

## פרשת כי תצא

[ז,כב]. After the Torah discusses the מצוה of שלוח הקן, it discusses the מצוה of מעקה, building a fence, and then continues on with the מצוה of כלאים and שעטנז. There doesn't seem to be any apparent connection between them. רש"י, however, quoting חז"ל writes, אם קיימת מצות שלוח הקן סופך לבנות בית חדש ותקיים מצות מעקה שמצוה גוררת מצוה ותגיע לכרם ושדה ולבגדים נאים. לכך נסמכו פרשיות הללו. The Torah juxtaposed these Parshios to tell us if one keeps the מצוה of שלוח הקן, he will merit to buy a house and do the מצוה of מעקה. This will lead him to fields, vineyards and clothing. and keep the מצוות pertaining to them.

The באר יוסף deduces from רש"י that the reason he was זוכה to the new house was not as a reward for doing שלוח הקן. Rather, doing שלוח הקן allows one to be מקיים the מצוה of מעקה because מצוה גוררת מצוה. The new house serves as a means to fulfill the מצוה. The same applies with the field and vineyards. Furthermore, we learn from רש"י that the concept of מצוה גוררת מצוה does not merely give him more opportunities to fulfill מצוות, but Hashem will provide for him the means and wherewithal to do them. Everything we have is given to us as tools to do מצוות and עבודת ה'. If we demonstrate that we use them for their intended use, Hashem will provide us with more to be able to do even more. On a similar note, the פסוק (דברים יד,כב) says, עשר בשביל שתתעשר, and חז"ל explain it, עשר מעשר will make one wealthy. Rav Shimon Shkop (mentioned in טללי אורות פ' ראה) explained, money is given to us as a פקדון, for us to watch and use for what it was intended for. When we give מעשר we show Hashem that we are responsible watchmen and he will give us more to watch and take care of.

We are now in the month of אלול with ראש השנה around the corner. The בעלי מוסר write that the extra קורבה, and closeness we have in the ימים נוראים, starts from אלול. During this month we need to prepare ourselves for the יום הדין, the judgment of ראש השנה. We want to be זוכה to a year of חיים טובים without any suffering. But we may not be worthy so we need to find ways to be זוכה בדין. Rav Chaim Friedlander זצ"ל writes (ביאורי תפילה), we say למענך וכו' לחיים וכו' למענך, please remember for Your sake. What we are saying is, since we want to be a true עבד ה', give us חיים so we can serve You. The same goes for Parnasah and everything else we want to merit, even if we don't deserve it, we ask Hashem to give it to us in order to serve Him with all the tools that we need. May we be זוכה to come to this מדריגה and use all that we have entirely לשם שמים, to serve Hashem. Have a good Shabbos.

Rabbi Yitzchok Davis, Kollel Merkaz Hatorah, Beverly Hills, CA

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