

Ki Savo 2017

1.

Automatic berachos

Beis Aaron page 240

“All these blessings will come upon you and overtake you.” (28, 2)

"ובאו עליך כל הברכות האלה והשיגך."

Why does the pasuk say that the berachos will overtake you? Who is running away from these berachos? Dovid Hamelech (Tehilim 23, 6) says “may only goodness and kindness pursue me all the days of my life, and I shall dwell in the house of Hashem for long days.” "אך טוב וחסד ירדפוני כל ימי חיי ושבתי בבית יקוק לארך ימים." The Degel Macheneh Ephraim answers that sometimes people run away from good because of certain knowledge that they lack. Many times people think that something isn't good, even though it really is good. There is a story of someone who would leave davening early to go to work. The Berditchever told him that he was running away from his parnassah (means of income) and that he needed to strengthen his emunah (belief). Dovid Hamelech therefore says that even if we don't realize that something is good, nevertheless, it should run after us. This is the explanation of our pasuk as well.

2.

Leaving better than entering

Derech Sicha page 605

“Blessed shall you be when you come in and blessed shall you be when you go out.” (28, 6)

"ברוך אתה בבואך וברוך אתה בצאתך."

Rashi quotes the Gemara in Baba Metzia (107a) that says we should leave the world sinless just as we entered the world. Another question can be asked because of the following pasuk. The pasuk (19) says “accursed will you be when you come in and accursed will you be when you go out.” How can we explain this pasuk? Rav Chaim Kanievsky explains that that pasuk refers to someone who was born from illicit relations. Meaning, just like he was born in a sinful matter, so too, he will also leave in a sinful matter. Even though that this isn't one hundred percent true because he has the ability to improve his ways and himself, nevertheless, the unfortunate reality is that many times this does not occur. This is the type of individual the latter pasuk refers to.

There are three crowns: the crown of priesthood, the crown of kingship and the crown of Torah. The crown of a good name is acquired from learning Torah. The crown of priesthood and the crown of kingship are inherited. The crown of Torah is self-earned -

anyone who wants it can come and take it. The Mishna (in Avos (perek daled)) explains that the crown of a good name surpasses all of the other crowns. Rabbenu Yona explains that one attains a good reputation and a good name by learning Torah, fulfilling mitzvos and conducting himself properly. This is what Shalomo Hamelech means when he says “a good name is better than good oil, and the day of death than the day of birth.”

(Koheles 7, 1) Good oil can smell great. Everyone who is within close proximity will enjoy the smell. However, those who are far away will not be able to smell this fragrance. This is why Shalomo Hamelech says that a good name is better than good oil. Someone's good reputation can reach from one end of the world to the other end of the world. The Gemara in Tanis (4) says that once someone has a good name it sprouts. The status a person is at when he dies is much more telling than his status when he was born. The reality is that people should be sad when someone is born because it is unknown whether he will be righteous or not. We should really be happy when someone dies because we are happy that he lived a fulfilling life. This is analogous to a ship. Really people should be happy when the ship docks because it made it back ok. When a ship departs the family members should be sad because the ship could sink chas v'shalom (God forbid).