis Din* (or 3 plain people who can function as a *Beis Din* for *Pruzbul*) to all those debtors who have given their debts over to *Beis Din* and can now act as their agent to collect the debt and keep it for themselves.

QUESTION: Can the 3 people acting as a *Beis Din* be relatives to the debtor or the one who loaned the money?

ANSWER: Most *poskim* permit it and we can rely on them. The reason is because we only invalidate relatives when they act to decide some dispute or monetary question. Here, though, *Beis Din* is functioning to empower him to collect his debt (1).

QUESTION: Can a *Pruzbul* be done at night?

ANSWER: Yes (2).

QUESTION: Does a lady have to make her own *Pruzbul* or can she assume that she is automatically included in the one her husband makes?

ANSWER: If no special money is set aside to be hers alone, she (and any debts owed to her since she got married) is included in her husband's *Pruzbul*. If she has her own financially independent business or for any other reason has money of her own that she used to lend, she needs her own *Pruzbul* (3). She can appoint her husband to give her debts over to a *Beis Din* and they will write a special text verifying that the husband or any other appointed messenger gave over her debts.

If she didn't appoint him he can still do so and act on her behalf to do things that are only for her gain which she surely would agree to. NOTE: The casual neighbor-type loan, such as a

הוא היה אימר ...

R' Shloime Hakohen Rabinowitz ZT"L of Radomsk (Tiferes Shlomo) would say:

"If a man receives a generous gift from a mighty king, he rejoices not so much for its actual value, but more so for the fact that it came from the king himself. The main reason for this joy at the gift is the thought of who the giver is. Therefore, the *Torah* states: 'And you shall rejoice in all the good' not only because it is good but primarily because it is 'what Hashem Your G-d has given you' - just the thought of Who gave it to us should give us great joy!"

R' Zelig Pliskin Shlit'a would say:

"The word 'והשיגוך' - 'They will reach you,' is a guarantee from the *Torah* that a blessing meant for a person will always reach him. When things happen which at first seem to be negative occurrences, one must be patient before he makes a final judgment. Often as events unfold, what one originally thought would be negative is clearly positive in the end. We must be aware of these occasions and internalize this awareness in the future."

A Wise Man would say:

"Education is all about measurements. The length and breadth of our influence upon others depends upon the depth of our concern for others."

Heaven are anything but ordinary. The little girl had it exactly right. Our unique abilities are the true wonders of the world, and we only merit them through Divine blessing.

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

dozen eggs or container of milk, needs a *Pruzbul* (4).

QUESTION: Does a *Gemach* (free loan fund) need a *Pruzbul*? ANSWER: Technically they don't because no individual owns the money to be included in the command to forgo all loans. Also, these monies are already considered like handed over to *Beis Din*. However, many people keep their own money in a *Gemach* to use for the *mitzvah* of lending till they need the money. This does require a *Pruzbul* (5) and even though it is covered by the depositor's own *Pruzbul* it is customary for the *Gemach gabbai* to make one in case the depositor forgot.

QUESTION: If one makes a *Pruzbul* on *Erev Rosh Hashanah* in the morning and later in the day lends money, does the *Pruzbul* work for that debt?

ANSWER: It does not seem logical that one can hand over to *Beis Din* debts that are not yet owed to him, and therefore, they are not covered by the earlier *Pruzbul*. If one lends money to another person on that day, he should specify that payment is not due till after *Rosh Hashanah*. Such a debt is not affected by *Shemita* and does not need a *Pruzbul*.

QUESTION: If someone owes money to a non-observant Jew, either from a loan or a medical bill that can be considered like a loan through totalling and billing, how can he avoid causing the Jewish lender to possibly stumble by transgressing the laws of *Shemita*?

ANSWER: The one who owes the money can make a *Pruzbul* on behalf of the creditor to save him from sinning (6). If that wasn't done, it would seem that he could state to someone that he is giving the money as a gift and not to pay up the debt.

(1) שבת הלוי ט"ז (2) מהריק"ש חושן משפט ס"א
(3) ערך לחם חושן משפט ס"א (4) חושן משפט ס"ב
(5) עיין נטעי גבריאל יא' (6) שבת הלוי זריח

מעשה אבות ... סימן לבנים

והייתמשוגעממראהעיניך אשר תראהוגו' (כח-לד)

There are two types of “מְשׁוּעָה” - “*insane*.” In one case, a person is afflicted with a mental illness and goes through life sick and demented although he himself is unaware of it. In fact, he thinks he’s perfectly normal and those around him have gone mad. The person usually ends up in an institution where he is cared for by professionals. The second form of insanity, however, is undoubtedly worse than the first. This is when circumstances in which one finds himself careen so horribly out of control that a person’s once rational intellect cannot withstand the agony which these events have placed upon him and he literally snaps. The worst part of it is that he knows he’s losing his mind and there’s nothing he can do about it. The *Torah* warns us that if we do not follow in the ways of the *Torah*, this form of insanity will overtake us and we will, חו, feel every drop of pain and misery mentioned in the *Tochachah*.

Every town has what’s known as a “Shtut Meshuganeh”; a townsperson who is odd and usually makes a spectacle of himself. Hopefully, the town *Meshuganeh* is a person for whom the townspeople have compassion. They take care of him as much as he lets them. He engenders pity and indulgence due to his unfortunate state of mind rather than malice and untoward hostility which is quite often the case as a result of his unusual antics and lack of social graces.

The town of Lubavitch was no exception. Lubavitch sported its very own bona fide *Meshuganeh*. One day, this man approached the *gabbaim* of the **Rebbe Maharash, R’ Shmuel Schneersohn ZT”L**, with a request. He had a very “serious” matter about which he needed to consult with the *Rebbe*. Not surprisingly, an emphatic “No!” was the answer. The Maharash’s time was too precious and not to be taken up by this unbalanced individual. Realizing that he would not succeed through conventional channels, the man had a brainstorm. The *Rebbe* would take a daily ride on doctor’s orders to get some fresh air. The *Meshuganeh* waited on the side of the road at a place where the wagon would have to slow down. As the wagon drove by, he leapt aboard and into the coach and began to speak to the Maharash!

The driver was incensed, as were the *gabbaim*. They were ready to throw the guy right off the wagon. However, they would not dare lay a hand on the uninvited guest in the presence of the *Rebbe*. A few minutes passed in which the *Meshuganeh* concluded his conversation and leapt off in the same way he came aboard.

The *Chassidim* who witnessed the scene cornered him angrily. “How dare you disturb the *Rebbe*!” they cried in anger. The *Meshuganeh* had only this to say in his own defense. “I have a friend in the big city of Vitebsk who is also a *Meshuganeh* like me. But he is the only *Meshuganeh* there, so he invited me to come live in Vitebsk, pointing out that Vitebsk was certainly large enough to sustain two of us and then we would be near each other.” The *chassidim* looked at each other in puzzlement and then quickly back to the source of their puzzlement.

“I didn’t know what to do, so I decided that I must consult with the *Rebbe*. After I was unsuccessful in obtaining an appointment, I took matters into my own hands. The *Rebbe* told me to remain in Lubavitch because Lubavitch also needs a person like me. And as to your question how a *Meshuganeh* like me could bother the *Rebbe*, let me just say this: *Meshugeh efsher bin ich, uber seichel hub ich yuh!*!” (“Crazy I may be, but common sense I have.”)

Amusing as this story may be, a very great lesson may be learned from it. The holy Maharash treated this demented man with the same deference and love that he treated everyone else. By answering his question and explaining things to him in a way that was easily understandable, he reached out and touched the soul of this man. In the end, the man once known as the “*Meshuganeh*” of Lubavitch settled down and became a contributing member of society. He just needed someone to listen to him - someone who could make a “*Mentsch*” out of him!

משל למח הדבר דומה

ברוך אתה בעיניך וברוך אתה בשדה. ברוך פרי בטןך ופרי אדמתך ופרי בהמתך ... וכו' (כח-ד,ה,ו)

משל: A group of Geography students was asked to list what they considered to be the Seven Wonders of the World. Though there was some disagreement, most of the recognized “wonders” were mentioned, including the Egyptian Pyramids, Mount Everest, the Grand Canyon, China’s Great Wall, and others.

While gathering the votes, the teacher noticed that one student, hadn’t turned in her paper yet. So she asked the student if she was having trouble with her list.

The young girl replied, “Yes, a little. I couldn’t quite make up my mind because there were so many.”

The teacher said, “Well, tell us what you have, and we’ll try to help.” The girl hesitated, then read: “I think the Seven Wonders of the World are: 1. to touch, 2. to taste, 3. to see, 4. to hear, 5. to run, 6. to laugh, and 7. to love.”

במשל: The *Torah* tells us in great detail, of the blessings that can and will be bestowed upon us. Sometimes, we have great blessings and don’t even realize their magnitude. It is

וירד מצרימה ויגר שם במתי מעט ויהי שם לגוי גדול וגו' (כו-ה)

- “בשלשלאות של ברל” Egypt
Yaakov Avinu went down to Egypt in forced chains of familial love. He was happy and anxious to be reunited with his beloved son, Yosef. But nevertheless, the trip down to Egypt was forced upon him, in fulfillment of the *Bris* - covenant, with *Avrohom Avinu* that his descendants would be slaves in a strange land for centuries before being redeemed by *Hashem*.

There is *golus* and then there is *golus*. Sometimes and in some places in Jewish history, exile was not only tolerable but it was even comfortable. 10th-century Spain, 14th-century Poland, 19th-century Germany, 20th-century America are examples of such a *golus* of comfort and privilege.

When **R’ Berel Wein Shlit’a** was a rabbi in Miami Beach, a great *Rov* from Toronto, a survivor of the Holocaust, weak in body but powerful in faith and *Torah* knowledge, would come there to spend the winter months. R’ Wein arranged a daily study session with the scholar. They sat under a grapefruit tree in shirtsleeves, basking in the Florida sun and studying *Torah* in depth. It was, he said later, what he imagined *Gan Eden* would be like. However, apparently noticing his smug comfort in the surroundings, the rabbi said to him, “Miami Beach is not bad at all as far as *golus*’ go. But it is still *golus*!”

Egypt, when *Yaakov Avinu* arrived there, was also not bad at all as far as exiles went. But *Yaakov* knew in his heart that it was still exile, and therefore, mixed with his joy over being reunited with Yosef was his feeling of trepidation over the long centuries of *golus* that his descendants would have to endure in Egypt. And *Yaakov* was well aware that his arrival in Egypt was not a random affair of chance but rather it was by Divine choice.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

שמחה

We are commanded to, “*rejoice in all the good Hashem has given you*.” If we experience misfortune and tragedies, it is, “*because you did not serve Hashem with joy and a good heart*.” *Simcha* is not just a nice *middah*. It doesn’t enhance one’s life; it is the foundation of all spiritual success. *Chazal* tell us: “אין השכינה שורה אלא מתוך שמחה” - “*The Divine Presence does not rest only amongst happiness*.” (שבט ל:) Without *Simcha*, one cannot be close to *Hashem*, one cannot truly live as a Jew, and one cannot do *Teshuvah* - return to his Creator. *Hashem* wants us to serve Him with *SIMCHA*!!

A few weeks ago, I had the privilege of standing at the *kever* of the founder of the *Bais Yaakov* movement, **Sarah Schenirer A”H** (of whom **R’ Aharon Kotler ZT”L** was quoted as saying, “If not for Sarah Schenirer, where would our families, our wives, our children, our *Bnei Torah* be?”). What I found truly amazing is what is written on her מצבה. She left us with five *posukim* which encompassed everything she stood for and all that she wished to transmit to future generations. The very first *posuk*, presumably the one she deemed the most important, states: “עבדו אתה' בשמחה” - “*Serve Hashem with Joy*.” This is listed even before the second *posuk* of “שׂוּתִיָּה לנגִידתִּמְדִּי” - “*I place Hashem before me always*.”

What a crucial lesson for every Jew. The most important thing is *Simcha*! In fact, the words “בשמחה” and “מחשבה” contain the same letters. We must train our minds to serve *Hashem* only with joy! **R’ Avrohom Pam ZT”L** said: “Everyone is searching for the ‘city of happiness’. Where is it found? The ‘city of happiness’ is in the ‘state of mind’!”

TORAH GEMS

ולא נתן ה' לכם לב לדעת ועינים לראות ואזנים לשמע עד היום הזה וגו' (כט-ג)

At the end of *Parshas Ki Savo*, after Moshe enumerates the wonderful blessings that *Bnei Yisroel* will enjoy by keeping the *Torah* and *mitzvos*, and alternatively, the terrible curses that will befall them if they neglect this path, a transformation overcame the people, a sort of rite of passage: The Children of Israel became a Nation - *Am Yisroel*!

“*Hashem did not give you a heart to know, eyes to see, and ears to hear until this day*.” Rashi describes the reaction of the people, the first formal *public protest*, in history, with transfixing clarity: “*I have heard, that on the day that Moshe gave the Torah to Bnei Levi (Kohanim), the people came before him and said, ‘Moshe Rabbeinu, we too stood at Sinai and accepted the Torah, so why do you place the people of your tribe in charge so that they can say it was not given to us but only to them?’ Moshe rejoiced at these words, and said, ‘This day, you have become a people - this day I finally understand that you truly desire to cleave to the Almighty!’*”

On the *Mishna* in *Avos* (ה-כה) - “*A forty year-old to (attains) understanding*,” **Rabbeinu Ovadia Bartenura ZT”L** expounds and says that we learn this out from the Generation that accepted the *Torah*. Although 600,000 Jewish souls heard the Word of G-d directly from the Almighty and saw miracle after miracle attesting to His omnipotence, yet it was only after forty years of traveling in the wilderness that *Moshe Rabbeinu* proclaimed: “*This day you have become a Nation*.” All this time, you had seen with your eyes and heard with your ears and felt in your hearts, but only on this day, forty years later, do you finally come to the level of understanding and knowledge that “ה' הוא האלקים” - *Hashem* is the one and true Lord!

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ושמחת בכל הטוב אשר נתן לך ה' אלקיך ולביתך וכו' (טז-ט)