

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת כי תבוא
"ח אלול תשפ"ד

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EDITOR

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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

THE PURPOSE OF CREATION

Rav Moshe on Chumash Compiled by Rabbi Avraham Shlomo Fishelis

וּבָאֵת אֶל הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הֵהֵם וְאָמַרְתָּ אֵלָיו הַגִּדְתִּי הַיּוֹם לֵאמֹר כִּי בָאתִי אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לְאַבְתָּיִנוּ לָתֵת לָנוּ...

You shall come to whoever will be the Kohen in those days, and you shall say to him, "I declare today to Hashem, your God, that I have come to the Land that Hashem swore to our forefathers to give us"... (26:3).

The text of this *pasuk* raises a number of questions:

- A person bringing his *Bikkurim*, first fruits, is obviously going to *whoever will be the Kohen in those days*. Rashi explains that the Torah is telling us to bring *Bikkurim* to the Kohen even if he is not as outstanding as earlier Kohanim. But why would I think not to bring him *Bikkurim*?
- Why does the person mention "today"? He clearly says it that day!
- How could he say "I have come" when his family had been living in Eretz Yisrael for many generations?
- In the Pesach Haggadah we criticize the wicked son for using the term "your God," because it implies that Hashem is not *his* God. Why, then, does the person bringing *Bikkurim* refer to "your God"?
- The Sages (*Bereishis Rabbah* 1:4) teach that the mitzvah of *Bikkurim* is one of the reasons that Hashem created the world. What is unique about this mitzvah?

Many people who do not believe in Hashem act nicely and kindly because that is their nature. However, such people cannot necessarily be trusted to act properly. For example, when our forefather Avraham arrived in Gerar (*Bereishis* Ch. 20), he and Sarah claimed that she was his sister. When Avimelech had

her brought to him, he was punished and Hashem told him that she was in fact Avraham's wife.

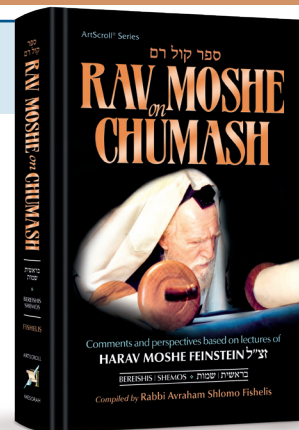
Avimelech took Avraham to task for misleading him, and Avraham replied, "...there is no fear of God in this place and they would kill me because of my wife."

Avimelech asserted that his citizens were kind and hospitable people who had established many helpful institutions. Avraham agreed — and went on to explain that this was simply not enough. The citizens were caring because *that is what they wanted to do*, not because their moral code *required* it. However, if they wanted his wife more than they wanted to be friendly, nothing would prevent them from killing him.

How do we know if people are naturally kindhearted or are consciously following Hashem's command to be kind? We must consider many factors. Do they give the needy from the best they have? Do they lord it over others and expect obeisance? Do they give only what they must, or give generously?

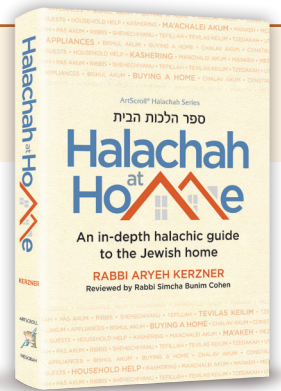
Bikkurim testified to the Jews' love of Hashem's mitzvos. Although one was obligated to bring only his first fruits, the people brought more fruit, beautifully arranged in baskets, and adorned with birds that they brought as offerings.

Since this was such a labor of love, *continued on page 2*



Rav Moshe Feinstein

MESORAH HERITAGE FOUNDATION



DEFINING KLI SEUDAH
A. Kli Seudah — Only Food Utensils

The halachah is that only a *kli seudah* must be *toveled* if purchased from a non-Jew. This refers to a utensil that is either used to prepare food or is used to serve food, and also has direct contact with the food.

B. Storage Utensils — Kli Otzar / Salt Shakers / Water Pitchers

There is a dispute in the *poskim* whether one must *tovel* a utensil made to store food.

Rav Akiva Eiger exempts it from *tevilah*, arguing that a *kli otzar*, storage utensil, doesn't contribute to the eating process, and is thus not a *kli seudah*.

The *Darchoi Teshuvah* rules that a person should *tovel* such storage utensils, even if they are made of glass rather than metal. However, a *berachah* may not be recited on storage utensils, since these utensils are not used to actually serve or prepare the food.

Rav Shlomo Zalman Auerbach

rules that a storage utensil that is commonly brought to the table during the meal is not a “storage utensil,” but a “serving utensil,” and should be *toveled* even with a *berachah*. Therefore, he would require *tevilah* with a *berachah* for salt shakers and metal or glass water pitchers.

C. Stationary Utensils

The *Aruch HaShulchan* suggests that a utensil can be considered a *kli seudah* only if it can be normally moved around. If the utensil always remains fixed in place, it is exempt from *tevilah*.

However, many other *poskim* don't cite this exception, and assume that a stationary utensil is not automatically exempt from *tevilah*.

D. Attached to the Ground

There is a difference of opinion among the *poskim* whether a utensil used only while attached to the ground is automatically exempt from *tevilah*.

The *Shev Yaakov* rules that such utensils do not require *tevilah*. Two reasons are presented for this exemption:

1) Perhaps we can compare the laws of *tevilas keilim* to the laws of *tumah*. Just as an item attached to the ground cannot become *tamei* since it is not deemed a “utensil,” so too it is not deemed a “utensil” to require *tevilah*. Based on this, according to some, an appliance that can be used only while plugged into the electrical outlet would also be considered “attached to the ground,” and would be exempt from *tevilah*.

2) Even without comparing the laws of *tevilas keilim* to the laws of *tumah*, we should exempt utensils attached to the ground, since such utensils are not similar to the case in the Torah that serves as the paradigm for *tevilas keilim* — the *keilim* the Jews took from Midian, which were not attached to the ground.

However, other *poskim* disagree and require utensils that were complete and then attached to the ground to be *toveled*. 📖

THE PURPOSE OF CREATION *continued from page 1*

one might think that it should be given exclusively to an outstanding Kohen. That is why the Torah specifies that one give it to *whoever will be the Kohen in those days*.

The way the *Bikkurim* were given demonstrated the farmer's recognition that everything comes from Hashem, Who *today* gave him his land, so it is as if he arrived there that very day.

When he tells the Kohen that he is coming before

“*your God*,” the farmer is saying that this gift was never his; the first fruits were always intended by Hashem to be given to those who serve Him in the Beis HaMikdash.

In all, this was a tremendous affirmation that everything was created to bring honor to Hashem, and that is the purpose of all Creation, as the prophet says (*Yeshayahu 43:7*), *All that is called by My Name, indeed, it is for My glory that I have created it, formed it, and made it.* 📖

THIS WEEK'S DAF YOMI SCHEDULE:

SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
21 יח	22 ט	23 כ	24 כא	25 כב	26 כג	27 כד
Bava Basra 88	Bava Basra 89	Bava Basra 90	Bava Basra 91	Bava Basra 92	Bava Basra 93	Bava Basra 94

THIS WEEK'S MISHNAH YOMI SCHEDULE:

SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
21 יח	22 ט	23 כ	24 כא	25 כב	26 כג	27 כד
Bava Metzia 2:2-3	Bava Metzia 2:4-5	Bava Metzia 2:6-7	Bava Metzia 2:8-9	Bava Metzia 2:10-11	Bava Metzia 3:1-2	Bava Metzia 3:3-4



אחת שאלתי מאת ה' אותה אבקש, שבתתי בבית ה' כל ימי חיי, לחזות בנעם ה' ולבקר בהיכלו
One thing I asked from Hashem, that shall I seek: to dwell in the House of Hashem all the days of my life, to behold the sweetness of Hashem and to contemplate in His Sanctuary. (Tehillim 27:4)

This verse, in the chapter of *Tehillim* added to our daily prayer during this special time of year, has become the anthem of Elul. After all is said and done, the Jewish heart, at its core, seeks only one thing: to dwell in the House of Hashem, and to gaze at His sweetness.

An insight into the repetitious nature of the *pasuk* which uses the words *sha'alti* and then *avakesh*, is offered by R' Dovid Soloveitchik.

The choices people make are normally governed by the available options. For example, a child will typically choose a red lollipop above any other color. However, when red is not an available option, no child will reject candy altogether. He will pick from whatever is there.

Adults are no different. If we were offered any gift in the world, we would choose whatever we'd like to have most. Some would take a house, others a successful career, and still others would opt for a new car.

In the event a person's first choice is not on the list of items offered, he will not walk away from the overall offer. He will happily settle for the next best thing available.

A man chooses from what there is.

In this verse, we express that in this case, it is different. There is no choice to make. A place in Hashem's Home is the only thing we need, the only thing we lack.

We begin by asking for just one thing, *Achas sha'alti*. We then reiterate our request with *osah avakesh*, making it clear to our Benefactor that no replacement will mollify our desire for His Presence in our lives.

We want nothing else and ask for nothing more.

Osah avakesh: It is only for this that we ask.

Because it is the one and only thing that matters to a believing Jew.

...

After our entreaty for a permanent residence in Hashem's dwelling, the *pasuk* continues with a request to gaze at the sweetness of Hashem.

In the context of the verse, the two seem to be connected. Only with a

permanent residence in Hashem's Presence can His true sweetness be perceived.

Why must one follow the other?

R' Dovid Soloveitchik explains with an incident from his youth.

As a youngster in Brisk, R' Dovid Soloveitchik observed a Jew who was perpetually happy. A wide smile always appeared on his face, and no situation would ever drag him down.

One day, R' Dovid encountered this fellow in the mikveh. He was groaning deeply, with a sadness that seemed to emanate from the deepest parts of his soul. It was completely

out of character for a man who never showed any despair, and shocked R' Dovid to the core. Upon returning home, R' Dovid shared his astonishment with his father, the Brisker Rav.

"The man you met has a very difficult life," the Brisker Rav replied. "His tribulations are enormous, and he was letting out his pain."

"But he is always so happy. What happened today that he couldn't control his sadness like he usually does?" asked R' Dovid.

"It wasn't specific to today," the Rav explained. "This fellow is a true scholar and he staves off his sorrow with the constant study of Torah. The joy it brings him keeps a smile on his face. In the mikveh, however, he is forced to stop. It is forbidden to learn there so his pain overwhelmed him."

This Jew in Brisk merited to constantly reside with his Creator through the study of Torah. It enabled him to see the beauty of Hashem despite his difficult situation.

Torah adjusts the lens through which we look at our personal difficulties and struggles. Everything Hashem does carries incredible beauty, even in places where it is not apparent on the surface. Studying Torah enables us to always perceive that as an absolute truth.

When we live with Him, we realize His sweetness.



Rav Dovid Soloveitchik

*This week's
Yerushalmi Yomi
schedule:*

SEPTEMBER /
אלול

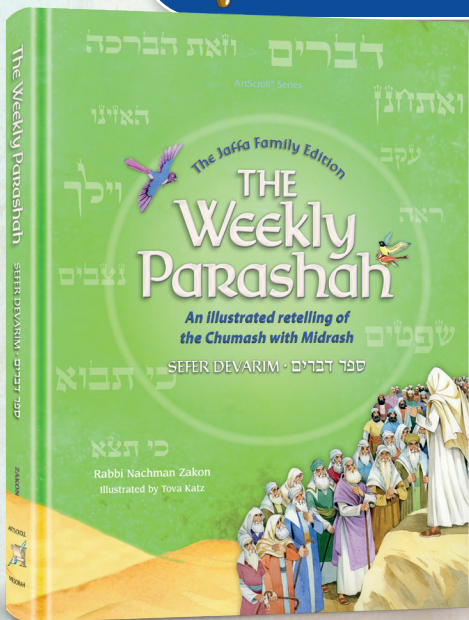
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
21 י"ח Orlah 2	22 י"ט Orlah 3	23 כ Orlah 4	24 כ"א Orlah 5	25 כ"ב Orlah 6	26 כ"ג Orlah 7	27 כ"ד Orlah 8



Parashah for Children

פרשת כי תבוא

No Bridges, No Boats



In a few weeks, the Jews would be entering Eretz Yisrael. To do so they would have to cross the Yarden (Jordan) River. How do you arrange for an entire nation of three million people — men, women, and children — to cross a river? Build a bridge? Buy thousands of boats?

The Jews didn't have to arrange anything! They were going to get across the Yarden without bridges or boats. They would cross by an awesome miracle, which we read about in Sefer Yehoshua.

The Jews stood on the riverbank — and before their eyes the raging waters of the Yarden stopped flowing. To enter Eretz Yisrael, the three million Jews simply WALKED across on dry land. It was like Kriyas Yam Suf, the Splitting of the Sea of Reeds, all over again!

Once everyone was across, the Yarden flowed normally again. They had finally come home where they belonged: Eretz Yisrael!

Twelve Stones and Seventy Languages

But all that was still to come. Now, Moshe tells the Jews what they should do when they will be walking through the Yarden. They should take two groups of 12 large stones out of the Yarden's dry riverbed. They should set up one group of stones in the Yarden River. That will always be a reminder of the great miracle that happened there.

What about the other 12 stones? The Jews should take the other 12 stones with them to Har Eival, a mountain in Eretz Yisrael. When they get there, they should build a Mizbei'ach out of those stones. They

should cover the stones with plaster. Then the entire Torah should be written on the stones. Not just in Hebrew — but in all 70 languages.

Then they should bring the stones to Gilgal, near the border of Eretz Yisrael. Gilgal was the place where they set up the Mishkan that they brought with them into Eretz Yisrael.

Why were the Jews commanded to do this? To remind them that the only reason they were given Eretz Yisrael was because of the Torah, to do its mitzvos and to learn it.

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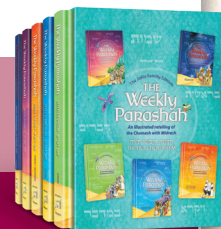
THE WEEKLY QUESTION

Question for *Ki Savo*:

On which Yom Tov do we recite a large part of the tefillah said by the farmers when bringing bikkurim?

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 Eikev question was: CHAIM SIMCHA ZIMMERMAN, Lakewood, NJ



The question was: What are the first words of Torah a father should teach his child who has just started to speak?
The answer is: תורה צוה לנו משה מורשה קהלת יעקב

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