

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

STIRRING YOURSELF

Kedushas Levi translated by Reb Moyshe Silk

כִּי יִקְרָא קוֹן צִפּוֹר.

If a bird's nest chances before you... (Devarim 22:6).

Even when one is but a fledgling in terms of his spiritual service and in need of Divine arousal, he should not rely on that alone, for G-d has greater pleasure when man acts on his own initiative. Additionally, this will ensure that the arousal will be lasting.

There are two kinds of spiritual arousals: an arousal from Above and an arousal from below (see *Zohar* 1:235a, 1:86b). A person cannot, however, rely upon being awakened from Above, but must try to awaken himself. In response, the spirit of G-d will arouse him further, for G-d “gives wisdom to those who are wise” (*Daniel* 2:21). When a person acts wisely by stirring himself, G-d gives him additional wisdom, stirring him further from Above.

In this vein, we can understand what the *Turei Zahav* writes on the *Shulchan Aruch, Orach Chaim*, section 1, note 2: “A person should awaken the dawn; the dawn should not awaken him,” meaning that he should initiate the arousal from Above, and the dawn, i.e., the Heavenly arousal, should not be necessary to arouse him.

In this context, we can explain the verse, “If a bird's nest chances before you.” The word for “bird” [*tzipor*] is related to the Aramaic word for “morning” [*tzafra*], which implies light. Thus, the verse intimates on a mystical level the following lesson:

If you chance upon a bright radiance — i.e., a Heavenly arousal awakens you while you are —

On the road — i.e., as you follow in the ways of G-d that lead you to a portion in the World to Come, referring to good deeds that lead to this —

On any tree — i.e., the Tree of Life, which is Torah [*Berachos* 32b]. Why does G-d send you a Heavenly arousal? Because —

The mother is sitting upon the fledglings — i.e., because you are still a small fledgling in the knowledge of G-d and are unable to awaken yourself to His service. Therefore, the mother — the Heavenly Mother [*Imma Ilaah*], the *partzuf* of the *sefirah* of *binah* [*Tikkunei Zohar* 21, 58b] — must first “sit upon the fledglings” — i.e., arouse those who lack the intelligence to arouse themselves, even though G-d usually gives wisdom to the wise. However,

You shall not take the mother upon the young — you should not rely upon this Heavenly arousal, that which the Heavenly mother sits upon “the fledglings,” i.e., upon you. —

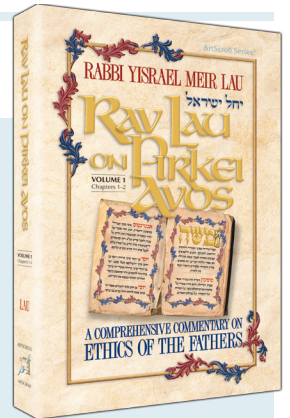
In order that it should be good for you — i.e., for G-d has more pleasure when you awaken yourself, as our sages say [*Zohar* 3:7b], “The Jewish people sustain their Father in Heaven.” The pleasure that we give G-d is called His “sustenance.” Consequently, when you take the initiative, G-d derives greater delight, and the more delighted

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NEW!



**WHEN YOU TAKE
THE INITIATIVE,
HASHEM DERIVES
GREATER DELIGHT.**



הם אָמְרוּ שְׁלֹשָׁה דְבָרִים הָיוּ מְתוּנִים בְּדִין וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה וְעָשׂוּ סִיג לַתּוֹרָה.
The [Anshei Knesses Hagedolah] said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah (Avos 1:1).

When Rabban Gamliel became *nasi* of the *Sanhedrin*, he placed guards at the entrance of the study hall to keep out any prospective student who was not absolutely sincere (*Berachos* 28a).

But when Rabban Gamliel was removed from his post, his replacement, Rabbi Elazar ben Azariah, added 400 (some say 700) benches to the study hall. Students streamed in, and each was given an unrestricted opportunity to learn.

When Rabban Gamliel heard about the many students now filling the study hall, he feared that he had been guilty of preventing the Jewish people from learning Torah. And the Talmud concludes that his pangs of remorse were justified (*ibid.*).

My father, Rav Moshe Chaim Lau, *av beis din* of Piotrkov, Poland, argued that it is problematic to contend that both the Academy of Shammai and Rabban Gamliel would take issue with a clear directive of the Men of the Great Assembly, i.e., to “set up many students.”

Rather, he proposed, whereas the *Anshei Knesses*

Hagedolah spoke of the *quantity* of students, the Academy of Shammai and Rabban Gamliel were concerned with the *quality* of students.

To understand this, we must go back to the original phrase, “set up many students” – *v’ha’amidu talmidim harbei*. At issue is the word *harbei*, “many.” This word possesses a certain ambiguity (unlike its synonym, *rabbim*). It literally means “a great deal.” Thus, *harbei* may refer not to the students, but to the mode of “setting up.”

In other words, “set up a great deal” can mean “invest a great deal” in setting up students. Teach them much Torah, devote much time to them, help those who are having difficulty, and never despair of anyone.

Similarly, the *Yaavetz* explains that the word *harbei* refers to the amount of time that students spend in *yeshivah*. Students should be set up, or supported, for a long period, so that they will maintain a close relationship with other students before heading out on their own. 📖



Rav Yisrael Meir Lau

STIRRING YOURSELF

continued from page 1

He is, the more reward you will be given. This is why the verse says, “In order that it should be good for you.” Continuing this thought, the verse says:

And you shall lengthen your days — intimating that you will obtain yet another benefit by awakening yourself with this holy virtue of

performing good deeds. This is the fact that the arousal from Above will be prolonged, continuing to inspire you for a long time. By contrast, if the arousal from Above comes without any prior initiative from you, you give nothing to G-d; there is no way that this arousal will inspire you for any length of time. This is why the verse says, “You shall lengthen your days.” The

word “days” denotes radiance [see *Zohar* 1:98a]. Thus, the verse declares that the radiance that is given to you from above will remain with you. The verse continues:

You shall send away the mother — you should divest yourself of (“send away”) physicality if you want “the mother,” the Heavenly arousal. This way, the arousal can find a place within you to reside. 📖

THIS WEEK'S DAF YOMI SCHEDULE:
 AUGUST-SEPTEMBER / אלול

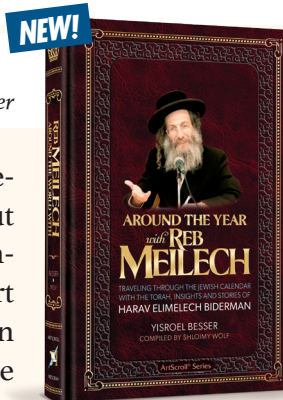
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
26	27	28	29	30	31	1
Kiddushin 13	Kiddushin 14	Kiddushin 15	Kiddushin 16	Kiddushin 17	Kiddushin 18	Kiddushin 19

THIS WEEK'S MISHNAH YOMI SCHEDULE:
 AUGUST-SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
26	27	28	29	30	31	1
Rosh Hashanah 4:6-7	Rosh Hashanah 4:8-9	Ta'anis 1:1-2	Ta'anis 1:3-4	Ta'anis 1:5-6	Ta'anis 1:7-2:1	Ta'anis 2:2-3

THE KING HAS THE POWER

Around the Year with Reb Meilech from Rav Meilech Biderman, written by Yisroel Besser



The *Gaavad* of the Eidah HaChareidis in Yerushalayim, Rav Yitzchak Tuvia Weiss, was a child when World War II broke out. He lived in a small Slovakian town called Pesing, where the community leaders were uncertain as to how to proceed. They decided to send a child, who would not attract attention, to the closest big city to try to glean information about what lay ahead.

Bright young Tuvia was dispatched on this mission, and when he reached Pressburg, he saw only devastation and loss. He went to meet with the *rosh hakahal*, who had no good news to share.

The *rosh hakahal* was very taken by the sincere, courageous young boy, and he offered him a chance at life — a coveted ticket on the Kindertransport to England.

Tuvia returned to Pesing to discuss the offer with his parents. Understanding the reality of the situation, they encouraged him to hurry and go. After a tearful farewell, he left and joined thousands of children on the voyage to England, his mother's cries of "*Tuvia'le, bleib a Yid, remember that you are a Jew,*" ringing in his ears.

Here, Reb Meilech's voice seems to crack.

"Remain a Jew," he says twice, and then concludes, "parents and their child parting from one another until techiyas hameisim."

When they arrived, the British government celebrated them, these

children who had been snatched out of the jaws of danger and saved, and a large welcoming ceremony was held in a public park. The children lined up and, at one point, the king passed through the group of assembled children, studying the young people saved by his government.



Rav Yitzchak Tuvia Weiss

can never repay you. But your highness, my heart is heavy when I contemplate the fate of my parents who are still back home, the ground burning beneath their feet. The enemy is all around them, so what good is my life when they are in such peril? Please, your highness, help them too."

The king was moved by the pleas of the young boy, and he asked for the details regarding the child's family. Two weeks later, Rav Weiss related, that family had been located and brought to England as well.

The *Gaavad* of Yerushalayim reflected on what had happened.

There were one thousand children there, and each and every one of them knew how incredibly difficult it had been to rescue them. But this child asked anyway, because he knew that the king had the power to do it, and with his sincere plea, he succeeded in moving the king!

They all had the same chance, but none of the others believed they could do it, so none of them did it.

That's *Chodesh Elul!*

HaMelech basadeh. During these holy days, He is close by, the King visiting His subjects, and we have the chance to call out, "My king, dear king, hear my pleas... hear my pleas, and have mercy..."

WITH HIS SINCERE PLEA, HE SUCCEEDED IN MOVING THE KING!

Suddenly, a boy standing near young Tuvia Weiss began to shout, "Your highness, your highness," throwing himself at the royal carriage. The guards attempted to push him away, but his frantic cries attracted the attention of the monarch, who summoned him closer.

"Honored king," the child said, tears running down his cheeks, "I owe you my life. You have been so kind to give me this chance and I

This week's Yerushalmi Yomi schedule:

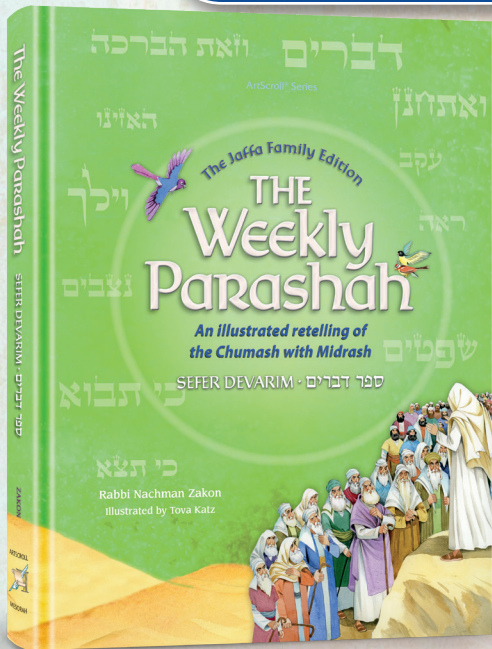
AUG-SEPT / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
26 Kilayim 42	27 Kilayim 43	28 Kilayim 44	29 Kilayim 45	30 Kilayim 46	31 Kilayim 47	1 Kilayim 48



Parashah for Children

פרשת כי תען



Gifts for the Poor

Hashem wants farmers to share the grains and fruits they received from Him. He wants them to give gifts from their crops to the poor and needy.

There are several kinds of gifts discussed in this parashah. These were all left for the poor to come collect.

Shichechah: The first step in harvesting grain is to cut it from the ground. Then the grain stalks are bound together into piles all through the field. The piles are then gathered and shipped off to the market.

When harvesting fruit trees, the fruit is cut from the tree and put into baskets. All the baskets are then gathered from the orchard or vineyard and shipped off to the market.

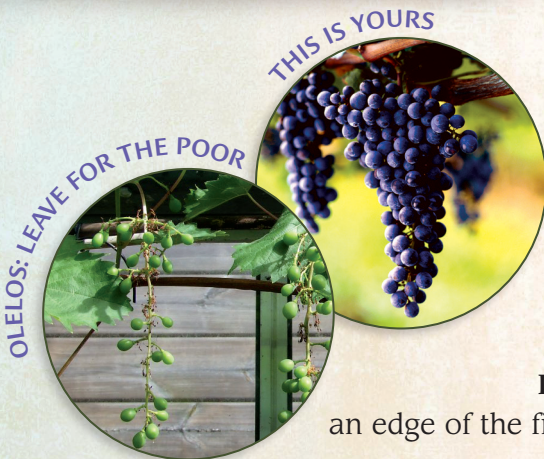
What if the harvesters forgot to cut some of the grain, or forgot to pick some of the fruit off the trees?

Don't go back and take it. Leave it for the poor!

And if one of the bundles of grain or a fruit basket was forgotten and left behind, don't go back and take it! Leave it for the poor. This is the mitzvah of shichechah, which means "forgetting."

Peah: When harvesting a field, don't take all of it for yourselves. Leave an edge of the field unharvested for the poor to collect.

Olelos: Grape clusters that don't look like normal clusters are not picked. They are left for the poor. To see what olelos look like, look at the picture above.



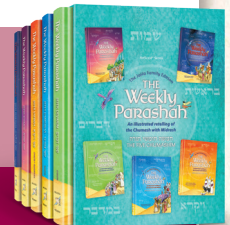
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Ki Seitzei:

May converts from the nation of Edom marry a Jew?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Parashas Eikev question is: SHMUEL SUTTON, Lakewood, NJ

The question was: Which words from the beginning of Shemoneh Esrei are found in this week's parashah? The answer is: At the beginning of every Shemoneh Esrei prayer, we call Hashem "HaGadol, HaGibbor, v'Hanora." Those words are found in Parashas Eikev. They mean that Hashem is "great, mighty, and awesome."