

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת כי תבוא  
כ"א אלול תשפ"ב  
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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

## PARASHAH

## AN EXPRESSION OF GRATITUDE

Rav Nosson Tzvi Speaks – Insights on Chumash from Rav Nosson Tzvi Finkel

וּלְקַחְתָּ מִרְאשִׁית כָּל פְּרִי הָאֲדָמָה אֲשֶׁר תִּבְרֵא מֵאֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ.  
*You shall take of the first of every fruit of the ground that you bring in from your Land that Hashem, your G-d, gives you (Devarim 26:2).*

The foundation of the *mitzvah* of *bikkurim* is expressing gratitude to Hashem. When a person carries that precious first fruit of his crop to the *Beis HaMikdash*, he recalls that these fruits — along with all other delights of *Olam Hazeih* — are gifts of his Creator, and this insight fills him with profound sentiments of gratitude to Hashem. The *mitzvah* of *bikkurim* thus illustrates the overriding imperative of *hakaras hatov* to *Hakadosh Baruch Hu* for the countless miracles and wonders that He performs for us every moment of every day, and conversely, the gravity of spurning His everlasting kindness. Moreover, just as the *mitzvah* of *bikkurim* highlights our obligation to feel and express gratitude to Hashem, it likewise points to our moral duty to express appreciation to our fellow man.

Some believe that *hakaras hatov* means repaying a kindness to another, yet its true definition is actually discerning the kindness that someone did on your behalf, and this recognition is truly the greatest recompense that the giver can receive from the recipient. The same applies to the *hakaras hatov* that we owe *Hakadosh Baruch Hu*; the very recognition of the kindness that He performs for us every hour of every day is the ultimate manifestation of *hakaras hatov*.

We are currently at the height of the days of mercy and atonement, when *Hakadosh Baruch Hu* showers *Klal Yisrael* with love and closeness and grants us the process of *teshuvah*.

Rabbeinu Yonah writes (*Shaarei Teshuvah* 1:1): “Among the great kindnesses that Hashem bestows upon His creations is preparing for them a path to rise from their lowly actions and flee the abyss of sin... And if they sinned greatly and rebelled against Him, He still does not close the doors of repentance to them.”

*Teshuvah* is an unparalleled gift from *Hakadosh Baruch Hu*.

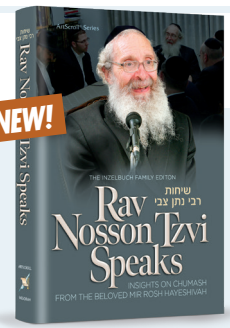
*Kovetz He'aros* (*Yevamos* Ch. 21 §24) notes that whereas the repentance of a gentile takes effect at the time that he repents and impacts his future so that he will not be punished in *Olam Hazeih*, the repentance of a *Yid* works retroactively as well, erasing his misdeeds as if he never sinned at all.

This is an incredible idea, as logic dictates that a person who sinned and rebelled against

*Hakadosh Baruch Hu* should be undeserving of any clemency. Yet *Hakadosh Baruch Hu*, Who is a loving and compassionate Father, bequeathed to His children the priceless gift of *teshuvah*, which uproots sins retroactively at their source, and we must value this deeply.

Let us examine why Hashem saw fit to create the power of *teshuvah* and what we can learn from His ways.

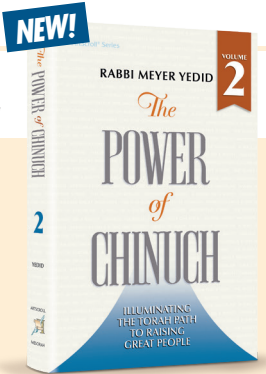
Man experiences many ups and downs throughout life and can be considered “alive” during his good periods and “dead” during his difficult periods. His tempera-



Rav Nosson Tzvi Finkel

**TESHUVAH IS AN UNPARALLELED GIFT FROM HAKADOSH BARUCH HU.**

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I teach tenth-grade boys. We start a road trip together in September, and we land somewhere around August, often with numerous adventures along the way.

One of the highlights of each year is a 24-hour trip, when we “live like a Jew for 24 hours.”

Before we start this trip, I ask them, “Do you know how to live like a Jew for 24 hours?”

“Of course,” they answer. They pray three times a day, they put on *tefillin*, they learn, they don’t go anywhere without a *kippah* on their heads... In fact, the question alone seemed offensive to my students during the first years I did this exercise, until they came to expect it because they heard about it from their predecessors.

“Did you ever go 24 hours without saying *lashon hara*?” I ask.

No one is quite ready to testify that they did.

“Did you ever greet everyone you met in a 24-hour period warmly?” I venture.

“Did you not hate anyone for 24 hours? Did you ever maintain humility for 24 hours? Did you ever watch your speech to make sure you didn’t say anything inappropriate for 24 hours? Have you ever spent 24 hours giving *kavod* to all the people around you? Or not complaining? Or judging people favorably?”

For 24 hours, my students have to follow a set of rules: One of those rules is that you have to put others ahead of you. During those 24 hours, they can’t complain. They have to recite their *berachos* out loud, and all the others have to say *amein*. They have to express gratitude to each other.

I can tell you one thing — anyone

who has experienced this will tell you that those were the most wonderful 24 hours of their lives.

What happens afterward? Have they changed completely?

No. They are right back to complaining, and trying to elbow their way ahead of others, the *berachos* are mumbled...

So you’ll ask me: What did we accomplish with those 24 hours?

These boys now know what it feels like to live this way for 24 hours, and that feeling won’t leave them for the rest of their lives. True, it might take years for them to try some of those rules again, but they know that they are capable of doing it if they put their minds to it. 📖

## GRATITUDE

## “THANK YOU” TO THE SEAMSTRESS

My Parents and Me by Rabbi Shimon Finkelman

“Yes, it’s very beautiful. It is a *kavod* for the *aron kodesh* and a *kavod* for the *Sifrei Torah*.”

A *talmid* had accompanied Rav Shlomo Freifeld, *rosh yeshivah* of Yeshivah Sh’or Yeshuv in Far Rockaway, to purchase a new *paroches* for the *yeshivah*’s *aron kodesh*. They had found a beautiful antique *paroches* that had been made in India many years ago.

“It’s beautiful, but it does need some mending. Let’s ask the storeowner about having it fixed.”

The man assured them that his seamstress was outstanding and would have the *paroches* looking as good as new.

Sometime later, Rav Freifeld and his *talmid* returned to the store to pick up the *paroches*. Rav Freifeld was very pleased. “It’s beautiful,” he told the storeowner. “I am so pleased. Would you allow me to go to the back of the store so that I can thank the seamstress?”

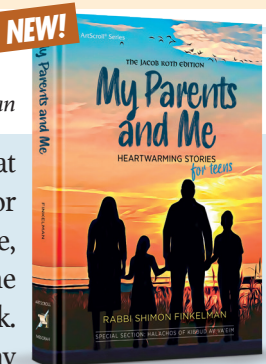


Rav Shlomo Freifeld

The man was touched that this great rabbi would want to take the time for this. He led him to the back of the store, where Rav Freifeld warmly thanked the seamstress for her outstanding work.

Many years later, after Rav Freifeld passed away, the seamstress told his son-in-law, Rav Naftoli Jaeger, “For forty years I worked in the back of the store making things beautiful, but no one ever noticed. But when your father-in-law picked up the *paroches*, he insisted on coming to the back of the store to thank me personally, telling me how magnificent my work was and how beautiful the *paroches* would look when it hung on the *yeshivah*’s *aron kodesh*.”

Great people make sure to thank those to whom they owe appreciation. 📖



## THIS WEEK'S DAF YOMI SCHEDULE:

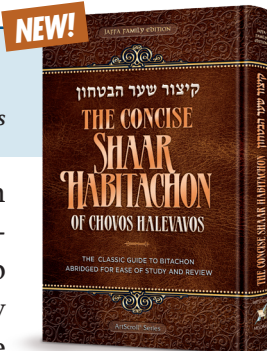
## SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
17 כ"א	18 כ"ב	19 כ"ג	20 כ"ד	21 כ"ה	22 כ"ו	23 כ"ז
Kesubos 73	Kesubos 74	Kesubos 75	Kesubos 76	Kesubos 77	Kesubos 78	Kesubos 79

## THIS WEEK'S MISHNAH YOMI SCHEDULE:

## SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
17 כ"א	18 כ"ב	19 כ"ג	20 כ"ד	21 כ"ה	22 כ"ו	23 כ"ז
Maaser Sheni 5:5-6	Maaser Sheni 5:7-8	Maaser Sheni 5:9-10	Maaser Sheni 5:11-12	Maaser Sheni 5:13-14	Maaser Sheni 5:15 - Challah 1:1	Challah 1:2-3



In *Shaar HaBitachon*, Chovos HaLevavos discusses the fundamental concept of *bitachon* in Hashem; that is, placing one's trust in Hashem and relying on His providential management of one's affairs.

The term *bitachon* is often translated as trust. However, *bitachon* means more than mere trust or faith. It means reliance on Hashem — recognizing one's utter dependence upon Hashem and completely placing one's faith in Him, so that one securely and confidently relies on Him to fulfill one's every need. In fact, after studying the words of Chovos HaLevavos in *Shaar HaBitachon*, one realizes that there is no single English word that can fully capture the profound meaning of *bitachon*. In this work, we use both trust and reliance, interchangeably, as translations of *bitachon*. These are the most convenient English terms, but in all cases the reference is to a deep, profound level of trust and security that manifests itself in relying on Hashem completely in every aspect of life.

David HaMelech expresses this concept in the verse (*Tehillim* 55:23): *Hashleich al Hashem yehavcha vehu yechalkilecha*, Cast upon Hashem your burden and He will sustain you.

### The Relationship Between Emunah and Bitachon

*Emunah* (faith, or belief) and *bitachon* (trust, or reliance) are closely related ideas, but *emunah* is conceptual, whereas *bitachon* is practical. A person with *emunah* knows

## RECOGNIZING AND BELIEVING THAT HASHEM CONTROLS ALL EVENTS ENABLES ONE TO ACTUALLY RELY ON HASHEM TO FULFILL ONE'S NEEDS.

in his mind and believes in his heart that Hashem can provide for all his needs, but has not necessarily applied that faith in actual practice. A person with *bitachon*, however, leads his life in accordance with the knowledge and belief that Hashem provides for him. When facing a crisis, the person with true *bitachon* will not resort to desperate measures to save himself, nor will he take steps that are unbefitting him. Rather, he will deal with the situation in a way that reflects

his conviction that only Hashem can help him, and any measures he takes toward resolving the crisis will be consistent with that attitude (*Chazon Ish*, *Emunah U'Vitachon* 2:2). The same applies with regard to the effort one invests in obtaining his income. As the Chovos HaLevavos explains in *Shaar HaBitachon*, the person with *bitachon* will seek his income in ways that demonstrate his conviction that he will ultimately receive no more and no less than Hashem has ordained for him. The *Ramban*, in addressing the relationship between *emunah* and *bitachon* (*HaEmunah VeHaBitachon*, Ch. 1), explains that *bitachon* is an outgrowth of *emunah*: *Emunah* (faith) is like a tree, and *bitachon* (reliance) is like the fruit that the tree produces. *Emunah* can exist without *bitachon*, but *bitachon* cannot exist without *emunah*, for it is *emunah* that gives birth to *bitachon*. Recognizing and believing that Hashem controls all events enables one to actually rely on Hashem to fulfill one's needs, whether in moments of crisis or periods of tranquility. 📖

### AN EXPRESSION OF GRATITUDE continued from page 1

ment and feelings shift constantly, especially since the *yeitzer hara* baits him day and night. Yet man's duty is to choose life — *uvacharta bachayim* — and this is a recurring choice that presents itself every day anew. It's a choice we face every morning as we recite *Modeh Ani*, and a choice we face before every *tefillah*, and during every moment of life.

The novelty of *teshuvah* is not that a sinner can erase his sins, as this is but a consequence of *teshuvah*. Rather, it is the fact that a person who sinned previously, but now

faces new choices at each and every juncture, can still choose the proper path. And it is this choice and yearning for spiritual life that bring about the erasure of his sins.

Had the world been created for life in *Olam Haze* alone, there would have been no purpose in the concept of *teshuvah*. Yet man's purpose in this world is to prepare for *Olam Haba*, as Chazal teach that this world is compared to a corridor to *Olam Haba* (*Avos* 4:16).

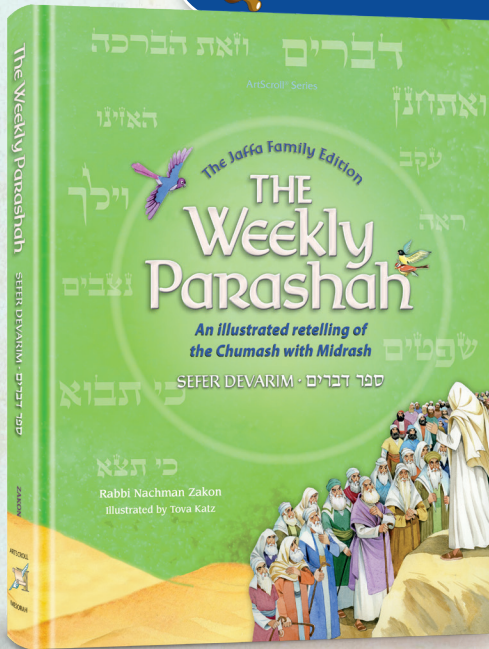
Life in this world is about choosing between good and evil: If man chooses good, then he merits to enter *Olam Haba* — which is the ultimate objective of *teshuvah*. 📖





# 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.



### FASCINATING FACTS

If you have a bottle of Israeli wine at home, take a look at the back label. It will say that terumah and maaser have been taken. Wine from Israel is special, because of these mitzvos.

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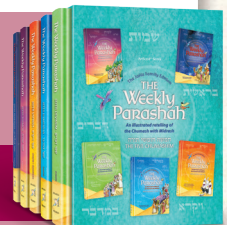
## THE WEEKLY QUESTION

Question for Parashas Ki Savo:

*In which years of the Shemittah cycle is maaser ani given?*

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto: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: NECHAMA KOHN, Passaic, NJ**



The question was: For how many years was Torah Shebaal Peh passed down orally from father to son, rebbi to talmid, and teacher to student?  
The answer is: 1,500 years, from when it was given to Moshe at Har Sinai until it was written down in the Mishnah.

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