

Staff Learning Program

פרשת כי תבוא

כי כל נפש מישראל יש לו
אחיזה בדברי תורה מיוחדת.
(צדקת הצדיק אות נג)



רמב"ן על התורה

Selected Pieces from the Ramban's Commentary on the Torah

מלוקט ע"פ קונטרס של הרה"ג ירחמיאל פרייד

פרק	פסוק	ענין
כו	ג ד"ה הגדתי	ההגדה של הבאת ביכורים, וההודאה שבזה כאן השלים מש"ר את כל דיני התורה
יז-יט	יז-יט	קידוש ה' ע"י קבלת כל המצוות
כז	ג	הנס שבאבנים הגדולות, וספר תגים
כ	כ	הקללה למגלה כנף אביו
כו	כו	קבלת אמינות התורה וכל הכתוב בה
כו ד"ה	כו ד"ה	חיוב הקמת התורה והחזקתה, ודין הגבחה התורה ובירושלמי
כח	יה	סדר העונשים והשכר בברכות ובקללות
מב ד"ה ודע	מב ד"ה ודע	הקללות בארץ ישראל ובחור"ל, וקללות אלו ששייכות לגלות שניה (ע' פ' בחקתי כו: טז ד"ה ודע חומר האיסור של ע"ז והעונש ממנו בגלות, והבטחה על התשובה וסוף הגלות
מב ד"ה והנה	מב ד"ה והנה	

גור אריה להמהר"ל

Selected Pieces from the Maharal's Gur Aryeh

מלוקט ע"פ קונטרס של הרה"ג יהושע דוד הרטמן

פרק	אות (ע"פ הוצאת ממכון ירושלים)	ענין
כו	ו	ההבדל בין כהן חשוב לכהן שאינו חשוב לענין ביכורים
כז	יב	מדוע לא נאמר "ארמי מאבד אבי", אם הכוונה ללבן הרשע
כז	ז	הטעם שזכרו הקללות ולא הברכות
כח	ט	מספר אחת עשרה תואם לקללות
כח	ג	בביאור "שתהא יציאתך מן העולם בלא חטא, כביאתך לעולם"
	ז	הביאור שהקללות של משנה תורה "משה מפני עצמו אמרם"
	י	הגדרה של "תיקון סופרים"
	טז	האדם צריך להשיש את עצמו [לשון הפעיל], אך הקב"ה שש בעצמו

5 Parsha Highlights for Further Discussion

- Rav Gedayla Shur points out that there are many important lessons to be learned about tefilla in this week's parsha and that perhaps this is one of the reasons why Ki Savo is always read before Rosh HaShana, a time when we are meant to be immersed in prayer and introspection (Or Gedalyahu, Ki Savo, "Yesod Hatefilla").
- Mei Shiluach mentions that the lattice structure of the baskets used to bring the Bikkurim is meant to symbolize the importance of being tocho k'boro in our mitzvah performance (Ki Savo, "V'Samta").
- "Then all of the people of the earth will see that the name of HaShem is proclaimed over you, v'yarum mimeka, and they will revere you..." (28:10). The Vilna Gaon says that when Bnei Yisroel emulate HaShem, v'yarum mimeka, the nations of the world will learn to revere HaShem, from you (Divrei Eliyahu, Ki Savo).
- "Because you failed to serve HaShem your God with joy and contentment..." (28:47). Rav Kook teaches that joy in one's avodas HaShem can be increased through the analytical learning of aggadita and certain aspects of kabbala. This pursuit, he claims, is available for all Jews (Igros Rav Kook 1:301).
- "That you may be in awe of this great and awesome name..." (28:58). Rambam describes that the way to attain yiras shamayim is through the performance of HaShem's mitzvos, while ahavas HaShem is accomplished through contemplation and Torah study (Moreh, 3:52; Yesodei HaTorah 2:2).

When Bad Things Happen to Good People

This week's parsha (See ch. 28) discusses the curses that can befall the Jewish people if they don't serve Hashem. Here, we will discuss how good people should cope with suffering.

1. Can we understand yesurim?

- . There is an argument in the gemara between R' Yochanan and R' Meir as to whether or not HaShem revealed to Moshe the reasoning behind why bad things happen to good people and vice versa. R' Yochanan holds that HaShem told Moshe that as long as a person isn't perfect, he can receive yesurim. R' Meir holds that the answer was withheld from him (Brachos 7a).
- a. "Rabbi Yanai says, it's not in our hands [we can't comprehend] the tranquility of the wicked and neither the afflictions of the righteous" (Avos 4:19).
 1. Rav Hirsch (ibid.) and others talk about how one of the consequences of having a finite intellect is that we don't know in the grand scheme of things who deserves what.
 2. Pirkei Moshe (ibid.) and other claim that "it's not in our hands," because we may be punished for the deeds of our ancestors, even if we didn't do anything wrong. Vilna Gaon and others talk about how one can be punished for the sins of previous reincarnations (Even Shleima, 3:5).
 3. "And you will see My back, but My face may not be seen" (Ki Sisa 33:23)- Chasam Sofer homiletically interprets this verse to mean, that you can only see/understand HaShem's plan in hindsight.

2. Purpose of Yesurim:

- . Hardships serve as a wakeup call: Hardships are meant to awaken us from lives of mindlessness and sin. They're meant to inspire us to pray and to abandon our evil ways (See Rambam Hilchos Taaniyos 1:1-3),
- a. Hardships serve as a catalyst for growth: See Ramban (Bereishis 22:1) where he says that hardships and tests are meant to help be "motzi hadavar mikoach el hapoal/to bring our potential to fruition."
- b. Hardships promote Kapparah: Punishment when we are physical makes our transition into -and experience in- Olam Haba easier and more refined, and vice versa with the wicked (See Kiddushin 40b; Mishna Berura 222:4).

3. The Holocaust

- . See Rav Aharon Lichtenstein's sicha entitled "I Am with Him in Distress: The Challenges of the Holocaust," he identifies three different responses to the Holocaust and ultimately rejects all of them, concluding: "We are not judged by our ability to find or create convoluted explanations. Our test lies in not forgetting and in learning lessons for the future."