



ני תבא

CIRCLE TIME AT YOUR Shabbos Table

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

DVAR TORAH IN A STORY >>

WHAT ARE YOU AFRAID OF?

וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עָלֶיךָ וַיִּירָאוּ מִמֶּךָּ

"And all the nations of the world will see that the Name of Hashem is called upon you and will fear you" (*Devarim* 28:10).

ר' אליעזר הגדול אומר אלו תפילין שבראש

"Rabi Eliezer Hagadol says, 'This refers to the *tefillin* of (lit: in) the head'" (*Brachos* 6a).

Why does the Gemara apply the pasuk to tefillin shel rosh as opposed to tefillin shel yad?

The famous Rav Aryeh Leib of Metz, author of the well-known *sefer Sha'agas Aryeh*, had to travel for the day. Wanting to leave early in the morning, he asked the local wagon driver to pick him up at his home at 6:30 a.m. Netz was at 5:30, so that would leave the Sha'agas Aryeh enough time to *daven* Shacharis in peace before setting out on the journey, as is the halachah.

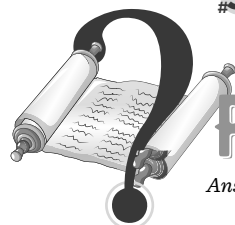
The Sha'agas Aryeh arose as usual on the morning of the trip, *davened* Shacharis with a *minyan* at *netz*, and learned for a few minutes while he waited for the wagon to arrive. Before long, the wagon drew up at the door, and the Sha'agas Aryeh, still wrapped in his *tallis* and *tefillin*, as was his custom, entered the wagon with a *sefer* in hand. The driver clucked to his horses, and they were off.

As soon as the wagon cleared the city, the driver settled into his seat. The horses drove at a steady pace and kept to the road; they were well

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PARSHAH RIDDLES

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

1

The *pesukim* of the *Mikra Bikkurim*, which Yidden said when bringing *bikkurim*, should sound familiar to us since we still say them at least once a year. When?

2

How many curses (and blessings) were said by the Shevatim on Har Eival (and Har Gerizim)? Count them and see *Rashi*. Why does *Rashi* give a number that is different from the *pasuk*?

3

Where does the phrase *אָרֶץ זֶבֶת חֶלֶב וְדָבָשׁ* appear three times in one *parshah*? Where does it appear in two consecutive *pesukim*? Where does it appear not referring to Eretz Yisrael?

4

How does the Gemara (*Shabbos* 55b) prove from this week's *parshah* that Reuven did not really do an *aveirah* with Bilhah?

GEMATRIA

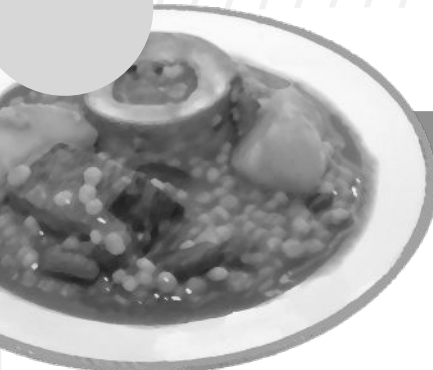
וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי ה' אֱלֹקֶיךָ

"And you speak and say before Hashem, your G-d" (*Devarim* 26:5).

לשון הרמת קול

"[The double term 'speak and say'] indicates that it should be said in a loud voice." (*Rashi*, ad loc.)

וְעָנִיתָ וְאָמַרְתָּ = 1183 = לשון הרמת קול היא



SERIAL >> CHAPTER 12

CHOLENT STORY

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

Recap: Thomas is hunted down by the church men, and his entire treasure now belongs to Rav Yonasan Eibschutz and his Rebbetzin. She greets him upon his return home and shares the happy news, but surprisingly, instead of rejoicing, he weeps.

R

ebbetzin Elke Eibschutz had thought that the news that they had fairly inherited a fortune should make anyone happy, not sad! Her husband would now be able to learn for years without worrying about *parnassah*, and they would be able to support many community projects. She couldn't understand his tears. Sure, Thomas's story was sad, but still...

She waited patiently for Rav Yonasan to finish expressing his sorrow before asking for an explanation. It took a long, long time, but eventually the moment arrived. When her husband's weeping ceased, she asked, "Shouldn't this be a cause for joy?" Rav Yonasan shook his head mournfully. "Hashem has paid us for our mitzvah in this world," he said. "Whenever a great reward is earned right after a significant mitzvah, it is payment for that mitzvah."

"But what is so bad about that?"

"Chazal tell us that there is no real reward for mitzvos in this world. If Hashem is paying us in Olam Haze, that is a rejection of our mitzvah! He is not accepting it in Olam Haba! Why, why is our mitzvah of *pidyon shevuyim* being rejected?!" Tears leaked from his eyes again.

Rav Yonasan could not be consoled. For hours, he was deeply pained over his lost mitzvah. Finally, he reached a decision.

"I won't be needing any dinner today," he told Elke. "I have decided to fast in the hope of doing *teshuvah* for whatever caused the mitzvah to be rejected, and in order to try to find out the reason for the rejection."

Rav Yonasan fasted all the next day, and the day after, and the next. For three days, he ate only at night and engaged in intense self-searching.

After three days, he still had no answer.

"There is only one thing left to try," he told Elke. "I will have to do a *she'eilas chalom*, a dream request." In this rare procedure, used only by great tzaddikim, a question is asked and an answer received in a dream.

Rav Yonasan prepared his question, carefully written on a sheet of paper, and slipped it under his pillow. In his dream, he received an answer.

"You are correct, the mitzvah was rejected from *schar* in the World of Truth," he was told. "You have received all reward for it in this world, as you understood. The reason for this is your unwillingness to share the mitzvah with the *kehillah*. They wanted a *chelek* in the special *zechus*. They raised the money and wanted you to take it so that they could have part of the mitzvah. You rejected them, so your mitzvah was rejected. You wanted to keep the mitzvah, so here you go—you can have it all, but in this world!"

THE END

2

DVAR TORAH >>

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.

וַיְבִאֵנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֵּן לָנוּ אֶת הָאָרֶץ הַזֹּאת אֲרָץ

"And He brought us to this place, and He gave us this land" (Devarim 26:9).

Rashi explains that "this place" refers to the Beis Hamikdash. But why would we say that Hashem brought us to the Beis Hamikdash before we say that He gave us the Land? We received the Land well before the Beis Hamikdash.

RAV CHAIM ABULAFIA, CHIDA,
RAV YAAKOV MOLKO:

Targum Yehonasan writes in *Parshas Yisro* that on the night of *Makkas Bechoros*, an eagle landed in Mitzrayim, flew all the Yidden to Har Habayis, where they ate the *Korban Pesach*, and then flew them back to Mitzrayim so that they could be freed the next day. So they did meet the *makom haMikdash* before the rest of Eretz Yisrael!

TAPUCHEI CHAIM:

Chazal tell us that Har Hamoriah arrived at Har Sinai for *Mattan Torah*. *Klal Yisrael* encountered the *makom haMikdash* before Eretz Yisrael when it came out to greet them in Midbar Sinai.

RAV MOSHE SHTERNBUCH:

The reason we yearned for, and were given, Eretz Yisrael is because of the great power it holds for *kedushah* and closeness to Hashem. This is best represented by the Beis Hamikdash. It is listed first because it was the goal of coming to Eretz Yisrael altogether.

CIRCLE TIME:

Bikkurim were brought to the Mishkan as well, before the permanent structure was built on Har Hamoriah. Rashi is referring to the Mikdash wherever it may be, and that was given to *Klal Yisrael* before Eretz Yisrael.



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 Savo concludes Moshe's second speech to *Klal Yisrael* and begins his third, which focuses on blessings and curses.

Moshe concludes his review of the Torah's laws and mitzvos with a description of the mitzvah of *bikkurim* and *Mikra Bikkurim*, the *parshah* that is read while bringing it; and the mitzvah of *biur* and *viduy maasros*. He then begins the third and final speech of *Sefer Devarim*, which is mainly blessings, warnings, and curses. He instructs *Klal Yisrael* about setting up stones with the entire Torah written on them across the Jordan River, and how to announce the blessings and curses at Har Gerizim and Har Eival. Then he lists blessings for keeping the Torah and punishments for violating it. The *parshah* is dominated by the list of 98 curses but ends with an encouraging reminder of Hashem's kindnesses thus far.

AVODAH FOR THIS WEEK:

We are now deep into Elul, and Rosh Hashanah is fast approaching. Although it is a time of love, it is also a time of repentance. *Teshuvah* motivated by fear is not the primary form of *teshuvah*, but it can be used in urgent cases. This week, with the *tochachah* ringing in our ears, is the time to use it.

1. Set aside 10 minutes per day this week to learn from a *mussar sefer* describing *yiras ha'onesh*. *Ohr Yisrael* is a good choice. Review a small amount of material deeply and fervently.

2. Choose a specific issue you want to fix and ascribe a negative thing that happened this year to it. It does *not* mean the two necessarily have a cause-and-effect relationship; you are just using it as motivation. Work on fixing that issue in light of its possible negative repercussions that you have identified.

ANSWERS TO LAST WEEK'S RIDDLES:

1. Which *parshah* contains the most mitzvos? Which have second and third most? How many do they have? **Ki Seitzei has 74 mitzvos, Emor has 63 mitzvos, and Re'eh has 55 mitzvos.** Can you name at least three *parshiyos* that have no mitzvos? **From Bereishis through Bo, only Bereishis, Lech Lecha, and Vayishlach have mitzvos.**
2. Which word in the *parshah* is spelled differently from the way it is pronounced, 11 times? **The word נֶטְרָה is spelled without a hei 11 times.** Can you find the one time it is spelled as it is read? **Only in 22:19 is it spelled fully.**
3. Whom are we supposed to reject so strongly that we aren't even allowed to "greet" them? Why? **About Amon and Moav, the Torah says, לֹא תִדְרֹשׁ שְׁלָמָם וְטַבְתָּם כֹּל יְמֵיךָ לְעוֹלָם. They didn't welcome us with bread and water and hired Bilam against us.**
4. Which word in this week's *parshah* means "month"? **יָרַח.** Which other word for "month" does the Torah sometimes use? **חֹדֶשׁ**

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 sixth of the seven Haftaros of Consolation.

HAFTORAH SUMMARY

The Navi describes a dramatic transformation happening to Tziyon. Instead of being dark, lonely, rejected, and abused by the nations, it becomes a source of light for the world. Its children, and even strangers, flock to it from all around the globe, eager to bask in any bit of its glow, to help Tziyon and to serve it.

Again and again, the Navi uses many expressions of illumination to describe Tziyon and details the changing attitude of the world from scorn to admiration as hordes run to learn in and contribute to Tziyon.

CONNECTION TO THE PARSHAH:

The *parshah* describes many curses that will affect *Klal Yisrael* if they sin, and the haftorah speaks of the reversal of many of those in the days of Mashiach. Three separate curses speak of Jews suffering from blindness and darkness, and the haftorah talks about light, glow, and clear vision. The *parshah* speaks of Jews sold and dragged into slavery, all their possessions plundered; while the haftorah predicts freedom and wealth, with nations tripping over themselves, eager for the honor to serve. The *parshah* painfully says that our sons and daughters will be carried away to captivity, while the haftorah foretells how they will come streaming back to Eretz Yisrael, triumphantly.

RIPPED FROM THE HEADLINES:

Our prayers for Mashiach, *geulah*, and return have headlined every *tefillah*, event, and day since our loss so many years ago.

>> CONTINUED FROM PAGE 1

trained. He wrapped the reins around a leather horn set in the wagon for that purpose and reached for his own satchel. Hurriedly, he donned his own *tallis* and *tefillin*, took out a siddur, and began to *daven* rapidly while keeping half an eye on the horses, a quarter of an eye on the road, and another eye and a quarter on the woods lining the way; danger could pop out of those woods at any moment.

Meanwhile, the Sha'agas Aryeh continued to learn peacefully inside the wagon.

Suddenly, without warning, four mounted horsemen burst from the forest. Whipping their steeds, the masked men drew up near the wagon and grabbed hold of the wagon seat, wrenching the reins from the driver's grasp. The wagon was surrounded! The bandits were in complete control. One of the men swung into the driver's seat and drew a weapon.

"Hey, wagon boy!" the bandit growled. "Hand over all your money, and tell that fancy man in the carriage to hand his over as well, or we crash ye all!"

Panic-stricken, the poor wagon driver began to scream. "Help! *Hashem yerachem!* Rebbe, we are being robbed! *Hatzilu!* Yidden, *ratevet!*"

Hearing the commotion, the Sha'agas Aryeh opened the window of the carriage and stuck his head out to see what was going on. As soon as his head, crowned in *tefillin*, emerged from the window, the bandits began to shout. "Hey, Frankie! Georgie! Let's get outta here! Quick, before we annoy 'im!"

The would-be robbers swung onto their galloping horses and raced off in the direction from which they had come, and the Sha'agas Aryeh withdrew his head and returned to his *sefer*.

Still shaking in fear, the wagon driver continued driving until they arrived at a safe place to stop and then pulled off the road for a rest. He approached the Sha'agas Aryeh and asked for an explanation. "Why did the bandits get scared as soon as they saw you?"

"They weren't scared of me," the Sha'agas Aryeh explained. "It was my *tefillin*, as the *pasuk* says, 'All the nations of the world will see that the Name of Hashem is called upon you and will fear you.' The Gemara tells us that this refers to *tefillin*!"

"But, Rebbe," the wagon driver protested, "I was also wearing *tefillin*! Why weren't they afraid of me and my *tefillin*?"

"Ah, to answer this question, you have to look deeply into the words of the Gemara," the Sha'agas Aryeh replied. "It doesn't say just '*tefillin*' or even 'head *tefillin*.' It says '*tefillin sheb'rosh*,' which literally means '*tefillin* in the head.' The *kedushah* of the *tefillin* has to get into one's head, with the proper reverence, care, and awe for the mitzvah, in order for it to be effective at scaring the nations!"

HALACHAH

והלכת בדרכיו

“And you shall go in His ways” (*Devarim* 28:9).



What is included in the mitzvah of “going in Hashem’s ways”?

TZEDAKAH AND CHESSED

The Gemara (*Sotah* 14) defines the mitzvah of “going in Hashem’s ways” as being kind, generous, and merciful. Many of Hashem’s acts of *chesed* are listed, and we are instructed to do them as well. One fulfills the mitzvah when visiting the sick or hosting guests; one violates it when speaking *lashon hara* but fulfills it when withholding *lashon hara* (*Chafetz Chaim*). The many other *chassadim* on the list also become *mitzvos d’Oraysa* through these two simple words.

MIDDOS

The Chinuch understands the core issue in the *gemara* as referring to the *middos* that generate those mitzvos. He explains that this is actually a mitzvah to develop good *middos*. According to the *Chinuch*, whenever someone is working on their *middos*, they are fulfilling a mitzvah in the Torah. The *Aruch Hashulchan* explains that one cannot excuse themselves for displaying poor character by blaming it on their nature which is inclined toward a certain negative *middah*, because this mitzvah specifically commands them to fix it. Just as Hashem decides independently what *middos* He should display, we are meant to be responsible for our *middos*, not a victim of them.

THE GOLDEN PATH

The Rambam defines the *middos* of Hashem that one should emulate as the “middle road.” “Going in His ways” means not being extreme in any area, including seemingly absolute traits like anger and *tzedakah*, as well as all other *middos* (one should display pretend anger to make sure a dangerous behavior is not repeated, and one should not give away too much money lest they be left impoverished). Some understand that the mitzvah refers to anything we see in the descriptions of Hashem’s activities. For example, there is a special *kiyum* of this mitzvah if one controls their anger or refrains from punishing on Shabbos, just like Hashem ceases the operation of Gehinnom on Shabbos.

THE LAST WORD

A one-liner worth remembering

“WHEN YOUR EYES ARE LOOKING WHERE THEY SHOULD, YOUR FEET STAY CLEAN. WHEN THEY GET DIRTY, YOUR FEET ALSO GET DIRTY.”

—The Satmar Rebbe Rav Yoel Teitelbaum, giving *mussar* to someone regarding *shemiras einayim*.

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