



Torah Bytes

A weekly Dvar Torah on the Parsha by Rabbi Dovid Horwitz
and the Rabbanim of the Ra'anana Kollel

Parshat Ki Tavo 5785

Scan for weekly schedule



In the merit of our soldiers and hostages

Shabbat Times
18:31  19:26

Issue: **100**

This week's parsha contains the blessings and the curses that Hashem had given them prior in parshat B'chukotai. Chazal refer to the book of Devarim as "mishne Torah", Moshe's repetition or review of the Torah, spoken before he was about to pass on from this world. He was giving them his final "pep" talk to garner their enthusiasm and to strengthen their commitment to Torah and to Hashem before they ventured into the land of Israel without him. As such, it is understandable why Moshe would review the blessings with the people. Promises of blessings, prosperity and success are great tools to use in an inspiring talk. But one can only wonder why Moshe would feel it worthy to repeat and review the curses as well. The curses found in this week's parsha are so terrifying and vast that one would think it totally inappropriate to relay them now, just as Moshe was about to leave them forever! Wouldn't it cause a deflation in their enthusiasm, now that Moshe would no longer be present to protect and to defend them from Hashem's judgement?

We must therefore conclude that the review of these curses was necessary and deemed to be productive and not detrimental or negative.

We have a tradition to read this parsha before Rosh Hashana. The gemara says that we don't read them on the Shabbat just before, for reading the curses so close to the Day of Judgement is not fitting. Rather we read them two Shabbatot before to create a bit of distance between. Today our custom is to complete the entire Torah reading each year. Since we complete the Torah on Shemini Atzeret, the parsha of the curses will always align close to Rosh Hashana. However, even in ancient times when the custom was to complete the Torah reading once every three years, the halacha requires us to skip to this parsha so that we may read the blessings and curses two Shabbatot

before Rosh Hashana.

From this halacha we see that the curses are meant to be viewed positively, for if they were just something bad that we wish to shy away from, we wouldn't need to jump ahead to read them just before Rosh Hashana!

It is evident that Moshe reviewed these curses for our own benefit and that the lessons contained within, are necessary ones for us to learn, as we are about to experience Rosh Hashana.

Moshe was teaching us that to be proper servants of Hashem, our commitment cannot be based only on the promises of rewards, of blessings. It must also be predicated on the promises of punishments, of curses.

If our faith in Hashem and our commitment to serve Him, lays solely on the promise of reward, then we are not really serving or worshipping Hashem. We are serving ourselves! We would be keeping Torah, not because we believe in the rightness of it, but because of promises of wealth, prosperity and tranquility. Serving Hashem in order to receive a prize, as the Mishna in Avot writes, is not true servitude.

Moshe wants us to choose Hashem with the good consequences being meted out for our faithfulness and with bad consequences for our faithlessness.

Only when the consequences of reward versus punishment is balanced, can we choose Hashem for Hashem's sake alone.

The goal of Rosh Hashana is to accept Hashem's kindness over us. The success of our judgment is commensurate to the degree we truly accept Hashem's kingship over us. The reading of both the blessings and the curses provides us the backdrop in which to attain a proper acceptance of the King, bringing with it, a successful Rosh Hashana!

Dear friends, Today we celebrate our 100th newsletter! When I began this journey two years ago, I never imagined how far we would come. And that's exactly why I chose to put a picture of a giant fish – because if we're celebrating, it might as well be with a "big catch". But the fish isn't just for fun – it's a reminder of the famous blessing: may we be at the head and not the tail. And that's the point: to truly be the "head" means not waiting for luck, but using your head – thinking ahead, setting goals, and building them step by step. Every day and minute in a Jew's life, is a small victory that adds up to the bigger picture. That's how real momentum is built: with discipline, with faith, and with vision. Here's my invitation to you: take a minute – even ten – without your phone and without distractions. Sit down with a blank page and write – what are your goals for the new year? What kind of parents do you want to be? What kind of husbands or wives? What do you want to learn? Where do you want to grow? And how will you get there? Now break it down: from annual goals flow monthly goals → weekly goals → daily goals → even hourly steps. This takes not only dreams but daily discipline – turning every minute into action, and every action into a small victory on the way to great success. At RCK, we are privileged to continue the path of 27 years of Rabbi Horwitz's vision, a vision that drives everything, and we are here to turn it into daily execution and operations on the ground. Together, may we truly be at the head and not the tail. With love and deep appreciation, Ben Goldstein – Manager of RCK





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18:31 19:26

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Ask the Rabbi

Rosh Beit Midrash: Rabbi Shabtai Yogel

Question: Is it permitted to hold weddings during the month of Elul?

Answer: On the surface, there is no reason not to marry in Elul. In fact, the Mishnah in Yoma mentions that a bride may wash her face on Yom Kippur up to thirty days after her wedding, which implies that a wedding could take place even on the 10th of Elul. However, the S'dei Chemed records that some communities refrained from holding weddings in Elul, seeing it as a time of tears and repentance rather than joy. This fits with the Sephardic custom of beginning Selichot already on the 2nd of Elul. In more recent generations, Lithuanian yeshivot instituted a custom not to allow weddings in Elul so as not to disturb the intensity of Torah study, though this practice has weakened in recent years. By contrast, in Chassidic circles, Elul weddings were considered a merit. The Rebbe of Sanz, the Divrei Yitziv, would often say in the name of his grandfather, the Divrei Chaim, that a wedding in Elul is itself a preparation for the Yamim Nora'im, and the joy of these weddings adds life and spirit to the High Holidays. Similarly, Rav Shlomo Zalman Auerbach zt"l married off three of his sons in Elul and considered it an especially elevated time for weddings.

In conclusion: weddings are permitted in Elul, and some even considered it a special merit. Still, others refrained, and in the yeshiva world a custom developed not to marry then, so as not to disrupt Torah learning in this unique month.

Rosh Hashanah begins with "Ani Ma'amin."

Rosh Kollel Rabbi Tzvi Licht

In this week's parsha, Ki Tavo, the Torah presents eleven curses and the great ceremony on Mount Gerizim and Mount Eval. The final curse reads: "Cursed is the one who does not uphold the words of this Torah, to perform them." At first glance, it would seem this refers simply to someone who does not fulfill a mitzvah. But if that were the case, asks the Ramban, the Torah should have written: "Cursed is the one who does not do the words of this Torah." Why then does it use the word "yakim" – "to uphold"? The Ramban explains that the verse points to something deeper. It is not speaking only about action, but about the inner attitude of the heart. One who acknowledges the mitzvot as true, who believes that keeping them brings reward and neglecting them brings punishment, is considered as upholding the Torah. But one who denies even a single mitzvah, or claims that it no longer applies, falls under this curse. By contrast, someone who transgresses out of weakness or temptation – such as eating non-kosher food out of desire, or neglecting sukkah and lulav out of laziness – is not included. The curse is not on one who stumbles, but on one who denies.

The Malbim adds that "yakim" means to uphold the Torah for all time. Some might argue: true, the Torah's wisdom and inner truths are eternal, but can its practical mitzvot still be relevant after more than 3,000 years? People change, values shift, societies evolve – how can the same commandments bind everyone? To this, the Torah declares: "Cursed is the one who does not uphold the words of this Torah" – teaching us that every mitzvah remains binding, eternal, and relevant in all generations. The Gemara (Megillah 31b) teaches that Ezra established we should read the curses of Devarim before Rosh

For questions: **0584810910**

Question: I've always understood that the best time for Selichot is at dawn (ashmoret haboker). Why then do Ashkenazim begin the first Selichot at midnight?

Answer: Earlier sources note that in fact all of Israel originally recited Selichot at dawn. About 150 years ago, some communities began saying the very first Selichot at midnight, largely because the cantors often traveled from out of town, and this custom spread. Over time, some places adopted midnight Selichot for the entire period. It is also possible that people then were rising at midnight for Selichot, rather than staying awake all night. Popularly, people connect the first Selichot to the refrain "At the departure of rest we come before You first", which seems to fit only with Motza'ei Shabbat. Some argue that Sunday morning also counts as Motza'ei Menucha, since the primary time for Havdalah extends until Sunday at sunset. The Mateh Ephraim adds another reason: the piyyutim mention "while they cry out in the night" and "accept their prayers as they stand in the nights", suggesting that before dawn is an especially fitting time. Furthermore, the Lekket Yosher, citing the Terumat HaDeshen, explains that Ashkenazim begin Selichot on Motza'ei Shabbat specifically because of the joy of Shabbat. Since the Shechinah dwells only in joy, Selichot begin when the closeness and happiness of Shabbat still linger. This may explain why the first Selichot are said after midnight, when the spirit of Shabbat is still fresh, rather than at dawn.

Hashanah, "so that the year may end with its curses." This does not mean that we wish to leave the curses behind with the old year and start the new one "curse-free." After all, the blessings are written alongside the curses – and surely we would not want to leave those behind! Rather, the intent is that before the new year begins, we read the parsha that sets before us two paths – the path of blessing and the path of curse. In doing so, we accept the covenant anew and choose the path of blessing. That is the meaning of "Let the year end with its curses – and let the new year begin with its blessings." As we approach Rosh Hashanah, the essential preparation is to accept upon ourselves the mitzvot – all of them – with faith and conviction. To believe that each one is true, that none are meaningless, and that every mitzvah brings benefit to both body and soul. This is the intent of the verse: "Who does not uphold the words of this Torah, to perform them" – to firmly hold in our hearts that they are all worthy of observance, as Shlomo HaMelech teaches in Mishlei: "They are all clear to the understanding and straight to those who find knowledge." Through this acceptance, may we all merit a good and sweet new year, and be inscribed and sealed for life and blessing.

Pre-Selichos KUMZITZ

Motzaei Shabbos • September 13
11:15pm-12:30am
Selichos to follow at 12:36am

Kehillat Bnei Aharon: Tel Chai 6, Raanana

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TEL CHAI 6, RAANANA

Torah Bytes

דבר תורה שבועי מפי רבני הכולל הקהילתי ברעננה
פרשת כי תבוא התשפ"א

סרוק את הברקוד ל"ז שבועי



להצלחת צבא ההגנה לישראל וכוחות הביטחון

זמני השבת
18:31 19:26

Issue: 100



שאל את הרב ראש בית המדרש הרב שבתי יגל שליט"א לשאלות 0584810910

שאלה: אני מבין שהזמן הכי טוב לומר סליחות זה באשמורת הבוקר, ולכן רציתי לשאול מדוע הסליחות הראשונות (לבני אשכנז) נוהגים לומר זאת בחצות לילה?
תשובה: בלוח ההלכות והמנהגים כתב שבאמת מלפנים כל ישראל אמרו סליחות באשמורת, ובמאה חמשים השנה האחרונות הנהיגו בכמה מקומות לומר את הסליחות בלילה הראשון בחצות, והוא מפני החזנים שבאו מחוץ לעיר, ומשם התפשט לכמה מקומות, ובמשך הזמן יש שאימצו זאת לכל ימי הסליחות. אמנם יתכן שבזמננו קמו לחצות ולא שלא הלכו לישון כי עיקר התקנה הייתה לקום לסליחות.

והעולם רגילים לומר שאומרים את הסליחות הראשונות במוצאי שבת בגלל שאומרים אז את הפזמון 'במוצאי מנוחה קדמנוך תחילה' ומטבע לשון זאת של 'במוצאי מנוחה' שייכת רק במוצאי שבת ולא ביום ראשון בבוקר, אך יש מפקקים בזה שכל יום ראשון נחשב 'במוצאי מנוחה' שהרי עיקר זמן הבדלה הוא עד יום ראשון בשקיעה (ומה שאפשר לעשות הבדלה עד יום שלישי בשקיעה יש אומרים שהוא מדין 'תשלומין', אבל עד יום ראשון בשקיעה הוא עיקר הזמן) ומוכח שכל יום ראשון נחשב 'במוצאי מנוחה'.

ובספר מטה אפרים כתב שיש להקדים לומר את הסליחות הראשונות קודם 'עמוד השחר' משום לשון הפזמון 'בזעקם בעוד ליל' וכן 'רצה עתירתם בעמדם בלילות' ולא הזכיר כלל את 'במוצאי מנוחה' ועל כרחך שזה לא הפריע לו.

ואולי הטעם הוא על פי מה שכתב ה'לקט יושר' (בשם רבו התרומת הדשן) בטעם המנהג של בני אשכנז שתמיד מתחילים לומר סליחות במוצאי שבת - והוא משום שמחת השבת ואין שכינה שורה אלא מתוך שמחה, ולכן נהגו לומר את הסליחות הראשונות לאחר חצות הלילה שזה יותר קרוב לשבת ושמחתה מאשר באשמורת הבוקר והבוקר.

שאלה: האם מותר לערוך חתונות בחודש אלול?
תשובה: לכאורה אין שום מניעה מלהתחתן בחודש אלול, ומשנה מפורשת במסכת יומא שמותר לכלה עד 30 יום לאחר נישואיה לרחוץ פניה ביום הכיפורים, ואם יום הכיפורים הוא 30 יום לאחר נישואיה, מבואר שהתחתנה ב' אלול.

אולם השדי חמד מביא שיש שנהגו לא לערוך חתונות בחודש אלול לפי שהם ימי בכיה על תמרורי עוונותינו בכל השנה ולכן אינו זמן נישואין (וזה תואם למנהג בני ספרד להתחיל באמירת סליחות כבר מב' אלול).

ובדור האחרון התפשטה תקנה בישיבות הליטאיות לא להתחתן בחודש אלול כדי לא להפריע לרצף הלימוד ואיכותו (וכמדומה שבשנים האחרונות התרופפה תקנה זו).

אולם בקרב הציבור החסידי לא נהגו כך ואדרבה ראו בזה מעלה להתחתן בחודש זה, ומרגלא בפומיה של האדמו"ר מצאנז (הדברי יציב) בשם האדמו"ר ה'דברי חיים' שכאשר יש לו חתונה בימי אלול הרי זה עבורו הכנה לימים נוראים, ועוד מובא בשמו שהרי חיות ושמחה לימים הנוראים מהשמחות שיש לו בימי אלול.

ובספר 'שלמי שמחה' מובא שמרן הגאון הרב שלמה זלמן אוירבער זצ"ל השיא שלושה מבניו בחודש אלול והיה אומר שהוא זמן נעלה ביותר להתחתן בימים אלו.

ולסיכום: מותר להתחתן בחודש אלול ויש שראו בכך אף מעלה מיוחדת, אולם יש שנהגו לא להתחתן בחודש זה, ובדור האחרון התחדשה תקנת כמה ראשי ישיבות לא להרשות לבחורים להתחתן בחודש זה כדי לא לגרום לביטול תורה ברבים בחודש מיוחד זה.

מסכת RCK פאחלים לכם שנה טובה ומתוקה!



תכלה שנה וקללותיה איך?

ראש הכולל הרב צבי ליכט שליט"א

הרי בני אדם משתנים מזמן לזמן, והערכים משתנים ממקום למקום. איך ייתכן שמעשה אחד יחייב את כולם?

ועל זה באה האזהרה: "ארור אשר לא יקים את דברי התורה הזאת" - ללמדנו שכל מצוות התורה נצחיות ורלוונטיות תמיד.

הגמרא אומרת (מגילה לא): "עזרא תיקן להם לישראל שיהיו קוראים קללות שבמשנה תורה קודם ראש השנה - כדי שתכלה שנה וקללותיה".

אין הכוונה שמקדימים לקרוא כדי שהקללות יישארו לשנה שעברה, וכך נתחיל את השנה החדשה בדף חלק. הרי בצד הקללות יש גם ברכות - וכי נרצה שגם הן יישארו בשנה שעברה?

אלא שהכוונה היא אחרת: עזרא תיקן שלפני תחילת השנה נקרא את הפרשה שבה מוצגות שתי דרכים - דרך הברכה ודרך הקללה. כשאנחנו קוראים אותה, אנו מקבלים על עצמנו את הברית ובחרים בדרך הברכה. ואז מתקיימת האמרה: "תכלה שנה וקללותיה - ותחל שנה וברכותיה".

כשאנו עומדים לפני ראש השנה, אחד הדברים המרכזיים הוא לקבל על עצמנו את כל המצוות - ובמיוחד את המצווה היסודית הזאת: להודות במצוות, להאמין בכולן שהן אמת, שאין מהן נעדרת, ושכולן תועלת לגוף ולנפש. ושאין בהן מצווה אחת לבטלה. זהו שאמר הפסוק: "אשר לא יקים לעשות אותם" - היינו, שיקיים בלבו אמונה חזקה שראוי לעשותם, כי כולם "נכוחים למבין וישרים למוצאי דעת" (משלי ח, ט). [רבנו בחיי]

ובזכות זה נזכה לשנה טובה ומתוקה, ולכתיבה וחתומה טובה.

בפרשת השבוע [כי תבוא] יש י"א קללות, ומעמד שלם על הר גריזים והר עיבל. וה"ארור" - הקללה האחרונה - הוא: "ארור אשר לא יקים את דברי התורה הזאת לעשות אותם".

בפשטות, הכוונה היא למי שלא מקיים אחת ממצוות התורה.

אלא שאם כך - שואל הרמב"ן - היה צריך להיות כתוב: "ארור אשר לא יעשה את דברי התורה". ולכן מסביר הרמב"ן: מכיוון שהתורה כתבה "ויקים", הכוונה היא למהות פנימית. פירוש הפסוק: מי שמודה במצוות בליבו, ורואה אותן כאמת, ומאמין שהעושה אותן יזכה לשכר ולטובה, והעובר עליהן יענש. אבל מי שכופר באחת מהן, או סבור שאינה מחייבת לעולם - הרי הוא בכלל ה"ארור".

לעומת זאת, אם עבר אדם על אחת מהן לתאוה - כגון שאכל חזיר ושקץ לתיאבונו, או שלא עשה סוכה ולולב מתוך עצלות - אינו בכלל החרם הזה. שהרי לא נאמר "אשר לא יעשה את דברי התורה", אלא "אשר לא יקים את דברי התורה הזאת לעשות אותם". כלומר, הנקודה היא להאמין ולדעת שכל מצוות התורה ראוי לעשותן, וכולן אמת. המלבי"ם מסביר ש"ויקים" פירושו קיום לעולם. יש מי שמנסה לטעון: נכון שהתורה אמת, ורעיונותיה נצחיים, והפנימיות שבה - חכמה אלוקית נצחית. אבל במצוות המעשיות - האם ייתכן שמה שהיה רלוונטי לפני יותר מ-3000 שנה עדיין רלוונטי לימינו?