

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Ki Savo

5779

No.

479.381

טיב המערכת

**ברוך אתה בבואך וברוך אתה בצאתך (כח:ו)
Blessed are you in your coming and blessed shall you
be in your going (28:6)**

We mostly recognize this blessing in our parsha in relation to Succos. There, we post a sign at the entry 'Blessed are you in your coming' and on the way out 'Blessed shall you be in your going'. However, most amazingly, Rashi explains this *bracha* in an entirely different way: That your departure from the world should be without sin, like your coming into the world. This is a wonder! Who can testify about himself that he is free of sin just like he was when he entered the world? It states in Koheles (7:20) 'כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא' – 'For there is no man so wholly righteous on earth that he does good and never sins'?

The answer to this is found in Avos D'Rebbe Nosson (First Nusach 15:4): 'Rebbe Eliezer ben Hurkanus would tell his students to repent one day before they died. They said, "But does a person know when he will die to do Teshuva?" He told them: "Every day a person should say, 'Today I am doing Teshuva for perhaps tomorrow I will die.' Thus, he will spend his whole in Teshuva." We are reminded of this by another posuk in Koheles (9:8) 'בכל ימי לבנים' – 'Let your garments always be white', and we have to understand how to achieve this.

This is how the Rambam begins Hilchos Teshuva: 'All the mitzvos in the Torah, whether positive or negative, if a person transgresses one of them, whether intentionally or inadvertently, when he does Teshuva and returns from his sin, he must confess before Kail Baruch Hu, as it states (Bamidbar 5:6-7) 'איש או אשה' – 'A man or woman who commits any of man's sins... shall confess their sin that they committed', this is confession which is a positive mitzvah.'

Based on this, anyone with understanding realizes that it is impossible to stand on the last day of the year and do Teshuva for the entire previous year. A person cannot describe every detail that happened over the course of the previous year. To this, Rebbe Eliezer ben Hurkanus has advice, 'Every day a person should say, "Today, I am doing Teshuva"'. It states in the Zohar HaKadosh that every night before a person goes to sleep, he should do an introspection for all his deeds of that day. He should do Teshuva and ask for mercy for them. We see that true Teshuva does not begin on Erev Rosh Hashanah, rather, we must set aside time every day to do an introspection and do Teshuva. Whoever accustoms himself to this, then even on Erev Rosh Hashanah he must do Teshuva, but just for one day...

- Tiv HaTorah – Ki Savo

טיב ההשגחה

**'המקבל עליו עול תורה מעבירין מעליו עול דרך ארץ'
'One who takes on the yoke of Torah, the yoke of
responsibility is removed from him'**

Baruch Hashem, we had twins. I sent my wife to rest and recuperate in a Rest Home for eight days at no small cost. I submitted the forms to Kupat Cholim [national health insurance] for participation and reimbursement, but the money was not coming. The next day withdrawals would be made at the bank and if the refund money was not deposited, they would not honor the checks that I had already written.

I called the insurance and asked what was holding up the money?

They said that they were missing one receipt from the Rest Home which was holding back the funds. I told the representative that I would ask the Rest Home to send it by fax or email, but the representative said that they needed the original.

Now, I did not know what to do, as I live in Beitar and I would have to go to Telz-Stone in time and I needed to take care of my daily learning, and yet, if I do not take care of it, tomorrow all my checks would be returned.

I decided that first, I would learn with my steady *chavrusa*, and afterwards I would try to figure things out.

I got to my *chavrusa* who pushed me to start learning right away since he had to leave in fifteen minutes to his wife in a Rest Home.

I immediately asked him if he could get the receipt for me. He told me that he was not sure since he had to be back by 1:15 to get his son from *gan* [kindergarten].

I offered to get his son from *gan* since he was together with my son in *gan* and this will give him more time and he will be able to visit his wife calmly and even have lunch without rushing!!!

He was very pleased with the offer and of course, this helped me get the receipt. This is how we sat and learned calmly, our learning *seder* was not shortened or rushed. Baruch Hashem everything worked out fine.

מ.ק.

והיה אם שמוע תשמע בקול ה' אלקיך לשמר לעשות את כל מצותיו אשר אנכי מצוך היום ונתתך ה' אלקיך עליון על כל גויי הארץ: (כח:א)
It shall be that if you listen to the voice of Hashem, your G-d, to keep, to perform all of His commandments that I command you this day, then Hashem, your G-d, will make you supreme over all the nations of the earth. (28:1)

We learned in the Gemara (Berachos 40a) 'R' Zeira, and some say it was R' Chinana bar Papa, said: Come and see how unlike the characteristic of HaKadosh Baruch Hu is the characteristic of man of flesh and blood. The characteristic of flesh and blood is that an empty vessel can hold what is poured into it, whereas a full one cannot hold any more. However, in regard to HaKadosh Baruch Hu, it is not like that. A full vessel [meaning a person filled with Torah] can hold even more, whereas an empty vessel [meaning a person devoid of Torah] cannot hold spiritual matters. As it is stated (Shemos 15:26) 'וַיֹּאמֶר אֱלֹהִים שְׁמוֹעַ תִּשְׁמַע' – 'And He said: If listening you will listen', if you will listen at first, you will listen yet again. But if you do not listen at first, you will not listen later either. Another explanation: If you will listen to the old [that is, if you review what you have learned], you will listen to the new. 'וְאִם לֹא יִפְנֶה לְבַבְךָ – 'But if your heart turns away' [from reviewing], 'תִּשְׁמַע' – 'you will not listen later.'

Rashi explains: A full vessel – a wise man. If you will listen – if you listen the first time, you will listen a subsequent time. If you will listen to the old – if you reviewed and reviewed again.

The difference between the two versions is quantity and quality. The first explanation speaks about quantity. Once we know that the characteristic of HaKadosh Baruch Hu is that a full vessel can still hold more, then it is incumbent on the person to prepare his vessel to be a receptacle for blessing. He does this by increase his listening to and knowledge of Torah. The more he prepares his vessel to hold, the more knowledge it can contain. The second explanation speaks about quality. The more a person reviews his learning, the more his understanding will increase. The result will be that even something new will be held due to his increased understanding and clarity. We find that there really is no distinction between the two expositions. Both intend the same thing, the preparation to receive is dependent on what was already put in the vessel. According to this, the expression 'another explanation' is difficult, since it only repeats the aforementioned thought, and it does not introduce anything new.

Perhaps we can say that Chazal intended the second explanation to explain how to achieve the first explanation. They did not intend the words 'another explanation' to change the first explanation. Their intent was to just show that the complete explanation is hinted at in the very posuk. What emerges from the first explanation is: An empty vessel does not contain anything. If so, the person can ask regarding the advice given to him, if when a person is born, he is an empty vessel that does not contain blessing, then how does the first listening help? This too will not make an impression. Had he been born with some *dvar Torah* absorbed in his limbs, then he would have been able to absorb more and more knowledge, but since he was empty to begin with, what does the initial listening help and why does he merit additional knowledge through it? The second explanation comes to say: True, the very listening will not be absorbed in the limbs of the person without effort, he will still remain an empty vessel which does not contain. If he does not receive the teaching by listening, then the very difficulty is the key to listening. In the merit of listening, knowledge will be etched in and make an impression. He will then have the desire on his own and come to listen a second and third time.

It is only after the Torah makes an impression will he innocently recognize its light, and only then will he stand on the straight path, and he will crave to go in its straight paths.

This is the intent of 'If you will listen to the old, you will listen to the new', the nature of a person is that he always wants to hear new things. Once it is considered old news, he is no longer interested in it. To this Chazal come to let us know that if the person wants to acquire more understanding all the new lessons, then he must force himself to review the old lessons again and again. This forced review will increase clarity in the old learning, and the result will be that he will acquire learning points that will illuminate the way for him in the future with new understanding. The very fact that the new understanding is dependent on the old is already known from the first explanation. The second explanation only comes to teach the way to make the initial acquisition. The general rule is 'the way to sweeten something bitter is with something bitter'. So long as the person is not introduced to Torah, he has no desire for it at all. Even if he is informed by books and authors that there is no pleasure in the world like the enjoyment of Torah, he will not believe it. As long as he has not merited the taste of Torah it will seem to him that it is only a burden, a hard yoke. To this we tell the person, 'Force yourself just once, and then you will be able to partake of its pleasantness and sweetness.' Similarly, force yourself to review the old studies and then you will be able to broaden your understanding. We find that the first explanation informs us that the very effort is dependent on the ability of the vessel to contain and the second explanation informs us how to expand the volume of the vessel through hard work.

Now we can also understand the intent of the posuk (Shemos 19:5) 'וַעֲתָה אִם שְׁמוֹעַ תִּשְׁמַעוּ בְקוֹלִי וְשִׁמַּרְתֶּם אֶת בְּרִיתִי וְהִיִּיתֶם לִי סִגּוּלָה מִכָּל 'ועתה אם שמוע תשמעו בקולי' ושמרתם את בריתי והייתם לי סגולה מכל 'And now, if you hearken well to Me and you will keep My covenant, you will be a treasure to Me from among all the peoples'. Rashi explains: And now – if you accept the Torah upon yourselves now, it will be pleasant to you from now on, for all beginnings are difficult. We find that it is just the first listening that requires coercion, and once the person experiences the pleasantness of Torah, he will automatically want to hear more. Even if the person does not stay at the same level for smallness and greatness are constantly intermingled. Even after he recognizes the benefit of this coercion, he will find himself at a low level. Still the smallness he experiences now is not comparable to the smallness he felt before forcing himself to listen. Once he forced himself to listen, he knows what is incumbent on him to do to expel the darkness that envelopes him. We find that the initial coercion creates an opening and a passageway for the rest of his life.

This coercion applies to involvement in Torah and also the other mitzvos in the Torah. This is the intent of the expression of Chazal (Avos 4:2) 'one mitzvah leads to another'. In order for a person's soul to crave mitzvos, it is incumbent on him to start with a mitzvah, otherwise he will never want to do them 'כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעוּרָיו' – 'for the design of man's heart is evil from his youth' (Bereishis 8:21). However, once he forces himself just once to fulfill a mitzvah for the sake of Heaven, then he will sense the pleasantness of mitzvos, and he will want to fulfill more. This is the conclusion of the Mishna, 'the reward of a mitzvah is another mitzvah'. The very mitzvah is reward, and it is enough for the person to enjoy the mitzvah and this is reward, and it encourages him to chase after another mitzvah to fulfill it.

May Hashem Yisbarach help us that we do things for the yoke of the Kingdom of Heaven and the light of Torah and mitzvos should shine upon us from Above, and we should enjoy their glow all our lives.