



Kollel

Givat Ha'mivtar

Parshas Ki Tavo, 16 Elul 5786

פרשת כי תבא | ט"ז אלול תשפ"ו | עלון מס' 75



Rav Matisyahu Azerad
Rosh Kollel

VORT ON THE PARSHA

"V'haya ki tavo el ha'aretz". Kayadua, "ein v'haya, ela lashon simcha". Zugt the Heilige Ohr HaChaim, Rabbeinu Chaim Ben Attar, zechuso yagen aleinu. "V'amar, v'haya lashon simcha, leha'ir, she'ein lismoach ela b'yeshivas ha'aretz". The only time we could be happy is when we're in Eretz Yisrael. If we're not in Eretz Yisrael, we're chillin in Tom's River or 5 Towns, we're not going to be happy. EVEN if we move to Miami, still not going to help, believe it or not. (Besides for the fact that moving from New York to Florida in 2026, seems a lot like moving from Poland to Hungary in 1940, just prolonging the inevitable, B"M, *v'hamevin yavin...*)(Of course I'm not a YouTube Rabbi so I don't know the future, and we definitely hope and pray that all Yidden will have continued success wherever they are.)

Now, *l'maaseh*, every generation had the *nisyonos* that stopped them from having the *zechus* of coming to Eretz Yisrael. It used to be, a hundred years ago, people *pashut* starved to death. You came to live in Yerushalayim, and you literally risked starving to death, B"M. The Arabs were never the best neighbors, to say at the least. And of course, for many decades there's been the *tziyoinim*. There's an unbelievable Sefer Chareidim that teaches us such an important *yesod*. He writes; you know what last week's Parsha ended off with? *"Timche zecher Amalek"*. Last week ended off with *"zachor es asher asa lecha Amalek"*, and this week's Parsha immediately starts off with; *V'haya ki tavo el ha'aretz!* *Zugt the Heilige Sefer Chareidim*, it's to teach us that ANYTIME a Yid wants to come to Eretz Yisrael, AMALEK POPS UP! There is always an Amalek before Eretz Yisroel, like in the Torah. What? Amalek? Amalek has a lot of different forms. It could be your family. It could be you just leased a brand-new Range Rover. Could be you're doing renovations on your house for the fifth time. Could be a lot of things. So, whatever the Amalek is, it always pops up to keep us from coming to Eretz Yisrael. That's just the way it is.

L'maaseh when you live in Eretz Yisrael, you realize, I mean you can really see it

anywhere, but it *mamash* smacks you in the face in Eretz Yisrael, you can't miss it. You see the *hashgacha pratis* everywhere consistently. Like I said, if you look for it, you can see it anywhere in the world, but over here it's *mamash* in your face. You can go to any government office in this country three times in a row, and do the exact same thing, and have a different outcome every time. One time you'll get screamed at, another time you'll have to wait for hours and another time you'll be in and out in a matter of minutes because everything went so smoothly and you're standing outside and still can't believe it's over already. The *yesod* is, there is ZERO 'teva' in Eretz Yisrael. It all depends on your *zechuyos* that day, that's all.

I'll tell you a story that happened today. Once in a while it's good to say personal stories. *Akitser*, to make a long story short. I'm waiting on line at the supermarket and I finally start loading up the counter, and *pitom nochet alai eize dos*. I'm like what? He said "*tikne cola*". I'm like *tikne cola*? I don't want, thanks. He's like no, "*ani tzarich l'knot*". Basically, the *maskana* was he's only buying like a package of noodles, but because I bought over a hundred fifty shekels worth of stuff, he could get coke on my *cheshbon* for thirty sheks. So, he wants to put the coke on my *cheshbon*. He wants to put the six pack on my *cheshbon*, but he wants to use his credit card. So now the cashier gets involved, he doesn't really know how to split the bill, *akitser*, *Hashem yishmor*, I don't even know how long I was there. I just knew I had to get out of there asap.

Finally, I to get out of there, I get home and of course I left something at the store, Standard. In my head I was like it's all cause of that guy who made me nuts with his coke, but I was like, *shma, ze mi'shamayim*. *Akitzur* I get back to the store, in my head it was going to be a half an hour at least with all the traffic. It was seven minutes round trip, *nes galuy, nes kazeh* it doesn't make any sense, like we said nothing in this country makes sense, *hakol Boreh Olam*. As I pull up, there's a lady walking into the store with my bag. I didn't even have to go into the store. The lady in front of me took the bag by mistake because she thought it was hers. She came back exactly that second to give it back. If I would have come a minute earlier, they would have been like we don't know what you're talking about, there's no bag here, because the woman who took it still hadn't returned it. Then I would've probably (for sure) been hating on this Yid with the coke (even though it's all Hashem but in the moment it's hard). If I came a minute later, good luck finding that bag in the *balagan*.

V'haya ki tavo el ha'aretz, Rabosai when you come to Eretz *HaKodesh* that's where the *ikkar simcha* is.

Veiter in the Parsha we have the whole *tochecha*. I always love to say over the *maise* with the Holy Steipler zt"l. One time a Yid came into Lettermans shul on Shabbos Ki Savo, and he wanted an *aliya*. *Kayadua*, the minhag is the *baal koir* gets the *aliya* of the *tochecha*. He went to the gabbai and told him he needs an *aliya* for *maftir* because he has a *yartzeit*. Gabbai told him, you're late *achi*

everything is "booked up". You could get the *aliya* of the *tochecha*, but you have to ask Rav Chaim.

So, he went to ask Rav Chaim, he told Rav Chaim, "I'm not *makpid*, I'll take the *tochecha*". Rav Chaim said, even though YOU'RE not *makpid*, I can't be *matir*. Let me tell you a similar *maise* that happened with my *tatte* the Steipler a"h. There was a Yid who came into Lettermans around 30 years ago, same story, *yartzeit*, no *maftir* available etc. He went to the Steipler and said "I'm not *makpid*". The Steipler said if you're not *makpid*, *b'seder* take the *aliya*. *Akitzur*, the Yid got the *aliya* of the *tochecha*. A few days later this same Yid gets a phone call from America. A lawyer is on the phone, and he asks are you Ploni? Yes. Your uncle was just *niftar* in America you're the only *yores*. You *yarshened* \$150 million dollar business empire!! He was on the next flight to America, and he became a *gvir* overnight. A few years later he came back to Eretz Yisrael to visit, give out *Tzedaka* etc. He went to visit the Steipler to get a *bracha* and he says to him; "you see, I told you I'm not *makpid*"! Not only am I not *makpid*, I made \$150 million a few days later. It didn't affect me at all. The Heilige Steipler looks at him and says, "didn't affect you at all?!?" You used to be a serious *Avreich* learning Torah and now you're a millionaire. It affected you in such a horrible way, B"M. You used to be a "*ben torah*", now you're just a businessman! You realize what a hit that is?!

So, Rav Chaim says to this Yid 30 years later, you see from this story, even if you're not *makpid* you still get hit hard from the *tochecha*. Therefore, I can't be *matir*.



Rabbi Ben Adler

מאברכי כולל גבעת המבשר

We start this week's parsha with the *mitzvah* of *Bikkurim*. The pasuk says, "*V'hayah ki savo el ha'aretz asher Hashem Elokecha nosein lach nachala, virashta v'yashavta ba.*" Says Rashi, bringing from the Gemara, "*V'hayah ki tavo... virashta v'yashavta bah*" - "*Magid she'lo nischayvu b'bikkurim ad she'kavshu es ha'aretz v'chilkuha.*" That we weren't *chayav* in the *mitzvah* of *Bikkurim* until we conquered the land and divided it amongst Shvatim, each person with their individual portion.

I saw a beautiful *sicha* from the Rebbe (Rav M.M. Schneersohn z"ya). The Rebbe explains on this Rashi that we see from this *mitzvah* of *Bikkurim*, that only once each Jew had their portion of Eretz Yisroel could the *mitzvah* of *Bikkurim* come into effect. The *mitzvah* of *Bikkurim*, of bringing the first fruits, the first ingathering of wealth for each individual and his *simcha* of coming and showing and thanking Hashem, that we couldn't do this until each individual Jew had their portion in Eretz Yisrael. Only once every other Jew had their ability to benefit from

Eretz Yisroel could each person be fully happy. That my success, my *simcha* in my success and thanking Hashem, could not happen until every other Jew who had a portion in Eretz Yisrael was also part of that and of his success.

We can even see this in the *psukim* that we say when bringing *Bikkurim*. They are *psukim* of a national history, a greater identity that I am expressing when bringing those first fruits. My wealth and success is part of a larger picture.

The Rebbe brings out from this an *avodah* that we have to do now. That each individual Jew has to look around him and see "Does every other Jew around me have his *"nachala"*? Does he have his place? Is he being successful? Am I happy for his success?" It is an *avodah* of true *Ahavas Yisroel*. My success isn't fully complete until every other Yid is successful as well. My happiness isn't complete until every other Jew is happy as well. We will be a happy nation when we realize that we are one. We will be a successful nation when we realize we are one.

As the Belzer Ruv, A"H, told his son before the Holocaust, "The main *avodah* for every Jew in this generation is to love every Jew."



Rav
Matisyahu Azerad
דומ"צ בית הוראה גבעת המבשר

SHEILA FROM THE BEIS HORA'AH

Rabbi: I heard that there are *Gedolim* that do not let you take pictures of them. Is there anything wrong with being photographed? Should I not have my picture taken anymore?

Always have to start with the Bavli. The Gemara teaches us (Avoda Zara 43b) based on the Pasuk "*lo taasun iti*" that it's *assur* to make an image of a human being. The Rishonim explain, to read it "*lo taasun osi*", because when Hashem appears to people, he appears looking like a human (See Shach YD Siman 141 sk 21).

Zugt the Rambam (Avoda Zara 3:10) "*Assur la'asos tzuros l'noi etc. v'ein assur latzur l'noi ela tzuras adam b'lvad etc., aval im haisa ha'tzura mushka'as oi tzura shel samanim etc. mutaros*". *Bekitzur*, the Rambam *Paskens* in regards to making an image of a human; if it's 3D it's *assur*, but if it's only 2D like a picture, it's *mutar*. This is also how the Heilege Shulchan Aruch *Paskens* (YD Siman 141 Seif 4). There are those that are *machmir* that EVEN A PICTURE OF A PERSON IS ASSUR (Taz sk 12 in the name of the Ramban, also see Ritva 43b).

Halacha L'maisa we Pasken that it's *Mutar* to take a Picture since it is not 3D. But we see that there are *Tzadikim* that were very *machmir* not to have their picture taken. Already on the page the Pischei Tshuva (sk 7) brings the Rebba, Reb Yehonasan Eibshutz zy" a in Ya'aros Dvash (Vol 1 Drush 2). I want to just read it to you inside, I'm going to paraphrase, because he writes very long.

He starts off saying, unfortunately the *oilam* doesn't learn *halacha* enough, especially Yoreh Deah. How important it is not to have "PAINTINGS (of people) ON THE WALL". Because there is no picture or painting that does not have "RUACH RA'A ALL OVER IT", B"M. "If only their eyes were allowed to see, they would be so anxious and petrified" (from these *klipot*)! This Yaaros Dvash is one of the main sources why some *Tzadikim* were so *makpid*.

The Heilege Ya'avetz a"h (Shut Ya'avetz Vol 1 Siman 170) famously writes about his father the Chacham Tzvi zt"l. *Kayadua* the Sefardim loved him, that's why they called him CHACHAM Tzvi. He was the Rav in Amsterdam, and he was invited to visit London. The Sefardim in London wanted him to come to London, so they could see him. The Ya'avetz writes they were *mamash* fiending to see him and to be *mechabed* him, because he was so loved and respected by them. They had an incredible ceremony, and they brought him on a gorgeous royal yacht. "*Merov otzem tshukasam*, etc.", they loved him so much, they wanted to paint a painting of the Chacham Tzvi, so that even after he leaves, they will have it.

They begged him, "Let us paint a painting of you", and he said NO. The Yaavetz says, even though a regular painting, "*roiv haposkim, kekulam sevirim she'ein bo ch'shash issur*", like we said, a painting of a person is permitted according to MOST POSKIM. "*Af al pi ken*", nonetheless he didn't allow them to draw him, "*merov chasiduso, vekdushaso, uprishu'so*", because he was so holy and such a *chassid*. Again, the words of the Ya'avetz are, "the Chacham Tzvi didn't let because he was so holy", not because it's *be'etzem assur*. We see that halachically it's fine. Fascinatingly he ends off saying, that there was a very skilled artist, who was able to draw the Chacham Tzvi from memory after he had already left, and it was a perfect image. He writes, "I saw the picture, *vehinei* it was unbelievable, *ve'or panov lo nafal, velo chasar me'uma etc., rak nishmas hachayim, vehu nechshav yakar ha'erech*." This painting was worth millions, and it was copied many times. (This is the picture we have till today. *Ayin Google*) So that's the famous Ya'avetz. *L'maisa* there have been *Tzadikim* throughout the generations that have been very *makpid* to not have their picture taken. One of the more Famous ones is Mahari Asad zt"l (Posek Hador in Hungary after the Chasam Sofer zt"l zy"a). He had a lot of *talmidim* that wanted a picture of him, but he always refused. The night of his death, AFTER he already was *niftar*, some of the *talmidim* dressed him up in his Shabbos clothing and propped him up in a chair holding a Gemara, for a 'photo shoot'. This is the famous picture we have of him till today. (*Ayin Google*) All those that were involved passed away that same year, B"M. The Chazon Ish was famously *makpid*.

I always say over the *ma'aseh* I heard from my Holy Shver shlita. When he was still living in Lakewood. Baba Elazar zt"l came to town. Baba Elazar is the one who got stabbed. I'm *mamash* not holding but this much I know. He came to Lakewood and his gabbai announced he's not coming out of the car until

everybody puts away their cameras. My shver was there so I believe it. So, everybody put away their cameras and Baba Elazar said, still can't come out, there's one camera left. Afterwards my shver's neighbor told him, it was him. He was in his attic hiding with a camera in the window, but the Rabbi obviously felt it. When I put away his camera, he agreed to come out of the car. Wild *maase*. On the other hand, there's a famous *maase* with the Malbim zt"l. One time, one of his *misnagdim* sent him a *chazir* for *mishloach manos*. So, the Malbim sent him back a picture of himself. He wrote, "You sent me a picture of you, so I'll send you a picture of myself." *Geshmake maiselach, o sheken o shelo*.

L'maiseh, many *Gedolim* were *machmir*, but the *minhag hapashut* is to be *meikel*. *Ayin* the Ben Ish Chai (Masei #2 Seif 9), "*V'da, ki b'zman hazeh lok'chim tzuras adam k'mo shehu al yedei hamachina hachadasha, hana'asa b'Europa, shekorin photograph etc.*" The Heilige Ben Ish Chai zy" a over 120 years ago tells you about this invention called a photograph taken with a machine from Europe. "*V'nispashtah halacha zu b'chol ha'olam, v'dashu bei rabim etc.*", it's all over the world and everyone is doing it. Now mind you the Ben Ish Chai has a picture of himself. The famous picture of the Ben Ish Chai that we have, wasn't just a picture of him and it wasn't just a headshot. It was a family portrait that they just cut out the headshot and made it famous. The Ben Ish Chai's family, the Sassoon, were bajillionaires. Yeah, his brothers were bajillionaires. They supported him in his learning. They were *zocheh* to support one of the highest of the high. And this picture was of the entire family, and the Ben Ish Chai didn't make any *lachat*, I mean clearly, he was in the picture. He's sitting there like a boss. So *l'chora* the Ben Ish Chai himself is a' *ma'aseh rav'* to be *meikel*, and he was a huge kabbalist *kayadua*.

L'maase, we see that there were *Tzaddikim* that were *makpid* but the *minhag hapashut* is to be *meikel*. That is how most of the *Gedolei Poskim Pasken* (See Ben Ish Chai [ibid], Tzitz Eliezer [Vol 16 Siman 27], Yechave Daat [Vol 3 Siman 63], Tshuvos V'hanhgos [Vol 3 Siman 263], etc. etc.)



Rabbi Yosef Haddad

מאברכי כולל גבעת המבטח

In this week's Parashah, there is a *pasuk* that says: "*Et Hashem he'marta hayom lihiyot lecha lellokim, ve'lalechet bidrachav, velishmor chukav u'mitzvotav u'mishpatav, velishmoa bekolo,*" which ArtScroll roughly translates as: "Hashem, you have set apart today to be for you as a God, and to walk in His ways, and to observe His decrees and His commandments and His statutes, and to listen to His voice."

It seems superfluous to say, "and to listen to His voice." I would have thought that

if the Chumash says that we should walk in Hashem's ways, observe His decrees, His commandments, and His statutes, wouldn't we obviously already be listening to His voice as well? Why does the *pasuk* have to add, "and listen to His voice"? There was a study in 2017 where researchers asked people how they compared themselves to others morally, and most people said that they were morally superior to others. This is in line with human nature: we often have a bias toward believing that we are doing the right thing, because that is what feels comfortable. Who would want to think that they are doing something wrong?

I believe that the words "and listen to His voice" might be a reference to this very issue. We (speaking mostly to myself) like to think that we are walking in Hashem's ways and observing all of His decrees and commandments, but we also have to be self-aware enough to listen to that voice—the voice that asks, "Why don't you daven a little more? Why don't you learn a little more? Why don't you give a little more *tzedakah*? Why don't you do some more *teshuvah*?"

We have to be careful not to listen only to the voice that says, "I feel like I've done enough already." This goes without saying, but of course this should be within reason. We shouldn't go into full flaming B.T. mode, burn ourselves out, and end up doing more *aveirot* because of it—for example, judging another Jew because we suddenly think we are so righteous because we woke up at 4:00 a.m. and said *Selichot*.

Pirkei Avot says, "Make His will like your will." This means that we have to put Hashem's will before our own will and listen to His voice. We have to put something greater than ourselves before us and ask, "What does Hashem want?" before thinking about what we feel like doing.

I think there is a beautiful *ma'aseh* that goes well with this idea.

There was a rabbi who was spreading negative things and speaking badly about Rav Ovadia Yosef, zt"l. Rav Ovadia knew about this. However, he still met with that rabbi. That same rabbi even had the *chutzpah* to ask Rav Ovadia if he could help him obtain money to open a *yeshiva*.

Without hesitation, Rav Ovadia immediately called one of his donors and arranged for this rabbi to receive the money he needed to open the *yeshiva*.

Why? Because that was what was best according to Hashem's will—for Hashem's honor, for His world, and for the Jewish people. If another *makom Torah* could be established and more Torah could be learned there, Rav Ovadia was willing to put his own honor and feelings aside in order to make that happen.



סיפור עם חזקון

Listen to this story. Rav Yankele Galinsky zt"l said over this story about himself. He was in Be'er Ya'akov doing *kiruv*. And he came to the Chazon Ish zt"l with a big dilemma. His *sheila* was, his child is getting older and he needs to know, should he move back to Bnei Brak and stop doing *kiruv* so he can send his child to a Frum *gan*. Or should he stay in Be'er Ya'akov and continue doing *kiruv*, but he'll have to send his child to a local *gan*. The Chazon Ish told him; if they're *maskim* to put pictures of Gedolim on the wall, you can leave your child in that *gan*!! If not, move back to Bnei Brak. They weren't *maskim* and he moved back to Bnei Brak. It's a mind-boggling story, shows us when a child grows up and he sees things, how much it affects his life. That was the *Psak* of the Chazon Ish...

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