

AT THE ARTSCROLL SHABBOS TABLE

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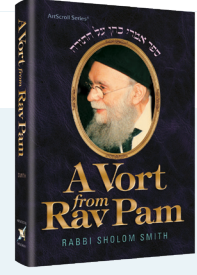
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

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RABBI YITZCHOK
HISIGER, EDITOR
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MRS. AVIVA KOHN

PARASHAH A HEAD ABOVE

A Vort from Rav Pam by Rabbi Sholom Smith



וַיִּתְּנֵךָ ה' לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי תִשְׁמַע אֶל מִצְוֹת ה' אֱלֹהֶיךָ.
Hashem shall place you as a head and not as a tail; you shall be only above and you shall not be below — if you hearken to the commandments of Hashem, your G-d (28:13).

Parashas Ki Savo contains the second *Tochachah* (Admonition) found in the Torah. In it, Moshe makes very clear the dire consequences that *Klal Yisrael* will face if it strays from its allegiance to Hashem and His Torah. Nevertheless, before uttering the 54 *pesukim* of admonition, Moshe delivered 14 *pesukim* of *berachah*, describing the bounty Hashem would bestow on the nation if it fulfills His Torah and serves Him loyally. Included in these *pesukim* are many insights into what is expected of a *ben Torah* and the kind of life he should live.



Rav Avrohom Pam

An example of this is the *pasuk* cited above. In order to be successful in *avodas Hashem*, a *ben Torah* must have higher aspirations in life: you shall be only above and you shall not be below. His mind and his heart should be *areingetohn* (absorbed) in matters of “above,” spiritual strivings, not the base physical drives of earthly existence, “below,” that occupies the minds of mankind.

How is this achieved? It is with the realization that a *ben Torah* is a head and not a tail, as the *pasuk* begins. The tail follows the body. The head directs the body. One of the main impediments to spiritual growth is the desire to follow the fads and fashions of the world around us. Must every *narishkeit* be adopted and mimicked? Must one blindly follow every passing trend and current popular craze, knowing full

well that in six months or so they will end up in the trash heaps of history? All the “must-haves” that people ceaselessly toil to acquire give only temporary satisfaction until the next “must-have” comes on the market and creates a new, irresistible urge that must be satisfied.

A PERSON WHOSE LIFE IS FILLED WITH RUCHNIYUS LIVES ON A COMPLETELY DIFFERENT PLANE.

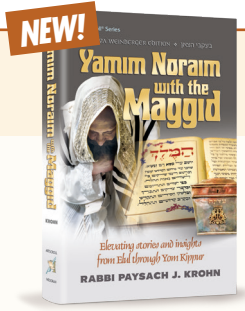
For those whose lives are not guided by Torah, life is an “*olam choleif*,” a constantly changing society that leaves a person perennially hungry and unhappy. The need to buy and accumulate is a panacea to fill the emptiness people feel in their lives. A person whose life is filled with *ruchniyus*, whose values are eternal rather than temporal, lives on a completely different plane. He has a sense of fulfillment, satisfaction, and inner happiness. He experiences the blessings of the *pasuk*, “*Hashem shall open for you His storehouse of goodness*” (28:12), because he realizes that the true goodness is Torah – “*Ain tov ela Torah*” (*Berachos* 5a).

It is no coincidence that we should learn such a concept in the last weeks of *Elul* as we approach *Rosh Hashanah*. It is a time of year when we strive to make improvements in our spiritual lives and do *teshuvah* for our misdeeds. May the realization that a Jew’s task is to be “above” and not “below” make us worthy of a *kesivah v’chasimah tovah* for the coming year. 📖

ARTSCROLLS
PUBLISHED MONTHLY

TICKET TO HEAVEN

Yamim Noraim with the Maggid by Rabbi Paysach Krohn



Chazal teach: “Be like Hashem; just as He is compassionate and merciful, so too shall you be compassionate and merciful” (Shabbos 133b).

The following story is a perfect example.

Sara, a graduate student in her early twenties, grew up in Cleveland, but when her parents made *aliyah* to Israel to fulfill a lifelong dream, she relocated to Manhattan where she shared an apartment with another *frum* girl, hoping it would be easier to find employment and a *shidduch* in the big city.

Within a few months, in November of 1975, she became engaged to a *talmid* of Beth Medrash Govoha in Lakewood, whose parents had also made *aliyah*. Shortly after the engagement, she decided to go to Lakewood to be with her *chassan* for *Shabbos*. She called the Port Authority Bus Terminal in Manhattan and got the Friday bus schedule. She found the bus that would get her to Lakewood on time and planned the trip.

However, Sara was not familiar with the Manhattan transit system and it took extra time on that busy Friday for her to reach the huge terminal and then find her way through the maze of stairwells and escalators to find the booth that

sold tickets to Lakewood.

Arriving at the booth, she was taken aback to see a long line of people snaking around the area, waiting to purchase tickets. If she missed this bus, the next one would get her to Lakewood after candle-lighting!

Not being with her *chassan* for



Rabbi Ronnie Greenwald

“DO YOU NEED A TICKET FOR THE LAKEWOOD BUS?”

Shabbos would have been bad enough, but at this point, she could not even go back to her apartment. Her roommate had gone away for *Shabbos* and she didn’t know anyone in Midtown Manhattan who would host her for *Shabbos*.

As she nervously pondered her situation, a tall *frum*-looking man came over and asked, “Do you need a ticket for the Lakewood bus?”

When she nodded, he said, “Here, take this; I have an extra one.”

“You don’t need it for yourself?” she asked in surprise.

“No,” the man smiled warmly. “Whenever I go to Lakewood on a Friday, especially if it’s a bit late,

I buy an extra ticket, in case someone on a long line needs one.”

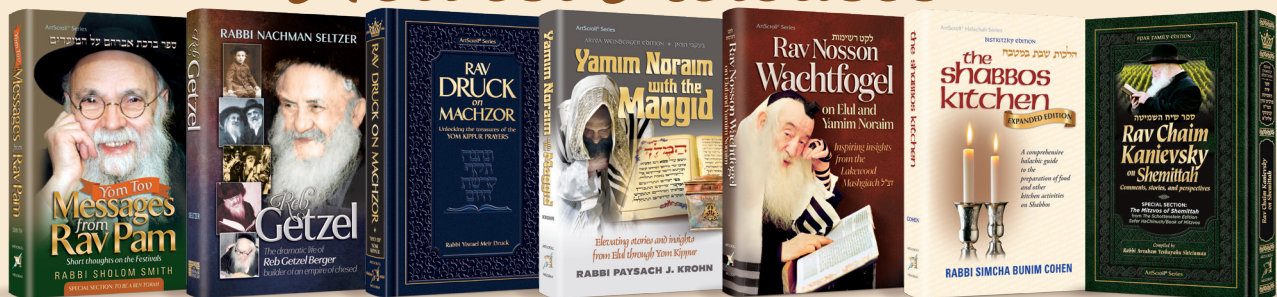
Sara was flabbergasted at the foresight of this *chessed*. She tried to pay him for the ticket but he refused to accept any money. “I feel so indebted,” she said. “I can’t thank you enough. Is it Mr. ... or Rabbi?” she asked.

“Greenwald,” he replied. “But just call me Ronnie — everyone does.”

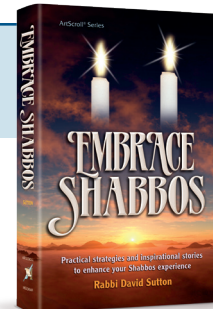
Sara had never heard of Ronnie Greenwald, but the multitudes who knew him — or knew of him — would not have been surprised at this gesture. Ronnie dealt with governments, heads of state, and countless officials. He could talk his way into then-Communist East Germany to extricate prisoners and hostages. He helped countless people in trouble, young and old, and neither expected nor accepted reward for his services.

Years later, after Sara learned who Ronnie Greenwald was, his act of kindness that Friday was no longer surprising. However, what stays with her until this day is not only the act, but also the wisdom and concern to plan in advance how to be available if someone needed help. 📖

Newest Releases



To have your shul receive copies of this newsletter every week for free, please send your shul name and address info to: yhisiger@artscroll.com.



Rav Yechezkel Levenstein reminisced: “The first year that I came to Kelm, I remember the first *kabbalah* (resolution) we took on to prepare for *Rosh Hashanah* was to strengthen our *Shabbos* observance (*Ohr Yechezkel*, *Yomim Noraim*, pg. 330).

Rav Yaakov Galinsky, in his work *Vehigadeta*, relates something he heard from a student of the *Chofetz Chaim*. Each year, the student told, the *Chofetz Chaim* would deliver a brief, three-minute talk at the beginning of the month of *Elul*. As *esrogim* do not grow in Eastern Europe, the Jews in those regions would have to import *esrogim*. Many of the *esrogim* would become ruined during transport, and thus those that were suitable for the *mitzvah* were very expensive. Only the wealthy Jews were able to purchase their own *esrogim*, and most people used the *esrog* purchased by the *shul*.

“During *Elul*,” the *Chofetz Chaim* would say, “people think to themselves, ‘If I was wealthy, I’d be able to purchase my own *esrog*. And if I was extremely wealthy, I’d be able to purchase an expensive *esrog* to fulfill the *mitzvah* on the highest level.’ This is what people would do for the *mitzvah* of *esrog*, which, according to the Torah, applies only one day – the first day of *Sukkos*. On the other days, the *mitzvah* is only *miderabbonon*. Yet, the reward for just one word of Torah learning is greater than all the *mitzvos* – greater than *esrog*, *shofar* and *matzah*. It is worth all 613 *mitzvos* combined. In just five minutes of Torah learning, we achieve far more than even the highest quality *esrog!*”

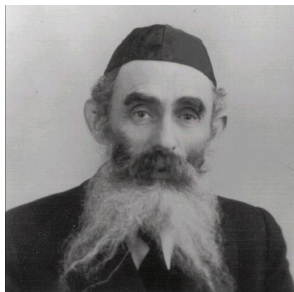
The *Chofetz Chaim* pointed out on this basis how much a student loses if he arrives even just five minutes late to the *bais midrash* for learning in the morning.

While Torah study is immensely valuable at any time, it is especially so on *Shabbos*. The *Ben Ish Chai*, in *Parshas Shemos*, writes that according to the *mekubalim*, the power of Torah study on *Shabbos* is 1,000 times that of Torah learning on a weekday. It is doubtful whether a calculator can figure out the value of even just ten minutes of learning on *Shabbos*, when each word we learn has 1,000 times the value of all 613 *mitzvos* combined, and we can learn many words in ten minutes!

Particularly during the month of *Elul*, when we

must be trying to prepare ourselves for *Rosh Hashanah* and filling our “bank accounts” with merit, it is proper to take some time on *Shabbos* for learning. As mentioned, the value of even just 10 minutes is incalculable. And everyone is certainly able to devote 10 minutes for learning on *Shabbos*.

There are many subjects that one can learn, but if we decide to allocate 10 minutes for learning on *Shabbos*, it would be appropriate – particularly during *Elul* – to choose the subject of *mussar*, perhaps a page of one of the classic works of *mussar* such as *Mesilas Yesharim* and *Shaarei Teshuvah*. It is advisable to choose a section that deals with topics relating to *teshuvah*, *Rosh Hashanah* and *Yom Kippur*.



Rav Yechezkel Levenstein

THE VALUE OF EVEN JUST 10 MINUTES IS INCALCULABLE.

Somebody once asked one of the Gerer Rebbes if it is permissible to study *mussar* on *Shabbos*. After all, *mussar* often causes a sense of anxiety and despondency, which is inconsistent with the festive atmosphere of *Shabbos*. The Rebbe answered by citing the *pasuk* (*Devarim* 10:16), “*Umaltem eis orlas levavchem - You shall circumcise the foreskin of your hearts.*” Spiritual growth is likened to *bris milah* in that it entails opening our hearts, which resembles the act of removing foreskin. As the *mitzvah* of *bris milah* overrides the *Shabbos* prohibitions, the Rebbe explained, studying *mussar* is similarly allowed on *Shabbos*.

We might add that this is especially relevant during the month of *Elul*, which, according to the *Baal Haturim*, is alluded to in the *pasuk* (*Devarim* 30:6), “*Umal Hashem Elokecha es levavcha v’es levav zarecha,*” as the first letters of the words *es levavcha v’es levav* spell the word *Elul*.

Elul is especially designated as the time for “*milah*,” for “circumcising” our hearts through repentance and spiritual growth, and this may certainly be done on *Shabbos*, when, as we have seen, Torah learning is especially meaningful and valuable.

Let us, then, take full advantage of this power of Torah study, and add even just 10 minutes of learning on *Shabbos* as part of our preparations for the *Yamim Noraim*. 📖



Parashah for Children

פרשת כי תבוא

Non-Kosher Apples?



Outside of Eretz Yisrael, you don't need to check if apples are kosher. Have you ever seen an OU on an apple?

But Eretz Yisrael is different! Fruits and vegetables have to be bought in stores that have certification. In fact, if you are outside Eretz Yisrael but have an apple from Eretz Yisrael, you need to make sure it's kosher!

What makes an apple kosher or not kosher?

If the gifts that we must give the Kohen or Levi — *terumah* or any of the *maasros* (*maaser rishon*, *maaser sheini*, and *maaser ani*) — have not been taken from the apples, they may not be eaten. So stores in Eretz Yisrael that sell fruits and vegetables usually have signs saying that *terumos* and

maasros have been removed. (Nowadays, fruits from Israel are also sold in other countries. These fruits need proper kashrus certification.)

In the time of the Beis HaMikdash, Jewish farmers removed *terumah* and *maaser* from what they grew. Twice in the seven-year Shemittah cycle they would declare that they had given all the *terumah* and *maaser* they were supposed to. This declaration was made on the last day of Pesach at Minchah time in the fourth and seventh years of the cycle.

The chart below explains which *terumah* and *maaser* was given every year of the Shemittah cycle, and when the farmer said his declaration. The rules of which *maaser* is given each year are still practiced today in Eretz Yisrael. But the declaration is not said today.

Terumah and Maaser

After the harvest, the owner gives *terumah* to the Kohen. He gives *maaser rishon* to the Levi. *Maaser sheini* has to be eaten by the owners in Yerushalayim (or else it is "redeemed" for money, and the money is spent to buy food in Yerushalayim). *Maaser ani* is given to the poor.

YEAR OF SHEMITTAH CYCLE	WHAT IS GIVEN		
YEAR ONE	TERUMAH	MAASER RISHON	MAASER SHEINI
YEAR TWO	TERUMAH	MAASER RISHON	MAASER SHEINI
YEAR THREE	TERUMAH	MAASER RISHON	MAASER ANI
YEAR FOUR <i>On the last day of Pesach of this year, the farmer makes the declaration that he gave everything he was supposed to during the first three years of the cycle.</i>	TERUMAH	MAASER RISHON	MAASER SHEINI
YEAR FIVE	TERUMAH	MAASER RISHON	MAASER SHEINI
YEAR SIX	TERUMAH	MAASER RISHON	MAASER ANI
YEAR SEVEN <i>On the last day of Pesach of this year, the farmer makes the declaration that he gave everything he was supposed to during years 4, 5, and 6.</i>	IT'S SHEMITTAH! NO TERUMAH OR MAASER.		

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THE WEEKLY QUESTION

Question for Parashas Ki Savo:

How many Jews walked across the Yarden River to enter Eretz Yisroel?

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

The winner of the Parashas Re'eh question is: ELIYAHU WEISS, Lakewood, NJ

The question was: How can one break every law in the Torah by committing only one sin? The answer is: If he committed the sin of believing in other gods, it's as bad as going against all 613 mitzvos, because it means that the person doesn't believe in Hashem.

