



Rabbi Reisman – Parshas Ki Savo 5786

1 – Topic – A Thought from Rav Yaakov on the Parsha

As we prepare for the Yamim Noraim which are around the corner, Iain Parshas Ki Savo, we Iain the Tochacha which is supposed to awaken us, be m'orer us as we go towards the Yamim Noraim towards the new year, and of course Parshas Ki Savo has many mitzvos hayom that are all of great significance.

I'd like to tell you about an incident that took place many years ago and it is something Rabbi Yaakov writes about it in this week's parsha, something that certainly needs an explanation. My father alav hashalom, he was niftar 25 years ago, it's probably 30 years ago, I was with him at a bris, it was after shachris and we had taken off our tallis and tefillin. My father was called up for a kibud.

So my father turned to me, he says, please let me use your tallis. If I take out my tallis, I have to make a bracha and I don't want to keep everyone waiting. So I replied, bederech question, which is the way you're supposed to talk to your father when you disagree. I asked him, what's better? Is it better to wear my tallis and not have a mitzvah? Or is it better to wear your tallis and have a mitzvah even though you don't have time to make the bracha? That was the question I asked at the time.

Now what he did lema'aseh I don't remember, I remember this was on the spur of the moment, under fire this was our discussion. It is most likely that I just gave him the tallis, but I hadn't understood why is it better to not be mekayem the mitzvah.

Now I should explain for those who don't know, that you only have a mitzvah to put tzitzis and to wear tzitzis on your beged. On someone else's beged, just like you need lachem by the mitzvah of arba minim, the same thing it has to be ksuscha in the mitzvah of tzitzis.

But the fundamental question that we were dealing with was this. If you can only do a mitzvah if you do it without a bracha, is it better to not do the mitzvah? Assuming it's the type of mitzvah which is not an obligation, which is a mitzvah kiyumis? Is it better not to do the mitzvah or to do the mitzvah without the bracha? To me it seemed very obvious that the ikkar would be to do the mitzvah at least even without the bracha.

In this week's parsha, the Emes L'Yaakov here on Parshas Ki Savo on (פרק כו פסוק יג) (Page Taf Kuf Yud Zayin), he's talking about the Viduy Ma'asros that's near the beginning of this week's

parsha. He says the following in dibbur hamaschel vehineh, (רואין אנו מזה עשיית מצווה בלא ברכה הרי), דכמו נהנה בלא ברכה הרי הוא מועיל כמו כן (זה עבירה בעשיית מצוה בלא ברכה דחשוב כמעשה עבירה). He says it's better not to do the mitzvah than to do the mitzvah without a bracha, that's mamash what he says and halo davar hu. It's a tremendous chiddush, hard for me to understand but as always as life goes on you discover more and more that your father is right, what should I say.

I have a question. There's a Mishna in Terumos, (פרק א משנה ז), Ha'ileim, somebody who can hear but cannot speak, lo yitrom he should not separate terumah. (אם תרם תרומתו תרומה), if he did of course it's a good terumah. But he should not separate terumah.

Similarly in Yoreh De'ah in hilchos shechita (סימן א סעיף ז), ha'ileim lo yishchat, that an ileim should not shecht. Why? Because well since he can't speak, he can't make a bracha. What does that mean? Don't separate terumah, don't shecht, don't do the mitzvah because you're going to do the mitzvah without a bracha.

Now we've only heard this in such a case where someone else could shecht the animal, someone else could separate the terumah. In that case I understand. But do we say an ileim should not wear tzitzis because he can't make a bracha on the tzitzis? No. It only says it by terumah and by shchitah. But we don't say don't wear tzitzis specifically because if you wear the tzitzis it's going to be without a bracha, it's better not to wear tzitzis at all. Very difficult to understand the whole idea of doing it this way.

However, having said that, in the Mishnah Brurah, Siman 14, Sif Katan 11, he brings the question of whether someone who borrows a tallis should make a bracha, whether the lender has in mind to be makne to him. And there he says, (הכי כתב בדרך החיים שיותר טוב שיכוון בכל אלו שלא לקנות שלא), (יצטרך לברך לכולי עלמא). Better when you borrow a tallis, let's say to go up to an aliyah, or to go to the amud, if you're not going to make a bracha, better don't be koneh the tallis so you don't have to make a bracha. Mamash exactly what my father was saying, let me take one and not do the mitzvah, better than to do the mitzvah without a bracha, or with a safek bracha. And there we see that the concept is true. Better don't do a mitzvah rather than do the mitzvah without a bracha. How that impacts an ileim, I don't know. Tzoruch iyun. But I have to tell you that as a svara, I mamash don't understand, I don't understand that you should lose the whole mitzvah because lechatchila you have to make a bracha. A bracha is not meakev the mitzvah.

The Gemara in Eruvin on 39b says when it's two days of Yom Tov and you have to separate terumah, and you're not allowed to separate terumah on Yom Tov, it's a issur d'rabbanan. Well, the Gemara says if it's two days, so separate terumah on day one and say the following: Today and tomorrow are sfei'ka d'yoma. If today is a weekday, this should be terumah. If today is Yom Tov, then what I'm doing is nothing. And the second day, again separate terumah, say if yesterday was a weekday then it's already terumah. If yesterday was Yom Tov, then today is a weekday, I'll separate today. So here you have a man who's separating terumah on the two days of Yom Tov, each one a safek.

The Sfas Emes in Eruvin 39 asks how's he going to make a bracha? Each day is only a safek, can't make a bracha by a safek. Now, according to the way I understood, it's not shver. Better do the

mitzvah without a bracha than not to do the mitzvah at all. If you can't find someone else to do it for you, so better do the mitzvah even without a bracha. According to the Mishnah Brurah though, where the Mishnah Brurah is paskening, it's tzaruch biur. The Sfas Emes's kasha is takeh a good kasha.

One more raya to this discussion. By a Pidyon HaBen on a bechor whose 31st day is Shabbos. When would the 31st day of a boy be, who's born on Thursday? The 29th day is Thursday 30 days later, 30th day is Friday, Pidyon HaBen is on day number 31. As you know, we do not do a Pidyon HaBen on day number 31 because it's similar to business, similar to mekach u'memchar.

Freigt the kasha in the Terumas HaDeshen quoted in the Magen Avraham, Hilchos Shabbos, Siman Lamed Tes, Sif Katan Ches: Why don't you give the money on Friday to the Kohen, with a tnai that the Pidyon HaBen should be chal on Shabbos? The money shouldn't be his until Shabbos. So why don't we do a Pidyon HaBen on Shabbos by giving it Erev Shabbos? That's the kasha.

Enfert the Terumas HaDeshen, quoted again in the Magen Avraham: because you're going to lose the bracha. If you're going to give it on Friday, you can't make the bracha on Friday, it's not the day of the mitzvah. To make a bracha on Shabbos, well you did the maaseh yesterday. Says the Terumas HaDeshen, since you're going to lose the bracha, so therefore, you can't do this eitzah. Also he says you're going to lose the seuda, you're going to lose the meal. If you are going to lose the meal, then you don't do it the day before. So you see he's saying because you're going to lose the beracha, you don't do it.

It seems to be like the Mishna Berura said, not like my understanding. Okay, all of this needs a biur because is it really a strong raya? Terumas Hadeshen says you lose the seudah. Certainly you do a mitzvah without a seudah rather than not doing it at all. Anyway, my point is it's something which needs a good explanation. We certainly pasken like the Mishna Berura that better not to wear tzitzis at all than to wear tzitzis without a beracha. A pele, mamash a pele. Wow. I don't know. Hard to understand. Why should that be? I don't know.

In the Minchas Shlomo, Rav Shlomo Zalman Auerbach, in Cheilek Aleph (סימן צא' אות א) in a letter to Rav Tzvi Pesach Frank, they argue about someone who didn't say Birchas Hatorah. Whether he should say, 'I can't learn until I say Birchas Hatorah, I can't learn', or if he can't say the beracha, should he better learn without the beracha. It seems to be a similar machlokes. As that may be, I'm giving you marei mekomos on a nidun which by me is probably close to 30 years old, and I was shocked to discover that Rav Yaakov in this week's parsha comments and brings a raya. You tell me if you think the raya is an absolute raya or not, but that's Rav Yaakov's raya.

2 – Topic – Yomim Noraim

Nu, Yamim Noraim are coming, I have a couple of minutes left, let me share with you an important message. Someone asked Rav Nosson Tzvi Finkel, 'What should I daven for on the Yamim Noraim? What's the one thing that I should daven for?' He answered him with two words, typical Rav Nosson Tzvi Finkel. He answered him with two words. 'What should you daven for?' He said, 'Someone else.' What gadlus! What should you daven for? Someone else. Other Yidden. Other Yidden that have a need. No year has this been a more powerful message than this year.

With the rise of anti-semitism in the world, the isolation of acheinu bnei Yisrael in Eretz Yisrael. This year, if not every year, this year more than ever, a person has to daven for someone else besides individuals, but certainly for the tzibbur of Klal Yisrael. When the navi Elisha asked the isha, 'What should I daven...?' The lashon of the pasuk is, he said, what should I request from the King which Chazal say means the Melech Malchei Hamlachim. Here you have the navi of the generation, saying 'What should I daven for?' The answer is, what should you daven for? She said, (בתוך עמי אנכי ישבת). I don't want to be an individual, I want to be part of Klal Yisrael. Whatever Klal Yisrael is, that's what I would like very much to be part of.

And this year more than ever, we need to daven for the tzibbur of Klal Yisrael, for Klal Yisrael in Eretz Yisrael, wherever we may be. Wishing one and all a wonderful Shabbos, let it be the start to be a zman hachana for Yamim Noraim, if you haven't started already. That we think about it. I'm certainly hoping, I need a lot of chizuk, I need a lot of chizuk in my kavana in davening. Im yirtzeh Hashem we should be mechazek ourselves, all of us. It shall be be'ezras Hashem a good year. Klal Yisrael needs it, we need it.

Start tonight with Mishmar, the first week of Mishmar, actually it's extra credit Mishmar, we usually start in September, but we will have Mishmar this evening, hoping to see you learning in the beis medrash tonight, every Thursday night. (א גוט געבענטשט יאר) to one and all!

Rabbi Reisman – Parshas Ki Savo 5785

1 – Topic – A Thought on the Parsha

As we prepare for parshas Ki Savo and see the Yom Tov of Rosh Hashanah approaching, we're going to Slichos im yirtzeh Hashem on motzei Shabbos, so we become closer and closer to the Ribono Shel Olam in these wonderful days where HaKadosh Baruch Hu is karov. HaKadosh Baruch Hu is close to us b'ezras Hashem, and we try to become close to him Kavayochel.

A Vort on Ki Savo and a Vort on Rosh Hashana. In parshas Ki Savo we have as is found in 27:2 (וְהִקְמַתְּ לָהֶם אֲבָנִים גְּדֵלוֹת, וְשָׂדֶת אֹתָם בְּשִׂיד). We have the mitzva of the stones that Yehoshua was going to do, commanded in this week's parsha, that happened later in the time of Yehoshua when they crossed the Yarden. And that is to set up stones, have them shmeared with sid, with some type of a lime, and (וְכָתַבְתָּ עָלֵיהֶן, אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת). And on it was written the entire Torah, (however it was exactly the entire Torah), but that's what was written on the stones. There's a machlokes in the Gemara in Sotah 35b. Rav Shimon holds that it was written on the sid, which is really the order of the pasuk. (וְשָׂדֶת אֹתָם בְּשִׂיד), stand up stones, (וְהִקְמַתְּ לָהֶם אֲבָנִים), then put the plaster on it. And then (וְכָתַבְתָּ עָלֵיהֶן, אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת), and on that you etch out, I guess it means (וְכָתַבְתָּ) here as a type of etching out, a type of chiseling in, and the stones are chiseled in. That's the way that the mitzva is done. That's Reb Shimon opinion.

However, the opinion of Reb Yehuda is, no, they wrote it on the avanim, and after they wrote it on the avanim, the sid covered the writing. In which case, in order for someone to access that

writing, they have to peel off the sid and take a look at the writing underneath. That is the opinion of Reb Yehuda.

Why it was done this way, because the writing of Torah was made available to umos ha'olam only if they were willing to do something to get it, not for sightseers. It wasn't done for sightseers who just walk by and they're curious what it says. No, no, no. Torah is meant for those who are willing to extend themselves for it. And therefore the opinion of Reb Yehuda is that it was written, chiseled onto the stones, and that was covered with sid. All right, two pshatim on what took place. Two pshatim on what the mitzva is and what actually took place in the time of Yehoshua.

There is a fascinating tshuva of Reb Akiva Eiger tinyana, tshuva tes vav. Reb Akiva Eiger was asked, somebody was binding sforim that were falling apart. In order to bind the sforim, he had to take paper, wrap the binding, and glue it down onto the words of the sefer. So paper that was actually glued on to the words of the sefer in order to keep the binding together. Obviously on that page, no one will be able to read it. And Reb Akiva Eiger was asked, is it mutar to fix the sefer to glue it down on top of the words?

So the rov who asked the shailah said, look, Sefer Beis Hillel a kadmon asked a kasha. A kasha on Reb Yehuda. How could they put sid on top of divrei Torah? It's assur. So the shoel says to Reb Akiva Eiger so we see that it's assur to do it, because they're asking, how can you do it? It's assur.

Reb Akiva Eiger, in his tshuva writes in part, I would say to right the other way. The answer to the Beis Hillel's kasha might be that it's muttar as long as you're covering it in a way that's not destroying it. So, either it's a raya from the sid or it's not a raya from the sid or it's a machlokes between them if putting something on top of letters, gluing it on top of letters, whether that's muttar or whether that's ossur.

There's a much more fascinating piece to this, which Rebbe Akiva Eiger brings. Let's say wax drips on a Sefer Torah, Tefillin or Mezuzos. We don't understand why there's so many tshuvos about wax dripping, but it used to be, before electricity in the very olden days, that in order for a person to be able to see, a person had candles and candles were wax. The wax very often dripped onto the thing that was being written. So you find in tshuvos about wax that dripped on a Sefer Torah. Now if it blocks you from seeing the words, no, you can't read the words. But let's say the wax is not on the part you have to read. Or let's say it drips on tefillin or it drips on mezuzos. Does it passul or doesn't it passul? What's the din when the wax is on the letters?

There is a fascinating Magen Avraham. The Magen Avraham says in siman lamed beis, sif katan chaf gimmel, if wax drops on a parsha of tefillin or a mezuzah, he says, (דאם נטף שעווה וסילקה מותר). If the wax was removed, then muttar. So this is a riddle. That means when the wax is on the letters, the Magen Avraham holds that it's possul. He says, (וסילקה), if they removed it, then it's kosher. But one second, if when the wax is on it, then it's passul, so when you take it off, you can't be machshir a mezuzah that way. A mezuzah has to be written in order. If the wax on top of it passuls the letter, then removing it shouldn't be able to make it kosher. It's like chok tochos, you create a letter without writing it. That's ossur. So the Magen Avraham is something of a mystery.

I could hear two sides. Wax on top of a letter of a mezuzah, should we say it's kosher? Just like the sid on top of the stones here, that the lettering is still considered lettering. It is not considered erasing it. So when it's on it, it's still kosher. You can't see it, the wax is blocking it, but maybe it's kosher. If you hold it's kosher, it should be kosher without removing it. Now if you hold that it's considered erasing it, you have a problem. Why does he say that when you remove it, it becomes kosher? It's a very mysterious and difficult Magen Avraham to be able to understand.

Reb Akiva Eiger says on the shayla that the person asked whether you could glue a paper on top of letters. Well, from the Magen Avraham, it sounds that it's erasing. Why? Because when the wax is over it, it's not kosher. On the other hand, it sounds like from the Magen Avraham that it's not erasing, because when you remove it, it's kosher. Vaist Ois, we consider it that it's been there all along. So, it's sort of a mystery that the question is, what is the din when you have wax or a paper or sid on top of letters, do we say that it's still underneath, it's still a sefer Torah or not?

It sounds like there are two dinim in the writing of a sefer Torah. It could be that there's one din that the letters have to be there. It's another din that it has to be readable. You got to be able to read it. It has to be able to be something that could be read. So it would seem that even when wax is on it, it's still good. But it can't be read. It's a tnai, it has to be able to be read. When you remove the wax, now it can be read. So there are two dinim. One, you have to have the temuna of the ois, the form of the ois. And the other din is that it has to be readable. That's what it seems from this because we have these dual dinim.

These two dinim here, that has to be readable and yet when the wax is on top of it, it's not readable, it's not a total posul. So it seems there's one din that you have to have the letter, the temuna of the oisiyos, and another din that it has to be able to be read. This is the chiddush that comes out from this somehow mysterious series of ideas. It would come out that the sid, when you put it on the stones, the oisiyos are there. You cover it with sid, it's not readable. The din on stones is that it has to be readable. Ma'she ein kein, if you would do that with a Sefer Torah, it would be posul, it's not readable. You peel it off and now it becomes readable, and then it's kosher. That's what it seems.

This, to me, answers something of a question. If two letters are touching in a Sefer Torah, Tefillin or Mezuzos it's posul. What if there are two letters touching in a mezuzah? So it's posul. Now, when you erase the touching, is that shelo k'sidran? The letters have to be written in order. And if you're fixing a letter after the prior letters were already written, that's no good. The previous letters were completed later. Yet, most Rishonim hold, and we pasken that way m'ikar hadin, that if two letters touch and you fix that later, it's not a chisaron in the order. Why isn't it a chisaron in the order? It's posul.

The answer is, when two letters touch, we ask a child is it readable? Now if it's not readable, you can't fix it later. If the child reads it properly, just it's touching, it's already readable in order. It's missing the tmunah of the oisiyos, it's just touching. And that you're fixing later. But the ikar din of k'sidran would seem to be a din in the readability of the letter. So this is all an insight into the mystery of the sid covering the letters and what could come out halacha l'maaseh.

2 – Topic – Yomim Noraim

Let me share with you a thought regarding the upcoming week and the week that follows. Bereishis, I believe it says in the Baal HaTurim, is oisiyos Aleph b'Tishrei. The first day of Tishrei is Bereishis bara Elokim. That's not really true. We had just last week in Mishmar, in Tosafos on ches amud aleph in Rosh Hashanah that Bereishis was on chaf hei Elul, was on the twenty-fifth day of Elul. Odom was created on the first day of Tishrei. So Bereishis was not Aleph Tishrei at all. Wow, that really needs some sort of an answer. That's not Bereishis at all. Because Bereishis, if Aleph was when the eretz hoysa sohu vovohu, that was on chaf hei. Needs some sort of an explanation.

The answer is, Reb Zevin says in Parshas Tazria in his sefer L'Torah U'l'moadim, I have a stirah between Shabbos and Rosh Hashanah. Shabbos is the most important day of the week, it's the last day of the week. Rosh Hashanah is the most important day of the year, it's the first day of the year. Make up your mind. Which is it? Which is the one? What's most important? First is best, or last is best? Rosh Hashanah first is most important. Shabbos last is most important.

Enfert Reb Zevin: it depends. If you have a bunch of equal things, then the first is the most important. A man has many sons, the first is the bechor. A bunch of equal things, then the first is the most important. However, when you have a series of things, and they're all meant for the tachlis, for what comes out at the end, the purpose of it is the result. The result is most important.

You spend time building a house, and then when you finish it, that's the most important day. That's the day that you're looking forward to, that's the tachlis. Odom was created last. When Odom was created last, we tell him, (יתוש קדמך) (as is brought in Sanhedrin 38a, 13 lines from the bottom). Yitush, the flee is even before you. You're not choshev. We also say, Odom, you're created last, a moshol to a king who prepares a banquet and brings in the person, the guest of honor, last, after he prepared it. That means being last is best. Then we say yitush kadamcha, the flee is before you. The answer is, if he's just an ordinary person in the bria, so all creatures are equal, Odom is last. If you make yourself the purpose of the bria, if a person does maasim tovim and he's the purpose of the bria, when you're the purpose, then last is best. Then last is the most choshev thing.

So Rosh Hashanah is Rosh Hashanah, it's one of many equal days of the year, first is most important, like a bechor. Shabbos is the tachlis of the bria. The whole bria was to get to Shabbos. A very geshmake rule. Beautiful rule.

Now, we come back to the question we had. Bereishis Aleph b'Tishrei. Don't think it's just a date, like you put a date on your letters. So Bereishis, Aleph b'Tishrei is a date. It's not the date. It's really not the date that (וְהָאָרֶץ, הָיְתָה תֶּהוֹ וְבָהוּ, וְחָשָׁךְ, עַל-פְּנֵי תְהוֹם) it was the beginning of creation. Bereishis, the remez here, Bereishis, Aleph b'Tishrei. The purpose of Bereishis was to get to Aleph b'Tishrei. There is an amkus to this. Bereishis, Hashem started right away in the beginning of creation on chaf hei Elul because the eye was to the tachlis. The tachlis was Aleph b'Tishrei. That's the remez. Don't think remazim have a lightness to them. Oh, it's a way of dating it. It's a cutesy vort. It's not a cutesy vort. It's a tifeh vort. The vort is in Bereishis, on chaf hei Elul, everything was for the tachlis of Aleph Tishrei, of what happened when Adam was being created, and that's something we have to know. And with that, I want to wish everybody an absolutely wonderful

day, a wonderful Shabbos, and a wonderful, wonderful preparation for Rosh Hashanah haba aleinu l'tovah!

Rabbi Reisman – Parshas Ki Savo 5784

1 – Topic – A Thought on the Parsha

As we prepare for Shabbos Parshas Ki Savo, the Parsha of the Tochacha. The Tochacha always comes a week before, separated by one Shabbos before Rosh Hashanah, as if to say, keep this in the back of your mind, but there's a Hefsek between the Tochacha and Rosh Hashanah, to say, don't get that frightened, but have it in mind. And that's this week's Parshah of the Tochacha.

In this week's Parshah we find a Posuk that says as can be found in 27:5 (לֹא-תָנִיף עֲלֵיהֶם בַּרְזֵל), that talks about not lifting metal on a Mizbei'ach. Now if I asked you, you would say, what? That's back in the Parshas Yisro, when it talks about the Mizbei'ach and the Mishkan. And the answer is, you're right, it says it about the Mizbei'ach and the Mishkan. But in this week's Parshah, when it talks about the Mizbei'ach on Har Eivol, it says it once again. Once again, it says, don't lift metal on the stones of this Mizbei'ach.

Now it's something of a Chiddush, but maybe it'll help explain something in Halacha. What I mean to say is this. There are a number of Hanhagas regarding the Mizbei'ach. For example, it says, also at the end of Parshah Yisro, that you should walk up the Mizbei'ach only on a ramp. Not walking up on steps. It's more Tznius to have a ramp than to have steps. Okay? Now we don't do that in our homes. In our homes we have steps. It's a Hanhaga that we understand to be unique to the Beis HaMikdash. It says not to lift metal on the stones that are going to be the Mizbei'ach. And it's interesting that this Hanhaga of the Mizbei'ach, we find in Halacha. We find in a number of places in Halacha where it's mentioned. Some a little more controversial, some less.

For example, in Shulchan Aruch, in Siman Kuf Nun Aleph, S'if Vav, it says not to go into Shul with a Sakin, with a metal blade that's exposed, a Sakin Aruch (וְיֵשׁ אוֹסְרִים לִיכַנס בּוֹ בַסִּכִּין אֲרוּךְ אוֹ (בראש מגולה). Another example, it says in Siman Yud Aleph, that tzitzis should not be cut with metal, because metal is a sign of destruction, is a sign of killing.

The Aruch Hashulchan, in Yor'e Dai'a, Siman Reish Ayin Aleph, says the custom to write Sifrei Torah, Tefillin, and Mezuzos with a quill, Dafka with a non-metal Notzah, with what we call a Kulmis, and not with metal, comes from the same custom. It's a custom in Klal Yisrael not to write with metal. There's some Mechadshim today who do write with metal. It's kosher, but it's not the way it should be. It's not the Minhag Yisrael and the Aruch Hashulchan says the reason it's not Minhag Yisrael is because of the same idea of metal. And V'al Kulam, on our table in Siman Kuf Pei, there's a Minhag to remove metal from the table, B'shas you Bench. It's interesting that the metal aspect is brought down in a number of places in the Minhag of Klal Yisrael. The ramp aspect is not.

Maybe the fact that we see the Torah repeats it here, the Torah says it again by the Mizbei'ach of Har Eivol. So maybe that is what is Mechazik here to say, Lav Dafka in the Beis Hamikdash, Lav

Dafka Har Eivol, it's also the place of Korbanos, it's the place of Keddusha. But maybe not on the same level. We do find by Shlomo HaMelech that he was even more Mehader. He in the Beis Hamikdash, as brought in Melachim Aleph, 6:7 (כָּל-כְּלִי בָרָזָל, לֹא-נִשְׁמַע בְּבֵית כְּהֹנָתָן). He went even further. There was no metal at all. It doesn't say there were no steps at all. It says there was no metal at all. Perhaps, since the Torah repeats it here a second time, that is Mechazeik, the Inyan, and I'm not one, you're not one that can figure this out, but the Chazal, those who wrote the Shulchan Aruch, they figured it out. And perhaps, this is the way that they were able to understand it.

And so, one Nikuda from this week's Parsha, which is easily missed. Easily missed because, after all, it's not a part of the Tochacha, it's not a remembered part of the Ceremony of Har Eivol. And there, the Minhag of this Hanhaga seems to have become a Minhag.

2 – Topic - An idea about the Yamim Noraim

This is a Machshava that's built from the Maharal, but there's a significant idea, especially before we start the Days of Selichos in another week, there's a Machshava that I think is important to share. We find, at Yam Suf as is found in Shemos 14:10 (וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל, אֶל-יְרֹנָה). That Klal Yisrael Davened to Hashem. Rashi says, (תִּפְשׁוּ אֲמִנוֹת אֲבוֹתֵם). They took on, they have different Girsas on Rashi, the original Mechiltah says (אֲמִנוֹת), they took the trade, the hallmark, the occupation of the others, Avraham, Yitzchok and Yaakov Davened, and at Yam Suf they Davened, they grabbed Umnis Avosei'hem B'yodehem.

The Maharal on that Rashi, in Gur Aryeh, seems to say, Memra Zu Ba L'hafchis Erech Hakavana. They didn't have so much Kavana, they davened, Rashi says, they didn't daven because they were all, the fright brought them to davening, of course they were frightened, but what made them daven was the fact that that's what a Yid does, a Yid davens when he's in a Shas Tzara, a Yid davens. L'hafchis, it's really a little less, Zagat the Maharal, than somebody who davens with a Cheishek Gadol of an emergency and he turns to Aviv Sh'bashamayim.

Really by us, that's also true, we daven for the most part because of Umnis Avosei'hem B'yodehem. We have the Umnis of our Avos, the obligation that we have, the Mesorah, that's why we daven. It seems to be L'hafchis, a little less, perhaps, than somebody who's frightened and he turns to Aviv Sh'bashamayim, our davening is missing that. So frightening, the Maharal mentions (the Gemara in Chullin 13b, 7 lines from the top), the Kutim in Chutz La'aretz Ainom Ovdei Avoda Zorah, (גוֹיִם שֶׁבְּחוּצָה לָאָרֶץ אֵינָם עוֹבְדֵי עֲבוּדָה זָרָה אֲלָא שֶׁמִּנְהֵג אֲבוֹתֵיהֶם הֵם בִּידֵיהֶם). The Gemara says that the Kutim in Chutz L'aretz they were not sincere in their Avoda Zorah, they did what their parents did. It's a little scary to say that about davening, how could someone say that about davening?

It's even a bigger question. What is the Maharal saying? Saying it wasn't such a sincere davening. (תִּפְשׁוּ אֲמִנוֹת אֲבוֹתֵם). It's not so. We know that the calling out at Yam Suf was significant. Nechemiah 9:9 (וְאֶת-זַעֲקָתָם שָׁמַעְתָּ, עַל-יַם-סוּף). We say that the calling out of Klal Yisrael at Yam Suf, Hakadosh Baruch Hu heard that.

We say in our Selichos that Hashem should answer us, (מִי שֶׁעָנָה לְאַבְרָהָם עַל יַם סוּף הוּא יַעֲנֵנוּ). In Shir Hashirim 2:14 (הִשְׁמִיעֵנִי אֶת-קוֹלֶךָ). Hashem says let me hear your voice, Rashi says, (וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל,).

(אָל-יִרְוֹ). You see, he does point to this. Halo Davar Hu! Isn't it strange? The Maharal says it was only Umnis Avosei'hem B'yodehem, and it's less than you would think. Yeah, it was Po'el.

Rav Hutner in the Pachad Yitzchak on Purim, Maimur Yud Tes, Ois Gimel, says an incredible thing, at least the way I understand the Davarav Ha'amuki. He says it's true. By Yam Suf, it wasn't Po'el, the Tefilla didn't help in the normal manner that you would think. That a davening is done, a person in emergency, he's desperate, he turns with an incredible desire to Hakadosh Baruch Hu, an incredible faith in Hakadosh Baruch Hu, you would think that that's what it was.

So it is saying here, no, Rashi says it wasn't, it was Umnis Avosei'hem B'yodehem. But hold on one second, it was Umnis Avosei'hem B'yodehem, and it worked, and it was Po'el. What was being taught here is that sometimes the P'ula of Tefilla, of Umnis Avosei'hem B'yodehem, is so great that (וְאַתָּה-וְעַמְּךָ שְׂמַעְתָּ, עַל-יָם-סוּף), don't belittle it. Many people belittle it. They say, Selichos, what am I thinking about, a Kavana, I barely know what it means, why am I doing it, Umnis Avosei'hem B'yodehem, that's what Jews do, they say Selichos. Well, I got news for you, says the Maharal. It's maybe a lower level of davening, but that's what happened in Yam Suf, that's how it was Po'el, and you should know that that's Po'el.

It's important to get the message, because it comes Selichos, it comes times when we're not happy with our own davening, and we should have more Kavana. Sometimes we feel we're doing it like Umnis Avosei'hem B'yodehem. So Rashi's telling us it's significant, it matters, you attach to Avoseinu. I think we're all familiar with the concept that the Anshei Knesses HaGedolah, and they put Kavana into the davening, and even though we don't understand the Kavana, it's Ki'ilu. What does that mean, it's Ki'ilu. They put in Kavana, so what does that have to do with my davening? The answer is, I connect to Hakadosh Baruch Hu with Umnis Avosei'hem B'yodehem. For 2000 years, Yidden in Galus have been crying out to Hakadosh Baruch Hu.

We attach ourselves to that chain of Tefilla, the long chain of Tefilla, and we're also part of that chain of Tefilla. Worthy, not worthy, that's not the point. We're Klal Yisroel, Avinu She'ba'shamayim, we're doing what Klal Yisroel does. They get up early for Selichos, they Daven with Kavana, and sometimes they don't have Kavana. Kach Hi Darko Shel Olam. But the point is, that it has a very significant meaning.

With this we can understand. At Yam Suf, Hakadosh Baruch Hu said, Shemos 14:14 (וְאַתָּם, תִּחַרְשׁוּן), Hashem said, (מִה-תִּצְעַק אֵלַי). And Moshe Rabbeinu said, (וְאַתָּם, תִּחַרְשׁוּן), be quiet. What do you mean be quiet? I don't get it. Hashem is saying, I don't need your Tefillos. What do you mean? As soon as they grabbed onto Umnis Avosei'hem B'yodehem, they had a Zechus. And that Zechus is not dependent on a long davening. They're not dependent. The fact that they're connecting to the others. That's what we do with our Tefillos on these Heilige Teg, on these very holy days that are coming. So don't belittle the Tefillos. Now try, try to do better, try to do a Kavana, but don't belittle. Don't belittle it. It's true the Selichos are difficult. It's hard to understand what we're talking about. And Chazal for generations left it intact? Why did they leave it intact? Don't think you're smarter and you're going to do something else. No, they left it intact. Why? Because it's Umnis Avosei'hem B'yodehem. Tehillim is so special. Why? It's Umnis Avosei'hem B'yodehem. It comes from the beautiful Tefillos of Dovid Hamelech. I know if we connect to it, it's an elevation.

And so this is a plea for appreciation of our davening. Of course, we should have more Kavana. We should call out to Hakadosh Baruch Hu as people who are desperate for a Yeshua. And certainly we are. Klal Yisroel needs a Yeshua as much as ever. Especially B'artzeinu Hakedosha. May Hakadosh Baruch Hu bring these days of Rachanim. A good Shabbos to one and all. Chazak, Chazak. Eilu Hadevarim Tzrichim Chizzuk. Davening always needs Chizuk. Let us be Neschazek ourselves. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Ki Savo 5783

1 – Topic – Rav Moshe's thought on the Parsha of the Bikkurim

As we prepare for Shabbos Parshas Ki Savo. This is the first Mishmar for the season at the Agudah of Madison. Regarding the Parsha, we Lained until Shlishi today as that is the way it is broken up, and we Lained the Parsha of Bikkurim. A Yid brings the first fruits to the Beis Hamikdash at the beginning of the harvest season at the time of the Bikkurim.

Here the Torah tells us specifically what a Yid says when he arrives at the Bais Hamikdash and brings his Bikkurim. When he comes first to the Kohen even before he puts the fruit on the Mizbaiach he says as is found in 26:3 (וּבָאתָ, אֶל-הַכֹּהֵן) he says one thing and then put it by the Mizbaiach and say something else. The first Amira is the following: (וְאָמַרְתָּ אֵלָיו, הַגִּדְתִּי הַיּוֹם לִירֵנִר) (אֶלְקִיָּהּ, כִּי-בָאתִי אֶל-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְרֵנִר לְאַבְתִּינִי לָתֵת לָנוּ). You say in the Bais Hamikdash when you come to the Kohen, I declare today to Hashem that I have come to the land which Hashem promised to our forefathers. You are saying (כִּי-בָאתִי אֶל-הָאָרֶץ), I have come to the land that Hashem promised us.

The problem is that this Posuk is not only talking about the generation that came into Eretz Yisrael with Yehoshua Ben Nun. This is because it says in the same Posuk (וּבָאתָ, אֶל-הַכֹּהֵן, אֲשֶׁר יִהְיֶה, בַּיּוֹמִים) (הַהֵם). Come to the Kohen whoever might be the Kohen in that day. Rashi says (אֵין לָהּ אֵלָּא כֹהֵן) (שֶׁבִּיְמֵיךָ כְּמוֹ שֶׁהוּא). In every generation, whichever Kohen you have you come to him. So it is going on all generations. Then you say (הַגִּדְתִּי הַיּוֹם לִירֵנִר אֶלְקִיָּהּ, כִּי-בָאתִי אֶל-הָאָרֶץ). That I have arrived at the land that Hashem has promised me.

The question is there are many generations that didn't arrive, they were born there. As a matter of fact, for 850 years after Klal Yisrael entered Eretz Yisrael there was no Galus. People came and said (כִּי-בָאתִי אֶל-הָאָרֶץ). Why (כִּי-בָאתִי אֶל-הָאָרֶץ), you were born there, you were raised there, you grew up there? What kind of language is this to tell everybody to say (כִּי-בָאתִי אֶל-הָאָרֶץ)? This is the question.

Rav Moshe in the Kol Rom (page 459) says an absolutely beautiful Teretz. He is Makdim by telling us, you find a Middah of HKB"Y that He is (הַמְחֲדֵשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית). For an element of renewal every day in the Maiseh Beraishis. What does that mean an element of renewal? That the Briyah is Mechadeish every day? What does it mean?

What it means is that Hashem created the world first with a specific Tachlis. There is a purpose. The world is here that certain things should be accomplished. There is no moment in the world in

which that Tachlis is not required. It is not as if Hashem created the world for a Tachlis and over time that Tachlis will happen. No! (הַמְחֻדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית). Every moment of the Briya, the Tachlis, the purpose, the sense that Hashem created the world for a reason has to be present. Yirimiya 33:25 (פֶּה אָמַר יְרֵמְיָה, אִם-לֹא בְרִיתִי יוֹמָם וָלַיְלָה--תִּקְוֹת שְׁמַיִם וָאָרֶץ, לֹא-שָׁמַתִּי). Hashem said, I created the world for a specific purpose of (בְּרִיתִי יוֹמָם וָלַיְלָה). You might think that it is a once upon a time creation. No! HKB"Y is (הַמְחֻדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית). There is a sense every minute of a Briya for a specific Tachlis. That is Pshat Zagt Rav Moshe in (הַמְחֻדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד) (מַעֲשֵׂה בְּרָאשִׁית).

Rav Moshe goes on to speak about Yishuv Eretz Yisrael. About people who come to Eretz Yisrael and live there. Certainly the first generation that entered Eretz Yisrael with Yehoshua Ben Nun they understood the Yidden were given Eretz Yisrael for a Tachlis. There is a purpose. We traveled through the Midbar, we traveled from Mitzrayim, we arrived. Where did we arrive? At the promised land, at the land that is special for Klal Yisrael. Klal Yisrael's place that has roots and is Yoneik, it grows. That is Klal Yisrael's place of growth.

Just like (הַמְחֻדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית), just like the Tachlis of creation is supposed to be felt by everybody. It is our job every day to feel the good fortune we have that HKB"Y put us in a world in which we can grow, in which we can accomplish, and a person who feels that sense of purpose succeeds, Zagt Rav Moshe the same thing the same thing for someone who is Zoche to be in Eretz Yisrael.

Rav Moshe says in the Kol Rom, (שְׂצָרִיךְ אָדָם לְדַעַת שְׂאִין הִיְשִׁיבָה בָּאָרֶץ מִצַּד מָה שֶׁכָּבֵר נִיתְּנָה לְאַבּוֹתֵינוּ וְהוּא), (יֹשֵׁב בָּהּ מִמִּילָא). A person has to know, if you have the Zechus to be in Eretz Yisrael it is not because once upon a time G-d gave it to the Jewish people. He gave it to your ancestors and your ancestors moved there so Mimeila you are in Eretz Yisrael. Zagt Rav Moshe no! (אֵלֶּא חַיִּיב לִרְאוֹת עֲצָמוֹ כְּאִילוֹ). (הוּא בֹא לָאָרֶץ יִשְׂרָאֵל). Everybody has a job to understand that Eretz Yisrael is given to us for a purpose. And (הַמְחֻדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית) Nesinas Eretz Yisrael to Bnei Yisrael.

It is a message of Hischadshus in every day that a person is Zoche to have Eretz Yisrael, and that is why when a person brings the Bikkurim he says just like they said in the first generation. Every time he says (הַגִּדְתִּי הַיּוֹם לִירֵרֹךְ אֱלֹהֶיךָ, כִּי-בָאתִי אֶל-הָאָרֶץ). Today I declare to Hashem that I have arrived in Eretz Yisrael. A person should be able to have a sense of the Tachlis, of the purpose of the fact that the roots that he puts down in Eretz Yisrael are roots that have a Yenika, that have a growth, a tremendous opportunity. So this is Rav Moshe's thought on the Parsha of the Bikkurim.

2 – Topic – A Thought on Har Aival and Har Grizim

We have of course the 11 Arurs that are listed in the Torah. Anybody who learns this has a question and many ask the question. Each Arur is a Parsha Bif'nei Atzmo. It says in 27:11 (אָרוּר, מִקֵּלָה אֲבִיו) end of Parsha. (אָרוּר, מִסִּיג גְּבוּל רֵעֵהוּ; וְאָמַר כָּל-הָעָם, אָמֵן) end of Parsha. (אָרוּר, מִשְׁגָּה עוֹר בְּדֶרֶךְ; וְאָמַר כָּל-הָעָם, אָמֵן) end of Parsha. One exception. There are two Arurs that are grouped together without a break of a Parsha between them. Now you would say I guess those are very similar ones as they were put in one Parsha. But listen to what they are. 27:19 (אָרוּר, מִטָּה מִשְׁפָּט גֵּר-) (יָתוֹם--וְאַלְמָנָה; וְאָמַר כָּל-הָעָם, אָמֵן). This means cursed is the one who perverts a judgement of a Ger, of an orphan or a widow. The next one, 27:20 (אָרוּר, שֹׁכֵב עִם-אִשְׁתּוֹ אֲבִיו) Cursed is somebody who lives

with his father's wife. You couldn't find two Mitzvos as dissimilar as these two. Why are they in one Parsha? This is the question that begs an answer.

In order to answer, I will mention to you a question which is quite similar that we asked in a previous year in Parshas Ki Seitzei. Parshas Ki Seitzei is a Parsha chock full of Mitzvos. It has Mitzvos one after the other and very often it is the same thing. You have consecutive Mitzvos and separate Parshios that are between them. As a matter of fact, after Shlishi in Parshas Ki Seitzei you have in 22:10 (לֹא-תִקְדַּשׁ בֵּשׂוֹר-וּבְחֶמֶר, יִחְדָּו) then 22:11 (לֹא תִלְבַּשׁ שַׁעֲטָנִי, צִמָּר וּפְשָׁתִים יִחְדָּו). The Issurim of Kilayim and then end of Parsha. 22:12 (תַּעֲשֶׂה-לָּךְ) the Mitzvah of Tzitzis and end of Parsha and so on. There, there are two Mitzvos that are together that also seems to make no sense. 22:8 (כִּי תִבְנֶה בֵּית חֹדֶשׁ, וְעָשִׂיתָ מַעֲקָה לְגִגָּה) (כִּי תִבְנֶה בֵּית חֹדֶשׁ, וְעָשִׂיתָ מַעֲקָה לְגִגָּה). One is to build a (מַעֲקָה) around the roof and the other is 22:9 (לֹא-תִזְרַע כְּרָמְךָ, כְּלָאִים). That a vineyard you are not allowed to plant Kilayim. Also seems to be very different Mitzvos. Why are they together?

We had mentioned a beautiful Teretz. It says don't have a roof on which people go without a wall (כִּי-יִפֹּל הַנֶּפֶל מֵמִנוֹ). It is dangerous. Anybody reading the Chumash could understand it is dangerous. Then it says (לֹא-תִזְרַע כְּרָמְךָ, כְּלָאִים: כֹּן-תִקְדַּשׁ, הַמִּלְאָה הַזֶּרַע אֲשֶׁר תִּזְרַע, וּתְבוֹאֲתָ, הַכֶּרֶם). Don't plant Kilayim. Why? (כֹּן-תִקְדַּשׁ, הַמִּלְאָה). The word (תִקְדַּשׁ) here is a language of Issur. (הַמִּלְאָה, הַזֶּרַע אֲשֶׁר תִּזְרַע). You are going to create an Issur. What does that got to do?

The Torah is telling us just like when I tell you build a (מַעֲקָה) you understand it is a danger not to have one, and it is something that you sense. The same thing, when you plant Kilayim in your vineyard it is a danger, not a physical danger but a spiritual danger. You should sense the (כֹּן-תִקְדַּשׁ), the danger in a Ruchniyisdika thing just like everybody senses the danger in a physical thing. That is what we said in Parshas Ki Seitzei.

Coming back to Parshas Ki Savo, very Geshmak! We understand that it is an Arur, it is a curse. Somebody who perverts the judgement of widows, of orphans, we understand that such a person is perverting society. (אָרוּר, מִטָּה מִשְׁפָּט גֵר-יְתוֹם--וְאֶלְמָנָה). We understand that this destroys society. What about (אָרוּר, שֹׁכֵב עִם-אִשְׁתּוֹ אָבִיו)? Somebody who is perverted in his private life, his central life, what about that? You would think that it is a personal Aveira. The Torah is saying no, the Torah puts them together. Just like every person understands that if you have a society that is (מִטָּה מִשְׁפָּט) that perverts the judgement of those who are the weakest that that destroys society, the same thing. People who live lives that are corrupt in the relationships, in the intimate relationship, you might think that is private. No! It is part of the essence of a human being the way he has his private relationships, the way he builds up his family relationship. A perversion of that type of Ahava also perverts society. Therefore, the two are in one Parsha to be understood as one. Two beautiful Vertleach Hashem gave us the Zechus to have as we go into this Shabbos Parshas Ki Savo. Let's take to heart and IY"H be serious about our Kiyum Mitzvos! Kol Tuv!

Rabbi Reisman – Parshas Ki Savo 5782

1 – Topic – An idea regarding the Am Segulah and Am Kadosh

As we prepare for Shabbos Parshas Ki Savo which of course means that we are coming very close to Rosh Hashana, to the Yom Hadin. Coming very close to the point where reading the Tochacha will be meaningful B'ezras Hashem to us on this coming Shabbos.

I would like to talk about a few Nekudos on the Parsha and let me start with 26:17 & 18 and we have a very unique exchange. It says (אֶת-יִרְרָה הָאֲמִירָה, הַיּוֹם: לִהְיוֹת לָהּ לְאֻלָּרִים). The Jewish people have spoken about Hashem to be to us (לְאֻלָּרִים). The Gemara says where did the Jews say it? By שְׁמַע (יְשָׁעָל ר' אֶלְרִינוּ ר' אֶחָד). (וִירְרָה הָאֲמִירָה הַיּוֹם, לִהְיוֹת לוֹ לְעַם סְגֻלָּה) (לִהְיוֹת לוֹ לְעַם סְגֻלָּה), you are going to be a chosen people, and then the following Posuk (עַם-קָדֹשׁ לִירְרָה אֶלְרִיךְ) to be a holy people to HKB"H your G-d. Where did HKB"H say this about the Jewish people?

Rashi brings the two things, in Posuk 18 Hashem said you will be an Am Segulah, where is that? Rashi brings from Parshas Yisro in 19:5 (וְהָיִיתֶם לִי סְגֻלָּה) which is when they came to Har Sinai. Where did HKB"H say that you are going to be a (עַם-קָדֹשׁ לִירְרָה אֶלְרִיךְ, כְּאִשְׁרָךְ דְּבָר) Rashi says that it says in Vayikra 20:26 (וְהָיִיתֶם לִי קְדוֹשִׁים) in Parshas Kedoshim. What could be Shver about these Rashis? It is a very simple 2 three word Rashi. Hashem said you will be an Am Segulah in Yisro when He said (וְהָיִיתֶם לִי סְגֻלָּה) and Hashem said you will be an Am Kadosh by (וְהָיִיתֶם לִי קְדוֹשִׁים).

In the Sefer Davar Tov he asks the following extraordinary Kasha. He says that it says that HKB"H says about the Jews that you will be an Am Segulah and you will be a Goy Kadosh. Hold on a second. In Parshas Yisro (וְהָיִיתֶם לִי סְגֻלָּה) that is where it says you will be a Segulah. But there it also says that you will be to me a (גּוֹי קְדוֹשׁ, מִמְלַכֶּת כְּהֻנִּים, וְגוֹי קְדוֹשׁ) in 19:6. It says there in Yisro in the same Parsha also that Klal Yisrael will be a Holy People. So the question is, if in this Parsha, Parshas Ki Savo it says that Hashem said about the Jewish people you will be an Am Segulah and a Goy Kadosh, why say Am Segulah in Parshas Yisro and Goy Kadosh in (וְהָיִיתֶם לִי קְדוֹשִׁים). No! Both should be in Parshas Yisro. In Parshas Yisro it says both, it says (וְהָיִיתֶם לִי סְגֻלָּה) and (מִמְלַכֶּת כְּהֻנִּים, וְגוֹי קְדוֹשׁ). Extraordinary Kasha.

Enfert the Sefer Davar Tov, it is important to realize there are two ways to be a Goy Kadosh. There is to be a Goy Kasdos with what Chazal say His'ararusa D'li'aila, G-d's love for the Jewish people and he says you will be to me (גּוֹי קְדוֹשׁ, מִמְלַכֶּת כְּהֻנִּים, וְגוֹי קְדוֹשׁ). That is HKB"H's gift to Klal Yisrael. There is a second Goy Kadosh. (קְדוֹשִׁים תִּהְיֶינָה). The Chiyuv in Parshas Kedoshim that Hashem said (וְהָיִיתֶם לִי קְדוֹשִׁים). It is a different Kedoshim. Here we are talking about a Kedoshim that is what, that comes from us. To say that HKB"H chooses Klal Yisrael to be an Am Segulah, to be a chosen people and we respond by trying to be a Goy Kadosh, that is a statement. But to say that HKB"H is giving us the gift of Am Segulah and the gift of being a Goy Kadosh, Klal Yisrael says no. We are going to respond to (וְהָיִיתֶם לִי סְגֻלָּה) by trying to be the (קְדוֹשִׁים תִּהְיֶינָה), the holy people of (וְהָיִיתֶם לִי קְדוֹשִׁים).

It is a very important message. When a person recognizes the uniqueness of Klal Yisrael. It comes the Yomim Noraim, it comes the Yom Hadin, I feel like saying to the Ribbono Shel Olam, HKB"H look at Your Jewish people. I am in a Shul with people Davening, pouring out their hearts. 2,000 years ago we left Eretz Yisrael. 2,000 years ago we were thrown out into this Galus. 2,000 years later, in a chain of generations that goes through all over the world, all the continents of the world, all the countries of the world. We go from one place to the other. When Klal Yisrael had the

Churban, no one dreamt that there is an America on the other side of the world. Here we are going from one place to the other and calling out to you Ribbono Shel Olam. HKB”H, it is built in the (וְהֵייתֶם לִי סֹגְלָה). HKB”H where is there an Am Echad like Klal Yisrael. What is the response to that feeling? It is an important feeling to have. A pride in Klal Yisrael. What is the response to that?

The response to that is (וְאַתֶּם תִּהְיוּ-לִי מִמְלַכֶּת כְּהֻנִּים, וְגוֹי קְדוֹשׁ) that HKB”H considers us holy? No! The response to that is (וְהֵייתֶם לִי קְדוֹשִׁים). HKB”H, the response to the unique relationship with HKB”H is to feel a sense of Kedusha. That is what it means. The Posuk says, (אֶת-יְרֵרָה הָאֶמְרָתָּה, הַיּוֹם: לִהְיוֹת לָךְ), (לְאֵלֵרִים) and then (וְיִרְרָה הָאֶמְרָתְךָ הַיּוֹם, לִהְיוֹת לּוֹ לְעַם סֹגְלָה). You recognize HKB”H as (ר' אֶתְד) and HKB”H looks at you, Klal Yisrael as a very unique people, and that is a call to a sense of Kedusha.

2 – Topic – An idea regarding Viduy Maasros

I would like to turn back to the beginning of the Parsha where we have the Parsha of Viduy Maasros. We have the Parsha of the Viduy of Maizer and what is that? As it says in Yor’e Dai’a in Shulchan Aruch, in Siman Shin Lamed Aleph, S’if Kuf Mem which is a very long Siman, (מצות), (עשה להתודות לפני יְרֵרָה), it is a Mitzvas Asei to say Viduy in front of HKB”H, (אחר שמוציאין כל המתנות), after you give out your Terumah, your Maizer, your Maizer Rishon, Maizer Sheini and Maizer Ani you say Viduy. When do you say Viduy? Go to the next S’if, Kuf Mem Aleph. (אימתי מתודין). When do you say Viduy? (במנחה ביו”ט האחרון של פסח של רביעית ושביעית). Mincha on the last day of Pesach on the 4th and 7th year of the Shemittah cycle you say a Viduy, a Viduy as it says in the Posuk. That is the Mitzvah of Viduy Maaseros.

Is it something that we do today? Continuing in Siman Shin Lamed Aleph after S’if Kuf Mem and S’if Kuf Mem Aleph you go to S’if Kuf Mem Beis. (ובין בפני הבית בין שלא בפני הבית). Whether the Beis Hamikdash is standing or not you say Viduy Maaseros. According to that, the Mitzvah of Viduy Maaseros applies nowadays as well.

The GR”A in his notes to S’if Kuf Mem Beis which is Os Reish Chaf says Aval Haraivad Cholek Alav Sh’aviduy Lifnei Hashem V’aino Ela BaBayis. The Raivad argues as it says in this week’s Parsha that you should say a Viduy Lifnei Hashem, in front of HKB”H, so if it is in front of HKB”H then that means by the Bayis. As it says in 26:13 (וְאַמְרָתָּה לִפְנֵי יְרֵרָה אֱלֹהֶיךָ בְּעֶרְתִּי הַקֹּדֶשׁ מִן-הַבַּיִת). So we have here a Machlokes.

I want to tell you a rule from the Igros Chazon Ish. The GR”A has notes on the Shulchan Aruch. There is a code to the notes says the Chazon Ish in a letter. If the Shulchan Aruch says a Shittah and the GR”A writes D’lo K’Haraivad then he is agreeing with the Shulchan Aruch and he is teaching you that there are those who disagree. If the GR”A’s language is Aval Haraivad Cholek, that means that he means to Pasken like the Raivad. Which means that the GR”A is Paskening that it does not apply Biz’man Hazeh as opposed to the Shulchan Aruch who holds that it does apply Biz’man Hazeh.

In 1893 in Volozhin, a Kuntres was published. The name of the Kuntres was Kuntres Amiras Hayamim. That Kuntres that was printed anonymously, called on all of Klal Yisrael to say Viduy Maasros, not only in Eretz Yisrael but even in Chutz L’aretz. It is going with the Shittah of the

Mechaber and it said (וְאָמַרְתָּ לִפְנֵי יְרֵרָה) means in the Shuls, in the Batei Kenisios, U'batei Midrashos. It said V'kol She'kain Mi Sh'yachol Lamod Lifnei HaKosel Hamaravi, and he said the Din of Viduy Maasros L'maisa, L'halacha should apply and that a person should do it at the right year and at the right time. Should do the Mitzvah of Viduy Maasros.

It was published anonymously but it had three Haskamos. From the Netziv who was the Rosh Yeshiva of Volotzhin, from the Aruch Hashulchan and from the Aderes the Rav of Volotzhin. The Aderes was Rabbi Eliyahu Dovid Rabinowitz-Teomim (1843-1905), he was the Rav of Volotzhin at that time. In his Haskama that the Aderes wrote he said Kavanas HaMechabeir L'sheim Shamayim, meaning that it is not political. This is meant to be L'sheim Shamayaim.

This as you can imagine caused a firestorm. Three of the Gedolei Hador in the Litvishe world, the Netziv, the Aruch Hashulchan and the Aderes are saying that on the 4th and 7th year of the cycle, in Chutz L'aretz you should say Viduy Maasros. It caused something of a stir.

Later it was revealed that the author of this Kuntres was none other than the Aderes himself. It is interesting that he wrote Kavanas HaMechabeir L'sheim Shamayim. Later, the Aderes moved to Eretz Yisrael. In 1901 Rav Shmuel M'salant (1816 – 1909) who was the Rav of Yerushalayim for 70 years, lived to his mid-90's when he passed away. At this point (1901) he was in his advanced years in his 80's he called the Aderes to come to succeed him as Rav of Yerushalayim and he did that. When he came in 1901, in Taf Reish Samech Gimmel which was two years later was a Shemittah year. He reprinted this Kuntres but in his own name. Therefore, he called on everybody to do Viduy Maasros. Rav Tucazinsky writes that we did it. Either it is Min Hadin like the Rambam or we did it as a Chumra. Mimeila the Viduy Maasros took place.

I don't believe that the Minhag is to do it anywhere in Chutz L'aretz. In Eretz Yisrael in Bnei Brak it is not done. There is an Igeres Chazon Ish who writes unequivocally, Ain Mitzvas Viduy Maasros Biz'man Hazeh. But in Eretz Yisrael there are those who do.

I should point out that I will never do Viduy Maasros because I never owned Tevel that I should separate Terumos and Maasros. Most Yidden today wouldn't do it anyway. But it means that those to whom it applies, who can say as it says in 26:13 (בְּעֶרְתִּי הַקֹּדֶשׁ מִן-הַבַּיִת).

The Chayei Adam in his Halacha Sefer Sharei Tzedek has a Ha'ara. How could there be Viduy Maasros today as it says in 26:14 (וְלֹא-בְעֶרְתִּי מִמֶּנּוּ בְּטָמֵא). I did not make any of this Terumos and Maaser Tamei. So how in the world can a person say (וְלֹא-בְעֶרְתִּי מִמֶּנּוּ בְּטָמֵא)? Tzorech Iyun Gadol on these Gedolim who apparently held to do Viduy Maasros Biz'man Hazeh as well.

But Al Kal Panim, here we have another Parsha in the Torah. We who are not involved in agriculture at all, should make it our business to know which Halachos apply and which Halachos don't apply in Chutz L'aretz. It is a Cheilek in Torah. Most Jews don't know that Orlah applies in Chutz L'aretz. If you have a bush or a tree, the fruit of the first three years it does apply in Chutz L'aretz. Most people are not aware of it. So it is something to know and at least for today I have helped you with one of the Mitzvos, the Mitzvah of Viduy Maasros, to know where it comes from.

The Shlah Hakadosh held that when a person is Tamei, a person should count. Just like by Sefira we should say Hayom Yom Rishon L'shiva Nekiim, Hayom Yom Sheini L'shiva Nekiim. He should count. The Node Yehuda wrote about the Shlah that no one agrees with him, Oheiv Mitzvos Lo Yisba Mitzvos. Somebody who loves Mitzvos looks for new Mitzvos. Therefore, he looked for more Mitzvos.

That could be said about the Aderes. Oheiv Mitzvos Lo Yisba Mitzvos. The Aderes tried very hard to push that Viduy Maasros should be Mekuyam Biz'man Hazeh. Lot the Rambam, Vos Iz Shlect. So we will do like the Rambam Biz'man Hazeh. We will see in a different Thursday Shiur that he tried to do the same thing with Hakhel which is also a Sukkos Mitvah but IY"H we will leave that as we get closer to Sukkos for the Mitzvah of Hakhel.

And so, I have shared with you today an idea regarding the Am Segulah and Am Kadosh and an idea regarding Viduy Maasros which is a Halacha Vort but the Mussar Shebo is Oheiv Mitzvos Lo Yisba Mitzvos, you should look for more and more Mitzvos. A Gutten Shabbos to one and all!

(1- Rabbi mentioned the Aderes and how he came to be the Rav of Yerushalayim for a short period of time in Parshas Shemini 5772 and the story of what happened the day he arrived in Yerushalayim and was Mesadeir Kiddushin which is a classic. Ayin Sham. The Aderes was also mentioned in Parshas Korach 5779 and Parshas Mishpatim 5782.)

Rabbi Reisman - Parshas Ki Savo 5781

1 – Topic – A thought on the Parsha

As we prepare for Shabbos Parshas Ki Savo and on Motzoei Shabbos we will begin go to say Selichos and B'ezras Hashem Tefillos for a wonderful coming year. Let me share with you a thought on the beginning of the Parsha where of course we have the Parsha of Bikkurim. There, we find that a farmer brings his Bikkurim and takes it to the Beis Hamikdash and as it says in 26:3 (וּבָאתָ, אֶל-הַכֹּהֵן, אֲשֶׁר יִהְיֶה, בַּיָּמִים הֵהֵם; וְאָמַרְתָּ אֵלָיו) and when he gets to the Kohen in the Beis Hamikdash he makes the following declaration. (הַגִּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֵי, כִּי-בָאתִי אֶל-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבוֹתַינִי). That is the whole thing he says. He says, I have told G-d today that I came to the holy land which was promised to us. Then the Kohen takes the basket, puts it by the Mizbai'ach and then says (וְעֲנִיתָ וְאָמַרְתָּ) and a new recital takes place. What is Pshat in this first recital (הַגִּדְתִּי הַיּוֹם) (לַיהוָה אֱלֹהֵי)? He says interestingly enough in past tense (הַגִּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֵי) I have told G-d today (כִּי-בָאתִי אֶל-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה) that I have arrived in the land that G-d promised. I have arrived, this could be centuries later but this is what he says.

The Kasha that a number of the Meforshim ask is that the words (הַגִּדְתִּי הַיּוֹם) I have said today is in Lashon Avar, past tense. It seems to make no sense. This man walks into the Beis Hamikdash and hasn't said a word and then says (הַגִּדְתִּי הַיּוֹם) I have said to HKB"H that (כִּי-בָאתִי אֶל-הָאָרֶץ) that I have arrived in Eretz Yisrael. The past tense seems to be inaccurate.

The Malbim and a number of Meforshim say the following. That when the farmer takes his first grown fruits and marches up to the Beis Hamikdash to bring them, that action itself really is a declaration saying that I recognize that everything came from HKB”H. (הַגִּדְתִּי הַיּוֹם) He walks into the Beis Hamikdash and says, Kohen, I let it be known that I recognize that everything comes from HKB”H. As it says in Tehillim 19:2 (מַגִּיד הַרְקִיעַ; וּמַעֲשֵׂה יְדֵיו, קל; מְסַפְּרִים כְּבוֹד-קל; וּמַעֲשֵׂה יְדֵיו, מַגִּיד הַרְקִיעַ). The heavens they tell a story. They don’t speak, but they still tell a story. The same thing with this fellow who made his way up to the Beis Hamikdash with his first fruits is making a statement not with words but by his actions. That is Pshat.

The Yismach Moshe in Parshas Behaloscha adds to this something absolutely beautiful. There, the Yismach Moshe talks about the language (בְּאִתִּי) I have come. As it says in Koheles 1:5 (וְזָרַח הַשֶּׁמֶשׁ, וּבָא הַשֶּׁמֶשׁ). Sunrise is called Zericha and sunset we call Shekiya, is called Bi’as HaShemesh. The Gemara in Berachos 2a says (בִּיאַת הַשֶּׁמֶשׁ) the setting of the sun is called the Lashon of coming. It should be a Lashon of going or leaving, what is the language of (וּבָא).

The Gemara says in Sanhedrin 91b (מִפְנֵי מָה שׁוֹקֵעֶת בַּמֶּעֶרֶב) what is the symbolization of the sun setting in the west? (כְּדֵי לִיתֵן שְׁלוֹם לְקוֹנָה). It is as if the sun is arriving at HKB”H. The west is the Kodesh Hakadoshim. When you are in the Beis Hamikdash and you look to the west that is the Kodesh Hakadoshim. As the sun sets to the west it is sort of arriving at the King’s palace and saying I have done what I had to do. I have done Your mission. I have risen in the east and set in the west. (וּבָא הַשֶּׁמֶשׁ). The sun arrives. What does it mean arrives? Lavo Lifnei HaMelech.

Says the Yismach Moshe, (הַגִּדְתִּי הַיּוֹם לִירֵךְ אֱלֹהִים) I have let G-d know, (כִּי-בָאתִי אֶל-הָאָרֶץ) that I have arrived in Eretz Yisrael. You have arrived in Eretz Yisrael? When did you arrive in Eretz Yisrael? Today? Yesterday? 100 years ago? (כִּי-בָאתִי אֶל-הָאָרֶץ).

There are people who come to Eretz Yisrael and to them it is just a spot on the globe. This farmer says (כִּי-בָאתִי אֶל-הָאָרֶץ). I have come Lifnei HaMelech. I have come (לִיתֵן שְׁלוֹם לְקוֹנָה). To say Sholom Aleichem to the Ribbono Shel Olam. I am in Eretz Yisrael. I am in the Makom of the utmost Kedusha in the Beis Hamikdash. (כִּי-בָאתִי אֶל-הָאָרֶץ). Now suddenly it is an important declaration.

He walks up to the Beis Hamikdash and he says to the Kohen a separate declaration. Ich Bin Do. I am here. Shkoyach. What does it mean that you are here? You know what? I am here (הַגִּדְתִּי הַיּוֹם). (לִירֵךְ אֱלֹהִים, כִּי-בָאתִי אֶל-הָאָרֶץ). I want it to be recognized that I am in Artzeinu Hakedosha. I am a farmer and all my work is for the Ribbono Shel Olam.

I would add that during the Divrei Torah on the Haggadah I remember mentioning the question of whether Sippur Yetzias Mitzrayim needs something new, a Chiddush, or just retelling the old story. I mentioned then that L’sapeir is to tell that which took place. L’hagid is to say something new. On the night of the Seder we do both. There is Sippur Yetzias Mitzrayim and there is the Haggadah. I asked how is it the Haggadah? It is preprinted. The answer is that you always have to see something new in your experiences. There has to be a new devotion, a new dedication. It should be K’ilu Hayom Yatzasa Mi’mitzrayim.

The same thing with the farmer bringing the Bikkurim. (הגדת היום לירון אֶלְרִיךְ). I have a new awareness today, a new declaration that I have come (כִּי-בָאתִי אֶל-הָאֶרֶץ), that I have come to Eretz Yisrael and I am here to do the Avodas Hashem with the Karka of Eretz Yisrael. A beautiful explanation of the first declaration of the farmer. The second one gets a lot of attention (וְעִנִּיתָ) (וְאָמַרְתָּ). But the first one too.

2 – Topic – A Thought on Davening

A thought that is very appropriate for this week. We talk about Davening and the question dealt with Kadmonim including the Maharasha in Berachos 7 and the question is what does it help to Daven for Ruchnios, what does it help to Daven to be a Talmid Chochom, to be a Masmid. Either you are a Masmid or you are not a Masmid. You have Bechira. Does Davening help? Whatever the explanation is, one thing is absolutely certain and that is that Davening for Ruchnios definitely helps.

In the Shulchan Aruch in Siman Kuf Yud S'if Ches it says in Shulchan Aruch that before you start to learn you should Daven the Tefilla of Reb Nechunya Ben Hakana and you should Daven to HKB"H that He should give you Hatzlacha in your learning. There is no question that it helps.

The Gemara in Niddah 70b (8 lines from the bottom) says that when the Jews of Alexandria of Mitzrayim asked the question (מָה יַעֲשֶׂה אָדָם וַיַּחֲכֶם). What can a person do and be a Talmid Chochom, and they were told (יִרְבֶּה בִּישִׁיבָה). You have to Huruva, you got to sit and learn. And then they said what else? They were told (יִבְקֶשׁוּ רַחֲמִים מִמִּי שֶׁהַחֲכָמָה שְׁלוֹ). You have to Daven to G-d. Davening for Hatzlacha in learning certainly helps. What is the Lomdus, what is the philosophy of it? This is a good question but it helps no question.

The Chiddushei HaRim says (as it says in Berachos 33b, 8 lines from the bottom) (הַכֹּל בִּידֵי שָׁמַיִם) (חוץ מִיִּרְאַת שָׁמַיִם) listen to his Teitch. When you Daven for anything G-d may or may not give it to you. (הַכֹּל בִּידֵי שָׁמַיִם). You ask for Parnasa hopefully you get it but it is up to the Ribbono Shel Olam. (חוץ מִיִּרְאַת שָׁמַיִם). When you Daven for (יִרְאַת שָׁמַיִם) there is a guarantee. HKB"H answers Tefillos for (יִרְאַת שָׁמַיִם).

In the Sefer Derech Eitz Hachaim they quote from Rav Isser Zalman that he said about his Rebbe the Netziv that the Netziv said that any day that I did not cry while saying Ahava Rabbah to have a Cheilek in Torah, on that day I was not Mechadeish a Chiddush in Torah. A lot of people can say that on a day they did not cry in Ahava Rabbah that they were not Mechadeish Chiddushim either. But the point is that most of the time he did cry. A Tefilla for Ruchnios counts. It is meaningful.

Probably the source of the Netziv in Halacha is Rabbi Akiva Eiger in Yor'e Dai'a in the Gilyon in Siman Shin Ayin Vav that says if the Tefilla of Ahava Rabbah is said with Kavana it is a Segula for Hatzlacha in Limud. But my point is that Davening for Hatzlacha in Ruchnios is significant.

We just resumed our Shiur in the Shul on Iyun Tefilla on the Siddur. We were up to incredibly enough, our last Shiur was a year and a half ago and after that we stopped because of the Pandemic. Now we went back to our Seforim and we “happen” to be up to Refa'ainu Hashem. We had started

from the beginning of the Sefer and this is where we were up to when the Pandemic began. Look at what Rav Schwab says in Refa'ainu Hashem. A Tefillah for Ruchnios spiritual Refuos. Beautiful.

This time of the year we should be Davening for everything we need but certainly for Hatzlacha in Ruchnios. We should Daven that we should be able to have more Kavana in Davening. We should Daven that we should be able to be bigger Masmidim especially Thursday nights. Oy, I am doing a terrible thing to you. I keep on telling you to come to learn Thursday night. I keep on telling you and some of you don't do it. What is going to happen? L'asid Lavo they are going to play a recording of all these times I told you to learn Thursday night and they are going to tell you couldn't you do it at least once? In Elul 5781 at least once on Thursday night? What are you going to say? I don't know. It is a disservice that I am pushing you if you don't follow up. I am sure you will.

3 – Topic – The Question of the Week

As you know, we learn in the Parsha that as soon as Klal Yisrael cross the Yardein they had stones on which they wrote the Torah as it says in 27:8 (בְּאֵר הַיִּטֵּב) B'air Hai'taiv. What is (בְּאֵר הַיִּטֵּב)? Rashi says (בשבעים לשון). They wrote the Torah in 70 languages. HKB"Y says to the nations of the world don't tell me you couldn't get it. It is there.

I have a Kasha. The Gemara in the first Perek in Megillah (9a, 26 lines from the top) tells us about the Targum Shivim. About the time that the 72 Talmidai Chachamim were put in separate rooms and were told to translate the Torah. Chazal considered that a sad day. It was Ches Teves, a day on which some people fasted. Why is it considered a sad day if the Torah tells us to translate it into 70 languages so why is it a sad day when the Chachamim were gathered and told to translate it into one language. Of course it was a Nisayon because they did change some of the wording because of the necessity, but it worked out. That worked out well, miraculously. The question therefore is, why is it a Mitzvah in the Torah and a tragedy when it happened? There are good ways of answering it but I think it requires a person to reflect on the difference and IY"Y come to a good understanding. I wish one and all an extraordinarily wonderful and Gevaldige Shabbos Kodesh and a meaningful Selichos. Good Shabbos to all!

Rabbi Reisman - Parshas Ki Savo 5780

1 - Topic - Rav Dessler's letter to his 13 year old Daughter and the applicability to Women today.

As we prepare for Shabbos Parshas Ki Savo and we see ourselves coming closer to Rosh Hashana - Yom Kippur, to the Yomim Noraim. Exactly 75 years ago by Parshas Ki Savo, Rav Dessler set sail from England to come to Eretz Yisrael. During the Holocaust he got stuck in England while his family was in Eretz Yisrael and he spent 5 to 5 and a half years separated from his family. The boat docked in Tel Aviv and he went directly from the dock to one of the large Shuls in Tel Aviv where he spoke to a very large group of people assembled with a lot of them being survivors.

Remember that this was at the end of 1945 and there wasn't a big Yeshiva Oilam present. There were a lot of Yidden who needed Chizuk. He came there and he spoke.

In the recollections of Rav Shimon Hoffman that were printed 2 to 3 years ago, he describes being there as a young man and he said that Rav Dessler spoke for an hour and a half. Roughly 45 minutes he spoke about arriving in Eretz Yisrael and the other 45 minutes was about the Holocaust.

What I would like to share with you are the initial words that Rav Dessler said. In this week's Parsha we find that when Klal Yisrael enters Eretz Yisrael they are told to prepare Avonim, stones on which the Torah would be etched and it would be set up in more than one place. It would be at the Yardein and in Eretz Yisrael. The meaning of this message is usually lost on us. We are not holding by making stones, we understand that there were some global or cosmic reason for what was done.

Rav Dessler said no, there is a lesson to be learned here as well. The lesson is that when you come to Eretz Yisrael HKB"H is saying what is the first thing on your mind. Normally when someone comes to a strange city or a strange country the first thing on his mind is to find a place to stay, to pitch his tent and find food to eat. Just the practical things that people need.

HKB"H says not so when you come to Eretz Yisrael. When you come to Eretz Yisrael you leave your bags with the taxi driver. The first thing you do is you prepare. You etch out Divrei Torah, you write out Divrei Torah, you speak out Divrei Torah. That is why when he docked he went straight from the boat to the Bais Hamedrash directly. Because when you come to Eretz Yisrael that is the first thing that a person has to want to do.

You all understand that the message is not a message of a one or two hour difference in the amount of time it takes to get to the Bais Medrash from when you land in Eretz Yisrael. That is not the point. The point is that the whole focus of coming to Eretz Yisrael should be for this incredible job of etching the Divrei Torah into stones as it says in 27:2 (וְשָׂדֶה אֲתֶם בְּשִׂיד) and doing it in a way that has a Kiyum and making it stay.

We have been locked out of Eretz Yisrael now for quite a while and many of us are just itching and waiting till the doors will open B'ezras Hashem B'karov. When we can get on a plane and go B'simcha to Eretz Yisrael. When you go to Eretz Yisrael make sure the first thing you do is not to make sure that you have a good hotel room Rachmana Litz'lan if you have to stay in a hotel. I hope you get a place to stay in a Yiddishe neighborhood. The first thing is not to take care of catching up on sleep from the plane or that I need a shower from the plane ride. No! The first thing to do is to go immediately to the Kosel. You go and Daven in Eretz Yisrael. You take out a Sefer and you learn in Eretz Yisrael. The road from the airport to Yerushalayim passes Har Menuchos. You tell your driver stop at Har Menuchos and let us go up to the Kevarim. Rav Moshe and Rav Aharon are there. The first thing you should have in mind when you come to Eretz Yisrael is that you are coming for the Tefillos that you could have in these Mekomos Hakedoshim. That is an important lesson.

Having mentioned this, I would like to point out to you an extremely fascinating letter that Rav Dessler wrote during this period of time while he was separated from his family. There are a

number of letters published. The one I want to point out to you is volume 4, Cheilek Daled of the Michtav M'Eliyahu on page 328 - 330. It is a letter to his 13 year old daughter. It has numerous fascinating points that are lessons in and of themselves.

What I would like to share with you is Rav Dessler's attitude towards women learning Torah. He writes there on page 330 in the Michtav M'Eliyahu. He writes Hischazki B'limudaich, strengthen yourself in your learning. And learn and make sure you know what you are learning. And soon you will be able to learn Seforim on your own. He is telling her in part to learn Nach and especially - Yeshayahu, Yirmiyahu and the Trei Asar. It is not that she is already an expert in Yehoshua, Shoftim, Shmuel and Melachim. He says the Neviim Rishonim will be easy to you once you get used to learning. But learn that. Look to learn a lot. Review a lot in the Sifrei Nach. It will give you strength to all of your learning. Make yourself set times for learning, for learning Kavua according to your ability.

Imagine, he is writing to his 13 year old daughter. Today, it is not only 13 year old daughters but a lot of women who are Boruch Hashem Zoche to have their children out of the house, either they have married off their children or the children are in dormitory Yeshivos or in Eretz Yisrael and they have more time on their hand then they have had in the past. It is sad that they don't understand to go and take themselves to learning.

Why is it that women should be busily involved with all of the silly recipes? I can't believe that all of these magazines print all of these silly recipes. A person should be ashamed. Imagine you are standing in front of Sarah, Rivkah, Rachel and Leah and you are Patchking with a piece of chicken that it should look just so and that it should be garnished just so. It is such a silliness. Wouldn't you be embarrassed in front of the Imahos?

Women who are in a stage of life in which they have a little more time should use it Takeh to learn these Seforim. To have a Seder Kavua to learn. It is not an Aveira. The letter and I have only quoted a few words from it, should be a Chizuk to all of the women in our community to try to be Mechazeik themselves. There are today Boruch Hashem Kollelim for retired men why shouldn't there be for the women as well? That they should be able to put their time to the better use of Limud Hatorah, learning the Heilige Torah. It applies. It is a Mitzvah for women. Women keep the Mitzvos Asei that they are not Mechuyavos in.

2 - Topic - A thought from the Ben Ish Chai on the beginning of the Parsha

I would like to share a thought from the Ben Ish Chai on the beginning of the Parsha. The Ben Ish Chai brings an incident that happened. He says there were two Jews that got marooned on the E'yai Se'farad, on the islands of Spain and they were stuck. Each one separately found a home in which to eat. One of them had to eat Nevailos and Treifos. He had no choice as it was Pikuach Nefashos, so he ate Treif and then he was rescued. The other one similarly went to the house of what he thought was a Goy and ate there what he thought was Nevailos and Treifos. Later, they whispered to him that they are Marranos and everything he ate was Kosher because secretly they keep the Mitzvos.

When they both got back to their intended destinations and they went to a Talmid Chochom, the one who ate Treifos said I don't understand, each of us got marooned on the island, each of us got stuck and each of us went to a house and each of us was were fed things that we thought were Nevaila and we felt that we had a Heter because it was Pikuach Nefesh. My friend, Hashem made that he should be eating Kosher and for me HKB"H didn't do such a Tovah.

The Talmid Chochom told him, think about your life. Think where in your life that there was time you were Mezalzeil, you were not careful in Nevailos and Treifos, where you ate in a place where you weren't really sure that the Hechsher there, the reliability was good and you ate there anyway. Were you once Mezalzeil in this?

He thought about it and he saw that it was true. So the Talmid Chochom told him a rule, if a person has a Zehirus in things, he is Zahir in Kashrus, he is Zahir in Shabbos. He is very careful. Then he has a Siyata Dish'maya. Someone who has a Shemiras Hashem for Niz'harim Tamid, for those that are very careful.

In the name of the Alshich the Ben Ish Chai brings, that a Korban Chatos is offered for someone who did an Aveira B'shogeig. He forgot it was Shabbos or he forgot it was Cheilev. What Aveira did he do, he made a mistake? Why is he guilty?

Says the Alshich, he is bringing the Korban because he is in a situation where he did not have that Siyata Dish'maya to be saved from Ma'achalos Asuros. When you are extra careful in these Inyanim, when you are extra careful in not being a Po'shei'a in doing things, then you won't come to a Shogeig either.

Zagt the Ben Ish Chai, that is Pshat in the Posuk in Vayikra 16:21 by the Avoda of Yom Kippur (וְהִתְנוּחָה עָלָיו אֶת-כָּל-עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל, וְאֶת-כָּל-פְּשָׁעֵיהֶם לְכֹל-חַטָּאתָם). What is going on? This is for the Aveiros of Klal Yisrael the Peshi'im and then it mentions (לְכֹל-חַטָּאתָם) (for the Shogeig)? It is out of order. You mention Avonos and Peshaim and then you mention (לְכֹל-חַטָּאתָם)? Says the Ben Ish Chai no. You bring a Kapparah for your Avonos and the Peshaim. All the Avonos and Peshaim that came your way (לְכֹל-חַטָּאתָם). They came because of the Shogegim that may have happened.

That is why in the Viduy we say Avisi, Pashati, Chatasi Lefanecha. It is out of order as Avisi, Pashati then Chatasi which is Shogeig. Usually we have Chatos first, we go from less to more. Zagt the Ben Ish Chai the Kavana is Avisi, Pashati, Chatasi Lefanecha. I did terrible Aveiros and that caused Chatasi, that I had no Siyata Dish'maya and other Aveiros came. The message of the Ben Ish Chai is to be extra Zahir in Mitzvos and you will have a Siyata Dish'maya.

The Sefer Mi'lai'im Ziv brings the Ben Ish Chai and says that is Pshat in the Parsha (לֹא-עֲבַרְתִּי לֹא-עֲבַרְתִּי מִמִּצְוֹתֶיךָ, וְלֹא שָׁכַחְתִּי). That by Viduy Maasros you say (לֹא-עֲבַרְתִּי מִמִּצְוֹתֶיךָ) I wasn't Over on your Mitzvos (וְלֹא שָׁכַחְתִּי) and I didn't forget. You are mentioning I didn't forget, you know why (לֹא-עֲבַרְתִּי מִמִּצְוֹתֶיךָ). Since I wasn't Over on your Mitzvos (וְלֹא שָׁכַחְתִּי). I have a Siyata Dish'maya not to forget one time that I have food in the house that is Maisei Sheini and accidentally use it the wrong way. Why? Because (לֹא-עֲבַרְתִּי מִמִּצְוֹתֶיךָ). If you have a Zehirus not to be Over in the Mitzvos then HKB"H gives you an extraordinary special Siyata Dish'maya that you should not

forget (וְלֹא שָׁכַחְתִּי). The idea is to have a Zehirus in times of weakness and then HKB"H will help you that mistakes won't come your way.

And so, these are some thoughts as we approach Parshas Ki Savo, the Parsha of the Tochacha. We stand at such a moment where the world could go one way or the other. The Yeshivos Hakedoshos are opening, the boys need it so badly. We need such a Shemira Mikol Tzar and Tzuka, Mikol Nega Umachala. Each of us should be trembling about these Yomim Noraim that the Yeshivos should be able to stay opened. There shouldn't be Chalila be cases and quarantine, difficulties. Hashem should give us the Shemira. Please Ribbono Shel Olam, every Shemoneh Esrei should be meaningful. Every time we Daven Hashem save us from Mikol Nega Umachala, Mikol Tzara V'tzuka. V'sishlach Bracha V'hatzlacha B'maaseh Yadeinu. The Elul should be good, the Tishrei should be good. We should be set for a Gebenched year. A year of Shemira. Kol Tuv! A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Ki Savo 5779

1 - Topic - A Nach related Dvar Torah

As we prepare for Shabbos Parshas Ki Savo. We prepare for the Motzoei Shabbos that we begin Selichos and we hope that it will be a meaningful Selichos and Yomim Noraim period. For this week's Parsha let me share with you a few thoughts. Let me start with something Nach related and that is on Rashi in the very first Posuk. The Posuk starts in 26:1 (וְהָיָה, כִּי-תָבוֹא אֶל-הָאָרֶץ) when you will come to the land (אֲשֶׁר יְרַנֵּר אֶלְרִידָהּ, נָתַן לָךְ נַחֲלָה; וַיִּשְׁכַּבְתָּ בָּהּ). You will inherit it and will settle in and then there is a Mitzvah of Bikkurim. Says Rashi (מגיד) this long language is coming to teach us (שלא נתחייבו בבכורים עד שכבשו את הארץ וחלקוה) they will not be obligated in Bikkurim until they captured the land and they divided it.

In Derech Sicha the Kasha is asked, what is the Chiddush that they were not Chayuv in Bikkurim until they divided the land. Of course not. The Halacha of Bikkurim is that the owner of the land who plants brings his first fruits to the Beis Hamikdash, to the Kohen. So of course if nobody has any private land yet, of course you are Patur from Bikkurim. So Rav Chaim Kanievsky answered that this Chazal is going according to the Shitta that Eiver Hayarden is Chayuv in Bikkurim and since Reuvain, Gad and Chatzi Sheivet Menashe already settled in their portions, so I would think that they are Chayuv in Bikkurim. So this Posuk comes to teach us that they are not Chayuv in Bikkurim until the 14 years pass. Ad Kan is what it says in Derech Sicha.

This piece seems to be a Raya to an issue which has disturbed me for a long time regarding the Pesukim in Yehoshua. What I mean to say is, conventional thinking is that the 14 years that the entire male population of Reuvain, Gad and Chatzi Sheivet Menashe between the ages of 30 and 50 that were eligible to fight in the war, went into Eretz Yisrael and did battle.

I don't think that it is true despite the fact that a number of Achronim, of Drasha Seforim say so it doesn't seem to be true. Why do I say this? If you take a look at Yehoshua 4:13 (כָּאֲרֻבָּעִים אֶלֶף, חֲלֹוצִי) (הַצָּבָא--עָבְרוּ לִפְנֵי יְרֹנָה, לְמַלְחָמָה, אֵל, עֲרֵבוֹת יְרִיחוֹ) the total number of people that crossed into battle to do battle from Reuvain, Gad and Chatzi Sheivet Menashe is a total of 40,000.

If you look at Parshas Pinchas and you total the numbers of Sheivet Reuvain, Gad and Chatzi Sheivet Menashe you get about 114,000 men between the ages of 30 and 50. 40,000 is less than half the number of 114,000. Which would mean that most of the men stayed with their families in Eiver Hayarden. Or more likely that they rotated which is more logical. What kind of Tzaddik is he if he goes Eiver Hayardein and leaves his young children to be raised without a father? It would seem from the Pesukim that it is not true this which people seem to understand that the entire over 30 (year old) population of Sheivet Reuvain, Gad and Chatzi Sheivet Menashe entered Eretz Yisrael. Not so. However, I could not prove this.

Rav Chaim Kanievsky says here that from Eiver Hayardein I would think that they are Chayuv in Bikkurim. Now if all of the men crossed into Eretz Yisrael so who is it that planted and grew the fruits? If you say that it is the women, it is not Pashut that women are Chayovos in Bikkurim as it is a Mitzvas Asei She'hazman Grama. If you are going to say that it was not the women and it was the children, children are not Chayuv in Bikkurim only the Baal Habos is Chayuv in Bikkurim.

At any rate, it seems to be an issue. I don't know what the correct answer is unless you agree with me that there were men, significant numbers of men, perhaps all of the men who had a rotation and stayed with the 2.5 Shevatim. It is much more logical that way. It is Mistaver that not all of the men left their children like Yesomim. It is a Pele to me that so many Seforim speak about Drashos of the incredible Mesiras Nefesh that they left their families for 14 years and didn't see their children and didn't see their wife... What are you talking about? It doesn't seem that that is what happened.

2 - Topic - An Eretz Yisrael related Dvar Torah

An incredible Chasam Sofer here. I have to tell you the Chasam Sofer is extraordinary in his Chibah, in his love for Eretz Yisrael and many of the extraordinary Divrei Torah regarding Eretz Yisrael and this is certainly one. The Chasam Sofer writes in the beginning of this Parsha on the Posuk that is found 26:5 (וַיָּגֵר מִצְרַיִם, וַיֵּגֶר שָׁם בְּמַתִּי מֵעַט). He says the following. He says that as long as Jews were in Galus and their desire was to be in Eretz Yisrael, they lived in Galus in peace. Whenever there came a time when the Jew in Galus forgot about his connection to Eretz Yisrael, where his connection to Eretz Yisrael became meaningless, then the difficulties, the Tzaros in the individual Galusin began.

He gives examples. When the Shevatim come to Pharoh, they say as is found in Beraishis 47:4 (וַיֹּאמְרוּ אֵל-פַּרְעֹה, לְגֹיֵר בְּאֶרֶץ מִצְרַיִם) we came here not to settle in Mitzrayim but to be here temporarily. We want to go back to Eretz Yisrael. Says the Chasam Sofer Lakol Zman She'haya Dai'tan Kach Lo Shalat Ba'hem Pharoh. As long as they wanted to be in Eretz Yisrael Pharoh did not start up with them. It only says as is found in Shemos 1:6 (וַיִּקְרָא יוֹסֵף יוֹסֵף וְכָל-אֶחָיו, וְכָל הַדֹּר הַהוּא) and (וַיָּקָם מִלֵּד-) the problems began.

He says the same thing by Bikkurim as it says in 26:5 (וַיָּגֵר מִצְרַיִם, וַיֵּגֶר שָׁם בְּמַתִּי מֵעַט). (וַיָּגֵר) they lived there as visitors. (וַיֵּגֶר שָׁם, לְגֹיֵם גְּדוֹל עֲצוּם וְרַב) and they then became a big nation. No longer visitors but settlers in the land (וַיֵּגֶרְעוּ אֹתָנוּ הַמְצָרִים). Which means to say that as soon as they forgot about the desire to be in the land of Israel the difficulties began. The same thing.

In the second Parshas of Kriyas Shema as is found in Devarim 11:17 (וְאֶבְדֶּתֶם מְהֵרָה, מֵעַל הָאֶרֶץ הַטֹּבָה). Says the Chasam Sofer when you have difficulties in Galus, (וְשִׁמְתֶם אֶת-דְּבָרֵי אֱלֹהִים, עַל-לִבְבְּכֶם) if you are going to think about the Torah (וְשִׁמְתֶם אֶת-דְּבָרֵי אֱלֹהִים, עַל-לִבְבְּכֶם) you want to be back in Eretz Yisrael that is when the Yeshua comes. A person has to have a Chibah for Eretz Yisrael. If he has a Chibah for Eretz Yisrael then even if he is in Galus he is protected in the Galus in which he is. What an extraordinary Chasam Sofer.

Dovid Hamelech says in Tehillim 106:24 (וַיִּמָּאֲסוּ, בְּאֶרֶץ חֲמָדָה; לֹא-הָאֲמִינוּ, לְדָבָרוֹ) When Klal Yisrael acts with a lack of desire to Eretz Yisrael (וַיִּנְרָגְנוּ בְּאֶהְלֵיהֶם; לֹא שָׁמְעוּ, בְּקוֹל יְרֹנָה) and as the Meraglim did there are complaints. (וַיִּשָּׂא יָדוֹ לָהֶם-- לְהַפִּיל אוֹתָם, בְּמִדְבָּר) and then (וַיִּזְרוּתָם,) (וַיִּמָּאֲסוּ, בְּאֶרֶץ חֲמָדָה) the Galusin come from what? Rachmana Litz'lon.

People who for Yom Tov want to travel and they go to Switzerland, they go to France, they go to exotic countries but not to Eretz Yisrael. They are bored of Eretz Yisrael. Do you have a bigger (וַיִּמָּאֲסוּ, בְּאֶרֶץ חֲמָדָה)?

Some people stay home, some people don't travel. But someone who is traveling and is spending money, where is he going? What a Rachmana Litz'lon, what a terrible thing it is. People go and spend money and for the same money they could be in Artzeinu Hakedosha. They could go Daven Mincha at Kever Rochel, they can go Daven Vasikin at the Kosel. What do they do? Rachmana Litz'lon. Terrible. Anyway, so the Chasam Sofer says that is when the Tzaros come.

I once heard a Mashul of a child who brought home a report card and his father looked at it. In math he got a C, in Science he got a C, Social Studies he got a C. In Music he got an A. so the father saw the A and he slapped the child. The child says why are you slapping me because I got an A in music? The father replied if you are not doing well in School why are you singing so happily, why are you playing happy music? If you are in Galus why are you playing happy music? What a Chasam Sofer. Incredible!

3 - Topic - Bikkurim

The beginning of the Parsha says that when you bring your Bikkurim you say as is found in 26:10 (וְהָיָה הַבְּאֲתִי אֶת-רֵאשִׁית פְּרִי הָאֲדָמָה) and (וְהִשְׁתַּחֲוִיתָ) you bow. What is the Inyan of bowing at this particular point? Why is it here when you bring Bikkurim that you bow? When you bring Korbanos we don't find that the Posuk says to bow? When you do Mitzvos it doesn't say that you bow and here you bow.

The Imrei Emes in Os Taf Reish Tzadik Beis says and the Nesivas Shalom on the Parsha says it as well, bowing is a sign of Hach'naa to the Ribono Shel Olam. You bow to show you are serving HKB"H. Bikkurim is your Parnasa. You don't know what your year will be like. Bikkurim are your first crops. You invested money into the field and you are hoping that enough crops will grow to pay your investment and make a profit. (וְהִשְׁתַּחֲוִיתָ, לִפְנֵי יְרֹנָה אֱלֹהֶיךָ). There needs to be a certain amount of Hach'naa, of bowing, of recognizing the fact that Parnasa is from HKB"H.

When a person worries about his Parnasa, he sometimes thinks that he can do something about it. When a farmer has finished and completed planting his crops, and now he is waiting for HKB"H to do Kavayochel His thing, and for the rain and the sun for everything to grow. At that moment you stop and realize that Parnasa is from Hashem. There is nothing you can do at this point. You planted and you are waiting patiently for HKB"H to help everything grow. Wow. What a moment of Hach'naa, what a recognition that Parnasa is from the Ribbono Shel Olam.

With these three extraordinary thoughts on the Parsha, one should inspire you to learn a little Navi, one should inspire you to a Chibah and a Ahavah for Eretz Yisrael and this last thought should give you the recognition that the Parnasa is from Hashem. Three thoughts with which to enter the week of Selichos, the Yomim Noraim. May it be a good Gebetched wonderful year for one and all!

Rabbi Eli Reisman - Parshas Ki Savo 5778

1 - Topic - A thought regarding writing the Torah on the 12 stones.

As we prepare for Shabbos Parshas Ki Savo I would like to start with a technical Ha'ara which concerns a Mitzvah that Klal Yisrael was given when they crossed the Yardein which can be found right after Revi'i in 27:2 (אֶל-הָאֲרָץ, בְּיוֹם אֲשֶׁר תַּעֲבְרוּ אֶת-הַיַּרְדֵּן, וְהָיָה, וְשָׁדָה) then (וְהָיָה לְךָ אֲבָנִים גְּדֻלוֹת, וְשָׁדָה) and (וְכָתַבְתָּ עָלֵיהֶן, אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת) and (אֶתְּם בְּשִׁיד). Klal Yisrael was commanded to collect 12 large stones and write the entire Torah on those stones. An interesting experiment.

Let's try to figure out how big those stones had to be. A standard Sefer Torah has 245 columns of text and the size varies between large and small Sifrei Torah. A small Sefer Torah would be about 5 inches wide and 12.5 inches high per column. This would mean that you have 15,312.5 square inches of area of text. So if we assume that each of the 12 stones were inscribed on 5 sides which is all of the sides except for the bottom, you would have to divide by 60 because there are 12 stones and 5 sides per stone and then each side would need 255 square inches for each Sefer. Which would mean that the Torah would fit on a standard Sefer Torah size on 12 cubic stones of about 16 inches by 16 inches by 16 inches which is not too bad. This is until we read Rashi.

Rashi says from Chazal in Maseches Sotah 32a (bottom line) that when the Torah says 27:8 (בָּאֵר) (הֵיטָב) it means that the inscription was to be made in 70 languages. So now we have to multiply by 70. So now it becomes a little harder to fit. How big do the stones have to be to fit the entire Torah in 70 languages? When you double the side of a cube you quadruple its surface area. So we will do the numbers again.

15,312.5 square inches x 70 = 1,071,875. You divide by 60 (i.e. 12 stones x 5 sides) = 17,864 square inches for each surface of each stone. Which should mean that they should have to measure 133 inches in each direction, which is over 11 feet (i.e. 133/12). That is a tremendous size. Somebody had to Schlep those stones. The Gemara in Sotah describes the stones as being in the normal range for a person to carry. Obviously an 11 foot cube is not something that a person could carry.

So who says that the writing is that of what is seen on an ordinary Sefer Torah, maybe it was smaller? Let's imagine a mini Sefer Torah where the column of text is 2 inches wide and 6 inches high. Even if you take that number and you do the math the stones would still have to be about 5 feet tall and 5 feet wide. So Lechora it is Shver how did the Torah fit in all 70 languages on these stones?

Many Rishonim say that the inscription on the stones was not the entire Torah. The Even Ezer and Rav Saadya Gaon say that it was just a summary of the 613 Mitzvos. The Meiri says that it was only Sefer Devarim. The Abarbenel writes that it was a synopsis of the story of Yetzias Mitzrayim and the travels through the Midbar and the Rabbag writes that it was just the Berachos and Klalos from later in the Parsha. So according to them the stones could have been much smaller and it is not a Kasha.

The Ramban based on Midrashim says that the entire text of the Torah was written on the stones and he writes B'feirush that either they were very big stones or it was a Neis that made it fit. Now if it was a regular size stone and it was a Neis that made the text fit then there is no Kasha. But if they were very large stones, then we already made a Cheshbon that the stones would have been too big for a person to carry them. So then the Kasha comes back.

Rav Elyashiv has a different Kasha and his answer may help for us as well. Rav Elyashiv asks that we find in Masseches Megillah 9a (19 lines from the bottom) that it talks about how Chazal was forced to translate the Torah into Greek and they made several adjustments to the text so that it shouldn't be misunderstood. Like for example they wrote Elokim Bara Beraishis instead of Beraishis Bara Elokim. They wrote E'sa Adam instead of Na'asa Adam. Freigt Rav Elyashiv, what did they do when they wrote the Chumash on the stones which was translated into 70 languages? Why don't we have a description of what they did to adjust the text there to avoid being misunderstood?

Rav Elyashiv answers that even the Ramban agrees that the Torah wasn't written in its entirety in all of the 70 languages. The whole Torah was written once in Lashon Kodesh and the other languages had a summary of the Mitzvos which is similar to the Shitta of the Even Ezer and Rav Saadya Gaon. Besides for answering Rav Elyashiv's Kasha it also answers our Kasha and it comes out that the stones didn't have to be so tremendous.

2 - Topic - Eretz Yisrael is not just a physical place it is a spiritual state.

At the beginning of the Parsha the Torah describes the Mitzvah of Bikkurim where it says Ki Savo El Ha'aretz, when Klal Yisrael comes to settle the land of Eretz Yisrael they will have a Mitzvah to bring the first fruits to the Bais Hamikdash and give them to the Kohanim and say the Mikra Bikkurim. There is a mysterious Sifrei right at the beginning of the Parsha that says you should do the Mitzvah of Bikkurim because in that Zechus you will go into Eretz Yisrael. It is a Pele because the Mitzvah of Bikkurim didn't start until Klal Yisrael already settled Eretz Yisrael.

Rashi in the beginning of the Parsha says (שלא נתחייבו בבכורים עד שכבשו את הארץ וחלקוה). So how could the Sifrei say that because of the Mitzvah of Bikkurim Klal Yisrael will be Zoche to enter Eretz Yisrael?

When we look at the Mikra Bikkurim we find a similar problem. It says in 26:3 (כִּי-בָאתִי אֶל-הָאָרֶץ, (אֲשֶׁר נָשַׁבַּע יְרֹרָה לְאַבְרָהָם לֵאמֹר לְךָ לָנוּ). What do you mean? When the first Dor came to Eretz Yisrael, everybody else the second, third and fourth generation were born and grew up there. How can they say (כִּי-בָאתִי אֶל-הָאָרֶץ)? Later in Posuk 9 it says (וַיְבָאנוּ, אֶל-הַמָּקוֹם הַזֶּה; וַיִּתֵּן-לָנוּ אֶת-הָאָרֶץ הַזֹּאת). Rashi says El Hamakom Hazeh, Zeh Bais Hamikdash, (וַיִּתֵּן-לָנוּ אֶת-הָאָרֶץ) Kemashmaoi. HKB"H brought us to the Bais Hamikdash and then he gave us Eretz Yisrael. The order is the reverse as you first get to Eretz Yisrael and then you get to the Bais Hamikdash. Why does it say it the other way around? These are three problems where the Mashmaos is that the Mitzvah of Bikkurim comes before you get to Eretz Yisrael and the Mitzvos is the otherwise.

I want to suggest a Mehaleich using the Gemara in Maseches Berachos 8a (16 lines from the top) which says that Rav Yochanan who was an Amora and lived in Eretz Yisrael was surprised that there were people who lived in Bavel who lived long lives (אמרו ליה לר' יוחנן איכא סבי בבבל). It says (תמה ואמר למען ירבו ימיכם וימי בניכם על האדמה). That Klal Yisrael will live long on the land, so why do the Bnei Yisrael in Bavel (Chutz L'aretz) have the Zechus to long life? (כיון דאמרי ליה מקדמי) when they told him that the people in Bavel spend long hours in the Bais Hamedrash, he said (אמר היינו דאהני להו) that is why they are living long. How does that answer the question? What does one thing have to do with the other?

The Maharsha points us to a famous Gemara in Maseches Megillah 29a (17 lines from the bottom) (תניא ר"א הקפר אומר עתידין בתי כנסיות ובתי מדרשות שבבבל שיקבעו בא"י). That in the future, the Shuls and Yeshivos from Chutz L'aretz will somehow be settled in Eretz Yisrael. The Maharsha says that it must be that Shuls and Yeshivos from Chutz L'aretz have a Din of Eretz Yisrael. It is like when you have an embassy in a different country but it is legally considered the territory of the country of whose embassy it is. So when you are in Shul, a Yeshiva or a Beis Medrash, you are in Eretz Yisrael. That is why there is a Segula for Arichas Yomim for being in Eretz Yisrael as you get that by being in the Bais Medrash.

We learn from this Maharsha that Eretz Yisrael is not just a physical place it is a spiritual state. Just like you can be physically outside of Eretz Yisrael but spiritually inside when you are in a Bais Medrash, so you can say the opposite, you can be physically in Eretz Yisrael and but in Ruchnios you are in Galus. You can have a person who is sitting in Tel Aviv and he is dreaming of moving to Los Angeles and opening up a pizza shop, so to what extent is he in Eretz Yisrael, he is in Los Angeles as that is where his mind is. Rav Tzaddok always says that where a person's mind is that is where they are. You can have another Yid who is in Brooklyn or maybe in a Yeshiva in Los Angeles and he is wishing that he was in the Bais Hamikdash, he is in Eretz Yisrael. Which one is in Eretz Yisrael? This one is.

If you keep this in mind that getting to Eretz Yisrael is not just a physical process but also a spiritual journey, so it could be that that is the answer. It is true, that Klal Yisrael is going to enter Eretz Yisrael before they bring Bikkurim. Some Yidden are even going to grow up there but they didn't get to Eretz Yisrael. First they have to come to the recognition that Eretz Yisrael is the land of HKB"H and the Mitzvos Hat'luyos Ba'aretz the Pshat in the Mitzvos is to understand that HKB"H owns this land and he gave it to Bnei Yisrael and we do with it as he sees fit and we live in it under

his dominion. We come and offer the first produce of this land to Hashem and we give the experience of living in Eretz Yisrael a Ruchnios dimension. That is when we get there.

Maybe that could be Pshat in the Sifrei. The Sifrei says if we do this Mitzvah that is how we are going to get to Eretz Yisrael. That is also Pshat why it has the order that way in Rashi. Hamakom Hazeh is the Bais Hamikdash. Now that I got there, now I have the land of Eretz Yisrael. This answers all of the three Ha'aros.

3 - Topic - Yomim Noraim

There is a famous Gemara in Maseches Rosh Hashono 16b (13 lines from the bottom) regarding the three Seforim that are open on Rosh Hashono (א"ר כרוספדאי א"ר יוחנן שלשה ספרים נפתחין בר"ה) אחד של רשעים גמורין ואחד של צדיקים גמורין ואחד של בינוניים צדיקים גמורין נכתבין ונחתמין לאלתר לחיים רשעים (גמורין נכתבין ונחתמין לאלתר למיתה בינוניים תלויין ועומדין מר"ה ועד יוה"כ זכו נכתבין לחיים לא זכו נכתבין למיתה one for Tzadikim, one for Reshaim and one for Baininim.

There is a famous Kasha that when the Rambam writes over the Halacha he says that the Baininim between Rosh Hashono and Yom Kippur have to do Teshuva and if they don't do Teshuva they are (נכתבין למיתה). So Freigt everybody, if he is a Beinini that means that he is exactly 50/50 half Mitzvos and half Aveiros. Why does he have to do Teshuva to take off an Aveira, why doesn't he just do a Mitzvah and not do any Aveiros and that will tip the scale and now he will have more Mitzvos then Aveiros?

There are a bunch of Teirutzim. There is the calendar Teretz which is that after Rosh Hashono it is already the next year 5779, so if you want to change your Cheshbon for 5778 then doing Mitzvos now is too late because it is part of the next Cheshbon. Mimeila what you have to do is do Teshuva which can go back in time and erase an Aveira from the previous year.

There is the Mussar Teretz which is to not do Teshuva during the opportunity of the Aseres Yemai Teshuva is a bigger Aveira then any Mitzvah that you can possibly do so Mimeila you have to do Teshuva during that time.

There is another Teretz which I heard attributed to Rav Hutner which says that Beinini doesn't mean the number of Mitzvos and the number of Aveiros are equal. He says that a Tzaddik is a person who generally makes the right decisions, his life and trajectory is a certain way. A Rasha in a sense is someone who generally makes the wrong decisions. A Beinini is someone who is wishy washy. Sometimes he jumps up and gets to Shul by Berachos. Other times he gets there by Yishtabach. He is not set yet. He is going back and forth. That is a Beinini.

Sometimes when he gets to work and turns on his computer he wastes time with some sketchy websites and sometimes he goes straight to work. That is a Beinini.

So he says doing one more Mitzvah or taking off one Aveira that is not the Vort at all. We are not making a Cheshbon of numbers. The Teshuva that a person has to do during the Aseres Yemai Teshuva to not be a Beinini anymore to become a Tzaddik is to decide that this is not something that I am going to struggle with anymore, this is something that I am just going to do. If I remember

correctly he is quoted as saying that the Rambam means to do Teshuva for being a Beinini and to stop being a Beinini.

I didn't see anyone point this out but I want to make a Ha'ara. If you open up the Gemara in Maseches Rosh Hashono 16b the bottom Rashi on the page says on the word (בינוניים) that (מחצה) (על מחצה). A Beinini means half and half. When I first saw this Rashi I thought that this is not like Rav Hutner said because you see from Rashi that Beinini means exactly half and half. However, after you look at what the Gemara says it is actually a Raya to what Rav Hutner is saying.

The reason is as follows. Sometimes you have a word or a phrase that comes up in Shas and Rashi doesn't comment on it until the second or third time that it comes up. A Shomeres Yavam Rashi doesn't explain until about 10 Blatt into the Masechta. It is a Ha'ara. Rashi is very Medukdak. There is a reason that Rashi doesn't comment on something in the first place and he does comment on it later.

The term Baininim appears two times in that Gemara. The first Gemara is talking about the Din of Rosh Hashono and it says (בינוניים תלויין ועומדין מר"ה ועד יוה"כ). Rashi does not say anything. The bottom of the Gemara has a new Braissa and says (ג' כתות הן ליום הדין). The Yom Hadin which the Meforshim explain does not mean Rosh Hashono but it means the Yom Hadin of Techias Hamaisim then it says (אחת של צדיקים גמורין ואחת של רשעים גמורין ואחת של בינוניים). It says who goes to Gan Eden and who goes to Gehinnom. That Gemara says that Beinanim go to Gehinnom a little bit to get their Kappara and then go to Gan Eden. It is on this Gemara that Rashi explains that Beinanim are (מחצה על מחצה). It is Gevaldig because during the Aseres Yemai Teshuva Baininim means what Rav Hutner says that we are not making a reckoning and an accounting, we are trying to figure out what the trajectory is this person's life. But at the end when a person comes to settle his books by Techias Hameisim we are not dealing with the future we are dealing with the past, we are dealing with what is this person's Schar or Onesh. There Benini Takeh means that the books are in balance with half Mitzvos and half Aveiros. It is a tremendous Diyuk that I have not seen anywhere. It seems to me to be a Gevaldige Raya. Good Shabbos and a Gmar Chasima Tovah to everybody!

Rabbi Reisman - Parshas Ki Savo 5777

1 - Topic - A thought from Rav Druk on what remains are the Mitzvos and Maisim Tovim.

As we prepare for Shabbos Parshas Ki Savo as the Yomim Noraim come closer. Today I have for you time permitting a story, a Machshava and a Dikduk point, something for everyone. Let me begin with the story, not so much a story of a contemporary nature but a story from the Gemara.

The Gemara in Maseches Shabbos 54b (10 lines from the top of the page) says (פרתו של רבי אלעזר) (בן עזריה היתה יוצאה ברצועה שבין קרניה שלא ברצון חכמים) the cow of Rav Elazar Ben Azarya went out on Shabbos with a strap between its horns which is Halachacily prohibited. On that, the Gemara says (54b 10 lines from the bottom) Chas V'shalom, Rav Elazar Ben Azarya?

First of all, (פרתו של רבי אלעזר בן עזריה: וחדא פרה הויא ליה) Rav Elazar Ben Azarya had only one Parah? (תריסר אלפי עגלי הוה מעשר רבי אלעזר בן עזריה מעדריה כל שתא ושתא) he had hundreds of thousands of cattle. He was a very wealthy man. The Gemara asks (פרה הויא ליה) did he have only one?

The Gemara says that it was his neighbor's cow and he failed to make a Macha when the neighbor's cow went out in a way which is Halachacily prohibited and he should have said something. Because he didn't say anything he is blamed for what took place. This is what it says in the Gemara.

Rav Druk (in his Sefer Darash Mordechai page 239 on 26:10) asked isn't it strange that the Mishnah states it as if he had one Parah and as if it was his Parah? The whole expression of the Mishna is strange given the explanation in the Gemara.

To answer this, Rav Druk brought a Yerushalmi (Shabbos Daf Zayin) that says that Rav Elazar Ben Azarya spent his life doing Teshuva for this mistake of not having corrected the behavior of his neighbor. (והושחרו שיניו מפני הצומות) The Gemara says that he fasted and did Teshuva.

Zagt Rav Druk, Rav Elazar Ben Azarya had cattle easily a million strong. He was a very rich man. However, what remains a generation, a century, two millennium later? What remains? The million cattle are all gone. What he stayed with was (פרתו של רבי אלעזר בן עזריה). There was an incident with a neighbor's cow and Rav Elazar Ben Azarya erred in his behavior and then he did Teshuva. He did a full Teshuva. He fasted over the Aveira of not making a Macha in someone else's behavior. Now, much later we say, (פרתו של רבי אלעזר בן עזריה). What does the person keep with him? What remains with a person are the things that he uses for Mitzvos and Maisim Tovim. (פרתו) (של רבי אלעזר בן עזריה) of all of the cattle that is what remained.

So too, (הנה הבאתי את-ראשית פרי האדמה, אשר-נתתה לי, ירנר). In our Parsha, the farmer says I brought that which you gave me, the Bikkurim. The Ribbono Shel Olam gave him much more. (אשר-נתתה) (לי, ירנר) this is what you really gave me. You gave me material goods with which to do a Mitzva. That is for eternity. (אשר-נתתה לי, ירנר).

Rav Druk in his fiery way would say, what remains? A million Bakar, what remains? The one which he used in Avodas Hashem. Gevaldig!

2 - Topic - A thought from Rav Hutner on Teshuva

I would like to move on to a beautiful thought which is in the Pachad Yitzchok on Yom Hakkipurim, I believe that it is Maimar Daled, Os Bais. The Posuk that says in 27:26 (אשר, ארור, לא-יקים את-דברי התורה-הזאת). The twelfth Arur that was said on Har Grizim and Har Eival was Arur, cursed is one who does not keep the Torah. Rashi tells us (כאן כלל את כל התורה כולה וקבלוה באלה) (ובשבועה). Klal Yisrael here was Mekabeil with a swearing and an oath to keep the Torah.

The Velt asks what does it help to make an oath to keep the Torah. If you don't keep the Torah you don't care about your oath either. So how is that a guarantee that you will keep Mitzvos because you promised to? If it is one Mitzva then I understand but the whole Torah? If you don't believe in the whole Torah then you don't care about Shevuos (swearing)?

Rav Hutner in the Pachad Yitzchok says an incredible Yesod. He says the purpose of this oath was not because of a fear that Klal Yisrael would violate the Mitzvos. No! Sometimes you make someone take an oath because you want to be sure that he keeps his word. But there is something else. There are times that a person takes an oath to demonstrate his connection, to demonstrate his commitment. The Shevua on Har Eival was a Shevua that showed a commitment. It is a different relationship when it comes with a commitment as opposed to when it does not.

An example that Rav Hutner gives is a connection between a Rebbe and a Talmid. Anybody can go and hear the Shiur from a Rebbe, from a wise man, a sage, someone who knows how to give a Shiur. But when one of those listeners makes himself into a Talmid, he considers himself to be a student, a disciple, one who follows the Rebbe, that is a Keshet that is a connection. Now when he listens to a Shiur it is an entirely different relationship. It is something that is connected with a Keshet Shel Kayama, with an eternal bond, and the words have eternal meaning.

It comes out that the connection at Har Eival and Har Grizim were not as we think, Oy don't do Aveiros. No! It is a commitment it is a connection. Klal Yisrael enters Eretz Yisrael and makes this connection to the Ribono Shel Olam.

Zagt Rav Hutner, the same thing with a Kabbala Al Ha'asid, when someone is Mekabeil and he does Teshuva, and he is Mekabeil for the future to stick with his Teshuva, such a person makes this Kabbala not just to ensure that he doesn't do Aveiros, no. But as a commitment, as a connection, as a devotion to HKB"H at the time that he does Teshuva.

It is an incredible insight into the connection and it answers many other Kashas like the Ketzos who asks what does it help to make a Shevua to keep a Mitzvah if we already swore at Har Sinai and Ain Shevua Achar Shevua. When one makes a Shevua to keep a Mitzvah it does not have Halachik status of a Shevua. According to this the answer is you are right it does not have Halachik status of a Shevua. The purpose of the Shevua is to demonstrate a strong bond, a strong commitment.

The same thing is true about all parts of Avodas Hashem. A person can go do Mitzvos, he can technically keep all of the Mitzvos from moment to moment. When those actions, those Mitzvos are part of a Keshet, it is part of a Hiskashrus then it is more than just doing the Mitzvos it takes on a far deeper meaning. This incredible Yesod is one with which one should go to the Yomim Noraim with a whole attitude of Teshuva.

3 - Topic - A Dikduk point

Finally a point of Dikduk. 28:32 of this week's Parsha, we have one of those few words in the Torah where pronouncing it Mil'ail (emphasis not on the last letter of the word) and Mil'ra (emphasis on the last letter of the word), pronouncing it properly changes the meaning but this one is not known.

Before I get to that Posuk let me tell you something that Rav Belsky Zatzal taught. In Modim we say Hatov Ki Lo ChaLU Rachamecha. HKB"H is good, his mercy does not end. CHAlu (Mil'ail)

is a different word. The word should be pronounced Lo ChaLU Rachamecha. The Shoresh, the word Chaf Lamed Hei is to end or to destroy or to complete. Hatov Ki Lo ChaLU Rachamecha, your mercy has not ended.

There is another word Chaf Vav Lamed which is an expression of measuring something as is found in Yeshaya 40:12. (וְכָל בְּשָׁלֵשׁ, עֶפֶר הָאָרֶץ). HKB"H measured. We have by Shlomo Hamelech's Mikva Bas Yachil (בֵּית יָכִיל), a measurement that it held. When you pronounce Hatov Ki Lo CHalu Rachamecha it is wrong because it is Hatov Ki Lo ChaLU Rachamecha.

This summer, Rav Hillel David spent a Shabbos in Camp Agudah. The Baal Tefilla, one of the Talmidim here in Torah Vodaath said VayachuLU Hashamayim V'ha'aretz not like everyone else who says VayaCHulu. The correct pronunciation is VayachuLU Hashamayim V'ha'aretz with the accent at the end. Rav Hillel David came over to him and complimented him. He replied I am a Talmid of Rav Belsky (who taught us the correct pronunciation). VayachuLU means that it came to an end.

This week's Parsha in 28:32 (וְעֵינֶיךָ רְאוּת, וְכָלֹת אֲלֵיהֶם). The same Shoresh. Not CHalos but ChaLOS Aleihem which means to end and that is the correct pronunciation. Don't try to correct the Baal Korei while he is Laining, either teach him beforehand or let it be.

Too many people say Hatov Ki Lo CHalu Rachamecha. I myself, it took me awhile until I learned it. Hatov Ki Lo ChaLU Rachamecha V'hamracheim Ki Lo Samu Chasadecha Ki Mai'olam Kivinu Lach. What a beautiful ending to a Shiur. May it be a Gut Gebenched Yar for one and all!

Rabbi Reisman - Parshas Ki Savo 5776

As we prepare for Shabbos Parshas Ki Savo and we begin this coming week the week of Selichos and we hope that all of our Tefillos for the Yomim Noraim should be Mekubel by Shamayim.

1. On Parshas Ki Savo, I have a few technical Divrei Torah but the technical Divrei Torah have in them a tremendous Mussar as well. First, I have noticed in the Sefer Tamei Dikra which is from Rav Chaim Kanievsky, he has a theme which he mentions in many of the Parshios. That is, that there are certain words in the Torah which are occasionally spelled Malei and are occasionally Choseir. What I mean is that the Cholem sound when it is written out is occasionally written Malei with a Vav and occasionally Choseir, where it has the Cholem sound but it does not have the Vav. The word Bechor is sometimes spelled (בְּכוֹר) which is Malei and sometimes (בְּכֹר) which is Choseir. It sounds the same way but spelled differently.

Rav Chaim Kanievsky writes that he believes that wherever it is Malei it indicates that the word is complete. The reference to something is that thing in a complete way. However, when it is Choseir, when it is missing the Vav, that indicates that the item is sort of incomplete.

One of the most beautiful examples of this which is something which I mentioned in Parshas Behar 5774 (the second Dvar Torah) is that the word Yovel in Behar appears 14 times. Of the 14 times,

6 times it is spelled Malei, (יובל), and 8 times it appears Choseir, (יבל). Pronounced the same way but without the Vav.

Rav Chaim Kanievsky writes there (טעמא דקרא דף קנא) based on a Gemara in Eiruchin 12b, that there were 14 Yovels that Klal Yisrael observed. After the Galus of the 10 Shevatim when it was not Rov Yisrael Al Admasan, where most Jews were not in Eretz Yisrael, Yovel ceased to exist. So it turns out that for 14 Yovels which was approximately 700 years there was 14 Yovels. The Baal Haturim says that is why it says the word Yovel 14 times in Parshas Behar.

Says Rav Chaim Kanievsky, of those 14 Yovels, 6 Yovels occurred when the Bais Hamikdash stood. When Klal Yisrael was Malei it was sort of complete in Eretz Yisrael. 8 Yovels are for the first 400 and something years where there was no Bais Hamikdash and the Yovel came but it was Choseir. The Yovel in Eretz Yisrael was still missing the completion of Eretz Yisrael. So that is the Lomdus in the 8 Yovels that are Choseir. There were 8 Choseir Yovels and 6 Malei Yovels. A very beautiful Nekuda.

Another example is in Parshas Ki Seitzei, last week's Parsha. The word Bechor appears Choseir, (בְּכוֹר) in the Posuk (21:15) (וְהָיָה הַבֶּן הַבְּכוֹר, לְשֵׁנִיָּאָה). Rav Chaim's rule is that if Bechor is spelled Choseir it indicates that it is not a complete Bechor. (Ed. Note: This is brought down in (טעמא דקרא דף רכג)).

For example, if you have a Bechor that is a first born to his father but not the first conceived. He has two wives and one wife became pregnant first and the second wife became pregnant second. The second wife gives birth first, that is the Bechor. The Bechor goes Basar Leida, it goes by birth. But that Bechor is incomplete. Conception it is not the oldest, in birth it is. The GRA says (וְהָיָה לְשֵׁנִיָּאָה) (הַבֶּן הַבְּכוֹר, לְשֵׁנִיָּאָה) is a reference to such a child. A child who was born first but not conceived first. The GRA doesn't say from where he knows this. Zagt Rav Chaim (page # 145) since the word Bechor is spelled Choseir it is an incomplete Bechor as the Bechor is missing something in the Bechoroskeit and therefore, it is spelled Choseir. These are two examples that he gives in Parshas Emor 21:2 (אֵלֶיךָ, הַקָּרֵב, אֵלֶיךָ). It calls a wife Karov, (קָרֵב), Choseir and then it talks about (וְלֹאֲחֹתוֹ הַקְּרוֹבָה אֵלָיו). It talks about a sister being (קְרוֹבָה). Why is one Malei and one Choseir?

Me, I wouldn't know. To someone like Rav Chaim who knows Shas on his fingertips, it is simple. Zagt Rav Chaim, the Halacha is that a Kohein can be Metamei to a sibling, a brother or a sister even when that brother or sister is a Posul, a Mamzer, no matter what. (הַקְּרוֹבָה אֵלָיו) that Kirvus is complete, is Malei. However, a Kohein who is married could be Mitamei (לְשֵׁנִיָּאָה) which is his wife (הַקָּרֵב, אֵלֶיךָ). The Gemara says only if that relative has no Psul. Metamei L'ishto Keshaira V'lo Lishto Pesula. If his wife is a divorced person that he married he cannot be Metamei for her. So (לְשֵׁנִיָּאָה) is a relative (אֵלֶיךָ, אֵלֶיךָ) that it is an incomplete relationship, only under certain conditions is it a Karov. These are three examples and there are numerous other examples in the Sefer Taima Dik'ra in many of the Parshios Hatorah of this Yesod. Vayeichi 49:29 would be an example. Look it up (page # 63).

What does that have to do with this week's Parsha? In this week's Parsha we seem to have the exact opposite. It says in the Parsha, in the Tochacha in Posuk 28:15 that in times that Klal Yisrael is not

deserving (וְהַשִּׁיגוֹד) (וּבָאוּ עֲלֶיךָ כָּל-הַקְּלָלוֹת הָאֵלֶּה, וְהַשִּׁיגוֹד). The curses will run after you (וְהַשִּׁיגוֹד) and will reach you. (וְהַשִּׁיגוֹד) is spelled Malei. Hei, Sin, Yud, Gimmel, Vav, Ende Chaf. It is spelled Malei. We have the same language earlier when the Posuk is talking about Berachos that Klal Yisrael is blessed. There it says that the Berachos will run after you (וְהַשִּׁיגוֹד) and the same Lashon that they will reach you. However, over there when it talks about Berachos it says (וְהַשִּׁיגוֹד) Choseir, Vav, Hei, Sin, Yud, Gimmel, Ende Chaf. It is missing the Vav. Here we have a problem. If it would be reversed that Berachos it would be Malei and that by Klalos it would be Choseir then it would be Geshmak. The Berachos will reach you completely and the curses, Middah Tova Miruba Mai'Midda Puranios. The Midda Puranios, the bad thing is not complete. However, it is the reverse. It is Malei by the curses and Choseir by the Berachos. What is going on?

In the Sefer Talelai Oros he says such a beautiful Geshmake Teretz. He says the following. We have a Yesod which the Gemara spells out, that a person is fortunate with whatever Onshin a person he deserves Lo Aleinu he receives those punishments in this world and not in the world to come. Berachos is just the opposite. Schar, we don't want Schar in this world. We want the Schar in the next world which is of course the real Schar.

Zagt the Talelai Oros very Geshmak. In 28:2 (וּבָאוּ עֲלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה, וְהַשִּׁיגוֹד) it is spelled Choseir. Berachos you will not get all of them in this world. Some of them will reach you. When it comes to the Klalos in Posuk 15 (וּבָאוּ עֲלֶיךָ כָּל-הַקְּלָלוֹת הָאֵלֶּה, וְהַשִּׁיגוֹד) anything for which a person deserves punishment he should get in this world. Therefore, the Klalos will reach you completely and you will come to the Olam Ha'emes without Onshim. Such a beautiful Vort.

The Emunah in Chazal in the Diyuk of every single word in the Posuk, every single letter in a Posuk is Gevaldig with this Yesod. Bli Neder, we will return to it at some other time.

2. Let me move on to a second Yesod in the Parsha. We have in the Parsha half the Shevatim on Har Eival and half on Har Grizim. Kehas in the middle with the Aron and the splitting up of the Shevatim is very confusing. On Har Eival you have the 4 Bnei Hashefachos together, Gad, Asher, Dan, Naftali, we would expect them to be together, plus Reuvain and Zevulun. It is very hard to understand that set. On the other mountain there is Shimon, Yehuda, Yissochor, Menashe, Efraim, Binyomin. Why is it divided this way? The Meforshim struggle.

When I gave Shiur on Sefer Yehoshua I had seen a Pshat (I don't remember where it is), however, the Pshat I said was the following. The Shevatim were divided as evenly as possible on the two mountains. So that the number of people on each mountain should be as equal as possible. If you add up (the people on Har Eival), Reuvain, Gad, Asher, Zevulun, Dan, Naftali you get a total of 307,930 people. If you add up Har Grizim, Shimon, Yehuda, Yissochor, Menashe, Efraim, Binyomin you get a total of 293,800 people. Of all of the combination of Shevatim this appears to be the closest. But that is not enough. It is still not exact. But one minute, we forgot to add Gershon and Merari who are on Har Grizim as well.

Har Eival is set at 307,930. On Har Grizim it is 293,800. So let's add Gershon and Merari the two families of Sheivet Levi that stood on the mountain. How many were there? We have a problem because in Pashas Pinchos it just says that the Leviim were 23,000 and it doesn't divide them by family. However, earlier in Parshas Bamidbar when the Leviim were slightly fewer at 22,300, it

does. There we find that Merari and Gershon together had 13,700 people. Kehas who stood in middle had 8,600. Now, from Bamidbar to Pinchas, Sheivet Levi went from 22,300 to 23,000. Proportionality if you do the math, Merari and Gershon would have 14,130 people. That is exact. If you add 14,130 to the 293,800 people that were on Har Grizim you get 307,930. Which means that the Shevatim divided on Har Grizim and Har Eival were exact, not close but precisely divided in half by number of people.

It is a wonderful Pshat in the understanding of the division of Har Grizim and Har Eival. They had to be equal. The Koach of Klalos and Berachos are equal. They had to be equal and they were equal. The numbers are there and they are precise. It is Gevaldig. It is an extraordinary lesson about how much is hidden in Torah. How much is underneath. How precise everything really was.

An Am Ha'aretz could read the Chumash and think that things were done haphazardly. It is not so. Everything in Torah was done with precision. Both of these Divrei Torah for Parshas Ki Savo indicate that. The precision of Malei and Choseir, the precision of Jews on Har Eival and Har Grizim. Ashreinu Ma Tov Chelkeinu Uma Yafa Yerushaseinu, someone who is Zoche to delve into Torah.

3. We come to the week of Selichos this coming week and I want to urge you all to make it a meaningful week. Selichos means that you get up early for Selichos not that you start everything later.

Certainly this Thursday night, the last Thursday night before we come to Selichos is a night which you should all be staying up later for Mishmar. It is a time to prepare for the Yom Hadin. At the very least, if you have never attended a Mishmar come and learn Hilchos Rosh Hashana and prepare for it. You don't have time?

Nowadays you can take a Kitzur Shulchan Aruch with notes where the Mishna Brura argues and go through it easily in one hour the Halachos of Rosh Hashana and become an expert and be a Talmid Chochom. Of course you have to Chazir it as well. Do it. Do it.

I have a feeling that just like there are barbers and tailors and I am not a barber and I am not a tailor. Many people feel that there are barbers, tailors and Mishmar goers and I am not a Mishmar goer. There are certain people who are Mishmar goers. Nothing doing. Everybody is a potential Mishmar goer. The only way is that you pick yourself up and get to the Beis Medrash tonight. IY"H we will order extra black and whites for you. I look IY"H forward to greeting you. Tell me you came because you heard this on the phone today and this is your very first time and IY"H you will be happy you did it. With this I wish everyone a meaningful coming week, a preparation for the Yom Hadin. A Guttan Shabbos to one and all!

1. I would like to share with you two or three Vorts that have to do with Simchas Hachaim in serving the Ribbono Shel Olam and of course it is an appropriate Parsha for it because in this Parsha we have the Tochacha as a punishment as it says in 28:47 (תחת, אשר לא-עבדת את-יְרֹנֶם אֱלֹהֶיךָ,) (בשמחה). Therefore, let us begin by talking about certain aspects of serving HKB"H with a proper Simcha.

Let me begin at the beginning of the Parsha where we have in 26 which are Pesukim which are mentioned in the Haggadah Shel Pesach 26:6 (וַיַּעַזְבוּנוּ אֶתְנוּ הַמִּצְרִים, וַיַּעַזְבוּנוּ; וַיַּעַזְבוּנוּ עָלֵינוּ, עֲבָדָה קָשָׁה). (26:7) These are Pesukim which we Darshun in the Haggadah. There we say (וַיַּעַזְבוּנוּ אֶתְנוּ הַמִּצְרִים וַיַּעַזְבוּנוּ). The Mitzrim did bad to us and they caused us pain. In the Haggadah we add to this (הָבָה נִתְחַכְמָה לוֹ) (כְּמָה שֶׁנֶּאֱמַר: הָבָה נִתְחַכְמָה לוֹ). We refer back to the beginning of Parshas Shemos where Paroh and the Mitzrim said about the Jews let's outwit them (כִּן יִרְבֶּה, וְהָיָה כִּי תִקְרְאוּהֶם מִלְחָמָה) (וְנוֹסֶף גַּם הוּא עַל שִׁנְאֵינוּ וְנִלְחָם בָּנוּ, וְעָלָה מִן הָאָרֶץ וַיַּעַזְבוּ אֶתְנוּ). Because maybe the Jews will turn against us. the question is what this has to do with (וַיַּעַזְבוּנוּ אֶתְנוּ הַמִּצְרִים). In what way is this (וַיַּעַזְבוּנוּ אֶתְנוּ) is what they did afterward as a result. (וַיַּעַזְבוּנוּ אֶתְנוּ) is not (הָבָה נִתְחַכְמָה לוֹ) the plotting and the planning.

Rav Schwab in the beginning of Sefer Shemos (in his Sefer on Chumash Mayan Bais Hashoeva page # 121 on 1:11) has a beautiful explanation of our Posuk (וַיַּעַזְבוּנוּ אֶתְנוּ הַמִּצְרִים). The simple meaning is (וַיַּעַזְבוּנוּ אֶתְנוּ) they did bad to us (וַיַּעַזְבוּנוּ) and they tortured us. Rav Schwab Teitches differently. The Avoda of the Yeitzer Hora is to make a Jew unhappy in his service of HKB"H. (וַיַּעַזְבוּנוּ אֶתְנוּ) the Yeitzer Hora tries to make us feel like we are bad people. (וַיַּעַזְבוּנוּ אֶתְנוּ) the Mitzrim plotted to say about Jews that Jews are not loyal people, Jews are turncoats, Jews don't have the proper feelings of Hakaras Hatov. Therefore, they said (הָבָה נִתְחַכְמָה לוֹ), they said look, they live among us. What is going to happen if an enemy will come (וְנוֹסֶף גַּם הוּא עַל שִׁנְאֵינוּ וְנִלְחָם בָּנוּ, וְעָלָה מִן הָאָרֶץ וַיַּעַזְבוּנוּ אֶתְנוּ). These are people that are not reliable, not trustworthy, not loyal. (וַיַּעַזְבוּנוּ אֶתְנוּ) they labeled us as bad people. The Avoda of the Yeitzer Hora is very often to label us, to make us look at ourselves as bad inadequate people and that is a torture, (וַיַּעַזְבוּנוּ) to Klal Yisrael. It turns a person away.

The Brisker Rav was once walking in the street and he saw children playing joyfully and he turned to the person accompanying him and said why is it that children are always happy? This person replied because they have no Daigos, they have no worries. The Brisker Rav said that is not true, a child has his own childish Daigos, he has his own worries. He has the competition of his siblings, he has the friend who took away his ball, a child also has Daigos. Why is he happy? Said the Brisker Rav, because he is closer to the Mekor, closer to the source.

This week Rav Nota Schiller the Rosh Yeshiva of Ohr Samayach explained to me an insight into this idea that the Brisker Rav said. We know that the joy of a person is when he feels that he is fulfilling his job. Whatever his role is, whatever his Tafkaid is, a person feels a Simcha when he feels that he is fulfilling his job. (יִשְׂמְחוּ הַשָּׁמַיִם, וְתִגַּל הָאָרֶץ). The heavens and the earth rejoice. In what way do they rejoice? They have the joy of knowing in their own way that they do their Tafkaid.

I once heard from Rav Yaakov Kaminetsky similarly, that when you plow with an ox or ride a horse you are not causing the horse pain or the ox Tzar. The Gemara in Masseches Rosh Hashono says that Hashem created every creature with a wanting. An ox is happiest when he is doing his job. A horse is happiest when he is doing his job. A human being is happiest when he is doing his job. A child easily does his Tefila. He doesn't feel inadequate doing his job. A child's job is to play, he is closer to the source, to where he is supposed to be and that brings him joy. (וַיֵּרְעוּ אֹתָנוּ) (הַמַּצְרִים) a person's joy is when he feels he is fulfilling what he needs to do, what is his job to do. Your job may not be to be general. Whatever is your job K'fi the Kochos of an individual that brings him Simchas Hachaim.

2. Let's move on to a second thought. In this week's Parsha we have the mention again of the (אֶרֶץ) in 26:9 a description of Eretz Yisrael as the land which flows with milk and honey. What type of honey are we talking about? Is this bees honey or is this the honey that comes from dates? The Posuk that describes the Peirus of Eretz Yisrael Devarim 8:8 (אֶרֶץ-זֵית שֶׁמֶן, וְדִבְשׁ) which refers to dates or is it bees honey? Back in Shemos 13:5 Rashi tells us that this refers (וְהַדְבַּשׁ זֶה מֶן) (הַתְּמָרִים וּמִן הַתְּאֵנִים) that Devash refers to the sweet liquids that flow from dates or figs and not to Devash Devorim. As a matter of fact Rashi in Masseches Eiruvin 4b (Dibbur Hamaschil (רוב (שיעוריה כזיתים)) says (כל דבש האמור בתורה דבש תמרים) that Stam Devash in the Torah means the honey of dates.

In Hilchos Rosh Hashono it is brought in Shulchan Aruch a Minhag is brought to dip a sweet apple into Devash. There, everyone comes along and understands that to mean Devash Devorim, bees honey, which is what we do. We dip the apple and some have the Minhag to dip bread or Challah into bees honey. Why don't we understand it to mean the regular Devash Temorim, the Devash of the Torah?

The answer is the following. Devash Temorim doesn't take much to get. As a matter of fact the sweetness flows out of a date. The date is sticky on the outside, honey comes out easily. Devash Devorim is different. The sweetness of the honey comes with a lot of work, and from pain. To get the honey out of the beehive a person has to dress himself and cover as much of his skin as possible go to the hive and take the honeycombs out of the hive. The bees are not happy, they swarm around him, and as protected as he may be, some bees make their way under the protection and he gets stung. It hurts. Then he gets the honey.

We are asking for a Shana Tovah Umisuka, for a good sweet year. Devash Temorim is not a example of a good sweet year because something that is easily sweet is just not sweet, it is not Olam Hazeh and that is not the sweetness that human beings experience. Sweetness is something which comes with work. Something which comes with a few bee stings along with it. Life, success in life, comes with the Ukatz and the Devash. Comes with the honey of Devash Devorim. A Devash that comes with some hard work, with some sacrifice, with Mesiras Nefesh. The sweetness of life comes that way. Perhaps the idea of eating a sweet apple which is the language of the Mechabeir as opposed to sour apples which is not a Kiyum of this Minhag. The Mechabeir says that a sweet apple is typically red. I have seen those who wonder of why we use red a sign of blood or of sin as a Siman. But once again, the apple is white on the inside it is only red on the outside. The Shana Tovah Umisuka is never purely white. It comes with some redness in it. We have to understand

that the sweetness of life comes from that, from working, from fulfilling a Tskid which is to overcome things with Mesiras Nefesh.

Rav Pam used to give this message at the beginning of this week's Parsha. In the beginning of the Parsha we ask HKB"H as is found in 26:15 (הַשְׁקִיפָה מִמַּעַן קְדָשְׁךָ) look down from heaven and bless the Jewish people. Bless us in exchange for what? The Posuk says 26:14 (עָשִׂיתִי, כְּכֹל אֲשֶׁר צִוִּיתָנִי) I have done what you have commanded me. Rashi says (שִׂמְחָתִי וְשִׂמְחַתִּי בּוֹ) I have rejoiced with your crop and have given other the Terumah, the Maaser so that they rejoice. (שִׂמְחָתִי) I rejoiced. Asked Rav Pam, you are asking for a blessing because (שִׂמְחָתִי) you are joyful with your bounty? It makes no sense. (וְשִׂמְחָתִי בּוֹ) I gave others, for that you deserve a blessing. But that you yourself are happy that doesn't deserve a blessing?

Answered Rav Pam, not every farmer is satisfied with his crop. A farmer invests a lot, he plows, he plants, he fertilizes a field, he weeds the field and at the end of the year he has a crop. Not every crop turns a profit. There are plenty of crops that are like the sting of the bee, that don't make the person happy. There is not enough. A Jew says (שִׂמְחָתִי) I did my job, this is what I have, I rejoice with what I have. (הַשְׁקִיפָה מִמַּעַן קְדָשְׁךָ) for that we deserve to be blessed. So once again we have this idea of a Simcha in what HKB"H does for us. We have this idea in looking at children who rejoice, looking at the creatures of creation who rejoice. (וַיִּרְעוּ אֹתָנוּ) the understanding that feeling inadequate is what drives away the Simcha and the Devash and dipping the apple and the (שִׂמְחָתִי בּוֹ) Joy is when one feels fulfilled. When one feels he has done that which he needs.

3. Then we turn to the Tochacha. In the Tochacha in Posuk 47 we are told (אֲשֶׁר לֹא-עֲבַדְתָּ אֶת-) (מְרֹב, כֹּל). We didn't serve HKB"H with proper joy (מְרֹב, כֹּל). What does that mean? You didn't serve Hashem with joy from much goodness. Rashi translates and the Sifsei Chachamim explains that a Mem and a Beis are sometimes Nischaleif and it means B'rov Kol. When you had much, you had reason to be happy, you didn't serve HKB"H with joy.

I believe that it is the Maharal that says no (מְרֹב, כֹּל) when you have too much you are not happy. (תַּחַת, אֲשֶׁר לֹא-עֲבַדְתָּ אֶת-יְיָ אֱלֹהֶיךָ, בְּשִׂמְחָה, וּבְטוֹב לֵבָב) (מְרֹב, כֹּל). You didn't serve Hashem with joy. Why? (מְרֹב, כֹּל). The problem came because you have too much. You are busy with all that you have. It hurts. It hurts to look at what our society is becoming. We are becoming a society of increased needs, a society of consumers. As we look at the generation before us that came to the United States and built up this country we say that they are a generation of builders, they built Yeshivos and they built from the ashes of the Holocaust and we look at our generation. What is our generation bringing?

We are a generation of consumers, fancier stores, fancier foods, fancier cars and things that we own. It is painful to look at that at the change in our society in the generation. Not too long ago you walked into a Jewish store and you got a bag or a box and it said something on it like Burger King. Remember the napkins in the restaurants used to say McDonalds. The restaurants used to be the leftover napkins that were able to be bought cheaply at the closeouts and that is what we had and we were perfectly ok with it. We have come to a point where the boxes and the bags has to be designer designed. Every grocery store has to print its own boxes and bags. Every store has to have its own logo, every store has to have interior designers. This is where we are headed. (תַּחַת, אֲשֶׁר) (לֹא-עֲבַדְתָּ אֶת-יְיָ אֱלֹהֶיךָ, בְּשִׂמְחָה, וּבְטוֹב לֵבָב--מְרֹב, כֹּל). I am not talking about Aveiros. I am talking

about being happy. It doesn't bring happiness. It doesn't bring happiness at all. It is a painful thing to watch. Ads in Jewish newspapers. They used to always have ads that said 50% off or 20% off sale items. Today they have pictures of food, pictures of steaks, pictures of ice creams, pictures of Kol Minai Matamin. I wonder if in the non-Jewish world they have these types of ads. I don't know. Maybe they do. But it is not us. This is not where we belong. (תחת, אֲשֶׁר לֹא-עֲבֹדֶתָ אֶת-יְרֹרֶר (אֶלְרִידָה, בְּשִׁמְחָה, וּבְטוֹב לֵב-מְרֹב, כֹּל). From having all of this it does not bring us happiness. Have it all. The honey of the date is not going to make you happy. The sweetness that comes from the hard work, from fulfilling a Tefkid in serving HKB"H that is what brings us joy. We are heading down the wrong road. You need to wake up. The Parsha of the Tochacha, the coming of the Yomim Tovim. Yomim Noraim is time to wake up to it. We need too much. We need much too much.

And so, as we read the Parsha of the Tochacha let's resolve to do with less. Let's resolve not to get caught up in the silliness. Let's resolve to make our job fulfilling a Tefkid. And so, as we begin this part of the year, a time of opportunity, I remind you all it is a time to increase our learning. Besides the Thursday night Mishmar before Selichos which will undoubtedly be crowded, Monday (Labor Day) is a day off for many people, it is a day to be in the Bais Medrash, it is a day to at least spend more time in the Bais Medrash. It is a time of the year when Davening Vasikin Shemoneh Esrei is at about 6:25. Most of us with just a little bit of effort can Daven Vasikin. It is a Chisaron in Emunah, you don't believe that Davening Vasikin is a better Tefilla? The Gemara says so. If you believed it you would do it. People travel to Uman because it is a more meaningful Tefilla, you can't get up 20 minutes a half hour earlier for a more meaningful Tefilla?

Wishing everybody an absolutely wonderful Shabbos, a meaningful Yomim Noraim. How can I complain, Yidden get up and come to Daven Selichos at 1 AM. Gevaldig! Let's serve HKB"H properly and make it a meaningful year to come. A Good Shabbos to all!

Rabbi Reisman - Parshas Ki Savo 5774

1. Let's start with a thought on the Parsha and move on to something connected to the Parsha that has to do with the Yomim Noraim. Let's begin with the episode of Har Grizim and Har Eival. As we read in this week's Parsha and it was already introduced to us earlier in Parshas Re'ey, Klal Yisrael comes to these two mountains Har Grizim and Har Eival after they cross the Yardein and it takes place in Sefer Yehoshua but it is commanded earlier in Parshas Re'ey and it is repeated here in Parshas Ki Savo a certain Seder, a certain order of Beracha and Arur that was said on these mountains.

Where were Har Grizim and Har Eival relative to the Yardein? Rashi tells us and this is in the beginning of the 4th Perek of Yehoshua, on the day Klal Yisrael crossed the Jordan (Yardein) River, they travelled 60 Mil, a tremendous distance to Har Eival and they did the Berachos as commanded here and then they traveled back to Gilgal which was at the edge of the Yardein. This actually comes from a Gemara in Maseches Sotah 33b (discussion starts 7 lines from the top). So the point is that Har Grizim and Har Eival are certainly quite a number of miles away from the Yardein. Rashi is telling us that it was a very busy day when Klal Yisrael crossed the Yardein. They had to travel the 60 Mil, build the Mizbaiach, go through the Har Grizim and Har Eival ceremony as explained in the Posuk, and then return to the place they had entered Eretz Yisrael.

The Abarbenel (and the Malbim goes with the Abarbenel) says that it is not logical that they would travel so far in one day, for what purpose, and to come back. The Abarbenel says that Al Pi Pshat, according to the Pshat of the Pesukim this must have taken place later. Although our Parsha commands as it says in 27:12 (בְּעֶבְרָכֶם, אֶת-הַיַּרְדֵּן), it seems to say that it is when you cross the Yardein, Al Pi Pshat the Abarbenel says it had to happen much later when they arrived at Har Grizim and Har Eival.

Our job is to answer Rashi. Rashi goes with the simple Pshat in the Gemara that on that day they traveled a great distance. Why? What was the purpose in taking Klal Yisrael and forcing them into such a long journey? For what? There must have been some reason for it, some symbol in it. Is there anything we can understand?

Let's digress for a moment and then come back. In Parshas Re'ei when they are commanded to go to Har Grizim and Har Eival it says as is found in 11:30 (אֶחָדִי דֶרֶךְ מְבוֹא הַשָּׁמֶשׁ). It is in a distance towards (מְבוֹא הַשָּׁמֶשׁ) the side in which the sun sets, towards the west, (בְּאַרְץ הַכְּנָעָנִי). Rashi there tells us a rule which he had said already in Parshas Lech Lecha in 15:1 that in Hebrew the word (אֶחָדִי) and the word (אַחֵר) mean the same thing. Basically, they mean after. (אַחֵר הַדְּבָרִים הָאֵלֶּה) after these things took place or (אַחֵרֵי הַדְּבָרִים הָאֵלֶּה). Sounds like a synonym. Rashi says there is a slight difference (אֶחָדִי) means a great distance and (אַחֵר) means close by. So (אַחֵר הַדְּבָרִים הָאֵלֶּה) means shortly after this and (אֶחָדִי הַדְּבָרִים הָאֵלֶּה) means much later. That is what Rashi tells us as a rule (אֶחָדִי דֶרֶךְ מְבוֹא הַשָּׁמֶשׁ) tells us that Har Grizim and Har Eival were much further, at a great distance from the Yardein. That is what Rashi tells us.

There are a number of difficulties with Rashi's rule. There are Pesukim where the (אֶחָדִי) and (אַחֵר) rule don't seem to fit. One of them which is probably most obvious is at the birth of Yaakov and Eisav where it says as is found in Beraishis 25:26 (וַיֵּצֵא אַחֵיו, וַיָּדֹוּ אַחֲזָת בְּעֶקֶב עֵשָׂו). Yaakov went out (אֶחָדִי) Eisav, he went out after him. It couldn't have been a great distance or a great amount of time later because after all, Yaakov was holding the heel of Eisav. So why is it (וַיֵּצֵא אַחֵרֵי-) it should be Achar Kein.

Similarly in Parshas Acharei Mos (Vayikra 16:1) which took place immediately after the death of Nadav and Avihu and at the end it says (אֶחָדִי מוֹת). Another similarity, the commandment as is found in Devarim 13:5 of (אֶחָדִי יִרְוֹר אֲלֵרִיכֶם תִּלְכוּ) to go after Hashem, should be to go close after Hashem what is (אֶחָדִי) to go at a distance?

To answer these questions, Rav Yosef Engel in his Sefer Bais Ha'otzer under the title Acharei brings a Maharal. The Maharal says the following. He says, Rashi is teaching us that (אֶחָדִי) means a great distance a great amount of time and (אַחֵר) is close by. It is not necessarily close or far in distance of space or time. If conceptually something is very far away the word (אֶחָדִי) is also appropriate. So that for example, (וַיֵּצֵא אַחֵרֵי-כֵן) Yaakov went out after Eisav, in concept they were very different Yaakov was one of the Avos and Eisav was destined to be the grandfather of Amaleik and they were very far from each other. Although physically they were close in space and time but they were (אֶחָדִי) they were very far. (אֶחָדִי יִרְוֹר אֲלֵרִיכֶם תִּלְכוּ) go after Hashem. You are never close to Hashem. Conceptually we try to be as close to the Ribbono Shel Olam as we can but we realize that it is (אֶחָדִי) it is always a great distance between us. (אֶחָדִי מוֹת) after Nadav and

Avihu died, the attitude, the feeling, the whole atmosphere changed. Things were very different. So that (אַחֲרֵי) implies something that is very different conceptually.

We can take this and apply it to the episode of Har Grizim and Har Eival. (אַחֲרֵי דָרָךְ מְבֹא הַשָּׁמַיִם) very far away from the Yardein. Well it was 60 Mil away it was a distance, but more importantly it was conceptually different. It was very far away. If you look at the 11 curses it seems very strange. Here you have Jews who went through the Midbar for 40 years eating Man and seeing the Anan and they have to say 27:21 (אַרְוִיר, שֶׁכֵּב עִם-כָּל-בְּהֶמְהָה) they have to pick to curse things that would seem to be very distant. 27:25 (אַרְוִיר לִקַּח שֹׁחַד) one who takes bribes? Were they accused of taking bribes? 27:16 (אַרְוִיר, מִקְלָה אֲבִיו וְאִמּוֹ) all the curses here are curses of people who do things that are way below the level of Klal Yisrael when they crossed the Yardein and came from the Midbar into Eretz Yisrael. What is going on? Why these 11 curses?

The answer is on the contrary. Klal Yisrael just entered Eretz Yisrael. They were the Dor Hamidbar they were on a lofty level. HKB"H told them (אַחֲרֵי דָרָךְ) you should know that you are going into a life where there are challenges. People slip very far away. (אַרְוִיר), get up and announce to the whole Klal Yisrael curses. 27:15 (אַרְוִיר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסֵּכָה) one will make a graven image, one who will curse his parents, one who will sneak out and change the boundary (border markers) at the end of his field. 27:18 (אַרְוִיר, מַשְׁגֶּה עֹרֵב בְּדָרָךְ) one who trips a blind man. When Klal Yisrael heard this they said what! Who would ever do that? It can't be. They were shocked by it.

I remember during my adolescent years when I started to Daven with great fervor, I remember hearing Mussar about people who don't have Kavana in Davening. Then in those idealistic years I remember thinking what! You have to give people Mussar? To have Kavana in the first Beracha of Shemoneh Esrei? Everybody does that! The years have gone by and there are times I am challenged to have Kavana even in the first Beracha. But I remember that once I said in amazement, what! People have to be warned about that? That certainly inspires me and drives me to do better.

So too here, the 11 Klalos were (אַחֲרֵי דָרָךְ מְבֹא הַשָּׁמַיִם) very far away. They travelled both physically far away and conceptually far away. It was a message. It was a message that life brings a person to great distances and who knows where a person can fall? Remember Klal Yisrael, how you stood here and how you said Arur on these types of things. If ever you have a temptation for them you should remember the disgust with which you talked about and announced that one who does this is cursed.

An insight into Har Grizim and Har Eival. It is an important Yesod. It is an important idea that there should be certain ideals that you hold dear and you remember as something that you can accomplish. Remember in Yeshiva you said can it be that someone doesn't have a Seder in Gemara, a Seder in Bekios, a Seder in Iyun? If you remember how far that was from the realm of possibility it will motivate you to do better.

2. Let us turn to a thought for the season which is also from Parshas Ki Savo. The Gemara in Megillah 31b (13 lines from the bottom) (תְּנִיחַ ר' שִׁמְעוֹן בֶּן אֱלֵעָזָר אוֹמֵר עֲזָרָא תִּיקֵן לֵהוּן לְיִשְׂרָאֵל שִׁיְהוּ קוֹרִין) Ezra set up a system by which Jews would read Parshas Ki Savo that includes the Tochacha here right before Rosh Hashono. (מֵאִי טַעְמָא אָמַר)

(אבוי ואיתימא ריש לקיש כדי שתכלה השנה וקללותיה). So that the year and its curses should come to an end. We wonder, how is reading these Parshos going to cause a year and its curses to come to an end.

For this we turn to Rav Chaim Voloziner in his Ruach Chaim in Perek Bais. Rav Chaim Voloziner talks about the most important Middah that a person can have in serving Hashem and he says the Ikkur Middah is to be a Mekabeil Tochacha. The most important thing in life is to have someone to give you Mussar. Someone who gives you Tochacha. You should have friends that give you Mussar either verbally or by their example.

We find that Shlomo Hamelech says in Mishlei 9:8 (אל-תוכח לץ, פן-ישנאך) don't give Tochacha to a Leitz (lightheaded person) because he will hate you. (הוכח להכם, ויאהבהך) rather give Mussar to a wise man and he will love you. The idea of Tochacha before Rosh Hashono is to get back into the mode of accepting Mussar, of accepting Tochacha. If we can accept this type of Tochacha certainly we can accept practical down to the earth Tochacha. On the day Shlomo Hamelech did the Chanukas Bais Hamikdash, he inaugurated the newly built Bais Hamikdash, he had his mother give him Mussar in front of everyone. She gave him Mussar. As a matter of fact it says she hit him with her shoe in front of everybody. What did Shlomo Hamelech do? He wrote a song. That is Eishes Chayil. Eishes Chayil is not a song to a wife. Eishes Chayil talks about his mother who gave him Mussar. A song of thanks to his mother, a wonderful woman who was willing to give him Mussar. That is the Atara Sh'itra Lo Imo, the crown that his mother gave him. We don't find that his mother gave him any crown except for this one. The crown of Tochacha, the crown of Mussar. Mussar where it is needed. It says in Avos D'rav Nosson love those who give you Mussar and reject those (hate those) who just tell you that everything is wonderful.

It is an important thing not to surround yourself with "Yes" people. On the contrary, to get people around you who give you Mussar, to love the Mussar, to connect to the Mussar, to take the Mussar seriously. To take the Tochacha. (תכלה השנה וקללותיה) we end the year with a Parsha of Tochacha, a Parsha of extreme Mussar. It is to put it into our essence. Let it flow in our veins, the desire, the want, and the ability to respond to Divrei Mussar.

So many of you have heard from me so many times that Thursday night is a night to Learn, a night to have Mishmar. Maybe some of you think that I am just drumming up business, maybe I am. But it is not the business to be in my Shul Dafka. It is the idea to hear Tochacha. When I start telling you to have how many hours a week in Learning I am not sure, maybe I should tell you more. I am telling you an hour, two hours on a Thursday night. It is Tochacha. (תכלה השנה וקללותיה) if one is Mekabeil Tochacha then the year that passed (תכלה השנה וקללותיה).

3. I want to end with a question that is really a very general question but in order to pose the question I have to give you an example. The general question will be obvious after I give you this example. We find Mitzvos in the Torah that are phrased in specific ways and are understood sometimes one way and sometimes another way. For example, and this is where it comes into the Parsha. We know that we have a Mitzvah to take Arba Minim on Sukkos. What is the language of the Torah? As can be found in Vayikra 23:40 (ולקחתם לכם ביום הראשון, פרי עץ הדור כפת תמרים, ונענף) (עץ-עבות, וערבי-נחל). The Torah says (ולקחתם לכם) take for yourselves these four things. We

understand that it means take all four. Not one of four, or two, or three of four, but all four or else it is just not the Mitzvah. The Mitzvah is to take all of them.

Well in this week's Parsha it says as can be found in 26:2 (וְלִקְחֶתָּ מִרְאשֵׁי כָּל-פְּרִי הָאֲדָמָה) it says take from the fruits (כָּל-פְּרִי הָאֲדָמָה) all of the Pri Adama. The Pri Adama that we are referring to here are the 7 Peiros with which Klal Yisrael is Meshubach as Rashi brings. Why don't we say (וְלִקְחֶתָּ) (מִרְאשֵׁי כָּל-פְּרִי הָאֲדָמָה) it says Kol that the Mitzvah of Bikkurim is only if you have all 7 Pri Adama, all 7 fruits of the earth. When it comes to the Arba Minim it doesn't say Kol and yet we say that (וְלִקְחֶתָּם) has to be all four. Here it says (וְלִקְחֶתָּ מִרְאשֵׁי כָּל-פְּרִי הָאֲדָמָה) and yet we understand the Mitzvah is even if you have one or two or three of them. Mah Nishtana! Why certain times the Torah mentions Mitzvos we understand that all parts are M'akeiv and other times we understand that any one part is a Mitzvah. It would seem to be a Tzorech Iyun and it would be nice to find a rule. With that I wish everybody an absolutely wonderful Shabbos and hope that we are gearing up and preparing for a (תכלה השנה וקללותיה) for a beginning of a new and better year. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Ki Savo 5773

1. I would like to share with you a Vort related to the beginning of the Parsha, the middle, and the end. Let's start from the beginning. In the Beracha of (על המקהה) we say a Beracha that is called (מעין שלוש). That means that it is an abbreviated version of Birchas Hamazon (Bentching). Bentching which is Min Hatorah has three Berachos, the Beracha Hazon Es Hakol, the Beracha which begins Node L'cha called Birchas Ha'aretz, and the Beracha of Racheim. When you look at (על המקהה) carefully it has a piece (מעין) of each of these three Berachos.

There is a Brisker Rav that is quoted by Rav Mordechai Kornfeld in his Sefer on the Parsha. The Brisker Rav asks a Kasha. He says that it seems that there are excess words in (על המקהה). What I mean to say is the fact that (על המקהה) has fewer words than Bentching is obvious as it is Mai'ain Shalosh. But there are some words which are more than what it says in Bentching. For example, (רחם נא) ר אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשְׁכַן כְּבוֹדְךָ. וְעַל מִזְבְּחֶךָ. וְעַל הַיְכָלְךָ. Now Racheim Na is obviously from Bentching. But (וְעַל הַיְכָלְךָ) those two parts are nowhere in Bentching. Why are they in (על המקהה)?

The second addition is (וְנֹאכַל מִפְרִיָּהּ וְנִשְׁבַּע מִטּוֹבָהּ וְנִבְרַכְךָ עָלֶיהָ בִּקְדוּשָׁה וּבְטָהֳרָה). That expression which is part of (על המקהה) is also not part of Bentching. The question is why these parts are added to (על המקהה)?

The Brisker Rav said the following. In this week's Parsha we have the bringing of the Bikkurim. In general we should know that the Bikkurim is a very unique and very special offering that is brought to the Bais Hamikdash besides the fact that obviously the farmer has a lot of emotion in bringing it, the first part of his crops. It is also the only offering in the Bais Hamikdash where we find a Tefilla that is found in 26:15 (הַשְׁקִיפָה מִמַּעַן קִדְשֶׁךָ) a Tefillah in the Bais Hamikdash that is part of the process of bringing the offering. That is the Bikkurim.

Says the Brisker Rav, Birchas Hamazon is a Bentching for meals. Of course you have to eat bread for it to be Chayuv in Bentching but in general it is a Beracha for (ואֲכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ), for someone who eats a meal. All foods are really included in that Bentching. Maian Sholosh, (על המנהיג), is a Beracha on the Peiros of Eretz Yisrael. On the Shivas Haminim of Eretz Yisrael. It is a Beracha related specifically to the Shivas Haminim which are only brought to the Bais Hamikdash as a group, as part of the Bikkurim. Therefore, the highlight of Peiros Eretz Yisrael are the Bikkurim and the (על המנהיג) refers to the bringing of the Bikkurim. The Mitzvah of Bikkurim is to bring ones first crop, to place the basket of crops on the corner of the Mizbaiach and then to recite whatever it is that you have to say in the Parsha. (ועל מנבחה. ועל היכלה) here we say HKB"H have Rachmanus (על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך. ועל מנבחה. ועל היכלה) We refer to the Mizbaiach and the Heichal, the place where the Bikkurim are brought. (לֶאֱכֹל מִפְּרִיָּהּ וּלְשַׂבֹּעַ מִטּוֹבָהּ). We talk about eating of the Peiros of Eretz Yisrael. (וּבִרְכָּךָ עָלֶיהָ בִּקְדֻשָּׁהּ וּבִטְהָרָהּ) and to say this Beracha in the Bais Hamikdash. The only Korban which is really brought Davka with a Beracha of as it says in 26:15 (הַשְׂקִיפָה מִמֶּעוֹן קִדְשְׁךָ) a Tefilla that we say. Therefore, says the Brisker Rav, the Bikkurim has its place Mirumaz in the (על המנהיג). A beautiful insight into a Beracha we say all the time.

2. Let's move on to an insight into a part of the Har Grizim and Har Eival procedure which is brought in the middle of the Parsha. We all know that on Har Grizim and Har Eival there were 11 Arurs and Boruchs that were recited in a very special process that was said when Klal Yisrael entered Eretz Yisrael. On the Posuk that is found in 27:26 (אָרֹר, אֲשֶׁר לֹא-יָקִים אֶת-דְּבָרֵי הַתּוֹרָה-הַזֹּאת). Cursed is the one who does not keep the words of the Torah, which is a general Arur and of course there is a Boruch Asher Yakim a reciprocal Beracha for those that keep the Torah. Rashi says (כֹּאן) קצת קשה מה היתה מועלת השבועה כמו שהיה. (כשהשבוע משה את ישראל). What does it help this Shevuah, what does a Shevuah do for us? If you are afraid that the person will be Over Avoda Zora, the person will abandon the Torah so what does it help to make him swear, he won't care about ignoring a Shevuah he made. If he is willing to be Oved Avoda Zora and to abandon his religion then what does it do for you? The fact that he makes a Shevuah, he will abandon the obligation to keeps one's Shevuah as well? This is Tosafos Ketzas Kasha.

The Pachad Yitzchok on Yom Hakkipurim Maimar 4 Os 2 says an important Yesod that we learn from here. As you know, a fundamental part of Yomim Noraim is the idea of Kabbalos, the idea of being Mikabeil Al Ha'asid, being Mikabeil to do things better, to do specific things in a good way. Rav Hutner in Pachad Yitzchok here has an extraordinary insight into a Kabbalah Al Ha'asid. Part of Teshuva is of course the Viduy, the Charata. Regretting past misdeeds and admitting that one did them and Kabbalah Al Ha'sid and accepting not to repeat these mistakes. Says Rav Hutner, the idea of being Mikabeil for the future has an importance separate from the fact that it is part of Teshuva. Why so? Rav Hutner explains that a Kabbalah Al Ha'asid is not only to prevent the negative, to prevent the Aveira from repeating themselves. A Kabbalah Al Ha'asid has a totally different meaning, it is a pledge. As Rav Hutner phrases A Hiskashrus Yisaira. A connection, it is not just to prevent a negative, it is to enforce the positive. To say in the future I am connected. If somebody will ignore the Torah he will ignore the Shevuah as well. We are talking about a Frum person. A Frum person makes a Shevuah, makes a Kabbalah, makes an acceptance to the future,

that is a connection that is accepting upon one's self that one is going to do it. That Kabbalah in itself, by itself has tremendous value.

Many years ago Rav Pam spoke to Rav Nosson Tzvi Finkel. Rav Nosson Tzvi had asked a certain Talmid to take a job as a Mashgiach in one of the Yeshivos. Rav Pam held that this Talmid was still young and that he was not ready for that type of Achrayos. Rav Nosson Tzvi called him and said Mit Di Achrayos Kum De Kochos (with the Achrayos comes the Kochos). With the responsibility a person gets the energy, gets the maturity to do the things that he has to do. Rav Pam was very moved by that attitude. That is something that he repeated and he said over to us his Talmidim. An attitude that with the acceptance of responsibility, with that comes the energy.

That is this idea of a Kabbala Al Ha'asid. It is an idea of being Mikabeil Al Ha'asid to take the Achrayos to do it. Mit Di Achrayos Kum De Kochos. You all know that when you zero in on one Kabbalah on Yomim Noraim (Rosh Hashono and Yom Kippur) you target it, Mit Di Achrayos Kum De Kochos. With the feeling of responsibility you are able to do it.

The Ketzos Hachoshen asks a question. The Posuk says in Tehillim 119:106 (נִשְׁבַּעְתִּי וְאֶקְיָמָהּ -- לִשְׁמֹר, מִשְׁפָּטֵי צִדְקָהּ). Dovid Hamelech says he made Shevuos to keep the Mitzvos of the Torah. The Ketzos asks Ain Shevua Chal Al Hashevua. If one makes a Shevua to do a Mitzvah the Gemara says he already swore at Har Sinai and Ain Shevua Chal Al Hashevua. The second Shevua doesn't even have any effect. So what is this idea the Gemara says to make a Shevua Bizruzai Nafshei. The Gemara says you take a Shevua to do a Mitzvah to get yourself going, to get yourself moving. As Dovid Hamelech said (נִשְׁבַּעְתִּי וְאֶקְיָמָהּ -- לִשְׁמֹר, מִשְׁפָּטֵי צִדְקָהּ). Asks the Ketzos but it is false, it is a lie? The Shevua is not Chal.

According to this Yesod of Rav Hutner and the Yesod Rav Pam said from Rav Nosson Tzvi it is really Geshmak. Because the idea of the Shevua is Tak'eh indeed not to keep Hilchos Shevuos. It is a statement, it is a pledge. It is a statement of Lo Samin B'atzmecha, of a person saying I will get myself to do it, I am going to push myself to do it. What an idea for the upcoming Yomim Noraim.

3. Finally a Vort on the end of the Parsha. In 29:4 Moshe Rabbeinu says to Klal Yisrael (לֹא-בָלְיוּ וְנִעְלָה לֹא-בִלְתָּה מֵעַל רַגְלֶךָ) your clothing did not become worn out (שְׁלֵמַתִּיכֶם מֵעֲלֵיכֶם) the entire 40 years your shoes did not become worn out. Shoes and clothing are mentioned separately.

Rav Chaim Kanievsky in Taima Dik'ra says that there seems to be an inconsistency. (לֹא-בָלְיוּ וְנִעְלָה לֹא-) is Lashon Rabbim. You plural, your clothing did not become worn out. (שְׁלֵמַתִּיכֶם מֵעֲלֵיכֶם) singular. Your shoe did not become worn out from your foot. Why does it switch from Rabbim (plural) to Yachid (singular)?

Says Rav Chaim Kanievsky in Taima Dik'ra from here it is a Remez to the Sefer Hachasiddim who says that when a person dies other people can inherit or take his clothing and wear them, there is nothing wrong. However, the shoes of a Niftar should not be worn. This is what it says in Sefer Hachasiddim. The shoes should be thrown out. Says Rav Chaim Kanievsky, this is Mirumaz in this Posuk. Clothing is Lashon Rabbim. Many people can wear the clothing. Shoes is Lashon Yachid to hint to the fact that even though when someone is alive many people can wear the shoes,

however, it is not usually done that way. Usually a person has his own shoes. Even when a person dies and the shoes are still good, no one else should wear them, Lashon Yachid.

There is an interesting Maharal regarding the idea of shoes and this Posuk. The Maharal is in Parshas Eikev 8:4. There the Posuk says (שְׂמֹלֶתְךָ לֹא בָלְתָה, מַעְלֶיךָ) which is very similar, the clothing did not get worn out. But the end of the Posuk is (וְרַגְלֶךָ, לֹא בָצְקָה-וְנָה, אֶרְבָּעִים שָׁנָה). Your feet did not become puffed up and did not become damaged from the walking these 40 years. There it doesn't refer to shoes. Says the Maharal there is a fundamental difference between clothing and shoes. He says that clothing is the honor of a person. The Gemara in Masseches Shabbos 113b (4 lines from the bottom) says (דְּרַ' יוֹחָנָן קָרִי לְמַאֲנִיָּה מִכְבוֹדָתִי) that Rav Yochanan called his clothing that which gives him honor. A person puts on clothing to portray the image to show his identity of who he is.

Shoes however, are fundamentally different. Shoes are worn because they are needed and the idea of shoes although there are people today who have fancier dress shoes, but in the idea, the concept of wearing shoes says the Maharal, shoes are only for necessity. (וְרַגְלֶךָ, לֹא בָצְקָה) the idea is that your feet did not become damaged, hurt, or puffy from walking in the desert. (וְנַעֲלֶיךָ לֹא-בָלְתָה מֵעַל) (וְרַגְלֶיךָ). Hashem gave you shoes to protect your feet and those shoes did not become worn out. Says the Maharal, in the morning when we get up we make a Beracha of Malbish Arumim regarding our clothing. Hashem dresses those who would otherwise be naked. Regarding shoes we say a Beracha of She'asa Li Kol Tzorki, Hashem gives me all my needs. Shoes are worn for need and not as Kavod.

This fits well with the Yerushalmi brought in the Magen Avraham who says that on Shabbos there is an Inyan to have special Shabbos clothing but special Shabbos shoes, not. It is this concept, this interesting idea that shoes are at least conceptually, different.

On Yom Kippur we don't wear shoes. The reason we don't wear shoes is because of this idea. The idea that the shoes are only out of necessity and are not fundamentally part of a person's clothing.

In the Hakdama to Machzir Hamefurash the Bnei Yisaschar adds a little piece to this which would otherwise be mysterious. Why are shoes different? (My apologies to any shoe salesman who is listening.) Why are shoes different and inferior to other clothing? Says the Bnei Yisaschar this is because the reason why human beings wear shoes is because the earth was cursed because of the Cheit of Adam Harishon. Therefore, human beings are reluctant (the Neshama knows this and not the person consciously) to touch their feet to the ground. So there is a Hefsek between the ground and the person. In a Makom Kadosh like Gan Eden, in the Bais Hamikdash, or Moshe Rabbeinu at the Sneh this reluctance does not apply. This is an insight, a fascinating insight and certainly needs more by way of explanation and this idea which is also Noge'a to Yom Hakipurim to the idea not wearing shoes. I recommend reading the Hakdama to Machzir Hameforash which in general is beautiful but this Nikuda specifically.

With these 3 thoughts I wish everybody an absolutely wonderful Shabbos. I hope as the summer comes to an end we will finally notice that it is Elul, a time to start thinking about the future, thinking about Kabbalos. May HKB"H grant us a very wonderful and meaningful Shabbos Kodesh!

Let me begin this week for a change with the question(s) of the week: When I was Mavir Sedra, there were two things that I saw in Rashi that seem to be disturbing and each of them needs an answer. At the beginning of the Parsha we have the Mitzva of Bikkurim. As it says in 26:3 (וּבָאֲתָ,) and in 26:4 (אֶל-הַכֹּהֵן, אֲשֶׁר יִהְיֶה, בְּיָמֶיךָ הַהֵם; וְאָמַרְתָּ אֵלָיו). There is a Mitzvah to go to the Kohen and say the Parsha of Bikkurim. Rashi says (אֵין לָךְ אֵלָּא כֹהֵן שְׂבִימִיד, כִּמוּ שֶׁהוּא: אֲשֶׁר יִהְיֶה בְיָמֵי הַהֵם). Rashi is saying the Drasha which is a Drasha which we found earlier. We find that the Torah says in 17:9 (וּבָאֲתָ, אֶל-) and in 17:10 (וְאֵל הַשּׁוֹפֵט אֲשֶׁר יִהְיֶה בְיָמֶיךָ הַהֵם, הַשּׁוֹפֵט-הַכֹּהֲנִים הַלְוִיִּם, וְאֵל). Rashi on 17:9 says (אֲשֶׁר יִהְיֶה בְיָמֶיךָ הַהֵם, הַשּׁוֹפֵט-הַכֹּהֲנִים הַלְוִיִּם, וְאֵל). He should come to the judge which is in your days. Chazal Darshun in Maseches Rosh Hashono 25b (7 lines from the top) (וְאָמַר וּבָאֲתָ אֶל הַכֹּהֲנִים הַלְוִיִּם וְאֵל הַשּׁוֹפֵט אֲשֶׁר יִהְיֶה בְיָמֶיךָ הַהֵם וְכִי תַעֲלֶה עַל דַּעְתְּךָ שֶׁאִדָּם הוֹלֵךְ) (אֲצֵל הַדִּיין שֶׁלֹּא הִיא בְיָמָיו הִיא אֵין לָךְ לִילֵךְ אֲצֵל שׁוֹפֵט שְׂבִימִיד וְאָמַר אֵל תֹּאמַר מַה הִיא שְׁהִימִים הָרִאשׁוֹנִים) (הִיא טוֹבִים מֵאֵלָּה). That a person should not say are the judges in our days as great as Moshe Rabbeinu, or as great as the Amoraim, the Tannaim, the Rishonim, or even the previous generation's Gedolim. If a person will belittle the judge in his day and say that it is not worth going to him. So we say (אֵין לָךְ לִילֵךְ אֲצֵל שׁוֹפֵט שְׂבִימִיד). We say (יִפְתַּח בְּדוּרוֹ כְּשִׁמוּאֵל בְּדוּרוֹ) that whoever is your Shofait that is the one to go to. That is understandable. But here it comes to the bringing of the Bikkurim to the Kohen. Here Rashi says the same Drasha (כִּמוּ שֶׁהוּא, אֲשֶׁר יִהְיֶה בְיָמֶיךָ הַהֵם). Don't think is he as great as Aaron Hakohen, or is he as great as Eliezer Hakohen, is he as great as Kohanim of previous generations like Abaye and Rava. We say go to the Kohen who is in your days. I don't understand it. Bish'lomo a judge, a judge has to render a decision. So you might think if he is not as great you wouldn't go to him. By Matnas Kehuna, the gifts of Kehuna can be given to any Kohen. Why do I need a Drasha to say (אֵין לָךְ אֵלָּא כֹהֵן שְׂבִימִיד)? It is a Pliya!

Similarly, I had a difficulty with a Rashi in Posuk 28:60 where the Posuk says (את כל-) והשיב בך, at the end of the Tochacha. HKB"H will bring upon the Jews who sin the great difficulties that befell the Mitzrim in Mitzrayim. Rashi is bothered by the following Kasha. (מפני המכות כשהיו ישראל רואים מכות משונות הבאות על מצרים היו :אשר יגרת מפניהם) מפני מהם שלא יבואו גם עליהם, תדע שכן כתיב (שמות טו כו) אם שמוע וגו' כל המחלה אשר שמתי במצרים לא אשים עליך, אין מיראין את האדם אלא בדבר שהוא יגור ממנו (עליך, HKB"H promised that the punishments that befell the Mitzrim would not befall Klal Yisrael. How could it be that here the Torah is saying that it will? Rashi answers that the previous promise was conditional as it says in Shemos 15:26 (וַיֹּאמֶר) אִם-שָׁמוֹעַ תִּשְׁמָע לְקוֹל יְרֵךְ אֱלֹהֶיךָ, וְהִישָׁר בְּעֵינֶיךָ תַעֲשֶׂה, ... כָּל-חֲקוּי--כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי בַּמִּצְרַיִם, לֹא-אֲשִׁים עֲלֶיךָ, כָּל-הַמַּחֲלָה אֲשֶׁר שָׁמַתִּי בַּמִּצְרַיִם לֹא אֲשִׁים) (כִּי אֲנִי יִרְרָה, רַפְּאֵהְ עֲלֶיךָ) if you are going to listen to the Mitzvos then (עליך). Then the difficulties that befell Mitzrayim will not befall Klal Yisrael. Here it is saying if you don't keep the Mitzvos then the punishments Chalila will befall Klal Yisrael. I don't begin to understand it. What is the great promise of (כל המחלה אשר שמתי במצרים לא אשים עליך). The difficulties that befell Mitzrayim will not befall Klal Yisrael. If it is conditional if you keep all the Mitzvos then the Makkos that happened to Mitzrayim won't happen to you. Yasherkoach! The same thing is true for the Egyptians themselves. Had they behaved they wouldn't have had the Makkos. The Posuk says so Bifairush. What is the gift of a promise that if you keep the Mitzvos the punishments that befell Mitzrayim won't befall you? Pliya! It is a Pele. I don't understand.

Moving on to a beautiful Vort from R' Isaac Sher in his Sefer Leket Sichos Mussar. We have after the Tochacha the Posuk that is found in 28:69 (אֵלֶּה דְּבָרֵי הַבְּרִית אֲשֶׁר-צִוָּה יְרֹנָם אֶת-מֹשֶׁה). These are the words of the Bris (covenant) with which Klal Yisrael and Hashem entered. R' Isaac Sher is bothered by the fact that this is not a Bris. Curses and punishments is a Bris? What is a Bris? Look at the Bris of the Bris Bain Hab'sarim in Parshas Lech Lecha. Look at the Bris with Avimelech in Parshas Vayeira. There is no mention of punishment, it is an agreement. It is an agreement between two sides. You do this and I will do that. Naturally, if one side abrogates the agreement so of course the agreement is off. But the Bris is not a list of punishments. The Bris is an agreement.

Rashi seems to be bothered by this as Rashi says in 28:69 (שִׁיקְבְּלוּ עֲלֵיהֶם אֵת :לְכַרְתִּי אֶת בְּנֵי יִשְׂרָאֵל) (הַתּוֹרָה בְּאֵלֶּה וּבְשִׁבוּעָה). That it refers to the curses and the oaths. That is the Divrei Habris. It seems to bother him but what does Rashi answer?

R' Isaac Sher says beautifully. In a normal Bris we make an agreement you will do this and I will do this. You work for me and I will pay you. If you don't work for me you are gone. The agreement is off. I don't pay you and you don't have a job, go home. The Chidush of the Tochacha is a beautiful Chidush. It is saying (אֵלֶּה דְּבָרֵי הַבְּרִית). HKB"H is not saying that I am entering a covenant with Klal Yisrael and if Klal Yisrael sins then it is all over. The curses and punishments are part of the Bris, part of the covenant. That when Klal Yisrael sins this and this will befall those who sin. That is part of the Bris, the Bris continues. It is not like the Bris of Lavan or the Bris of Avimelech where if one side abrogates then the second side is not obligated to follow the Bris. No, the beauty of the Tochacha is that it is all part of the Bris. That Klal Yisrael's sins don't serve to make the Bris fall apart Mitzad the Ribbono Shel Olam. A beautiful thought!

We also have in the Parsha the 11 curses at (הָרָזִים) & (בְּהָר עֵיבָל). There is one general and 11 specific (אָרוּר), curses which Rashi says was also expressed with the language of Boruch. Everyone who learns this struggles with the idea of the common thread in the 11 (אָרוּר) what is so special about them and what is unusual about them.

In learning Sefer Yehoshua I would like to share with you a thought as a possible explanation. When did the ceremony of the curses of Har Eival take place? Rashi in Sefer Yehoshua says on the day that Klal Yisrael crossed the Yardein, on that very day they travelled quite a distance to Har Grizim and Har Eival. They set up a Mizbaiach on Har Grizim and Har Eival, went through the 11 or 12 Arurs and Baruchs, and then returned to the point where they crossed the Yardein, and then put up a Mishkan at Gilgal. This all happened that day. Why was it important that such a long journey which had to be miraculous for so many people to travel such a distance and come back, why was it necessary for it to be that day?

We need to understand. Klal Yisrael had entered Eretz Yisrael as a holy generation. They had been raised almost from birth and most of them from birth in the Midbar. This is not the generation that made the Eigel or followed the Miraglim. This was a Dor Kadosh, a holy generation which had seen nothing but holiness. An incredible change was now going to take place. They were now going to work the land. They would have to work on the land and mix with the non-Jewish neighbors. It was a monumental change and a tremendous test.

A Mashal to a Ben Torah who has been raised in Yeshiva all his years. He went to elementary, high school, Bais Medrash, and Kollel and one day he has to go out to work in the secular environment. It is an extraordinary test. A person really needs to be prepared for what is coming but it is hard. How do you prepare someone for something that he has never seen? HKB"H takes Klal Yisrael, takes them in land, takes them into Eretz Yisrael and says this is the life of a person working in the world will be like. You will have Nisyonos, you will have tests. Which tests will you have? When someone goes out to work he suddenly finds himself exposed to Nisyonos. Suddenly, Davening Mincha is not easy. Suddenly, running to wash Netilas Yadaim, he has a Yetzer Hora not to. Suddenly, Yichud issues become issues which sometimes you just look away from. Suddenly he has co-workers with whom he has to get along, making off color jokes, and he feels like he has to laugh along with them. He is unprepared.

What should a good Rebbi do? On the day he leaves the Rebbi should talk to him. He should tell him someone who starts to laugh at off color jokes is stepping away from a Yeshiva origin. He is heading in the wrong direction. Someone who goes to work and doesn't find the 10 minutes to go off and Daven Mincha he is heading in the wrong direction. He is falling. He is spiraling. You can't run someplace and find a Kos and wash Netilas Yadaim or you are ashamed to do so. It is abandonment. If you tell him that after he has been working for a while it is difficult. You have to tell it to him right away. It should seem ridiculous to him. He has been in Yeshiva all his life, you're telling him that he is not going to find time for Mincha. You're telling him that he is going to laugh at an off color joke. It has to sound ridiculous. Because the Avoda of the Yetzer Hora is to trap people L'at L'at, a little bit at a time (Ed. Note - as it says in Maseches Niddah 13b (4 lines from the top) as well as in Maseches Shabbos 105b (17 lines from the bottom)) (שכך אומנתו של יצר) (הרע היום אומר לו עשה כך ולמחר אומר לו עשה כך ולמחר אומר לו לך עבודת כוכבים והולך ועובד). If at the very beginning a person realizes how absurd it is that he would behave this way and later he remembers that, that is the best thing. Hopefully he will remember his original disgust and revulsion at certain behaviors and it will stick with him.

This is the Ribbono Shel Olam's Hanhaga. He takes Klal Yisrael into Eretz Yisrael and what is the common thread of the 11 curses? They are all outrageous behavior, behavior that shouldn't be. If HKB"H wants to talk about somebody who has a perversion the (אָרור) would be as it says in 27:21 (אָרור, שֶׁכֶּב עַם-כָּל-בְּהֵמָה)? Of all of the different attractions that is the (אָרור) that you have to say now? HKB"H said yes. If you are going into a different world there will be these extreme types of behavior that you will witness. As it says in 27:16 (אָרור, מְקַלָּה אֲבִיו וְאִמּוֹ). That is an extreme Lashon. Someone who puts his parents to shame. It should say Arur Mi She'aino Michabeid Aviv V'imo, one who doesn't respect. It should be that when Klal Yisrael entered Eretz Yisrael they knew that there are Nisyonos of not respecting parents. The Arurs that are listed here are outrageous behaviors. Extraordinarily ridiculous behavior. The goal was to move Klal Yisrael that you will have these Nisyonos. It doesn't say cursed is one who follows an Avoda Zora. It says in 27:15 (אָרור הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסֵּכָה) cursed is one who follows a brazen image that he himself has formed. Klal Yisrael later doesn't fall prey, it is outrageous, you made the statue and you are going to bow to it? We find later their Nisyonos, there are Avoda Zora's of the nations of the world to which Lo Aleinu people are attracted. But the expression here is an expression of an outrageous level. To steal, when does someone have the Yetzer Hora to steal to reach into someone's pocket and take something perhaps, but to go as it says in 27:17 (מְסִיג גְּבוּל רֵעֵהוּ). To go in the dark of night and move the border fence over. This is outrageous behavior. Klal Yisrael just crossed the Yardein

and this is so far from a possibility. Or as it says in 27:19 (אָרוּר, מַטָּה מִשְׁפָּט גֵּר-יְתוֹם--וְאַלְמָנָה). Cursed is one who bends the justice. It should be that for any Jew that he should be cursed. But it says one who bends the justice of a widow or of an orphan. The most outrageous type of behavior which Jews would say it can't be. HKB"H says remember your revulsion. You should know that you are going out into that world and you have to be prepared. Who knows what Nisyonos are ahead of you. This is the lesson of the 11 Arurs. This idea that when a person puts himself into a different environment anything is possible. You have to be careful you have to hold on tight.

Let me end with a Remez which Rabbi Dickstein was kind enough to share with me. Towards the end of the Tochacha in 28:59 (וְהִפְלֵא יְרֵנָּה אֶת-מִכְתָּהּ, וְאֶת מִכּוֹת זִרְעָהּ: מִכּוֹת גְּדֻלַּת וְנֶאֱמָנוּת, וְחֻלִּים רָעִים) (וְנֶאֱמָנוּת). A Posuk that refers literally to HKB"H giving Makkos wounds that are incredibly difficult. This Posuk is brought in the Gemara in relationship with the Makkos the 39 lashes for certain sins.

He mentioned that there is a beautiful Remez there. The Gemara says that one gets Malkus only for a Lo Sasei (a Lav). Not only if the Torah says Lo but Hishomer, Pen, and Al, these 3 words are also expressions which can be the cause for Malkus. (וְהִפְלֵא יְרֵנָּה אֶת-מִכְתָּהּ). Hashem will give you Makkos with the (ל), (פ), (ה), and (א). Hishomer, Lo, Pen, and Al those are the 4 words mentioned in the Torah which leads someone to Malkus. Those Makkos which are Mirumaz here in the Torah.

I would like to mention a Halacha that I have mentioned in previous years regarding Selichos. Selichos can be said anytime by day except for the first 6 hours of the night. Take a look at the Kaf Hachaim that I have mentioned in previous years who warns people not to say the Shlosa Esrei Middos (the 13 Middos) in the first half of the night, it is incorrect. There are places that say Selichos at 10 PM which is Shelo K'din and Shelo K'halacha. I don't know what it is based on. Rav Moshe has a Teshuva where he says Bish'as Hadchak you should calculate the exact third of the night, the end of the Ashmura Rishona and the beginning of the Ashmura Hash'niya which is a time of Rachamim and if you begin then it is Muttar. It is not 10 o'clock every year every night. Therefore, despite what you see in many Shuls, for a Ba'al Halacha this is not a behavior that is a proper behavior. Say Selichos if you can't say it in the proper time say it on the train on the way to work or do it during your lunch break but not during a time that is incorrect. I hope that our Tefillos and Selichos should be accepted and we should have a Gut Gebenshed Yar.

Rabbi Reisman - Parshas Ki Savo 5771

The Steipler is in Kehillas Yaakov on Maseches Nedarim Siman 10. The Kehillas Yaakov brings a Gemara from Maseches Nedarim Daf 8a (top line) which says that (שׁוֹשְׁבֵי עֵין לְקִיּוֹם אֶת הַמִּצְוָה). Although we generally discourage people from making a Shevua to be Mekayaim a Mitzvah, however, if someone is afraid that he will not be Mekayeim the Mitzvah, its proper to make a Shevua that one will do the Mitzvah as it says in Tehillim 119:106 (נִשְׁבַּעְתִּי וְאַתָּה יְיָ-- לִשְׁמֹר, מִשְׁפָּטִי) (צִדְקָה). Dovid said, I swore and I kept my word to follow the rules of the Torah. This is what it says in the Gemara.

The Gemara asks (וְהִלָּא מוֹשְׁבַע וְעוֹמֵד מֵהָר סִינִי הוּא) that a Shevua has no affect if one swears to do a Mitzvah because we have all already sworn at Har Sinai to keep all of the Mitzvos and the Shevua

at Har Sinai is binding on all of Klal Yisrael and (ואין שבועה חלה על שבועה) a second Shevua has no affect on where there was a Shevua already. So the Gemara asks that there is no purpose of making a Shevua? The Gemara answers that (דשרי ליה לאיניש לזרוזי נפשיה) for a person to motivate himself it is permitted to swear.

The Meforshim ask a Kasha. How does a person motivate himself by swearing if the Shevua doesn't have an effect? How does the Gemara's answer solve the question of what is the purpose of the second Shevua and the Gemara's answer is to motivate yourself. That doesn't answer the question because the question is that it doesn't motivate a person because there is no effect of the Shevua.

The Steipler there brings that B'yaldusi Kasavti, a thought he had as a young man. He said that we see that human nature is that when it comes time to do a Mitzvah to get up for Davening and to sit and learn, a good person doesn't tell himself that I am going to do an Aveira and miss Minyan, I am going to Bateil, and I am going to waste my time. A person finds excuses and rationalizes and says I am tired, so if I sleep later the day will go better, I don't have to get up for Davening in such a case. Or a person says this other thing that I am doing is more important and the learning is not so important. Or a Person rationalizes and says to himself learning is for someone who understands it and has satisfaction. I don't enjoy it and it is not for me. People rationalize.

Says the Steipler, the purpose of this Shevua is for those people who rationalize. Those who tell themselves yes there is a Mitzvah but it does not apply in this case. (לזרוזי נפשיה) in order to motivate yourself, make a Shevua and then Mimanafshach, if you are obligated to do the Mitzvah then you will do it anyway and if you are going to give yourself an excuse and say the obligation of Davening with a Minyan doesn't apply in this case, it doesn't apply when it is pouring out and it doesn't apply when I am very tired... then you will say the Mitzvah may not apply but I made a Shevua and the Shevua was unconditional because I said that I would go to Minyan every day. That is the effect of (לזרוזי נפשיה). That would have the effect of being Mizareiz someone. This is an insight into human nature and a Pshat in a Gemara. These are the words of the Steipler.

Let's now turn to the Parsha. At the end of Perek 28 after the Tochacha, the sharp words of rebuke and the promise of punishment for those who have failed to observe the Mitzvos, there is a Posuk that reads as follows. 28:69 (וְהָיָה כִּי יִשְׁרָאֵל--בְּאֶרֶץ) אֵלֶּה דְבָרֵי הַבְּרִית אֲשֶׁר-צִוָּה יְיָ אֶת-מֹשֶׁה, לְכַתּוֹת אֶת-בְּנֵי יִשְׂרָאֵל--בְּאֶרֶץ (מוֹאָב: מִלְּבַד הַבְּרִית, אֲשֶׁר-כָּתַב אֱתָם בְּחָרֹב). These are the words of the covenant which Hakadosh Baruch Hu told Moshe to make with Klal Yisrael, this is besides the previous covenant which took place at the giving of the Torah at Har Sinai.

In the Drashas Ahavas Tzion (this is the Node B'yehuda's Drashos), in Drush 12 which happens to be from his son, he asks a number of Kashas. He doesn't understand why make another covenant if one was already made at Har Sinai (והלא מושבע ועומד מהר סיני הוא)? If so what is the purpose of a covenant now?

In addition he asks, why make someone take a Shevua on something that he is obligated to do anyway?

Thirdly he asks, what does the Shevua add if the Torah says do not bow down to an Avoda Zorah and somebody is about to violate that what will making a Shevua help, he will just violate that as well? These are all Gevaldige Kashas.

He answers that which 200 years later the Steipler would be Michadeish. He says that in the passing of generations, Moshe Rabbeinu understood that people would find excuses to rationalize that well Mitzvos were said for that generation and not for a later generation. The Mitzvos were said under certain circumstances and not in other circumstances. People would rationalize. Even the Shevua at Har Sinai can be rationalized away. After all a covenant was broken by the Maiseh Ha'eigel, the bowing of the Eigel and the breaking of the Luchos. Therefore a new Shevua was made. The new covenant was made so that there should be a promise to keep the words of the Torah. So even if someone were to rationalize away the Mitzvos of the Torah itself, but a Shevua, keeping true to one's word is an eternal value.

He says this is what Rashi says on the Posuk quoted above (שיקבלו עליהם את התורה באלה ובשבועה). The whole purpose was that they should make a Shevua. It is beautiful that the thought of the Steipler regarding individuals is a thought of the Ahavas Tzion regarding Klal Yisrael here in this week's Parsha.

In the beginning of the Parsha we have the Mitzvah of Bikkurim. Here we are told by Rashi on the Posuk 26:1 (וירשׁתהּ, וַיִּשְׁבַּתְּ בָּהּ), meaning when they enter the land and take it over, inherit it and dwells there, that (מגיד שלא נתחייבו בבכורים עד שכבשו את הארץ וחלקוה). They are not obligated in Bikkurim until after they conquer the land and they divided it as is well known. It took 7 years to conquer Eretz Yisrael and 7 years to divide Eretz Yisrael and until the end of the 14 years there is no Mitzvah of Bikkurim.

In the Sefer Be'air Roi'i he wonders what would happen if during the 7 years that the land was divided somebody already got his Cheilek (portion) of the land. At that moment that land, his Yerushah is his (וירשׁתהּ, וַיִּשְׁבַּתְּ בָּהּ). Would he at that point already be obligated in Bikkurim or would the 14 year exemption be an exemption for everybody?

This is the Safeik in the Sefer Be'air Roi'i and he brings from Rav Chaim Kanievsky in his Sefer Derech Emunah that until the end of the 14 years there was no Bikkurim at all as is the Pashtus of Rashi.

To give insight into why this should be so, he goes on to bring the following. We know that Klal Yisrael spent 7 years conquering the land of Israel as well as 7 years dividing it. The fact that they spent 7 years conquering is derived from Pesukim in Sefer Yehoshua by the Gemara in Eiruchin in 13a (18 lines from the top) (שבע שכיבשו מנלן דקאמר כלב בן ארבעים שנה [אנכי] בשלח [אותי] משה) (עבד ה' [אותי] מקדש ברנע לרגל את הארץ [וגו'] ועתה ד [הנה] אנכי היום בן חמש ושמונים [שנה] ואמר מר שנה ראשונה עשה משה משכן שניה הוקם המשכן ושלח מרגלים כי עבור ה [ירדן כלב בר כמה הוי בר תמנן נכי תרתין כי קא מפליג נחלות קאמר בן חמש ושמונים שנה אנכי אישתכח דשבע כיבשו ושבע שחילקו מנלן איבעית [אימא מדשבע כיבשו שבע חילקו ואיבעית אימא מדלא משכחת להו ארבע עשרה שנה אחר אשר הוכתה העיר]). That fact that they spent 7 years dividing the land is not spelled out with the Mashma'os of any Posuk at all. For that reason the Gemara asks how do we know that it was 7 years to divide the land?

That the Gemara answers that since they spent 7 conquering so they must have spent 7 years dividing. That answer of the Gemara that is also brought down in Maseches Zevachim 118b as well (9 lines from the bottom) (שבגלגל ארבע עשרה שבע שכבשו ושבע שחלקו מנלן דקאמר כלב בן ארבעים) שנה אנכי בשלוח משה עבד ה' אותי מקדש ברנע לרגל את הארץ ואשיב אותו דבר כאשר עם לבבי וכתוב ועתה הנה אנכי היום בן חמש ושמונים שנה כי עבריה לירדן בר כמה הוי בר שבעין ותמני וקאמר בן חמש ושמונים שנה הרי שבע שכבשו ושבע שחלקו מנלן איבעית אימא מדשבע טז] שכבשו שבע נמי שחלקו ואיבעית אימא מדלא (משכחת לה בארבע עשרה שנה אחר אשר הוכתה העיר). That answer is somehow lacking. What does that mean? Since they spent 7 years conquering they spent 7 years dividing. What does one thing have to do with the other? It is a Pliya?

The Sefer Be'air Roi'i brings a Teretz from an unnamed source as follows. The 7 years of conquering the land were for a purpose. Hakadosh Baruch Hu could have had them conquer the land quickly. But since there were 7 Kochos Hatumah, the 7 powers of Tumah in the land of Israel from the 7 nations of Canaan, so there were 7 years that corresponded to that, to get rid of the Kochos Hatumah in Eretz Yisrael. The Sheva Shechalku (that they were busy dividing the land) were years of putting in the Kedusha. Just as we took out the Tumah from the land we also inserted Kedusha by giving each part of the land its own unique Cheilek, its own unique Sheivet, each Sheivet has its own Yad in the Middos of Kedusha. The Gemara is saying if you spent 7 years getting rid of the Tumah you must spend 7 years putting in the Kedusha. That is how we know that there were 7 years.

With this we return to the question that we asked earlier. Why should it be that when an individual got his Cheilek during the 7 years the, Mitzvah of Bikkurim does not begin?

The answer is not clear. The Mitzvah of Bikkurim begins after Kedushas Eretz Yisrael is complete. Sheva Shekavshu V'sheva Shechalku. It is not a question of simple ownership it is a question of Kedushas Ha'aretz, the Kedusha of the land. That idea that the land has to have its Kedusha in order for Bikkurim to apply, that is the reason for Sheva Shechalku needing to be a complete 7 years. A beautiful Pshat.

The Mitzvah of Bikkurim is a Mitzvah of Haschalah, of beginning. That is with which the Parsha begins. The second Mitzvah in the Parsha is Vidui Maiser. That is the ending Mitzvah for a farmer Bikkurim is his first Mitzvah and Vidui Maiser which takes place at the end of every 3 years when a farmer says I have given all my Bikkurim, Terumah, Maiser... and I have given it out properly, that is the last Mitzvah. So we have the first and last Mitzvah of a farmer.

There is a contrast. The first Mitzvah that of Bikkurim is filled with great excitement. The Gemara says that when they came into Yerushalayim with Bikkurim a great Eisek and a great involvement was done. The Mishna in Maseches Bikkurim 3:3 reads (הקרובים מביאין תאנים וענבים, והרחוקים מביאין) גרוגרות וצימוקים. והשור הולך לפניהם, וקרניו מצופות זהב, ועטרה של זית בראשו; והחליל מכה לפניהם, עד שהן מגיעין קרוב לירושלים. הגיעו קרוב לירושלים, שלחו לפניהם, ועטרו את ביכוריהן. והפחות והסגנים והגזברין יוצאין לקראתם; לפי כבוד הנכנסין, היו יוצאין. וכל בעלי אומניות שבירושלים עומדין לפניהם, ושואלין בשלומן, אחינו אנשי (מקום פלוני, באתם בשלום). That they had a band playing greeting those bringing the Bikkurim. The Gitzborei Yerushalayim would go greet them so that they were greeted by dignitaries. As they

would walk through the street, workers would stop and they would stand up for them and say (באתם בשלום). A big fuss was made when the Bikkurim was brought.

Tzorech Iyun. Why is the Mitzvah of Bikkurim so special that a fuss is made more than any other Mitzvah. When I walk into Shul on Rosh Hashana carrying my Shofar, no one makes a fuss, no one greets me in any special way. Every time a person comes in to a place bearing something that is a Mitzvah it doesn't raise many eyebrows. People came to Yerushalayim with Maisei Sheini or Neta Revai. What is special here?

The answer is that Haschala, a beginning has to be done with excitement. It is very important to start something with a thrill an excitement and a joy. Of course it doesn't last. Of course once a person gets used to something it becomes more routine and the excitement fades. Vidui Maisei at the end, doesn't have any such celebration. As a matter of fact it is something that is done privately by him. But that is the way it is supposed to be.

A Haschala with excitement and joy gives a certain amount of push, gives an amount of energy to the keeping of the Mitzvah later. We recognize that the excitement doesn't last. That is the lesson here of Bikkurim. That has to be a lesson for Rosh Hashanah.

Many people become tired of their Kabbalos and the intensity of Rosh Hashana because they realize that it doesn't last all year. The Kabbalos don't necessarily remain. Don't make a mistake, the excitement, the joy, and the intensity with which one begins with is very important. Even if the intensity doesn't last, but it rejuvenates and gives one energy again. It allows the Avoda which follows to be as it should be. That is the lesson of Bikkurim as we approach Rosh Hashana.

The question of the week is: At the end of the Parsha the first 2 Pesukim after Shevii says 29:1 - 2 (וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל, וַיֹּאמֶר אֲלֵהֶם: אַתֶּם רְאִיתֶם, אֵת כָּל-אֲשֶׁר עָשָׂה יְיָ לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם, לַפְרֹעַה וּלְכָל- (א) אַתֶּם רְאִיתֶם, אֵת (אֵת), you have seen everything that I did in Egypt, to Paroh, his servants, and his land. (כָּל-אֲשֶׁר עָשָׂה יְיָ לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם, לַפְרֹעַה וּלְכָל-עַבְדָּיו, וּלְכָל-אֶרְצוֹ הַמִּסּוֹת, הַגְּדֹלָת, אֲשֶׁר רָאוּ, עֵינֵיךָ--הָאֵת וְהַמַּפְתִּים הַגְּדֹלִים, הֵם בַּעֲבֹדְיוֹ, וּלְכָל-אֶרְצוֹ הַמִּסּוֹת, הַגְּדֹלָת, אֲשֶׁר רָאוּ, עֵינֵיךָ--הָאֵת וְהַמַּפְתִּים (ב) הֵם, הַגְּדֹלִים), in the extraordinary events which took place that you saw with your own eyes.

I don't understand, this is at the end of the 40 years. Moshe Rabbeinu is not talking to the generation that was in Egypt, he is talking to their children, he is talking to those who followed. Undoubtedly, there were some from Egypt that were still here, but how come Moshe Rabbeinu addressed (וַיִּקְרָא אַתֶּם רְאִיתֶם, אֵת כָּל-), all of the Jewish people and say to them in a personal way (מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל (אֲשֶׁר עָשָׂה יְיָ לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם, לַפְרֹעַה וּלְכָל-עַבְדָּיו, וּלְכָל-אֶרְצוֹ הַמִּסּוֹת, הַגְּדֹלָת, אֲשֶׁר רָאוּ, עֵינֵיךָ--הָאֵת וְהַמַּפְתִּים הַגְּדֹלִים). You have seen everything that Hashem has done before your eyes? I wondered as I read the Parsha so I took out a Mikra'os Gedolos and I don't see that anyone asks the question or explains the Posuk. Therefore, I leave the question for you.

Rabbi Reisman - Parshas Ki Savo 5770

28:2 וַבָּאֵו עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה, וְהַשִּׁיגְךָ בַּ 28:2 In the Parsha before we get to the Tochacha there are a short number of Pesukim that talk about Brachos. This Posuk means that all the Brachos will come upon you and they will overtake you. The question is why the Posuk says וְהַשִּׁיגְךָ that they will overtake you. This implies that you are running away from the Brachos? People don't typically run away from Brachos, that the Posuk should use this Lashon?

The usual Teretz is that very often the Ribbono Shel Olam gives us Brachos and we don't see the good in it and we are busy running away from it and finally it overtakes us and life goes on with experiences that we think are unpleasant and we see later that what we ran away from is a blessing. This is certainly a true and wonderful Pshat.

There is another Pshat that is found in the Torah Umoadim from Rav Zevin. A Talmid once asked the Kotzker what the Posuk of וַבָּאֵו עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה, וְהַשִּׁיגְךָ means. The Kotzker answered cryptically that in the Sefer HaRambam the Raived had notes with his arguments and difficulties. These difficulties of the Raived are called Hasagos HaRaived. So the Posuk of וַבָּאֵו עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה, וְהַשִּׁיגְךָ means that these blessings will come upon you and they will be a question and a difficulty. They will be a difficulty, what did the Kotzker mean?

Rav Zevin says when someone is suffering from poverty and from illness, he has an excuse when he doesn't make it to Minyan or is not Kovea Itim. It says in Shemos **6:9** וַיִּדְבֹר מֹשֶׁה בְּנֹ, אֶל-בְּנֵי יִשְׂרָאֵל; וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקֶּצֶר רוּחַ, וּמֵעֲבֹדָה קָשָׁה. Because of the difficulties, the Bnei Yisrael couldn't listen to what Moshe Rabbeinu was saying.

When Hashem gives blessing to you then it is a question and difficulty on your behavior if you don't Daven with a Minyan and you are not Kovea Itim. What is your excuse? How can it be that when things go well you miss Minyan? How can it be that because of the joy of a wedding you were up late and the next morning you miss Minyan? It is a Kasha on you, how can you take Hashem's blessing and turn it around to distance you from Hashem.

We live in a time when we have so much plenty. We have so much in the way of Gashmiyos and yet we always seem to be focusing on that which we are missing.

Rebbi met an old classmate from 8th grade who he had not seen in 40 years at a wedding in Canada recently. The first question he asked Rebbi was how many grandchildren do you have. Rebbi was astounded and wanted to know why did this fellow take it for granted that Rebbi got married had children who got married and has grandchildren. When Rebbi said that to him he realized the great blessings that Hashem had given him. The lesson of course is, we have to learn how to appreciate Hakadoish Baruch Hu's good that he does for us.

There are 98 Pesukim of Tochacha, the terrible punishments. There is a difference between the Tochacha in this week's Parsha and in Parshas Bichukosai that in Parshas Bichukosai the language is in first person as if Hashem is talking to us directly.

In Parshas Ki Sisa when Hakadosh Baruch Hu threatens punishment, Moshe Rabbeinu defends Klal Yisrael vigorously. We see this in Parshas Ki Sisa **32:32** לֹא-אֶחָד מֵאַנְשֵׁי יִשְׂרָאֵל; וְאִם-תַּעֲזָבֵנִי וְתִסָּפֵד עָלַי כְּכֹהֵן אֲשֶׁר כָּתַבְתָּ where Moshe Rabbeinu says that Hashem should erase him from the Torah. This is a very strong language. Throughout all the difficulties in Parshas Shemos, Vayikra, and Bamidbar, Moshe Rabbeinu is the strongest advocate for Klal Yisrael. So how can it be that Moshe formulated this language of the Tochacha?

So he offers a novel suggestion, that if you learn through a Parsha of difficulties and take to heart that the Tochacho happened Chalila, than it is like you lived through it and you get the intended Kappara. As it says in Tehillim **94:12** ייִהּ הַגִּבּוֹר אֲשֶׁר-תִּשְׁפָּנוּ יוֹהֵי; וּמִתּוֹרַתְךָ תִּלְמָדְנוּ ייִהּ that praised is a man that than Hashem gives Yissurin and you can learn from his Torah that is even better. You have the lesson of the Yissurin without having to suffer the Yissurin.

The bringing of Bikkurim was an extraordinary event by Klal Yisrael. The Mishna in Bikkurim 3:3 says ג,ה והשור הולך וצימוקים מביאין גרוגרות וצימוקים. והחליל מכה לפניהם, עד שהן מגיעין קרוב לירושלים. הגיעו קרוב לפניהם, וקרניו מצופות זהב, ועטרה של זית בראשו; והחליל מכה לפניהם, עד שהן מגיעין קרוב לירושלים. הגיעו קרוב לירושלים, שלחו לפניהם, ועטרו את ביכוריהן. והפחות והסגנים והגזברין יוצאין לקראתם; לפי כבוד הנכנסין, היו יוצאין. וכל בעלי אומניות שבירושלים עומדין לפניהם, ושואלין בשלומן, אחינו אנשי מקום פלוני, באתם בשלום The Mishnah says there would be music and officials of the Bais Hamikdash would gather to greet them. If they walked through the streets of Yerushalayim, workers would stop working and stand up for them. It is a Chidush because even to stand up for a Chochom isn't allowed while one works if he gets paid by the hour. Here by Bikkurim there was a special Takanah to stop working while the person passed by.

By a Bris we stand up not for the baby but for the people bringing the baby to a Mitzvah. This is because when a baby is brought in the one bringing him in is Osek in a Mitzvah.

Standing up for a Chosson and Kallah has become the custom as well when they walk into the Chuppah room and the standing up is for the people who are accompanying the Chosson and Kallah as they deserve honor for doing a Mitzvah.

When we do Mitzvos we do it Kil'achar Yad, nonchalantly and without focus. Someone who is bringing Bikkurim is also visiting Yerushalayim and he might have put the Bikkurim in the back of his suitcase as like an afterthought. When he sees everyone standing up for him he sees that what he is doing is such a Chashuv and important thing, it is really the focus and he sees himself in a Chashuva light.

Rav Pam used to say, that the Chofetz Chaim was travelling with his son and when they arrived at their destination his son was busy with the suitcases and paid the fare to the wagon driver Kil'achar Yad, without any focus or attention. The Chofetz Chaim was disturbed with his son as he was giving up on 4 Mitzvos D'oraissa by paying the fare in this manner.

Rav Pam would discuss how it was 4 Mitzvos D'oraissa. Paying on the day that the person worked for you includes 3 Pesukim in the Torah which are 3 Mitzvos and the 4th might have been that the driver was an Ani. The point is that when we do Mitzvos we should be Machshiv the Mitzvos that we do.

The Question of the week is: what is the Mitzvah of Bikkurim, is it that you have to bring the first fruits of every year or is it the first harvest meaning it is once a field.

Someone wrote this question to Rav Chamim Kanievesky and he answered that there is no Makar in Shas or Rishonim for an answer to this question. Whether it is a Mitzvah that you do each year or it is a Mitzvah that you do once in a lifetime. Rebbe had always assumed that it was an annual Mitzvah.

It is more understandable based on the Mishnah that was brought above, that it is a rare Mitzvah because they were given a lot of Kavod. If it had been that every farmer came to Yerushalayim and had this same reception with everyone standing up for him, there were many farmers in Eretz Yisrael so why was it such an extraordinary event? Did they disrupt their work that often to stand up for all the farmers? If it was a rare Mitzvah then we can understand it better.

29:4-5 **ד** לָחֶם לֹא הָיָה וְאֹלֶךְ אֲתֶכֶם אֲרֵבַעִים שָׁנָה, בְּמִדְבָּר; לֹא-בָלוּ שְׁלֹמֹתֵיכֶם מֵעֲלֵיכֶם, וְנִעְלָה לֹא-בָלְתָה מֵעַל רִגְלֶךָ **ד** Rav Moshe Soloveitchik was put on a diet at the end of his life of only fruits and vegetables. He expressed to the Chazon Ish his Tzar over this. He was concerned that on Shabbos he wouldn't be Yoitze Kiddush B'makom Seuda. The Halacha requires that Kiddush B'makom Seuda be bread or at least Mezoinois, so if he couldn't eat bread, then even if someone was Moitzi him with Kiddush then he would not fulfill his obligation of Kiddush B'makom Seuda.

The Chazon Ish responded with a Chiddush in Halachah. The Halacha of Kiddush B'makom Seuda is not a Halacha of Kiddush B'makom Pas, but a Din that Kiddush has to be in the same place as the Seuda takes place. The Seuda of a normal person is Pas. If you have a person who for whatever reason is unable to eat Pas, then for him the fruits and vegetables is his Seuda. Mimeila, he is Yoitze Kiddush B'makom Seuda, because that is his Seuda.

Rav Chaim Kanievsky told over this Psak of the Chazon Ish and brought a Raya to it from this week's Parsha. It says in 29:4, (לֹא-בָלוּ שְׁלֹמֹתֵיכֶם מֵעֲלֵיכֶם, וְנִעְלָה לֹא-בָלְתָה מֵעַל רִגְלֶךָ) and continues in 29:5 (לָחֶם לֹא אָכַלְתֶּם, וַיֵּין וְשִׁכָּר לֹא שָׁתִיתֶם--לְמַעַן, תִּדְּעוּ, כִּי אֲנִי יְרֹר, אֱלֹרִיכֶם) "Loi Valu Salmoisaichem Mei'aleichem V'na'alcha Loi Valsa Mei'al Rag'lecha. Lechem Loi Achaltem V'yayin V'sheichar Loi Shisisem L'ma'an Teid'u Ki Ani Hashem Elokeichem." Meaning, Moshe led the Bnei Yisrael for 40 years in the Midbar and their garments did not wear out and their shoes did not wear out. Bread they did not eat nor aged wine have they drunk, in order that everyone knows that I am Hashem. The Gemara in Yoma says they had no bread, so asking for the Man was correct. They had meat so asking for the Slav was incorrect. So instead of wine you can be Yoitzi with Chamar Medinah, however, Kiddush has to be B'makom Seuda, so if they had no bread, how were they Yoitzi Kiddush B'makom Seuda all the years in the Midbar? It must be that whatever they did eat, whether Man or Peirus was a Seuda for them and they were Yoitzi with that.

29:3 **ג** וְלֹא-נָתַן יְרֹר לְכֶם לֵב לְדַעַת, וְעֵינַיִם לִרְאוֹת וְאָזְנוֹת לִשְׁמֹעַ, עַד, הַיּוֹם הַזֶּה **ג** Meaning, Yet Hashem did not grant you a knowledgeable mind and eyes to see, and ears to hear until this day. Rashi says in Ad Hayoim Hazeh, that on this day Moshe presented the Sefer Torah to the Bnei Levi and the Yisraelim said we too were at Har Sinai, so why are you giving this Sefer Torah only to the Bnei Levi and not to us?

Moshe was very happy with their complaint and said Hayoim Hazeh Niyeisa L'om, on this day you have become a nation. What was special about this day? What does it mean V'einayim Lir'ois V'aznayim Lishmoi'a, a Shifcha at the Yam Suf saw Gilui Shechina? They saw Har Sinai and all the years in the Midbar they saw Nissim upon Nissim? What changed on the last day of Moshe Rabbeinu's life that "HAYOIM" they had Einayim Lir'ois V'aznayim Lishmoi'a?

What was different is that Moshe Rabbeinu was not going to be there anymore. He was saying goodbye and explaining to Klal Yisrael that they are on their own so to speak. At a time that you are on your own that is when you have a Kinyan in Ruchniyois. The Chasam Soifer writes in numerous places, one of them being in the first Cheilek of the Drashos on page 97, Gedoilei Oilam got to their Madreiga when they left their Rabbei'im.

He brings many Rayas from Tanach. Yitzchok Avinu didn't get Nevua until Avrohom Avinu died. Yaakov Avinu didn't get Nevua until after he left his father's house and 14 years of Sheim V'eiver when he had the dream with the Sulam, at age 77. Now that he was on his own, he was able to have an Aliyah in Ruchniyois.

Even though during the 40 years in the Midbar Klal Yisrael had many wonderful moments of Aliyah, but Moshe Rabbeinu in talking about Klal Yisrael being on their own said, V'lo iNosan Hashem Lachem Leiv Loda'as V'einayim Lir'ois V'aznayim Lishmoi'a Ad Hayoim Hazeh." The Velt says on the Pasuk in Tehillim 34:12, "L'chu Vanim Shim'u Li, Yir'as Hashem Alamed'chem." Meaning, go o sons heed me, the fear of Hashem I will teach you. It should say Boi Vanim, come my children and listen to me.

When you are living under the wing of a Rebbe, Yeshiva, or a father, it is a smaller Nisayoin, however, when it is L'chu Vanim that is the real test. That is when there is a greater opportunity for growth. How can you explain that you are Koine' more when you leave your Rebbe or when your Rebbe dies? It is like a child who is learning to walk. When a parent holds the child's hand, he walks. However, when the parent is not holding the child's hand and the child falls, that is when he learns how to walk on his own and M'meila that is his growth.

This is really a Mussar for people who leave Yeshiva and are out at work. There can be a big Yiush when you realize the Yerida that you have, because the learning is not with the same Havana, or Amkus, or drive, as it was when you were in Yeshiva. However, it is Adaraba, this is a person's growth, like the example of the child learning how to walk.

It is a nice thought, however, how does a person really grow from falling? The forthcoming Machshava comes from a Medrash Tanchuma on the topic of Rosh Hashana. We know that the Shofar is the sound of crying. The sounds are Yelala and Genuchei Ganach which will be expounded on during the week of Rosh Hashana. This idea that it is the sound of crying that brings a person closer to Hakadoish Baruch Hu has an interesting root in the Medrash Tanchuma on Parshas Kedoshim.

The Medrash there says that the tears of Eisav Harasha at the time that he realized that Yaakov Avinu stole his Berachos, are the cause for the long Galus that we are in. We have to have tears that will be Mevateil those tears. Jews have shed many tears during the Galus (the crusades and holocaust are just examples), so what type of tears are needed?

The tears of Eisav that caused our Galus to be so long were for the Ruchniyos that he lost by Klal Yisroel getting the Berachos. Klal Yisrael cries in Galus because of difficulty in Parnasah and Gezunt which are Gashmiyos tears. The tears of the Geula, are the tears of someone falling in Ruchniyos and feeling a Tzar that he fell and being able to pick himself up again. These are the tears of the Yelala and Genuchei Ganach of the Shofar. The Ratzoin to have a Hiskarvus to Hakadoish Baruch Hu.

So Mimeila, when a person leaves Yeshiva and we say that is an opportunity for growth, what is meant is, the tears, Ratzoin, and desire to be closer to the Borei Oilam, those tears will outweigh

the tears of Eisav. Unlike Eisav, we do have the Torah and the ability to be able to bounce back. That is the Gadlus of the day Moshe Rabbeinu died. "V'loiNosan Hashem Lachem Leiv Loda'as V'einayim Lir'ois V'aznayim Lishmoi'a Ad Hayoim Hazeh."

There is one Tochacha in Parshas B'chukoisai and one here in Parshas Ki Savo. The Ramban's Yesod of the difference between the 2 is that the first Tochacha in Parshas B'chukoisai is talking about the Churban Bayis Rishon and the second Tochacha found here in Parshas Ki Savo is talking about the Churban Bayis Sheini. This is why here the Tochacha is worse and longer at 98 Klalois. In Parshas B'chukoisai there is some hope as is found in 26:44, **מִדָּ**, וְאַף-גַּם-זֹאת בְּהִיוֹתָם בְּאֶרֶץ מִדְּ, **לֹא-מֵאֲסִיתִם וְלֹא-גִעַלְתִּים לְכָל־תֵּם--לְהַפֵּר בְּרִיתִי, אִתָּם:** כִּי אֲנִי יְרֹנֶה, אֶלְקִיָּהֶם "Loi M'astim V'loi G'altim L'chaloisam." Meaning, I will not despise them and I will not loathe them to annihilate them. However, here in Ki Savo in 28:68, it says, **סָח**, לֹא- אֲשֶׁר אֶמְרָתִי לָךְ, בְּדֶרֶךְ אֲנִי מְצָרִים, בְּאִנְיֹת, בְּדֶרֶךְ אֲשֶׁר אֶמְרָתִי לָךְ, לֹא- סָח, **וְהָשִׁיבָה יְרֹנֶה מְצָרִים, בְּאִנְיֹת, בְּדֶרֶךְ אֲשֶׁר אֶמְרָתִי לָךְ, לֹא- סָח** Meaning, and there you will attempt to sell yourselves to your enemies as slaves and as maidservants but no one will buy. There is no appeasement here at all. This is the long Galus that we are in now.

There is a Kasha on this from Navi. There was a King Yoishiyahu. We speak about him in Kinnah 11, Vayikoinain Yirmiyahu Al Yoishiyahu. Yoishiyahu was the last great King in Klal Yisrael. (For a nice Arichas on this, look at the Artscroll Kinnos in the Ashkenaz it is page 182.) Chazal say how he found a Sefer Torah in the Heichal and it was turned to the Toichacha. The Pasuk it was turned to was 28:36, **לֹא- יִלְךָ יְרֹנֶה אִתָּךְ, וְאֶת-מַלְכָּךְ אֲשֶׁר תִּקְרֶה עָלֶיךָ, אֶל-גּוֹי, אֲשֶׁר לֹא-יִדְעֶנָּה אִתָּהּ לֹא** 28:36, **לֹא- יִלְךָ יְרֹנֶה אִתָּךְ, וְאֶת-מַלְכָּךְ אֲשֶׁר תִּקְרֶה עָלֶיךָ, אֶל-גּוֹי, אֲשֶׁר לֹא-יִדְעֶנָּה אִתָּהּ לֹא** This was a Nevuah that Klal Yisrael would go to Galus. Yoishiyahu was shaken up about this.

Yoishiyahu brought a Teshuva movement to Klal Yisrael for which he was mostly successful. However, there were Yidden who hid the Avoida Zorah behind their doors, and continued this Aveira. Ultimately, the Churban came. The question is, this Pasuk of Yoilech Hashem Oischa is in Parshas Ki Savo, and the Ramban says this Tochacha is from the Churban Bayis Sheini.

Yoshiyahu was from the Bayis Rishoin, so it's Shver that Yoishiyahu found a Pasuk in Ki Savo versus finding the Torah open to a Pasuk in Parsha B'chukoisai according to the Ramban? Rebbi didn't have an answer for this question.

27:15 **אֲרֹר הָאִישׁ אֲשֶׁר יַעֲשֶׂה כְּסֵל וּמִסְכָּה תוֹעֵבֶת יְרֹנֶה, מַעֲשֵׂה יָדֵי חָרָשׁ--וְשָׂם בְּסֶתֶר; וַעֲנוּ כָל-הָעָם וְאָמְרוּ, אָמֵן** By Har Eival there were 12 Arurs, 11 specific Arurs and 1 general Arur. Rashi explains it is K'neged the 12 Shevatim and explains why 11 are specific.

Every Arur ends with V'omar Kal Ha'am Amein, except for the first one which says V'anu Chol Ha'am V'amru Amein. The other 11 were done K'ish Echad B'leiv Echad. However, the first one that discusses Avoida Zorah does not have the whole Klal Yisraels participation. Why is the first one different?

Rav Schwab in Mayan Beis Hashoeva page # 439 says there was one Avoda Zora (Pesel Micha) that was being carried around by a Yid. This one Avoida Zorah was allowed to leave Mitzrayim and came all the way to Eretz Yisrael with Hashem's permission. We learn about it in Sefer Shoiftim. It was an Avoida Zorah that a Yid from Sheivet Dan took with him all the way to Eretz

Yisrael. So this Arur about Avoida Zorah didn't have everyone answer Amen to it. It was not K'ish Echad B'leiv Echad.

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26:13-15 וְאָמַרְתָּ לִפְנֵי יְרוּרָה אֶלְרִידָה בְּעֶרְתִּי הַקֹּדֶשׁ מִן-הַבַּיִת, וְגַם נִתְּנוּ לִלְוִי וְלַגֵּר לִיתְּנוֹם וְלֹאֲלִמְנָה, כָּכֹל- יג **26:13-15** מִצִּוְתְּךָ, אֲשֶׁר צִוִּיתָנִי: לֹא-עָאֲכַלְתִּי בְּאֵנִי מִמֶּנּוּ, וְלֹא-בְעֶרְתִּי מִמֶּנּוּ בְּטֶמְאָה, וְלֹא-נִתְּנִי מִמֶּנּוּ, לָמֶת; שְׁמַעְתִּי, בְּקוֹל יְרוּרָה הַשְׂקִיפָה מִמַּעוֹן קֹדֶשׁ מִן-הַשָּׁמַיִם, וַיְבָרֶךְ אֶת-עַמְּךָ אֶת-יִשְׂרָאֵל, וְאֵת הָאָדָמָה, אֲשֶׁר טוֹ אֱלֹקִי--עָשִׂיתִי, כָּכֹל אֲשֶׁר צִוִּיתָנִי In the Parsha of Viduy Maisrois it says, "Loi Ovarti Mimitzvoisecha V'loi Shachachti. " "Shamati B'koil Hashem Eloikoi Asisi K'choil Asher Tzivisani." "Hashkifah Mim'oin Kadshecha Min Hashamayim Uvareich Es Am'cha Es Yisrael." Meaning, I separated Terumo and Maisrois. I have listened to Hashem's voice and fulfilled everything that has been commanded of me, so bless us. Rashi says (עָשִׂיתִי כָכֹל אֲשֶׁר צִוִּיתָנִי) שְׁמַחְתִּי בּוֹ (וְשִׁמַּחְתִּי בּוֹ). Meaning I have rejoiced with the harvest, and brought joy with it to other people. Simachti Voi I understand why he deserves a Beracha, because other people, meaning the recipients of the Terumo and Maisrois were made happy. However, Somachti for the part where he said I have rejoiced why does he deserve a Beracha for enjoying and rejoicing over his wealth?

Rav Pam explains, we are picturing that this person whose crop was enormous is coming to give Maisrois. However, not every crop is successful, some farmers did not have such good crops. The Pasuk is saying Hashkifa Mim'oin Kadshecha, give me a Beracha because Somachti V'simachti Voi, I was Sameach with whatever crop I had. That itself deserves a Beracha.

Sometimes when there are people who are facing difficult situations in life that don't seem to be going away, Rabbi suggests that they learn Orchois Tzadikim, Shaar Hasimcha. The second half of Shaar Hasimcha deals with being happy but in a totally different way. Normally when you tell someone to be happy you tell them that everything is for the best etc. and that other people have it worse. Shaar Hasimcha of the Orchois Tzadikim, works on strengthening Bitachon as a method of Simcha. He goes with the idea that if a person is really a Boiteach, he really feels that everything comes from the Boirei Oilam, then Mimeila there is no room for sadness. Everything that he gets is exactly what he needs. This is the theme of the Orchois Tzadikim and that is the idea here.

Somachti, I deserve Schar for Somachti, because the Somachti comes from a recognition that whatever I got is coming straight from the Borei Oilam and is good. In general we should realize, that most things that cause us Tzar, is because we have certain expectations of what we should be getting and we get disappointed with what we have. If a person doesn't come to Hakadoish Baruch Hu and to life with certain expectations that things have to be a certain way, then a person can be much much happier. This itself brings the Beracha of Hashkifa Mim'oin Kadshecha.

28:66-67 בְּבֹקֶר תֹּאמַר מִי-יִתֵּן עָרֶב, וּבְעָרֶב סוֹ וְהָיוּ סִיּוּיָה, תִּלְאִים לֶךְ מִנְּגִיד; וּפְסֻחָתָהּ לִלְיָה וְיוֹמָם, וְלֹא תִאֲמַיִן בְּסִיּוּיָה סו **28:66-67** At the end of the whole Toichacha when things have gone from bad to worse the Pasuk says, "V'hayu Chayechea T'luim L'cha Mineged, Ufachad'ta Laila V'yoimam V'loi Sa'amin B'chayechea." Meaning, your life will dangle before you, and you will be in fear night and day, and will have no faith in your living. The next Pasuk says "Mipachad L'avacha Asher Tifchad U'mimarei Einecha Asher Tir'eh." Meaning, from

the fear in your heart that you will fear and from the sights of your eyes that you will see. The word Pachad is used 3 times in the 2 Pesukim which is speaking about the punishment people will have.

Actually, Chazal say (משלי כד) אֲשֶׁרִי אָדָם מִפְּחָד תִּמְיֵיד as is brought down in Maseches Berachos on 60a (19 lines from the bottom). That Pachad is not inherently a bad Middah. Rav Tzaddok in Tzidkois Hatzaddik Kuf Ayin (170) says a very important Nikudah about Pachad. We are discussing fear of the unknown.

Rav Tzaddok writes, when Hakadosh Baruch Hu wants to do something good for a person, and he is looking for the person to daven for that thing, then Hakadoish Baruch Hu brings before him a Pachad about that thing. A Pachad is really a call to Tefillah. Rav Tzaddok wrote in 169 that if suddenly you feel a fear for the future, that is Hashem sending you a warning before the Tzarah comes. Once a Tzarah comes, it is difficult to Daven and get out of the Tzarah. Hakadoish Baruch Hu would have to be Mehapeich the whole Seder of things to change the Tzarah at that point. Hakadoish Baruch Hu makes you have a Pachad when a Tzarah is about to happen, that is when you should Daven in order to prevent the Tzarah in the first place.

There is an important Nikudah here, sometimes there are pessimistic people who are always Pechadim, other people are optimistic and are rarely Pechadim. This is not what we are talking about. We are talking about that the feeling of fear can either cause a paralysis, a feeling of Yi'ush, meaning the person will not do anything. Or, fear can be Meoirer a tremendous motivation to do things. When a person has a Pachad and freezes like a deer in headlights, it is a terrible curse. That person can't help himself. When Hashem wants to do good to a person he creates a Pachad in someone that then sends the person to Daven. Pachad is what you make of it.

Rav Tzaddok adds, that using Pachad as a motivator is the whole purpose of Elul. 30 days is always the time of preparation. He explains that the idea of Elul is that a person should begin to feel the Pachad before Loi Aleinu a Tzarah comes. Rebbe suggests doing something for Elul. Examples given are davening Visikin and having Neigel Vaser at the bed even if you are 4 Amos from a sink. The idea is to do something positive.