



Rabbi Yehoshua Alt

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We are taught that when there is no Beis Hamikdash and can't offer Karbonos, if we engage ourselves in those sections in the Torah, it is as if we offered them. This is just as it says ונשלמה פרים שפתינו, let our lips substitute for our bulls (Hoshea 14:3. See Taanis 27b, Menachos 110a and Tur, Orach Chaim 50.). For this reason, we recite the sections of the Karbonos at Shacharis (Mishna Brura 48:1).

An elder Chassid who was bound to a wheelchair and thus unable to go to the Mikva was instructed to learn Mesachta Mikvaos as that would take its place, in accordance with this concept. Similarly, the Aruch Hashulchan (624:7) writes that one who can't be busy with the Succa on Motzai Yom Kippur should learn a little from Mesachta Succa or from the laws of Succa.

The Gemara (Kidushin 40b) says תלמוד גדול שהתלמוד מביא לידי מעשה, the study of Torah is more important than the performance of Mitzvos because the study of Torah brings one to the performance of Mitzvos. Another interpretation is that learning is greater because when you learn about a Mitzva, it is as if you did it (תלמוד מביא לידי מעשה) [in addition to the Mitzva of Talmud Torah you get for learning about it].

The Gemara (Megilla 31b) teaches that Ezra established for us to read the Torah before Rosh Hashana so that the year may end along with its curses. So, reading the Torah removes them. R' Yissachar Dov of Belz explains this

with the Chazal (Menachos 110a) that says whoever studies about Karbonos it is as if he offered them. Likewise, studying about the תוכחה is like he received the תוכחה.

There are two Parshiyos that contain בתוקתי and תוכחה - כי תבא. The initials of these spell כתב, since we want it to only be written and never come to fruition.

People have said they don't want to learn negative subjects because אל יפתח אדם פיו לשטן, don't give the Satan an opening (Brachos 19a. One should be careful with his speech because ברית לשפתיים, a covenant has been made with the lips—Moed Katan 18a. That is to say, one's words may inadvertently contain some prophecy of the future. One should therefore avoid the mention of anything undesirable that could happen in the future since maybe his words carry a prophetic message, which once expressed is less likely to be reversed.). The truth is that when one learns a topic such as סכנת נפשות, grave danger, then he fulfills it that way and it doesn't need to come true in reality (said in the name of the Kehilas Yom Tov).

The Sefer Maadenei Shmuel brings a story of a Rav in a city that was asked an unusually tremendous amount of questions concerning Hilchos Pesach. He went to a Gadol of his generation to ask him why this was happening. He replied by asking him if he learned Hilchos Pesach with the Tzibur. When he answered no, he told him that they want him to learn it with them. If he

doesn't then he will be asked these questions which will force him to learn it. Similarly, the Sefer there concludes that when one learns about problems and the like then it doesn't have to happen in real life.

We know that World War II officially began on September 1, 1939, when Nazi Germany invaded Poland. This was Friday, Parshas Ki Savo. It is said that if the war would have waited until that Sunday, then the Holocaust wouldn't have happened because the reading of the curses in Ki Savo on that Shabbos would have been sufficient.

The Pasuk states אשרי הגבר אשר תיסרנו י, praiseworthy is the man whom God disciplines and whom You teach from Your Torah (Tehillim 94:12.). An explanation given in the name of the Satmar Rebbe is that praised is the one who is disciplined from just reading the section of the תוכחה. Through this, its lesson is internalized, causing it not to come. When one hears the תוכחה, he becomes afraid of sinning. That is sufficient and he shouldn't need to actually receive the punishments.

This can be understood with the following. One who has a container that is flammable can get the message from the warning on it and doesn't have to experience an injury to learn the lesson. Likewise, we should get the message from the תוכחה, without it coming to fruition. Similarly, in life we should learn from the misfortunes of others in order that we need not learn it first-hand. In this way we can grasp חכם הלימוד מכל אדם, who is wise, he who learns from every person (Avos 4:1).