



CIRCLE TIME

AT YOUR Shabbos Table

...FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN...

DVAR TORAH IN A STORY >>

WHAT'S IT WORTH TO YOU?

שְׁלַח תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן
יִיטֵב לָךְ וְהֶאֱרַכְתָּ יָמִים

"Send away the mother [bird] and take the babies, in order that He will do good for you and you will have long days" (*Devarim 22:7*).

Why does the Torah describe such amazing reward for a simple mitzvah such as *shiluach haken*?

Rebbe, what should I do?" Reb Mordche was nearly in tears. "The Rebbe knows that I used to be a highly successful businessman. But times have turned bad, and I made a few bad deals, and now I'm broke!"

Rav Avraham Yehoshua Heschel, the Apter Rav, listened sympathetically to Reb Mordche's tale of woe.

"And now, the best thing happened!" Reb Mordche continued. "I mean, the worst thing! Well, the worst and best! My daughter got engaged, *baruch Hashem*, but I have zero rubles to pay for the wedding!"

"How much do you need?" the Rebbe asked.

"If I had one thousand rubles, I could cover it."

"Here are ten rubles. Go to the market in Leipzig. The first deal someone offers you...take it!"

Reb Mordche took the money, bid farewell to his wife, and set out for Leipzig. He traveled all day and stopped at a roadside inn for the night. A group of obviously well-to-do merchants were sitting

together, celebrating a successful market day. One particular fellow was feeling infallible.

"I could sell anything!" he proclaimed. "I can even sell

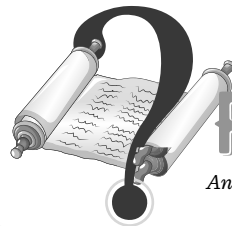


CONTINUED ON PAGE 4 >>

נִי תַצֵּא

CONTENTS

- #1 DVAR TORAH IN A STORY
- #1 PARSHAH RIDDLES
- #1 GEMATRIA
- #2 CHOLENT STORY
- #2 LITVAK, CHASSID, SEPHARDI
- #3 PERSONAL GROWTH AVODAH
- #3 ANSWERS TO LAST WEEK'S RIDDLES
- #4 HAFTORAH FROM THE HEADLINES
- #5 HALACHAH
- #5 THE LAST WORD



PARSHAH RIDDLES

Answers to this week's riddles will appear in next week's issue.

1

Which *parshah* contains the most mitzvos? Which have the second and third most? How many do they have? Can you name at least three *parshiyos* that have no mitzvos?

2

Which word in the *parshah* is spelled differently from the way it is pronounced 11 times? Can you find the one time it is spelled as it is read?

3

Whom are we supposed to reject so strongly that we aren't even allowed to "greet" them? Why?

4

Which word in this week's *parshah* means "month"? Which other word(s) for "month" does the Torah sometimes use?

GEMATRIA

וַיִּזְנֵב בֶּן־כָּל הַנֶּחֱשָׁלִים אַחֲרָיוֹ

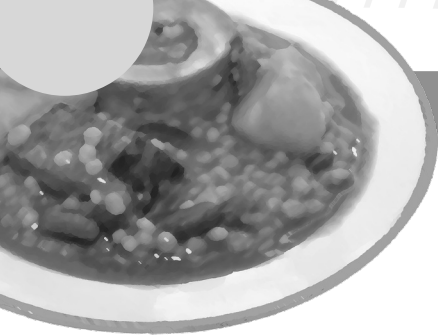
"And he cut off all those lagging behind you" (*Devarim 25:18*).

כָּל הַנֶּחֱשָׁלִים אַחֲרָיוֹ = 732 = זֶה הִיָּה שְׁבֻטוֹ שֶׁל דָּן

Dan was the last shevet, "gatherer of all the camps."

732 is also the gematria of a phrase that appears earlier in

the parshah: וְהֶאֱרַכְתָּ יָמִים.



CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main dish!

Recap: Thomas leaves a large suitcase filled with treasures with Rebbetzin Elke Eibschutz, telling her it belongs to her and her husband if he does not return.

Rebbetzin Elke Eibschutz stared with shock at the huge collection of precious stones, rings, and trinkets pouring out of the bulging suitcase in front of her. She was glad that her 3,000 gold thaler were returned, she was glad that Reb Shimon had been freed to his family, and she was overjoyed that her dowry had set him free without costing her and her husband anything long-term. But this treasure...this was enough to live on for the rest of their lives!

Hopefully, nothing would happen to Thomas, she cautioned herself. He seemed like a decent sort of person.

Several days passed, and Elke listened out for any word about Thomas while awaiting her husband's return so she could share the news with him. Meanwhile, in the town in which he was staying, Rav Yonasan prepared to return home while working on how he was going to break the news to her that the dowry was gone.

On the day Rav Yonasan arrived back in Hamburg, Elke spotted Thomas's name in the local newspaper. She quickly purchased the paper, clipped out the article, threw the rest away, and hurried home.

Thomas, guard of St. Michael's Cathedral, had mysteriously fled Hamburg, the article announced. He'd traveled all the way to London, but an unfortunate mishap had occurred. Somehow, he had fallen into the Thames River in the middle of the night, and no one had been around to save him. Authorities suspected foul play, but they had no suspects. St. Michael's had issued a statement praising the former guard for his 40 years of service.

While Elke was sad for the man, the news meant that she and her husband would not have to worry about *parnassah*! She could not contain her joy. Rav Yonasan would be able to learn with *hasmadah* for the rest of his life! Hashem had clearly repaid them for their kindness to Reb Shimon many times over. And to think of the *tzedakah* they would be able to give! The needs of the local Yidden were many, and this windfall would help tremendously!

Elke could barely wait for Rav Yonasan to return home. She dashed outside, looking up and down the street for any sign of him. Suddenly, she saw him!

Rav Yonasan was walking slowly toward the house. He still had not worked out what to tell Elke. How would she handle the news? He knew she was a special person and a righteous *ba'alas chessed*. But to lose her entire dowry... Had he made a mistake? Had he been too hasty? Should he have at least taken the money the *kehillah* had collected in return for part of the dowry?

Far down the street, he could see his home. There she was; Elke had come out to greet him. She looked excited. What could that be about...?

Elke watched her husband approach. He looked concerned. If only he knew...

At last, the two met. Elke looked at Rav Yonasan. "I know already," she said softly.

"How? Are you alright?"

"*Baruch Hashem*, there is no danger, and don't worry about it, Hashem sent it all back!"

Filled with joy, Elke told her husband all about Thomas's strange visit, his story about collecting treasures for years and years, and his "gift" to them. The two went into the house, where she showed him the newspaper clipping. "So you see," she said, "Hashem paid us back a hundredfold, and you will be able to learn for as long as you wish!" She felt like dancing!

But to her surprise, bewilderment, and chagrin, her husband did not share her excitement. Rav Yonasan's shoulders sagged, he dropped his head onto his arm, and he began to cry bitter, bitter tears.

LITVAK,
CHASSID,
SEPHARDI

Three different angles on a *dvar Torah*, one each from Litvish, Chassidic, and Sephardic sources. Can be split between the three *seudos*.

**וראית בשבי'ה אשת יפת תאר (כא:יא)
לא דברה תורה אלא כנגד יצר הרע. מוטב שיאכלו
ישראל בשר תמותות שחוטות ולא יאכלו בשר
תמותות נבילות**

"The Torah [allowed it] only in order to defeat the *yetzer hara*. Better *Yisrael* should eat dead kosher meat than dead carcasses" (*Kiddushin* 21).

Why did the Torah allow Jewish soldiers to marry non-Jewish captives? Can the Gemara mean that it is because they would have done it anyway? Since when do we permit *aveiros* just because they are difficult to resist?

RAV CHAIM BEN ATTAR
(OHR HACHAIM):

There are special souls captured by the Satan and lost among the nations. A Jew can only identify these souls when he is involved in a mitzvah. While fighting a *milchemes mitzvah*, a Jew is especially close to Hashem, and if he feels drawn to a certain *neshamah*, it is an indication that it is one of these souls. This *heter* is not "defeating the *yetzer hara*" by giving in to it; it is recapturing those lost souls.

SFAS EMES:

It is terribly wrong and destructive to marry a *yefas to'ar*. But when something is forbidden, the *yetzer hara* pushes people toward it very strongly. The Torah permitted it so that the *yetzer hara* would stop pushing, and then the Torah advises us not to do it—as *Chazal* say, marrying a *yefas to'ar* will cause fighting in the home, a *ben sorer u'moreh*, and other problems.

RAV YECHESKEL ABRAMSKY:

Yes, this *aveirah* is too difficult to resist; that is why Hashem permitted it (as well as eating pig during a war). But this is the only one that was permitted—that means that all other mitzvot and *aveiros* are *not* too difficult! This proves that there is no such excuse as "it's too hard." If it was, it would be *muttar*.

PERSONAL GROWTH AVODAH OF THE WEEK

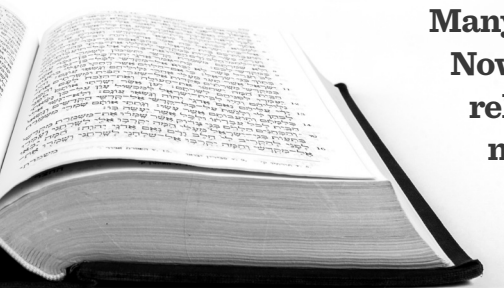
This section views the procession of parshiyos and Yamim Tovim as a ladder for personal growth. It identifies a theme in the parshah and a related area that needs growth, and assigns a weekly mission based upon it.

PARSHAH SUMMARY

Parshas Ki Seitzei contains a list of no less than 77 mitzvot. A major theme linking these mitzvot is human dignity and how we treat others.

This revolutionary Torah concept is found in many mitzvot in the *parshah*, such as rules regarding marriage (members of which nations can convert and marry Jews, *kesubah* and *kiddushin*, divorce, *shanah rishonah*, *yibum*, *na'arah me'orasah*, *oness*, *motzi shem ra*, *yefas to'ar*, and *ben snuah*), dignity (*tznius*, restroom rules, burying the dead in the ground on the day of death, returning a *mashkon*, *lifnei iver*, returning lost items, *lo silbash*, *kilayim*, *shiluach haken*, paying wages, certain types of charity, *malkos*, *mikrei laylah*, minimum respect for a *yefas to'ar*), and safety and justice (*ma'akeh*, *ribbis*, *neder*, kidnapping, justice, fair weights and measures, *ben sorer*, helping a struggling animal, and several of the topics listed above).

AVODAH FOR THIS WEEK:



1. We are just over a week into the month of Elul. Our *teshuvah* process is hopefully well under way—we don't want to wait until the last minute! Many of us are back among old acquaintances after long breaks. Now is a good time to try to make a fresh start in our interpersonal relationships. Try to reboot relationships with two people you have not seen in a while but have gotten along with poorly in the past.
2. Even Yom Kippur does not erase sins against others until we obtain forgiveness. Asking *mechilah* is a difficult task, and leaving it for the last moment makes the request ring insincere. Work this week on obtaining *mechilah* from 10 people from whom you know you need it.

ANSWERS TO LAST WEEK'S RIDDLES:

1. Which *avodos* require an animal that never worked or wore a yoke? Both *parah adumah* and *eglah arufah* may not have worked or worn a yoke. It is forbidden to work an animal that is a *bechor* or *maaser beheimah* (and any *korban* from the time of dedication).
2. Which *parshiyos* from *Shemos* through the end of the Torah do not contain Moshe's name (five)? תצוה, עקב, ראה, שופטים, כי תצא
3. Why do the *mefarshim* make a big deal out of one of them but ignore the other four (which are all in a row!)? Moshe is speaking throughout the four in *Devarim*. More than mentioning his name, they are *all* him.
4. When *Klal Yisrael* did something that sounds like a mitzvah in this *parshah*, they were scolded by a *navi*. Which one? Shmuel chastised the people for asking for a king although the Torah states that it is a mitzvah to ask for and anoint a king. Why? There are several approaches to what was wrong with the intention of the people in the days of Shmuel. The *Kli Yakar* understands that they wanted someone whom they could control, as opposed to Shmuel (who was also the *shofet*), whom they could not control.

Did you notice that the story of the haftorah, besides relating to the depth of the parshah or day, usually sounds like it is right out of current events?

HAFTORAH FROM THE HEADLINES

This week's *haftorah* is the fifth of the seven Haftaros of Consolation.

HAFTORAH SUMMARY

The *navi* refers to *Klal Yisrael* as a barren, childless wife, rejected and estranged from her husband and jeered by the nations. Hashem promises that her loneliness and childlessness are temporary and that He will quickly return to his “marriage” and fulfill vows made to His “young wife.” Yerushalayim will be flooded with her children, who will come from far to join her. Hashem Himself, her husband, will soon return and heal her shame, disgrace, and widowhood.

CONNECTION TO THE PARSHAH:

The *parshah* describes many halachos of marriage, including the mitzvah of giving special attention to *shanah rishonah*, the abandoned betrothed wife, and *yibum* for a childless woman who has lost her husband—she can be redeemed.

RIPPED FROM THE HEADLINES:

The haftorah speaks of the return of Jews to Eretz Yisrael and Yerushalayim from far and near. With great *siyata d'Shmaya*, Israel's skies have opened again, and *bnei Torah* and families are returning to learn in *Eretz Hakodesh*. While this is unfortunately far from the ultimate redemption, several scholars are calling for Yidden to return to Eretz Yisrael as the situation in other countries continues to deteriorate.

>> CONTINUED FROM PAGE 1

things that don't exist yet.” He scanned the room and pointed at Reb Mordche. “Hey, you! Do you want to buy my *olam haba*?”

Reb Mordche got up. “Sure,” he said. “How much?”

The man laughed uproariously. “I don't know...ten rubles.”

Reb Mordche produced a sheet of paper and wrote out a contract. Then he handed over the 10 rubles he had gotten from the Rebbe.

The merchant signed the contract, laughing. “What a fool!” he told his friends. “I can really sell anything!”

Reb Mordche went on his way.

The merchant arrived home about a week later and boasted to his wife about his successful trip. “And best of all, I got ten rubles for nothing...for my *olam haba*!”

But his wife did not find it funny at all.

“What? You have no *olam haba* anymore?”

“No, it was just a joke. It means nothing.”

“Are you sure? Didn't you sign a contract and take money?”

“Yes, but...”

“Doesn't sound like a joke. You need to go get that *olam haba* back. I can't be married to a man with no *olam haba*!”

“How am I supposed to go get it back?”

“I don't know. Go find him! But I promise you this: if you don't get that *olam haba* back, I'm going back to my parents' house! I want out!”

The man ran to Apt and tracked down Reb Mordche. “Look, we both know it was a joke,” he said. “Take back your ten rubles, and give me back the contract.”

“No joke,” Reb Mordche said. “It was a valid sale and I don't want to cancel it.”

“I'll give you twenty rubles.”

“Nope. That *olam haba* is now mine.”

“Look, I really need it back. How much?”

“A thousand, maybe.”

“What! That's nuts!”

But Reb Mordche insisted, and the man had no choice. It was either pay a thousand rubles or lose his family.

And so, Reb Mordche got the amount he needed for his daughter's wedding.

After purchasing his *olam haba* back, the merchant visited the Apter Rebbe. “Tell me, Rebbe, please,” he said. “How much is my *olam haba* really worth?”

The Rebbe smiled. “When you sold it for ten rubles, it was worth ten rubles. When you bought it for a thousand rubles, it became worth a thousand rubles. If you now consider it priceless, it is priceless. Every mitzvah and *schar* is worth the value at which you hold it.”

The Torah tells us the reward of simple, easy mitzvos so that we will give it tremendous value and importance—because it all depends on us.

HALACHAH

בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא תָבֹא עָלָיו הַשָּׁמֶשׁ

“On his day you should pay his wages, the sun should not set on it” (*Devarim 24:15*).



What are some halachos of paying wages on the day they are due?

THE MITZVOS

The obligation to pay wages on time and the prohibition against paying late are very severe. There are no less than six distinct mitzvos connected to the subject. One who does not pay their workers causes a great *chillul Hashem* and is regarded as if they are taking away the worker's life. In addition, some say Hashem will lessen their years in this world. One who holds back even a small amount, like a *perutah*, has transgressed this *issur*.

WHEN IS PAYMENT DUE?

The mitzvah is transgressed if a full day or night passes after the job is complete and payable and the wages are not paid. Therefore, a day hire must be paid before the next sunrise. If the job is finished well before the end of a day or night, it should be paid at the end of that same day or night. For example, an evening babysitter must be paid before sunrise. Payment is due when the job is done unless otherwise stipulated at the time of hire. The stipulation should not be “in order to avoid *bal talin*.” Monthly or bimonthly hires must be paid on the due date. Check or credit card is acceptable for jobs that are normally paid in that way (though you cannot give one to a babysitter or taxi driver). According to some, a check is only acceptable if the worker can cash it that day. If a worker has to submit hours or request payment, it is not due until they do so.

TO WHOM DOES IT APPLY?

Nearly all workers are included in the mitzvos to pay on time. It applies even to rich workers, workers doing light work, minors (including a toy promised to a child in exchange for something), rental of equipment or real estate, non-Jews (possibly because of *eivah*), and even *mechallelei Shabbos*. There is a discussion as to whether it applies to students receiving a *kollel* stipend. It does not apply to someone who has the *din* of an *apikores*. It also does not apply to one's own children.

THE LAST WORD

A one-liner worth remembering

“RASHI IS OUR BEST FRIEND...OUR VERY, VERY BEST FRIEND.”

—Rav Dovid Trenk, *Just Love Them*

Would you like to dedicate or sponsor an issue of Circle Time: At Your Shabbos Table? Contact circletime@circmag.com.

AT YOUR SHABBOS TABLE IS COMPILED BY RABBI YITZCHOK LANDA. COMMENTS, SUGGESTIONS: CIRCLETIME@CIRCMAG.COM

No part of *Circle Time: At the Shabbos Table* may be reproduced without permission and credit.



CALL . TEXT . ☎ **732-592-5437** • EMAIL SUBSCRIPTIONS@CIRCMAG.COM • WWW.CIRCMAG.COM

